
The Indian School Journal

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

VOLUME SIX

FOR JULY

NUMBER NINE

CONTENTS:

The Song of a Navajo Weaver—Poem—By Hento	9
Four Farm Scenes at Chilocco—Illustration	10
The Quapaw Indians—By C. W. Daniels	11
The Medical Department of the U. S. Indian Service—Article III.— By Geo. W. Wimberly, M. D.	15
Some of the Appropriations of the Present Indian Bill	18
Americans in the Philippines—By M. Friedman	25
Meaning of the Names of Cities Christened by Indians— <i>Washington Star</i>	28
Can the Indian Problem be Settled?—A Clipping—From <i>Outlook</i>	30
Re-naming the Indian	31
Yaqui Indians of Mexico—From the <i>St. Louis Republic</i>	33
How the Last Indian Lands of Oklahoma Will Be Settled	37
Educational Department	41
A Little Indian School—A Clipping	54
Said of the Indian's Way	55
The News at Chilocco	56a
Indian Funds and Mission Schools—Commissioner Leupp in <i>Outlook</i>	57
Indian Reservations Fast Being Opened	61
Oklahoma—"Beautiful Land"—What She Adds to the Union	63
Hualapai Charlie—A Sketch—By S. M. McCowan	65
In and Out of the Indian Service	67
"Lo" and Other People	69
Official Report of Indian School Changes for the Month of May	71

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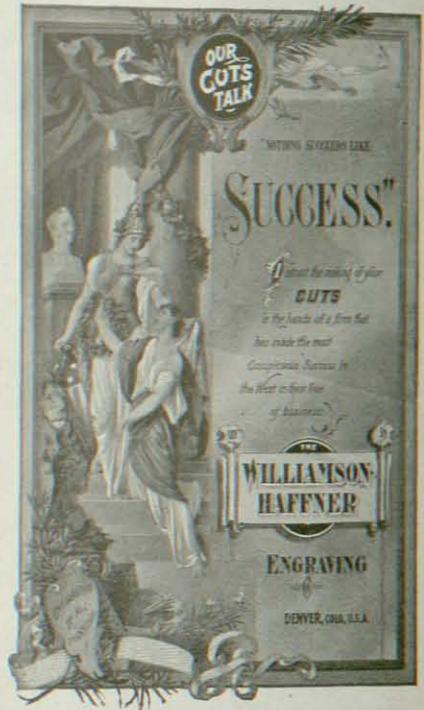
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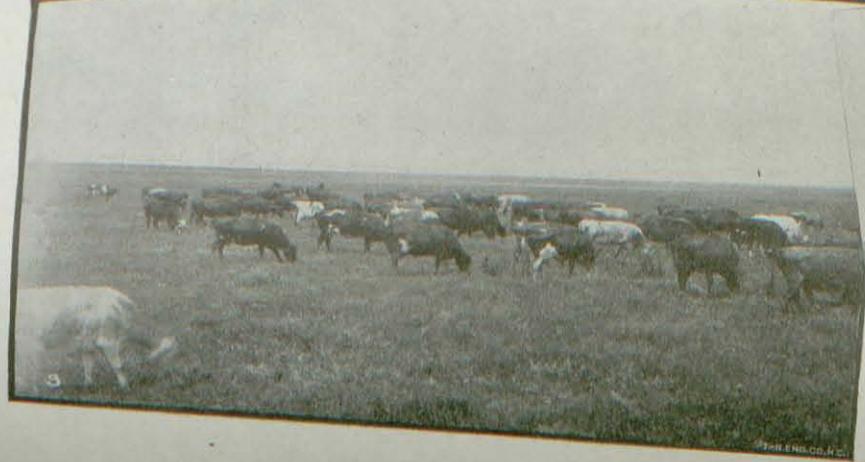


THE SONG OF A NAVAJO WEAVER.

FOR THE JOURNAL, BY HENTO.

For ages long, my people have been dwellers in this land;
For ages viewed these mountains, loved these mesas and these sands,
That stretch afar and glisten, glimmering in the sun
As it lights the mighty canons ere the weary day is done.
Shall I, a patient dweller in this land of fair blue skies,
Tell something of their story while my shuttle swiftly flies?
As I weave I'll trace their journey, devious, rough and wandering,
Ere they reached this silent region, where the night stars seemed to sing,
When the myriads of them glitter over peak and desert waste,
Crossing which the silent runner and the gaunt co-yo-tes haste.
Shall I weave the zig-zag pathway whence the sacred fire was born;
And interweave the symbol of the God who brought the corn?
Of the Rain-god whose fierce anger was appeased by sacred meal,
And the trust that my brave people in him evermore shall feel?
All this perhaps I might weave as the woof goes to and fro,
Weaving closely, weaving slowly while I watch the pattern grow,
Showing something of my own life: humble hopes, and joys and care,
Wafting as my shuttle passes, to the Spirit God a prayer.
Grateful that he brought my people to this land of silence vast;
Taught them arts of peace and ended all their wanderings of the past.
Deftly now I trace the figures, this of joy and that of woe;
And I leave an open gate-way for the Dau to come and go.





FOUR FARM SCENES AT CHILOCCO.—1. THRESHING. 2. CUTTING WHEAT. 3. DAIRY HERD. 4. BEEF HERD ON THE RANGE.

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THE QUAPAW INDIANS

A Nation That Has Been Almost Annihilated by the Influences of
Civilization and the White Man's Burden

BY C. W. DANIELS



THE first authentic knowledge we have of the Quapaw tribe of Indians is from a treaty with them made August 24, 1818, at St. Louis, wherein it was stipulated that this tribe cede to the United States an immense tract of land lying east of the Mississippi river, north of the mouth of the Arkansas, also on the west side of that river from the mouth of the Arkansas up to the mouth of the Canadian fork, thence south to Big Red river, thence south down that river to the "Big Raft," thence east in a direct line to the Mississippi, thirty leagues below the Arkansas. Out of this immense tract the Quapaws were permitted to reserve a small tract on the lower Arkansas which would include Pine Bluff and the famous Hot Springs. The Government agreed to pay for this land \$4,000 in goods and \$1,000 annually.

At this time the Quapaws were quite

an important tribe in numbers and intelligence. They had not been contaminated with the civilizing influence of the whites, had a large number of warriors, and had been quite successful in their wars with the western Indians—especially with the Comanches. They were as strong, healthy and vigorous as any of the southern Indians, and were a happy contented people, enjoying their own religion, customs and habits, frequently sending several thousand able bodied warriors to battle with their enemies.

But in a short time the encroachment of the white settlers forced the government to take away all these rich lands, and by the treaty of Nov. 15, 1824, they were robbed of everything except a small, sickly tract on Red River near the "Big Raft," which was then occupied by the Caddo tribe. The government magnanimously gave four of the chiefs \$500 each and allowed the tribe \$1000 to pay for their homes and improvements. It was also stipulated that they were "To be concentrated and confined to a district of country inhabited by the Caddo Indi-

ans and form a part of said tribe." This tract lies on the Bayou Treache, on the south side of Red river, and was the most sickly region in the United States. Every year their lands were over-flooded, their crops destroyed, and the whole tribe became inoculated with miasmatic fevers to such an extent that in a short time one-half of them were dead, and the balance so debilitated that they never recovered their original vigor and manhood, and finally degenerated to a helpless, hopeless race of people without a spark of enterprise or ambition.

They appealed to the Government to take them back to their old home in Arkansas, but their old lands had been gobbled up by whites and missionaries, and by a new treaty made May 13, 1833, they were ceded 150 sections of land in the northeast corner of the Indian Territory. They were removed to this little strip and provided with a useless lot of rubbish including "100 axes, 100 hoes, 4 ox carts, 1 wagon, 20 iron hand corn mills, also looms, reels, wheels, wool cards, 100 blankets, 50 rifles, 5 shot guns, all with flint locks, 10 kegs of powder, and 600 pounds of lead." We may judge from the 100 blankets, and only 4 ox carts, that the tribe had been greatly decimated during their short stay with the Caddoes on Bayou Treache. In 1883 there was less than 160 members of this once populous tribe residing on their little reservation south of Baxter Springs, Kansas.

By a treaty of Feb. 23, 1867, they were forced to sell the government a strip off the north side of their land three-fourths of a mile wide and 20 miles long; at \$1.25 per acre; also a tract of their best land off the west side, of about 20,000 acres, at \$1.15 per acre. These lands are selling

to-day for \$25 to \$40 per acre. The Quapaws were obliged to pay for the surveying of these lands, which took nearly all the proceeds. In 1895 the chiefs and council of the tribe allotted to each member 240 acres of their land in severalty, and in March of that year the allotments were approved by the government. The Indians were permitted to lease their lands for three years for agricultural, and ten years for mining purposes, but their titles were to be inalienable for 25 years.

It will be readily seen that the history of the Quapaws is similar to that of all other tribes who held rich lands. Wherever the Indian came in contact with the Anglo-Saxon, the Indian has had the worst of it. This tribe, seemingly, has been harassed more than almost any other, perhaps on account of their peaceable and helpless condition, as they never put up any sort of a fight, but quietly submitted to every demand of the government. One hundred years ago they were one of the happiest nations on earth, living on their own lands, in their own way, surrounded with all the comforts of life, their woods full of game, their streams full of fish, a rich soil, no wars, no politics. They were content to live and die as their forefathers had done, finally passing to the Happy Hunting Grounds, where all good Indians will finally be gathered together, and will not be despoiled of everything they hold dear and sacred.

To-day they have dwindled down to a little band of perhaps 100 full-bloods and 150 squaw men, half-bloods, and adopted citizens. They are not even allowed "Medicine" men or "Prophets;" they have "Chiefs" and councilmen, but they have no authority, except to sign treaties submitting to further usurpations by the superior race. The great and once powerful

Quapaw tribe as a tribe has almost passed away forever.

"They will weep for a season, on bitterness fed,
For their kindred are gone to the mounds of the dead;
But they died not of hunger or wasting decay,
The greed of the white man hath swept them away!"

The present home of the Quapaw tribe lies just south of Baxter Springs, Kansas, and is a most beautiful tract of land. It is five miles wide and 17 miles long, a fertile rolling prairie, diversified here and there, by running brooks, patches of timber, and sometimes by high hills and rock bluffs. Spring River, one of the most beautiful rivers in the West, runs through the Nation, and from its magnificent scenery and many romantic features, is called the "Mohawk of the West." Pine Bluff, an immense rocky promontory, jutting out into the river, is the first spot of interest we reach, and climbing down its face we find the old Hermit's Cave, which extends back some distance into the bluff; this also bears interesting reminiscences of the self-imposed exilement for many years of a strange old character known as "The Hermit." Then following the winding road out of the timber past "Chief Charley's Springs" and across the open country, we meet the river again as it bends slightly to the westward, where stands another immense pile of rock overhanging the river and looking as if it would require only a slight jar to send it all crashing into the crystal water below. As we climb down the steep bank on the south side we suddenly come upon a deep cleft, or rift, in the rock, having a level floor 300 feet long, over which projects a massive rock, covering it as a natural roof, and projecting fully 60 feet out over the river. In the surface of this floor are imbedded round flint stones, resembling biscuits, and some one with a vivid imagination has applied to them the name of "Devil's Biscuits." This

floor, or gallery, sheltered as it is by the enormous tonnage of overhanging rock, forms truly, a most fascinating and weird promenade, and it is very appropriately designated "The Devil's Promenade," for here, if anywhere, his Santanic Majesty would condescend to appear in person. The land on which this peculiar formation is located was allotted to an Indian named Pius IX, and is visited continually by hundreds of sight-seers, and is a popular spot for picnic and pleasure parties. Pius charges a small fee to those who wish to "lookey" and receives quite an income from visitors. "Castle Rock," a quarter of a mile below, is a huge monument of castellated stone, and presents a truly grand and imposing appearance, resembling the ruins of an ancient castle.

On the east side of spring river the country is very broken, hilly, rocky, and covered with timber. It is interspersed with clear streams and crystal springs; one of these, called "Cave Spring," has a very large stream of water flowing out of an immense cave in the side of a hill. This cave has been explored for over a mile and found to contain many rooms and branches and pools of water. It is considered quite dangerous to go far inside, but some have made the attempt. During the summer a strong cold breeze blows out of its mouth, and an enterprising dairyman has utilized it to keep milk and butter. Why this phenomenon exists, no one can determine, but exist it does, and the constant "blow" is kept up with force enough to keep the boughs of trees and adjacent shrubs continually waving. Some of our local scientists attribute this cold wind to the action of acids and mineral, of which this section is well supplied, but the Indians say it is the "Evil Spirit." A few miles east of

Cave Spring the old Spanish lead and silver mines can be found. This is a spot full of interest to all, and those of romantic tendencies can here find full scope for their wildest fancies of the doings of the old Spanish explorer, Ferdinand De Sota. There is no doubt whatever but that the old warrior passed through this country a short time before he died and was buried in the Mississippi, and it is beyond the recollection of any white man or Indian when, or by whom, these mines were made. Within the past few years lead and zinc ore have been found in great quantities, both on the east and west side of Spring river, in the Quapaw reserve.

As soon as the government permitted the Indians to lease land for mining purposes a good many prospectors and capitalists appeared on the scene and leased several thousand acres of those lands showing favorable mineral indications. Hundreds of drill holes have been bored and many shafts sunk, and in almost every instance lead and zinc has been found in paying quantities. There are now a good many large concentrating plants in the Quapaw reserve costing from \$5,000, to \$20,000,

and turning out as high as a ton and a half an hour of ore worth \$50, to \$60 per ton. The Indians receive, as a rule, five per cent royalty on all mineral produced, which should make them rich; but here is where the white man comes in again. In a few instances he has bought these royalties for a song, and in others has advanced Lo a few dollars to get drunk on, or traded him a plug horse, a few pool checks, or an old cottage organ, so that in nearly every instance poor "Lo" gets the buzzard and the Anglo Saxon takes the turkey.

There is a movement on foot now to have an act passed by congress giving the Indians a right to sell their lands, and if this goes through, then another nation will be lost forever. Their land may bring good prices, but the money will be spent in thirty days, and they will be outcasts, without credit, friends or home. We are now speaking of the full-bloods only, as there are many adopted Indians, half-bloods, and squaw men thoroughly competent to transact business, and a few of the original tribe, who have been educated in the government schools, have shown fitness and capacity for transacting any sort of business.



PUTTING UP HAY AT THE GRAND JUNCTION, COLORADO, INDIAN SCHOOL.

THE MEDICAL DEPARTMENT OF THE U. S. INDIAN SERVICE

BY GEO. W. WIMBERLY, M. D.

ARTICLE III.

THE DRUG SUPPLY.—If there was ever one particular wherein the administration of the medical department of the Service deserved scathing criticism, it was, until recently, in the matter of drugs furnished. I will never forget the shock I experienced when, on entering the service, fully imbued with the beauties and possibilities of modern therapeutics, I first examined the drug supply and realized how utterly inadequate and out-of-date it was; and when after brushing away the dust of years, I read labels which informed me that I was expected to dispense, regardless of their age and condition, medicines and mixtures whose efficiency and reliability I had been so carefully taught could be depended on only when fresh and newly prepared. As a result of this realization I began to expend, regularly, portions of my own meagre salary for certain medicines and appliances which I felt I could not afford to do without, a resort to which, no doubt, many other Indian service physicians have often been driven.

Since that time I have constantly planned a series of papers on the subject and have hoarded up every incident and argument which might be used to show the Office how absurd it was to expect a man to satisfactorily practice his profession with such supplies. Fearing, however, that I might be accused of trying to market green fruit, I refrained from advancing these arguments or beginning a public outcry until I felt that my experience was

a little riper. In the meantime, it seems, the authorities have been awakened to the error extant and, I believe, an honest, and what promises to be an effectual effort, is being made to correct them. The supplemental estimate sheet last year and the regular sheet this year show marked improvement, and the plan described and outlined in the Commissioner's 1905 report must appeal to all the doctors. I am confident our drug supply, already infinitely improved, will continue to grow better each year.

There are, still, however, features of the present system which might be improved, especially that of annual estimates. In the very nature of things it is evident that medicines cannot be estimated for in the same way as clothing, subsistence, etc. No doctor, however gifted, can tell at the beginning of a year what diseases will be most prevalent or what epidemics will break out within the next twelve months. He does know, however, that such drugs as he fails to ask for he will not and cannot get for another year, and in consequence he goes down the list and estimates for a safe supply of everything. This results in several evils; first, the large estimate invites curtailment and since such curtailment is done, not by physicians and in accordance with actual needs, but by clerks who only figure on reducing expenditures, many of the important drugs—usually expensive ones—are disallowed. Second, too large a supply of drugs are procured and these deteriorate. The vicious circuit is com-

pleted by the fact that no matter how old and worthless the drugs become, they must be kept on hand and shown on all subsequent estimates and thereby again increase the liability to disallowances.

How absurd some of these disallowances are may be inferred from the following: A doctor at one of the Oklahoma agencies submitted on his estimate one year certain items of quinine and capsules. It was a large agency comprising several thousand Indians, malaria was prevalent and the doctor was called on each year to treat a great many cases of this disease; nevertheless, the entire amounts of both quinine and capsules were disallowed.

Another item often cut down or cut off altogether is grain alcohol, a fact which assumes importance when we remember that many mixtures and preparations whose separate ingredients are furnished, are not allowed, the doctors are supposed to prepare them and alcohol is required in the preparation of nearly all of them.

The evils that arise under the system of annual estimates are not all chargeable to the administrative officers; the doctors are sometimes to blame. At one agency I counted over two hundred quarts of castor oil, at another there were about three hundred pints of raw cod liver oil, and many other drugs in equal abundance, yet the current estimates carried these very items in quantities sufficient to run any ordinary drug store for at least a year.

While it is easy enough to see and point out these defects in the present system, it is difficult to invent plans for their betterment. Of course, the ideal arrangement would be to give the physicians, through the superintendents, authority to purchase drugs

as needed and when needed. This would do away with the advantage of the wholesale rates at which they are now procured under contract, but since fewer drugs would be purchased, I believe an actual saving would result. For my part, I have never submitted an estimate but I felt confident I could procure at retail prices, by purchasing as required, a sufficient supply for much less than the total amount of the estimate. In other words, I have always been compelled to recommend the purchase of more supplies than I felt would be needed simply because, as stated above, I couldn't predict just what would be needed and feared to leave off anything lest some emergency might arise and I be without proper agents to meet it.

At this school last year the amount allowed for drugs, including both the regular and the supplemental estimates and deducting the amount of disallowances, was a little less than \$120; the drugs actually used during the year, including those bought in open market, could have been purchased at retail for about \$40.

The next plan that suggests itself is that of having one or two supply houses from which physicians might order drugs in such quantities and at such times as needed. This would do away with the necessity for keeping large supplies of drugs at various schools and agencies and would effect a saving both in the amounts purchased and in the matter of deterioration from age; for while these warehouses would have to keep a supply of everything, requisitions coming in from all the schools and agencies would cover the entire lists during a year and insure a sufficiently frequent replenishment to keep the supply fresh.

CONTRACT PHYSICIANS.—At some of

the schools and agencies located near cities or towns medical services are provided for the Indians by contract—that is, for a certain quarterly allowance one of the practicing physicians of the town agrees to make a definite number of visits each week and look after the health and sanitary condition of the school, or agency, as the case may be. The terms of these contracts (I believe they are now called unclassified appointments) differ somewhat at different schools, but in general they provide that such visits as are necessary over and above the number agreed on are to be made without extra charge, and, in the case of school physicians, such adult Indians as apply and come to the doctor's office are to be treated.

As far as I have been able to ascertain, the principal advantage arising from employing contract physicians is that it costs less. The physicians are paid out of the per capita allowance for employes and what is saved on the doctor's salary is available for salaries of other employes.

I have also heard it advanced by some superintendents that since no successful physician would retain a regular position in the service for the salary usually paid, and therefore those who do so are more or less incompetent, it is better to engage some doctor who is earning his living by the practice of his profession.

In non-reservation schools where the only considerations are the immediate health of the pupils and the sanitary conditions of the plants, it is perfectly conceivable that satisfactory medical aid might be provided in the manner outlined—except in the larger schools. It was my privilege to serve one of the latter institutions in the capacity of physician; there was not a day during my tenure but I found it necessary to

conduct an extensive clinic, and the work besides demanded two or three hospital visits daily, with occasional calls at night. I cannot see how it could have been possible for a doctor, living in this instance several miles away, to have attended to any extensive outside practice and still have rendered the school good service.

Outside of school work, it is certainly plain that any broader movement for the study and betterment of health conditions among Indians can be properly conducted only by men who can devote at least the greater part of their time to the work and who have not a greater interest elsewhere, as is so surely the case where the doctor depends mainly on his private practice and to whom the Indian work is merely a side issue.

The statement that a good physician cannot afford to accept a position in the service on account of the small salary seems to me to be equally applicable to the man who accepts the contract. When we consider that he lives, usually, several miles from the school, has to make two or three, often many more, visits each week and on each visit sees from one to a dozen patients, we can easily see that the amount received for each patient visited is reduced to an extremely small sum. Certainly a doctor with a very extensive practice cannot afford to accept such terms.

The responsibility of the Indian Office for existing conditions relates to the drug supply, above discussed, and to administrative features. There can be no doubt but in the past the medical department of the service has been neglected; however, as in the case of drugs, it is equally certain that the department is, recently, developing an interest in this branch of the work, and I believe an organized movement on the part of the physicians would meet with both encouragement and aid,

SOME OF THE APPROPRIATIONS OF THE INDIAN BILL

FOR THE FISCAL YEAR ENDING JUNE THIRTIETH, 1907

President.—To enable the President to cause, under the provisions of the Act of February eighth, eighteen hundred and eighty-seven, entitled "An Act to provide for the allotment of lands in severalty to Indians," such Indian reservations as in his judgment are advantageous for agricultural and grazing purposes to be surveyed or resurveyed, for the purposes of said Act, and to complete the allotment of the same, including the necessary clerical work incident thereto in the field and in the Office of Indian Affairs, and delivery of trust patents, so far as allotments shall have been selected under said Act, twenty-five thousand dollars.

Mission schools on an Indian reservation may, under rules and regulations prescribed by the Commissioner of Indian Affairs, receive for such Indian children duly enrolled therein, the rations of food and clothing to which said children would be entitled under treaty stipulations if such children were living with their parents.

That prior to the expiration of the trust period of any Indian allottee to whom a trust or other patent containing restrictions upon alienation has been or shall be issued under any law or treaty the President may in his discretion continue such restrictions on alienation for such period as he may deem best: Provided, however, That this shall not apply to lands in the Indian Territory.

That the homestead settlers on all ceded Indian reservations in Minnesota who purchased the lands occupied by them as homesteads be, and they hereby are, granted an extension of one year's time in which to make the payments now provided by law.

That the Commissioner of Indian Affairs, under the supervision of the Secretary of the Interior, is hereby authorized to investigate and report to Congress upon the desirability of establishing a sanitarium for the treatment of such Indians as are afflicted with tuberculosis, and to report upon a location and the cost thereof, and also upon the feasibility of utilizing some present Government institution therefor; said report to include, as far as possible, the extent of the prevalence of tuberculosis among Indians.

The Commissioner of Indian Affairs, under

the direction of the Secretary of the Interior, is hereby authorized and directed to select and designate some one of the schools or other institution herein specifically provided for as an "Indian Reform School," and to make all needful rules and regulations for its conduct, and the placing of Indian youth therein: Provided, That the appropriation for collection and transportation, and so forth, of pupils, and the specific appropriation for such school so selected shall be available for its support and maintenance: Provided further, That the consent of parents, guardians, or next kin shall not be required to place Indian youth in said school.

To enable the Commissioner of Indian Affairs, under the direction of the Secretary of Interior, to take action to suppress the traffic of intoxicating liquors among Indians, twenty-five thousand dollars, fifteen thousand dollars of which to be used exclusively in the Indian Territory and Oklahoma.

ARIZONA.

Fort Mojave School—For support and education of two hundred Indian pupils at the Indian school at Fort Mojave, Arizona, thirty-three thousand four hundred dollars.

Phoenix School—For support and education of seven hundred Indian pupils at the Indian school at Phoenix, Arizona, one hundred and sixteen thousand nine hundred dollars.

Truxton Canyon School—For support and education of one hundred and thirty-five pupils at the Indian school at Truxton Canyon, Arizona, twenty-two thousand five hundred and forty-five dollars.

CALIFORNIA.

Sherman Institute—For support and education of five hundred Indian pupils at the Sherman Institute, Riverside, California, eighty-three thousand five hundred dollars.

COLORADO.

Fort Lewis School—For the support and education of two hundred Indian pupils at the Indian school at Fort Lewis, Colorado, thirty-three thousand four hundred dollars.

Grand Junction School—For support and education of two hundred pupils at the Indian school at Grand Junction, Colorado, thirty-three thousand four hundred dollars.

IDAHO

For a superintendent in charge of agency and educational matters on the Coeur d'Alene Reservation, Idaho, one thousand two hundred dollars.

For support and civilization of the Shoshones and Bannocks and other Indians of the Fort Hall reservation in Idaho, including pay of employees, twenty thousand dollars.

For support, civilization, and instruction of the Shoshones, Bannocks, Sheepeaters, and other Indians of the Lemhi Agency, Idaho, including pay of employees, ten thousand dollars.

That if any adult member of the Nez Perce tribe of Indians in the Idaho believes himself or herself competent to make leases and transact his or her affairs, such members may file a request with the Commissioner of Indian Affairs for a permit to lease the lands which have been allotted to him or her and the minor children of such member.

INDIAN TERRITORY

For pay of Indian agent at the Union Agency, Indian Territory, three thousand dollars.

For special clerical force in the office of the United States Indian agent, Union Agency, and miscellaneous expenses in connection with entering of remittances received in account of payments of town lots and issuance of patents, and conveying same, ten thousand dollars.

For clerical work and labor connected with the sale and leasing of Creek and the leasing of Cherokee lands, thirty thousand dollars.

Removal of intruders, Five Civilized Tribes: For the purpose of removing intruders and placing allottees in unrestricted possession of their allotments, to be expended under the direction of the Secretary of the Interior, twenty thousand dollars.

The Secretary of the Interior be, and he is hereby, authorized to make such contract as in his judgment seems advisable for the care of orphan Indian children at the Whittaker Home, Pryor Creek, Indian Territory, and for the purpose of carrying this provision into effect, the sum of ten thousand dollars, or so much thereof as is necessary, is hereby appropriated, out of any moneys in the Treasury not otherwise appropriated.

Inspector—For clerical work and incidental expenses of the United States inspector's office, Indian Territory, in accordance with the provisions of section twenty-seven of the Act of June twenty-eighth, eighteen hundred and ninety-eight, entitled "An Act for the

protection of the people of the Indian Territory, and for other purposes," ten thousand dollars.

To enable the Secretary of the Interior to investigate, or cause to be investigated, any lease of allotted land in the Indian Territory which he has reason to believe has been obtained by fraud, or in violation of the terms of existing agreements with any of the Five Civilized Tribes, as provided by the Act approved March third, nineteen hundred and five, ten thousand dollars.

Schools—For the maintenance, strengthening and enlarging of the tribal schools of the Cherokee, Creek, Choctaw, Chickasaw, and Seminole nations, and making provision for the attendance of children of parents of other than Indian blood therein, and the establishment of new schools under the control of the Department of the Interior, the sum of one hundred and fifty thousand dollars, or so much thereof as may be necessary, to be placed in the hands of the Secretary of the Interior, and disbursed by him under such rules and regulations as he may prescribe.

Five Civilized Tribes.—For the completion of the work heretofore required by law to be done by the Commission to the Five Civilized Tribes, two hundred thousand dollars. Said appropriation to be disbursed under the direction of the Secretary of the Interior.

Quapaws. (Treaty).—For education, per third article of treaty of May thirteenth, eighteen hundred and thirty-three, one thousand dollars.

For blacksmith and assistants, and tools, irons, and steels for blacksmith shop, per same article and treaty, five hundred dollars.

In all, one thousand five hundred dollars: Provided, That the President of the United States shall certify the same to be for the best interests of the Indians.

IOWA.

Sac and Fox School—For support and education of eighty Indian pupils, at the Indian school on the Sac and Fox Reservation, Iowa, thirteen thousand three hundred and sixty dollars.

For pay of superintendent, one thousand dollars.

For general repairs and improvements, one thousand five hundred dollars.

In all, fifteen thousand eight hundred and sixty dollars.

KANSAS.

Haskell Institute—For support and education of seven hundred and fifty Indian pupils

at the Indian school, Haskell Institute, Lawrence, Kansas, and for transportation of pupils to and from said school, one hundred and thirty-five thousand two hundred and fifty dollars.

For payment of superintendent at said school, two thousand five hundred dollars.

For general repairs and improvements, eight thousand dollars.

For dairy barn, ten thousand dollars, to be immediately available;

For draining and ditching, four thousand five hundred dollars, to be immediately available;

In all, one hundred and fifty-six thousand, two hundred and fifty dollars.

Kickapoo Indian School.—For support and education of seventy Indian pupils at the Indian school, Kickapoo Reservation, Kansas, eleven thousand six hundred and ninety dollars;

For pay of superintendent, one thousand three hundred dollars;

General repairs and improvements, one thousand two hundred dollars;

In all, fourteen thousand one hundred and ninety dollars.

MICHIGAN.

Mount Pleasant School.—For support and education of three hundred Indian pupils at the Indian school, Mount Pleasant, Michigan, fifty thousand one hundred dollars;

For pay of superintendent of said school, one thousand seven hundred dollars;

For general repairs and improvements, four thousand one hundred dollars;

For storehouse, three thousand dollars;

In all, fifty-eight thousand eight hundred dollars.

MINNESOTA.

For pay of Indian agent at the Leech Lake Agency, Minnesota, one thousand eight hundred dollars;

For pay of Indian agent at White Earth, Minnesota, one thousand eight hundred dollars.

Morris School.—For the support and education of one hundred and fifty Indian pupils at the Indian school, Morris, Minnesota, twenty-five thousand and fifty dollars;

Pay of superintendent, one thousand five hundred dollars;

For general repairs and improvements, two thousand dollars;

In all, twenty-eight thousand four hundred and fifty dollars.

Pipestone School.—For support and educa-

tion of two hundred and twenty-five Indian pupils at the Indian School, Pipestone, Minnesota, thirty-seven thousand five hundred and seventy-five dollars;

For pay of superintendent at said school, one thousand six hundred dollars;

For hospital, six thousand dollars;

For improvement to water system, four thousand dollars;

For general repairs and improvements, two thousand dollars;

In all, fifty-one thousand one hundred and seventy-five dollars.

MONTANA.

For pay of Indian agents in Montana at the following-named agencies at the respectively indicated, namely:

At the Blackfeet Agency, Montana, one thousand eight hundred dollars.

At the Crow Agency, Montana, one thousand eight hundred dollars.

At the Flathead Agency, Montana, one thousand five hundred dollars.

For support and civilization of the Indians at Ft. Belknap Agency, Montana, including pay of employes, twenty thousand dollars.

For support and civilization of the Crow Indians in Montana, including pay of employes, eight thousand dollars.

For support and civilization of Indians at Flathead Agency, Montana, including pay of employees, nine thousand dollars.

For support and civilization of the Indians at Fort Peck Agency in Montana, including pay of employees, fifty thousand dollars.

For general incidental expenses of the Indian Service, including traveling expenses of agents, two thousand five hundred dollars.

Indians at Blackfeet Agency (Treaty.)—For last of nine installments, to be disposed of as provided in article two of the agreement with the Indians of the Blackfeet reservation, ratified by Act approved June tenth, eighteen hundred and ninety-six, one hundred and fifty thousand dollars.

Crows. (Treaty.)—For the last of twenty-five installments, as provided in agreement with the Crows, dated June twelfth, eighteen hundred and eighty, to be used by the Secretary of the Interior in such manner as the President may direct, thirty thousand dollars;

For pay of physician, as per tenth article of same treaty: one thousand two hundred dollars;

For pay of carpenter, miller, engineer, farmer and blacksmith, as per tenth article of the same treaty, three thousand six hundred dollars.

For pay of second blacksmith, as per eighth article of the same treaty, one thousand two hundred dollars;

In all, thirty-six thousand dollars.

Northern Cheyennes and Arapahoes. (Treaty.)—For subsistence and civilization, as per agreement with the Sioux Indians approved February twenty-eighth, eighteen hundred and seventy-seven, including subsistence and civilization of Northern Cheyennes removed from Pine Ridge Agency to Tongue River, Montana, ninety thousand dollars;

For pay of physician, two teachers, two carpenters, one miller, two farmers, a blacksmith, and engineer, per seventh article of the treaty of May tenth, eighteen hundred and sixty-eight, nine thousand dollars;

In all, ninety-nine thousand dollars.

For the purchase of heifers and bulls for the Indians on the North Cheyenne Indian Reservation, Tongue River Agency, Montana, thirty thousand dollars: *Provided*, That the expenditure of this money shall be under the direction of the Secretary of the Interior, who shall purchase the cattle and regulate their distribution according to such rules and regulations as in his discretion he may deem best.

NEBRASKA.

Genoa School.—For support and education of three hundred Indian pupils at the Indian school, Genoa, Nebraska, fifty thousand one hundred dollars;

For pay of superintendent of said school, one thousand seven hundred dollars;

For general repairs and improvements, six thousand dollars;

In all, fifty seven thousand eight hundred dollars.

NEVADA.

Carson School.—For support and education of three hundred Indian pupils at the Indian school at Carson City, Nevada, fifty thousand one hundred dollars;

For pay of superintendent at said school, one thousand eight hundred dollars;

For general repairs and improvements, three thousand dollars;

For addition to schoolhouse, five thousand dollars;

For employees' cottages, three thousand dollars;

For moving and rebuilding barn, one thousand dollars;

In all, sixty-three thousand nine hundred dollars.

For general incidental expenses of the Indi-

an Service in Nevada, including traveling expenses of agents, and support and civilization of Indians located on the Piute, Walker River, and Pyramid Lake reservations, five thousand dollars;

And pay of employees, including physician at the Walker River Reservation, four thousand dollars;

In all, nine thousand dollars.

NEW MEXICO.

Albuquerque School.—For support and education of three hundred Indian pupils at the Indian school at Albuquerque, New Mexico, fifty thousand one hundred dollars;

For pay of superintendent of said school, one thousand eight hundred dollars;

For improvement to water supply, three thousand five hundred dollars;

General repairs and improvements, five thousand dollars;

In all, sixty thousand four hundred dollars.

Santa Fe School.—For support and education of three hundred Indian pupils at the Indian school at Santa Fe New Mexico, fifty thousand one hundred dollars.

For pay of superintendent at said school, one thousand eight hundred dollars.

For water supply, one thousand five hundred dollars;

For general repairs and improvements, five thousand dollars;

For bakery, one thousand dollars;

For addition to warehouse, two thousand dollars;

In all, sixty-one thousand four hundred dollars.

For pay of one special attorney for the Pueblo Indians of New Mexico, one thousand five hundred dollars;

And for necessary traveling and incidental expenses of said attorney, five hundred dollars;

In all, two thousand dollars.

That the sum of fifteen thousand dollars, or so much thereof as may be necessary, is hereby appropriated, out of any money in the Treasury not otherwise appropriated, to construct an additional building for dining room and other purposes at the Indian school at Santa Fe, New Mexico.

For general incidental expenses of the Indian Service in New Mexico, including traveling expenses of agents, one thousand dollars.

NEW YORK.

For pay of Indian agent at the New York Agency, New York, one thousand dollars.

For pay of physician, New York Agency, six hundred dollars.

NORTH CAROLINA.

Cherokee School.—For support and education of one hundred and sixty pupils at the Indian school at Cherokee, North Carolina, twenty-six thousand seven hundred and twenty dollars.

For pay of superintendent of said school, one thousand five hundred dollars;

For general repairs and improvements, two thousand five hundred dollars.

In all, thirty thousand seven hundred and twenty dollars.

NORTH DAKOTA.

For pay of Indian agent at the Standing Rock Agency, North Dakota, one thousand eight hundred dollars;

For support and civilization of Sioux of Devils Lake, North Dakota, five thousand dollars.

For support and civilization of Indians at Fort Berthold Agency, in North Dakota, including pay of employees, twenty thousand dollars.

For support and civilization of Turtle Mountain band of Chippewas, North Dakota, including seeds, thirteen thousand dollars.

Fort Totten School.—For support and education of three hundred and twenty-five Indian pupils at the Indian school, Fort Totten, fifty-four thousand two hundred and seventy-five dollars.

For pay of superintendent at said school, one thousand seven hundred dollars.

For general repairs and improvements, five thousand dollars.

In all, sixty thousand nine hundred twenty-five dollars.

Wahpeton Indian School.—For the support and education of one hundred Indian pupils at the Indian school at Wahpeton, North Dakota, sixteen thousand seven hundred dollars.

For pay of superintendent of said school, one thousand five hundred dollars.

For minor improvements, five thousand dollars.

For purchasing live stock and equipment of building, six thousand dollars, or so much thereof as may be necessary.

In all, twenty-nine thousand two hundred dollars.

For general incidental expenses of the Indian Service in North Dakota, including traveling expenses of agents at three agencies, one thousand dollars.

OKLAHOMA.

For pay of agents in Oklahoma at the following-named agencies at the rates respectively indicated, namely:

At the Kiowa Agency, Oklahoma Territory, one thousand eight hundred dollars.

At the Osage Agency, Oklahoma Territory, one thousand eight hundred dollars.

For support and civilization of the Apaches, Kiowas, Comanches, Wichitas, and affiliated bands who have been collected on the reservations set apart for their use and occupation, twenty-five thousand dollars.

For support and civilization of the Arapahoes and Cheyennes who have been collected on the reservations set apart for their use and occupation, thirty-five thousand dollars.

For support and civilization of the Kansas Indians, Oklahoma Territory, including agriculture assistance and of employees, one thousand five hundred dollars.

For support and civilization of the Kickapoo Indians in Oklahoma Territory, two thousand dollars.

For support and civilization of the Ponca Indians, including pay of employees, nine thousand dollars.

Chilocco School.—For support and education of seven hundred Indian pupils at the Indian school at Chilocco, Oklahoma, one hundred and sixteen thousand nine hundred dollars.

For pay of superintendent at said school, three thousand dollars;

For general repairs and improvement, ten thousand dollars;

For dynamo and electric extensions, five thousand dollars;

For steam boilers, three thousand dollars;

For cottage, one thousand two hundred dollars;

In all, one hundred and thirty-nine thousand one hundred dollars:

Provided, That the Commissioner of Indian Affairs, under such rules and restrictions as he may prescribe, subject to the approval of the Secretary of the Interior, is hereby authorized to lease such portion of the Chilocco Indian School Reservation as may not be required for school-farming purposes, and apply the proceeds to the maintenance and support of said school.

Iowas in Oklahoma.—(Treaty) For the first of five installments, fourth series, to be paid per capita as provided in the seventh article of the agreement ratified by the Act approved February thirteenth, nineteen hundred and one, one thousand eight hundred dollars.

To enable the Secretary of the Interior to anticipate five installments of the fourth series and five installments of the fifth series due the Iowa Indians in Oklahoma under the seventh article of the agreement ratified by the Act approved February thirteenth, eighteen hundred and ninety-one, fifteen thousand dollars; to be immediately available and paid per capita in cash or expended otherwise for their benefit, under such rules and regulations as he may prescribe.

Osages.—(Treaty) For interest on sixty-nine thousand one hundred and twenty dollars, at five per centum per annum, being value of fifty-four sections of land set apart by treaty of June second, eighteen hundred and twenty-five, for educational purposes, per Senate resolution of January ninth, eighteen hundred and thirty-eight, three thousand four hundred and sixty-six dollars.

Pawnees.—(Treaty) For perpetual annuity, which is to be paid in cash to them, per second article of treaty of September twenty-fourth, eighteen hundred and fifty-seven, and agreement of November twenty-third, eighteen hundred and ninety-two, article three, thirty thousand dollars;

For support of two manual-labor schools, per third article of same treaty, of September twenty-fourth, eighteen hundred and fifty-seven, ten thousand dollars;

For pay of one farmer, two blacksmiths, one miller, one engineer, and apprentices, and two teachers, as per fourth article of same treaty, five thousand four hundred dollars.

For pay of physician and purchase of medicines, one thousand two hundred dollars;

For purchase of iron and steel and other necessaries for the shops, as per fourth article of treaty of September twenty-fourth, eighteen hundred and fifty-seven, five hundred dollars;

In all, forty-seven thousand one hundred dollars.

Sac and Foxes of the Mississippi.—(Treaty) For permanent annuity, in goods or otherwise, per third article of treaty of November third, eighteen hundred and four, one thousand dollars;

For interest on two hundred thousand dollars, at five per centum, per second article of treaty of October twenty-first, eighteen hundred and thirty-seven, ten thousand dollars;

For interest on eight hundred thousand dollars, at five per centum, per second article of treaty of October eleventh, eight hundred and forty-two, forty thousand dollars: Provid-

ed, that the sum of one thousand five hundred dollars of this amount shall be used for the pay of a physician and for purchase of medicine;

In all, fifty-one thousand dollars.

That the Secretary of the Interior is hereby authorized and directed, under such rules and regulations as he may prescribe, to pay to the Sac and Fox Indians in Oklahoma, per capita, in cash, or to expend otherwise for their benefit, the sum of fifty thousand dollars out of the amount of money now to their credit in the United States Treasury, to be immediately available.

OREGON.

For support and civilization of the Klamaths, Modocs, and other Indians of the Klamath Agency, Oregon, including pay of employees, five thousand dollars.

For support and civilization of the confederated tribes and bands under Warm Springs Agency, and for pay of employees, four thousand dollars.

For support and civilization of the Walla Walla, Cayuse, and Umatilla tribes, Oregon, including pay of employees, three thousand dollars.

Salem School.—For support and education of hundred Indian pupils at the Indian school, Salem, Oregon, one hundred thousand two hundred dollars;

For pay of superintendent at said school, two thousand dollars;

For general repairs and improvements, including construction of viaduct, five thousand dollars;

For bakery and equipment, four thousand dollars;

In all, one hundred and eleven thousand two hundred dollars.

For general incidental expenses of the Indian Service in Oregon, including traveling expenses of agents, and support and civilization of Indians of Grande Ronde and Siletz agencies, three thousand dollars;

Pay of employees at the same agencies, three thousand dollars;

In all, six thousand dollars.

Molels. (Treaty)—For pay of teachers and for manual-labor school, and for all necessary materials therefor, and for the subsistence of the pupils, per second article of treaty of December twenty-first, eighteen hundred and fifty-five, three thousand dollars.

PENNSYLVANIA.

For the support and education at Indian school at Carlisle, Pennsylvania, for trans-

portation of pupils to and from said school, and for general repairs and improvements, one hundred and fifty-eight thousand five hundred dollars, three thousand five hundred dollars of which shall be made immediately available;

For additional salary for superintendent in charge, one thousand dollars;

For cottage for physician, two thousand five hundred dollars;

For a new hospital, ten thousand dollars, and the amount of ten thousand dollars for addition to hospital, Act of March third nineteen hundred and five, is hereby reappropriated for this purpose;

In all, one hundred and seventy-two thousand dollars.

SOUTH DAKOTA.

For the pay of Indian agents in South Dakota at the following-named agencies at the rates respectively indicated, namely;

At the Cheyenne River Agency, one thousand eight hundred dollars;

At the Crow Creek Agency, one thousand six hundred dollars;

At the Lower Brule Agency, one thousand four hundred dollars;

At the Pine Ridge Agency, one thousand eight hundred dollars;

At the Rosebud Agency, one thousand eight hundred dollars;

At the Sisseton Agency, one thousand five hundred dollars;

At the Yankton Agency, one thousand six hundred dollars.

Chamberlain School.—For the support and education of two hundred Indian pupils at the Indian school at Chamberlain, South Dakota, thirty-three thousand four hundred dollars;

For pay of superintendent of said school, one thousand six hundred dollars;

For general repairs and improvements, for fire house and equipment, for two reservoirs or water tanks, and for changing sewer, twelve thousand dollars, to be immediately available;

In all, forty-seven thousand dollars.

Flandreau School.—For support and education of three hundred and seventy-five Indian pupils at the Indian school at Flandreau South Dakota, sixty-two thousand six hundred and twenty-five dollars:

For pay of superintendent of said school, one thousand eight hundred dollars;

For general repairs and improvements, and for cement veneer for old buildings, and for industrials and domestic school building,

seventeen thousand dollars; two thousand five hundred dollars to be immediately available;

New silo, and equipment thereof, two thousand dollars, to be immediately available;

In all, eighty-three thousand four hundred and twenty-five dollars.

Pierre School.—For support and education of one hundred and fifty Indian pupils at the Indian school at Pierre school, South Dakota, twenty-five thousand and fifty dollars;

For pay of superintendent of said school, one thousand five hundred dollars;

For general repairs and improvements, toilet facilities, fencing farm, and moving buildings, six thousand dollars, two thousand dollars of which is to be immediately available;

For artesian well, water system, and irrigation plant, ten thousand dollars;

In all, forty-two thousand five hundred and fifty dollars.

Rapid City School.—For support and education of two hundred and fifty Indian pupils at the Indian school, Rapid City, South Dakota, forty-one thousand seven hundred and fifty dollars;

For pay of superintendent, one thousand six hundred dollars;

For office building three thousand dollars;

For general repairs and improvements, two thousand dollars;

For the purchase of one thousand acres of land and springs and water right for a permanent water supply for the Indian school at Rapid City, South Dakota, eight thousand six hundred and fifty dollars;

In all, fifty thousand dollars.

For general incidental expenses of the Service in South Dakota, including traveling expenses of agents at seven agencies, three thousand dollars.

Sioux of Different Tribes, including Santee Sioux of Nebraska. (Treaty.)—For pay of five teachers, one physician, one carpenter, one miller, one engineer, two farmers, and one blacksmith, per thirteenth article of treaty April Twenty-ninth, eighteen hundred and sixty-eight, ten thousand four hundred dollars;

For pay of second blacksmith, and furnishing iron, steel, and other material, per eighth article of same treaty, one thousand six hundred dollars;

Sioux, Yankton Tribe. (Treaty.)—For eighteenth of twenty installments (last series), to be paid to them or expended for their benefit per fourth article of treaty of April nineteenth, eighteen hundred and fifty-eight, fifteen thousand dollars;

For subsistence and civilization of Yankton Sioux, heretofore provided for in appropriations under "Fulfilling treaty Sioux of different tribes, and so forth, thirty thousand dollars;

In all, forty-five thousand dollars.

UTAH.

For pay of Indian agent at the Uintah and Ouray agency, Utah (consolidated), one thousand eight hundred dollars.

Southern Utah School.—For support and education of seventy-five pupils at the Pan-guitch Indian school in southern Utah, twelve thousand five hundred and twenty-five dollars;

Pay of superintendent, nine hundred dollars;

General repairs and improvements, four thousand dollars;

For warehouse, two thousand dollars;

In all, nineteen thousand four hundred and twenty-five dollars.

For general incidental expenses of the Indian Service in Utah, including traveling expenses of agents, one thousand dollars.

For constructing irrigation systems to irrigate the allotted lands of Uncompahgre, Uintah, and White River Utes in Utah, the limit of cost of which is hereby fixed at six hundred thousand dollars, one hundred and twenty-five thousand dollars which shall be immediately available, the cost of said entire work to be reimbursed from the proceeds of the sale of the lands within the former Uintah Reservation;

Provided, That such irrigation systems shall be constructed and completed and held and operated, and water therefor appropriated under the laws of the state of Utah and the title thereto until otherwise provided by law shall be in the Secretary of the Interior in trust for the Indians, and he may sue and be sued in matters relating thereto;

And provided further, That the ditches and canals of such irrigation systems may be used, extended, or enlarged for the purpose of conveying water by any person, association, or corporation under and upon compliance with the the provisions of the laws of the state of Utah: And provided further, that when said irrigation system is in successful operation the cost of operating same shall be equitable apportioned upon the lands irrigated, and, when the Indians have become self-supporting, to the annual charge shall be added an amount sufficient to pay back into the Treasury the cost of the work done, in their behalf, within thirty years, suitable deduction being made for the amounts received

from disposal of the lands within the former Uintah Reservation.

Confederated Bands of Utes.—For pay of two carpenters, two millers, two farmers, and two blacksmiths, as per tenth article of treaty of October seventh, eighteen hundred and sixty-three, and fifteenth article of treaty of March second, eighteen hundred and sixty-eight, six thousand seven hundred and twenty dollars;

For pay of two teachers, as per same article of same treaty, one thousand eight hundred dollars;

For purchase of iron and steel and the necessary tools for blacksmith shop, per ninth article of same treaty, two hundred and twenty dollars.

For annual amount for purchase of beef, mutton, wheat, flour, beans, and potatoes, or other necessary articles of food, as per twelfth article of same treaty, thirty thousand dollars;

For pay of employees at the several Ute agencies, fifteen thousand dollars;

In all, fifty-three thousand seven hundred and forty dollars.

VIRGINIA.

For the support and education of one hundred and twenty Indian pupils at the school at Hampton, Virginia, twenty thousand and forty dollars.

WASHINGTON.

For pay of Indian agent at the Colville Agency, Washington, one thousand five hundred dollars;

For support and civilization of the D'Wamish and other allied tribes in Washington, including pay of employees, five thousand dollars;

For support and civilization of the Makahs, Washington including pay of employees, two thousand dollars;

For support and civilization of the Quinaielts and Quil-leh-utes, including pay of employees, one thousand dollars;

For support and civilization of Yakimas, and other Indians at said agency, including pay of employees, five thousand dollars;

For general incidental expenses of the Indian Service in Washington, including traveling expenses of agents, and support and civilization of Indians at Colville and Puyallup agencies, and for pay of employees, thirteen thousand dollars.

That the Secretary of the Interior, in his discretion, is hereby authorized to sell, under rules and regulation and to be prescribed by

him, any tract or tracts of land heretofore reserved for the Puyallup Indian school not needed for school purposes, and to use the proceeds of said sale for the establishment of an industrial and manual training school for the Puyallup and allied tribes and bands of Indians at the site of the present Puyallup Indian School.

WISCONSIN.

For pay of Indian agent at the La Pointe Agency, Wisconsin, one thousand eight hundred dollars.

Hayward School.—For the support and education of two hundred Indian pupils at the Indian school at Hayward, Wisconsin, thirty-three thousand four hundred dollars;

Pay of superintendent, one thousand five hundred dollars;

General repairs and improvements, five thousand dollars;

Shop building, four thousand dollars;

In all, forty-three thousand nine hundred dollars.

Tomah School.—For support and education of two hundred and fifty Indian pupils at the Indian school, Tomah, Wisconsin, forty-one thousand seven hundred and fifty dollars;

For pay of superintendent at said school, one thousand seven hundred dollars;

For general repairs and improvements, three thousand dollars;

In all, forty-six thousand four hundred and fifty dollars.

WYOMING.

For support and civilization of Shoshone Indians in Wyoming, twelve thousand dollars.

Shoshone School.—For support and education of one hundred and seventy-five Indian pupils at the Indian school, Shoshone Reservation, Wyoming, twenty-nine thousand two hundred and twenty-five dollars;

For pay of superintendent at said school, one thousand eight hundred dollars;

For general repairs and improvements, five thousand dollars;

In all, thirty-six thousand and twenty-five dollars.

For general incidental expenses of the Indian Service in Wyoming, including traveling expenses of agents, one thousand dollars.

Shoshones.—For pay of physician, teacher, carpenter, miller, engineer, farmer, and blacksmith, as per tenth article of treaty of July third, eighteen hundred and sixty-eight, five thousand dollars.

For pay of second blacksmith, and such iron and steel and other materials as may be required, as per eighth article of same treaty, one thousand dollars.

CIRCULAR NO. 137.

To Agents and Superintendents:

It has been decided to hold the general Indian Service Institute for 1906, at Tacoma, Washington, from August 20th to 25th inclusive. Several local institutes will also be held during the fiscal year 1907 at the following places:

Standing Rock, North Dakota;
Rosebud, South Dakota;
Riverside, California;
Chilocco, Oklahoma.

In view of the value of these Institutes to the Indian School Service, the Secretary of the Interior has granted authority for the Commissioner of Indian Affairs to detail, under the regular pay of their positions, such school and agency employes as desire to attend and can be spared, these details in no way to affect their annual leaves of absence; and no expense whatever, beyond the regular pay of the employes detailed, to be charged to the Government on this account.

In accordance with this authority, you are directed to ascertain what employes desire detail to the Pacific Coast Institute, and to have them make request at an early date. These requests should include the time necessary for travel to and from the Institute in addition to the time to be spent there. At the close of the Institute you will forward to this Office a statement giving the names of the employes detailed, together with certificates of attendance signed by the proper officer of the Institute, and certificates of the respective employes, endorsed by yourself, showing dates and numbers of days actually and necessarily consumed in travel.

Failure to forward a certificate will cause the time to be charged without pay. No employe should be permitted to attend the Institute under detail unless he has made application to this Office and the detail has been granted. Where an employe detailed does not attend, the Office should be so informed.

It is expected that employes will use direct routes of travel.

Very Respectfully,

C. F. LARRABEE,
Acting Commissioner.

An Indian Girl Companion Wanted.

Wanted.—Neat young Indian girl; one who sews or sings a little preferred, for companion to single lady. Address Supt. S. M. McCowan, Chilocco, Oklahoma.

AMERICANS IN THE PHILIPPINES

BY M. FRIEDMAN

THE epoch-making American revolution of 1776 was the still small voice in the vast unknown world beyond the "Sea of Darkness" of a banded handful of diligent, brave and worthy men, Puritans and Cavaliers, backed up by those loyal wives and faithful mothers, clamoring, as a last determined resort, but only after all efforts at reconciliation had failed, for independence. Modest men, all, but they were full cognizant of the fact that they were the equals mentally, physically and morally of other men; so the day inevitably arrived when they rose up in the giant strength of their weakness and defied those other men—tyrants, if you please—to continue to harass and abuse them. Their cause triumphed and the thirteen colonies became free and independent states. It was the beacon light of freedom in the world. It was the beginning of the end of plutocracy.

To day we find the descendants of these same people, now increased to more than seventy million souls, surprising the concourse of the nations with a new doctrine—a stupendous scheme—that of educating an Oriental people, against all previous conceptions and the firmly established precedents of all other colonizing powers, to self-government. The idea of genius. It is the unselfish desire of an advanced people and as long as those cherished ideals and lofty sentiments of a hundred years ago continue to hold sway over America, the little brown Filipinos need not despair of liberty and opportunity.

With these sentiments dominating the purpose of our administration at home, and the civil regime in these

islands, it is not strange that we want this people, the very day such a project becomes feasible, to govern themselves. As soon as practicable—the due calamity that would surely follow in the wake of premature action seems to indicate that it must not occur a moment before—it should be a government by a majority of the natives assisted by a minority of Americans. Ultimately, as a luminous goal that shines ahead for the inspiration of future generations that are to come, independence absolutely and entirely.

To all this I mark the questioning glance and hear the faint dissent of the alien and the man of capital. Of course, it is naturally understood that no people would be worthy such gifts who could not give adequate protection to the foreigner within their gates. The pioneers from distant lands who have risked fortune and all in this field must be taken care of and encouraged in the same degree as now.

Those of us who have tarried in this strange yet attractive region several years or more, and have actually lived among and come in close contact with the people in the provinces, know, deep in our hearts, that they now enjoy more freedom, individual and civic, than they ever have before, and, I may add, as much in their present state of development as they ever will. In other words, they now have independence in fact if not in name. Judged by every standard except their own illiteracy they are a free people. No ignorant nation can be a free nation. The two are incompatible and mutually destructive. Nevertheless, in the Philippine Islands today life and property are as safe as in our own enlightened land.

All this granted—it is just that which surpasses our understanding—we know, whether we will admit it or not, that the people are anxious for a government of their own, managed by themselves in their own way. It would please them mightily to see us take ship and sail away. There have been too many unpleasantly candid demonstrations of this fact since our occupation, and of more recent occurrence in the last provincial elections, when, in several of the provinces, and especially in one of the richest, the worst rakes and agitators and anti-American spirits to be had were placed in office as governors by the electors, and efficient, conscientious and tried men were turned adrift. The new men I have reference to seem to have been elected on the strength of their records as insurrectos in the past, and, as far as we know, have never become anything else. Let me repeat, the Filipinos are under the influence of the first flush of pleasurable excitement incident to a keen desire for self-government.

Our Government surely is aware of this attitude of aversion—I use this term in the sense of being opposed to attachment—and as a wise and just and humane sovereign which has always taken a bold stand for freedom, it is now doing all in its power to hasten the time when such things may be. We would be faithless to our self-imposed trust before the world, negligent to our duty to these ignorant and defenseless Orientals, if we left them now. We must wait until the material condition of the country and the intelligence and capacity of the people indicate the time is ripe for such action.

In order to permanently fit them for that great task the government has instituted, at an enormous annual expense, a thorough system of education,

which embraces all the provinces and reaches out to the remotest of the distant barrios. It is an education in every way adapted to the needs of the Filipino people. Not burdened with pedagogical frills and useless innovations, but in every particular dominated by common sense looking toward the common good.

“No teacher can truly promote the cause of education,” said John Ruskin, in his now widely read lecture on “Work” before the Camberwell Working Men’s Institute, “until he knows the mode of life for which that education is to prepare his pupil.”

The Indian Educational Service in the United States, which had to cope with many difficulties and conditions encountered here, has passed through various stages. At first it was misconceived and at times seriously beset with grave doubts; but it has gradually grown and evolved, both in the perfection of the system and the number accommodated, until today it ranks with the first of the world’s great educational systems. The precepts of honest labor, honor and integrity, of clean living and right thinking there inculcated, constitute lessons that should be learned by the dependent race or the free race, by the White or the Black.

When General Jacob Smith dispatched that famous order “make a howling wilderness of Samar,” his words may have been a little picturesque, but they are evidence that a very firm policy was needed to forever quell the insurrection. At first the rules of war made it imperative, in some disorderly provinces, to concentrate the people in the larger cities, and to issue stringent orders for the arrest of all persons found outside. The country was infested by vicious bands of marauding pulajanes who robbed

and murdered their own helpless countrymen. Our troops had to—and they did—bring order out of this chaos; hence the “reconcentrados.”

But, as I have said, it was a military strategem, and as soon as its cause was removed this reservation system was abolished. There was no repetition of that persistent administrative policy of, for many decades, keeping a people jailed up, in ignorance and enforced idleness. There must be freedom of movement that work might be done. There must be natural advantages of soil and stream with which to do it. The people had fed and clothed themselves before;—they must do it again.

When the Americans took possession of this Atchipelago the scale of wages paid Filipinos was that fixed by the Oriental custom. The hardy sons of the soil were paid sufficient to purchase the bare necessities of life. Those doing clerical work but little more. A vast amount of human slavery was carried on. The cacique was as much feared and obeyed as the greatest despot. This caciquism, or one-man rule, many claim would result from granting independence at this time. The Filipino is readily led. He is at the mercy of the strong, and at the word of command from his master quickly falls into line. The scale of wages paid the inhabitants at present is from two to ten times what it was under Spanish dominion. They receive an equal if not greater wage than any other Oriental people.

The far-seeing men of experience who laid the plans for developing these Islands, had seen in their own country the futile efforts at an efficient administration without a courageously carried out Civil Service. They had seen Hayes, and then Cleve-

land, placed at the helm of American affairs because these two leaders promised to reform and rejuvenate the then rather antiquated, and, in some quarters, questionable methods of manipulating the affairs of the government. The civil authorities here started out right. No man should hold office who was not, because of rigid character and proven ability, fully able to fulfill the duties required in his position. There were deviations from this rule and some of them were rather disastrous, but they were few—and are becoming fewer.

There is very little politics to hinder here a full and complete accomplishment of our aims. Luke E. Wright, now Ambassador to Japan, who, until recently, was Governor-General of the Philippine Islands, was a Democrat appointed to his position because of recognized ability, by a Republican President. General Smith, at present Vice-Governor, who succeeds Governor-General Ide, when the latter vacates his position August first, is also a Democrat. The party with which public servants in the Philippines affiliate is not a criterion for office-holding or promotion. Promotion comes to the careful painstaking successful worker, who, recognizing the altruistic purpose of the American people, as evinced in the election of 1900, and again in 1904, are doing their level best to assist in bringing about a closer union between Americans and Filipinos, in working out a policy of conciliation and attraction, that our aim in these parts may be quickly fulfilled.

In a community where every man has his place, where each unit is specially fitted to occupy that place, where all are harmoniously working toward a common end, and where the end itself is the regeneration of a race—in that place things cannot go far astray.

MEANING OF THE NAMES OF CITIES CHRISTENED BY INDIANS

WASHINGTON STAR



HE commission appointed by the Government to translate into concise, correct English all Indian names found in the geography of the United States has on its hands a job of great magnitude, as may be comprehended when it is considered that more than 6,000 names, now fixed to various points

between Maine and Californian and the Canadian line and the Rio Grande, commemorate the fact that the red man once was sole possessor of the land. The names of his chiefs and of his tribes are forever fixed in memory. Indian traditions are perpetuated and musical Indian words have been incorporated into our tongue, a legacy of poetry and romance even in this practical age.

Every name the Indian gave meant something. He left to his pale-faced brother the absurdities of prefixing to 2,700 towns and settlements the stale descriptive terms east, west, north, south; he left to the white man the confusion of thirty-three Springfields in one union, not a fifth of which were ever built in a field or by a spring; of Pineville without a pine; Oakdales without an oak, Weymouths and Plymouths that are not at the mouths of the Way, the Plym, or any other river; or Mount Vernons twenty-five strong, many of them without even a hill to their credit, and of 1,100 New Havens, New Yorks, Newtowns and New-every-thing-else, all of which have long since ceased to be new.

Not so with the Indian. He pitched his wigwam beside the stream. Through the curling waters the long, dark stone on the river's bed looked like otters at play, and forthwith the camping place received the name it bears today—Kalamazoo—"stones like otters" in the Indian tongue. Again he saw on the river bank a pine tree wreathed in flames; for hours it threw its torchlike glare over the landscape, as would have beamed the glow of some council fire fed by attendant warriors, and Potomac that region became, a literal translation of which is "the place of the burning pine,

that resembles a council fire." Poughkeepsie is "a safe harbor for small boats;" Norridge-wock, "the place of deer;" Ontario, "the village on the mountain;" Saranac, "the river that flows under rock," and Saratoga, "the place of the miraculous waters in a rock."

Similarly, Schnectady is "the river valley beyond the pine trees;" Schoharie is "the tributary that throws its waters strong over and across the main stream;" the Wabash is "a cloud blown forward by an equinoctial wind;" Monongahela is "the felling-in-bank river;" Rappahannock, "the river of quick-rising water," and Toronto, "oak trees rising from the lake." Such words show a wondrous skill in the art of word painting, and their expressive Indian tongue reflects their impressions with a vivid minuteness impossible to more cumbersome English.

There is no commonplace in Indian names. All of the Indian's terms are picturesque, because alive and full of meaning to him. A thousand examples could be given. Once, before the white man's day, a caving-in of a river bank revealed the huge fossil tusk of some prehistoric monster. At once the river received the name Chemung, "Big Horn," and generations of squaws told to generations of papooses the traditions of the big bones and wide jaws that once had been found there. In 1675 a portion of Maine was visited by a most devastating fire. The Indians at once gave the region the name of Schoodic, the "great burnt lands," perpetuating forever the memory of the terrible disaster. Orinoco is "cooling snake," possibly a reference to the crooked course of the stream, but more probably marking the notable killing of some venomous reptile.

Sometimes it was the physical features that were name-reflected. Thus: Wetumpka is "tumbling waters;" Sandusky, the "cold spring;" Katahdin, the "highest place," Hioga "the swift current;" Niagara, the "neck of water;" Nahant is "at the point;" Passumpsick is "much clear water," and Chautauqua is "the foggy place." Sometimes the Indian's names reflected his superstitions. Thus, Manito is "spirit." Mantauk is "a manito or spirit tree" and Minnewaukon means the "devil's lake." Sometimes his

names celebrate his hunting or fishing exploits. Mackinaw is an abbreviation of a longer word meaning "the great turtle place." Quinsigamond means "the fishing place for pickerel." There are several Amons, which, as the government has a peculiar penchant for lopping off the terminative syllables for Indian words, may not unreasonably be taken to represent Ammonoosuc, an expressive Indian word meaning "fish-story river," a proof positive that the red men, as well as his successors was giving to telling tall stories about his luck in fishing.

Even the Indian hates and hereditary feuds find expression in names. The members of certain Indian tribe, despised for their peacefulness, were in constemptuous parlance Otawas, "traders," while a fiercely fighting tribe were admiringly termed Eries, or "wildcats," by their enemies. Our Iowas are a corruption of a derisive word signifying "drowsy or sleepy ones," a term given by the warlike Sioux of the north to his quieter red brethren of the plains. The scornful Iroquois called each other Algonquin of the New York mountains an "Adirondack," signifying "he eats bark." The latter retorted by dubbing each Iroquois a "Mohawk," or "man eater," a grim testimonial in its way to the fierce and relentless Iroquois character. The family of the Sioux, the famous fighters of the northwest, divided as they were into eight great branches or subtribes, gave to themselves the comprehensive name of Dakotas, "allied together in friendly compact," but their Indian foemen called them by the bitter term of Sioux, "cut-throats."

The Indian was a born story teller. Every lake and river, every rock and every plain had its story, its incident, its legend. The Indian gave ever those names that recalled these legends to his mind.

Winona, Minnesota, has a beautiful legend. Winona, "first-born daughter," was a child of a stern warrior. He bade her marry one of the notable braves of his people. She loved another. Rather than marry the brave, whom she hated, she threw herself from the cliff of the Maiden's Leap, that overlooks the point where the Mississippi's waters flow through Lake Pepin, and beneath the river's turbulent waters found the peace that was denied her on earth. Another Minnesota legend, that of Minnehaha, recalls to most minds Longfellow's famous poem. He, however, took the usual poet's license in the

matter. In the legend, Minnehaha, "laughing water," did not become the bride of Hiawatha, but was crossed in love. In her despair she sought the falls of Minnehaha, after which she has been named. Here, over a precipice sixty feet high, she took the fatal leap.

All Indian traditions are not sorrowful, as the story of the naming of Wakarusa, Kan., will show. Once a party of Indians on the trail were stopped in their progress by a swollen and angry-looking stream. "Deep water, bad bottom!" grunted the braves, hesitating at the brink of the river, unwilling to turn back, doubting that they could cross. At length an Indian crept up behind his squaw, who was seated on a small Indian pony, and deliberately pushed pony, squaw and all over the bank into the rapid, muddy current, meanwhile looking stoically on to see whether she would gain the opposite bank in safety or drown before his eyes. The astonished and enraged squaw struck out for mid-stream, and lo! the waters had but spread over a shallow basin and the danger had been but apparent, not real. Derisively the squaw rose and scornfully shrieked at her liege lord, who had been so willing to have been summarily rid of her: "Wakarusa! Wakarusa!" "Thigh-deep, thigh-deep." And Wakarusa the region has remained until this day.

Tepee City, Squaw Valley and Sachem's Head show that the Indian was once a power, and so, also, do Indianola, Indianapolis, Indian Bay, Indian Bayou, Indian Bottom, Camp and Creek; Indian Diggings, Falls, Gap, Gulch and Head; Indian Mound, Neck, Ridge and River; Indian Rock, Run, Springs and Town; Indian Trail and Indian Valley. He has left behind him his kinni-kinnick that he used to smoke, his moccasin that he used wear, medicine lodge that he used to visit, and the wampum for which he bartered his pony or his beaver skins. He has left behind him, also, the Indian names of many familiar objects, though the memory of these meanings has all but been forgotten. Mondamin means corn; wawa, wild goose; opeechee, the robin; Roanoke, a sea-shell; Chicago, the wild onion; omeene- a pigeon; wawbeek, a rock, etc.

The Indian has left behind him hundreds of musical alliterative names, in which the consonant or vowel sounds are doubled. Good examples are Wawaka, Wawasee, Kankakee, Kennekuk, Tuscaloosa, Tallahassee,

Ocklocknee, Ohoopee, Oshkosh, Minnetonka, Massabesic, Contoocok, Loogootee and Hatchechubee. We like to roll his Kennebunk and Cufthyunk, his Nantucket. and Wachusett, his Kickapo and Tetonka over our tongues, and it would be deplorable indeed if they also should had to go and be translated into "correct and concise" English.

Other historical landmarks closely interwoven with Indian history, but whose names will remain untouched by the commission, the place names that preserve the memory of the early missionaries and explorers, and the first pioneers, sturdy men of the wilderness every one of them inured to hardship and skillful in expedient, as he literally took his life in his hand as he ventured among hostile redskins in an unknown band. The names of De Soto, Ponce de Leon, Hudson, Champlain and La Salle, and to Fathers Henepin and Marquette are interwoven with the very beginnings of our history, just as the names of Fremont, Lewis and Clark we indissolubly linked with the early days of the far west.

CAN THE INDIAN PROBLEM BE SETTLED?

From June Outlook.

During the last four months the Outlook has received, from various trustworthy correspondents in the West, news which indicates that the question as to whether Indian trust and treaty funds shall be used for the support of sectarian schools is not yet dead. We have never supposed that it would die a natural death. As long as any Indian or any tribe of Indians or any reservation of Indians or any territory of Indians possesses money or wealth which the Indians are not allowed to use themselves, but which is used for their supposed benefit by the Government as a trustee, just so long there will be differences of opinion, sometimes honest differences and sometimes dishonest differences, as to how that money shall be expended. As our readers know, the Outlook is permanently and unshakenly opposed to any union of church and state in this country. We think it injudicious, if not dangerous, to tax the whole people and to expend part of the revenues thus raised for the support of sectarian schools, whether Catholic or Protestant. It is on this ground that we oppose vigorously the use of Indian funds for church schools, and not because it appears to us that Catholic or Episcopalian or Methodist or Presbyterian doctrine is harmful to the Indian.

On another page we print an article by the Hon. Francis E. Leupp, Commissioner of Indian Affairs, who states the present attitude of his office on this question. Without disparagement of his predecessors, it may be confidently asserted that the country has never had a better Indian Commissioner than Mr. Leupp. His honesty, frankness, efficiency and determination to administer his office with the highest regard for the rights of both Indians and the American people as a whole, are unquestioned. And yet his article discloses the difficulties that always have and always will beset the Indian Bureau. There is only one way to settle the unending controversy concerning the moneys, lands, and other wealth of the Indians. This is to abolish the Indian Bureau, to abolish the trusteeship of the United States Government toward the Indians, to abolish all the reservations, to give each individual Indian the money and land which are due to him, and to treat him as an individual, and wherever possible as a citizen, receiving the same protection of the law that every other individual receives. Doubtless this cannot be done instantly. But it can be constantly kept before us as the end to be secured, and, in general, the more expeditiously the better. The Indian's physical, mental, and spiritual welfare would then be looked after by his neighbors and friends or by voluntary associations. It is very likely that in many instances individual Indians would be robbed of their money or would spend it unwisely or ever viciously, but these evils are less than those which are inevitably involved in maintaining a financial trusteeship between the United States Government and any special group of inhabitants of the country.

Indian Art Becoming More Popular.

An appreciation of Indian art is growing in this country, and women are using it to add to the attractiveness of their homes. Mrs. Eugene Hale, wife of Senator Hale of Maine, has in her Washington home some twenty specimens of Indian pottery made by different tribes. Some she uses for palms and flowering plants and some just for ornament. Mrs. Hansburgh, wife of the Dakota senator, whose home is said to be one of the most artistic in the capitol, has Indian bead-work in place of pictures and Indian woven cloth for draperies. Her Indian pottery is reported as the finest seen outside the Smithsonian.—Indians Friend.

RE-NAMING THE INDIAN.

The great and difficult task of re-naming the Indians of the United States by the commission appointed by the President, so that they may the easier help bear the white man's burden, is being accomplished slowly. Dr. Chas. Eastman, the Sioux author and lecturer, and one of the commission, has the following to say regarding the commission's task:

Just now I am at work for the government on a rather novel undertaking, only remotely connected with literature—the renaming of Indians. The President has commissioned me to go to the various reservations of the Sioux Nation and give to each individual Indian a name that will be of more practical use in conditions confronting him than the odd, unwieldy name that ordinarily distinguishes an Indian. In this work I have so far bestowed names on about 15,000 Sioux, and I am now on my way to six more reservations, after which the renaming of the individuals of my nation will be completed.

Do I encounter much trouble in inducing the Indians to accept the new names that I give them? Not much. They see the practical necessity for it as an adjunct to the citizenship that is so evidently to be theirs in the near future and, as I am an Indian and known to be loyal to my people, they trust me. What is my system in the giving of names? I have too keen an appreciation of the wonderful poetry back of most Indian names not to shrink from changing them where that can be avoided. Thus I strive to perpetuate in the new name some trace of the old. When the name is not too long in the original for our English tongue I retain it, as in the case of "Matoska," meaning White Bear. But "Tateyohn-

akewastewin" is rather too long for the English tongue. Translated it means "She-Who-Has-a-Beautiful-House." Hence I renamed the woman "Good-house." Rotten Pumpkin I changed to Robert Pumplan; Bob-tailed Coyote to Robert T. Wolf. Using this method there is generally some way to open for the retention of something of the original name.

But the Indians do not always want a family name, for the reason, as they have explained to me, that thus a good Indian would have to bear the same name as a bad brother. "Me same name as Sleepy Dog!" exclaimed one young brave after hearing my proposition. "Now some people not know he my brother—with same all will know. Me like old name heap better." There was a good deal of sound sense in that objection that would probably appeal to many a white man. Then I found that some of the Indians had been baptized more than once by over-zealous Christian denominations, and hence were carrying more than their fair share of names, in which case my task was restricted to selecting what appeared to be the least cumbersome out of the list. You see, the missionaries generally give a banquet after a baptism, hence the Indians are not averse to partaking of the latter ceremony as often as possible. They were somewhat disappointed that my mission was not attended with any of the customary celebrations attending baptism. "How is it that you give us names and do not sprinkle our heads, like the other missionary?" asked one old warrior. "Because," I answered, "I am going to have a shower at the end and do all altogether." An Indian is quick to see the humorous side of anything, and my hearer at once acquiesced in my purpose and most obligingly changed his name at my request.

It will take about two years more to finish this strange mission. It is only one step in making my people realize the importance of hastening their absorption by the white race, and, as far as it goes, it is of value in making them appreciate the value of practical things in bearing the white man's burden.

Indians Must Be Encouraged.

With the coming of statehood the Indians of the five civilized tribes will take up a new citizenship in and become in fact as well as in theory, a part of the greatest government the world has ever known. He will have advanced from a citizenship in a small dependent nation to a citizenship in an independent nation, and he is to be congratulated on the change for the better. True he will lose something in the ways and customs of his tribe, just as a boy loses his knee pants and bare-footed period when he becomes a man, but like the boy he gets something much better and the apparent loss is in the end a distinct gain. In a short time the Artisans will begin laying the foundation stones of the new state, and then will come the erection of the superstructure which, compared with those of the entire sisterhood of states should be the grandest of them all. In this work the labors of none are more needed or more necessary than that of the members of the tribes. They are the owners of the soil, and are by nature home-loving, loyal and conservative, and in all the conventions and political meetings they should take an active part. Modesty is an inherent trait of the Indian, and unless encouraged to do so he will not participate in public affairs with that degree of enthusiasm which characterizes his white brother, and recognizing this fact the leaders of both great

parties should make it their business to get the Indian into the conventions, on delegations, and on the county and state tickets of both parties. Interest him in the great work to be done, and he will be made to realize that with the dissolution of his tribe comes not his political death, but rather a new and better life on a higher plane and with greater opportunities for good. In the grand new state there will be no better citizens than the Redman, and he should be made to feel that on his efforts will largely depend the excellency of the splendid commonwealth we will soon be called upon to construct. —Muskogee Phoenix.

A Sketch of Drags Wolfe.

Drags Wolfe is the big chief of the shell Creek band of the Gros Ventre Indians on the Ft. Berthold, N. D. reservation, and is a son of the celebrated Indian chief Crow Flies High, who left the reservation about thirty-five years ago and took his following of the Gros Ventre tribe to old Fort Buford along the valley of the Yellowstone. Crow Flies High was a great chief and noted warrior of the early days. His following was very warlike and refused to accept any rations from the government. From 1872 they remained around Fort Buford for about twenty-five years and at one time were known as the Buford Indians. They were rounded up by two companies of cavalry about ten years ago at the time Fort Buford was abandoned by the soldiers and were taken back to the Berthold reservation. They have since been located at Shell Creek. Wolfe is a magnificent specimen of the Gros Ventre tribe and is possessed of a splendid physique. He has a dark-gray eyes, long flowing hair and bears some resemblance to Gall, who was a distinguished Sioux warrior who took part in the Custer massacre of 1876.

Drags Wolfe is very proud of his Gros Ventre ancestry and especially of his father, Chief Crow Flies High, to whom he bears a striking resemblance. He wears the same eagle feathers in his hair which were worn by his father and which he claims are "good medicine" and for years protected his father from the evil influences. He credits the feathers with saving his life on one occasion especially.

YAQUI INDIANS OF MEXICO

FROM THE ST. LOUIS REPUBLIC



THE Government of our sister Republic across the Rio Grande has quite made up its mind to wipe out the Yaqui Indians, whose recent depredations in Sonora and Chihuahua have started the law-abiding citizens of those Federal States, and as of late Americans most frequently have fallen under the Yaqui rifles it may even be said without exaggeration that the situation is pregnant with international complications.

In a recent state paper President Diaz, who is proud of his own Indian ancestry, has denounced this sullen tribe, so refractory to what we imagine to be the softening influences of civilization, in unmeasured terms.

"They cumber the earth," said Lord Amherst on a certain memorable occasion of our own truculent Senecas. "They cumber the earth," says His Excellency President Diaz when speaking of the Yaquis. "Every softer and more civilized method has failed, so the Yaquis must be exterminated," is his conclusion, but not his words.

And they probably will be. The spirit of this commercial age is against them. The strongholds of the Yaqui Valley and the fastnesses of the Sierra which they are defending with such stubborn valor are full of copper mines and deposits of other precious ores, which will have to be mined, even though the still surviving Yaquis are buried out of sight altogether in

the big mounds of "nonpaying dirt."

The Yaquis, who are about to be sent under the Caudine Forks of a money-loving civilization, are generally regarded as a branch of the ancient Aztecs, who were never conquered by the Spaniards. They almost invariably possess a magnificent physique and deep, guttural voices, with a wonderful "carry"; indeed, those Mexicans who are learned in the native tongues say that Yaqui means "he who talks loud," or "he who sends his words far."

Like many Indian tribes which in the end have had to be exterminated—the inevitable fate which undoubtedly awaits these poor people tomorrow—the Yaquis do not seem to have been particularly savage or truculent when first they came in contact with the white man. At the court of Montezuma they were rather distinguished for their gentleness and docility; indeed, it would seem to have been only the approach of our civilization in its various disguises which accomplished their conversion to savagery.

Hundred year war.

While the Yaqui war has lasted with but short interludes for 100 years, the relations of these stubborn defenders of their lands and hunting grounds with our people have been exceedingly friendly.

The occasional armistices which were concluded and the attempts which have been made from time to time to patch up a peace have almost always been initiated and carried out by American adventurers and prospectors from over the border, the Yaquis refusing consistently to admit

Mexicans within their villages, even when they came suing for peace and bringing them rich presents.

Until within the last decade a visit to the Yaquis was considered quite an interesting, but by no means a hazardous excursion by the younger officers of our navy while cruising or surveying in the Gulf of California.

The Yaquis would always receive their visitors with perfect hospitality and good breeding; they would regale them with the best they had and show them excellent shooting.

The only descriptions which we have of the coast villages of the tribe situated as they are amid swamps and lagoons which render them well-nigh inaccessible, are due to the accounts which the jolly sailor lads have left us of their outings on shore. Of their mountain fastnesses and stone fortresses of the Sierra we have no knowledge whatsoever, for while frequently as many as 20,000 Mexican troops have been upon the war path at once, so far as the knowledge of the present writer goes they have never captured one of the important strongholds.

Within the last decade these friendly relations between our navy and the Yaquis have cooled considerably.

The reason for this, which one hears frequently on the borders of the Yaqui country, is that on several occasions in the course of the war the United States authorities have permitted the Mexican generals to secure strategic advantages by transporting the troops over our territory from El Paso to Nogales.

In my opinion this probably only accounts in part for the changed disposition of the Yaquis toward us.

The fact that the Mexican government, unable to conquer the Yaquis by force of arms, has sold to Americans almost exclusively mining and other

concessions within the disputed territory probably accounts for the era of ill feeling which has of recent years been unhappily inaugurated. Again, the irrepressible conflict has broken out between the pastoral occupant of the soil rich in ore and the hungry prospector who would get rich quick.

Thier honor in warfare.

It is a fact that until quite recently the Yaquis have seldom been guilty of attacking or injuring noncombatants. The atrocities laid to their door are, or have been until quite lately, difficult to verify.

The struggle is growing every day more savage, and it is beyond doubt that the two Americans from Hermosillo were killed by Yaquis near Torim. They were photographers and professionally imprudent. Though their request for permission to do so had been peremptorily refused, they went to the village and endeavored to photograph an armed band of free Yaquis in their war paint, or rather, in their togs, for the Yaquis do not paint when they go to battle, and but rarely at other times.

The Mexican officers who have to fight the Yaquis have a high opinion of their courage, and it is said they generally regret the relentless war they are compelled to wage upon them. They fight most stubbornly, but once captured they make not the slightest effort to escape execution, which is under these circumstances, invariably their fate.

They are wonderful in guarding the plans of their comrades at liberty and the secret of their safe retreats in the hills.

It is said, I believe with truth, that not a single Yaqui has ever turned traitor, and yet each and every one of them, from the day he is captured until the day of his capital punishment,

is tempted to betray his tribe with promises of dear life and of gold and treasure—the things which make life pleasant.

Since 1825 the tribe has really never been at peace. Many have been slain by the Mexicans, and with but few exceptions all the prisoners have been butchered.

Of late President Diaz, whose heart is said to bleed for those whom he considers misguided savages, has endeavored to spare the children of the dauntless warriors whose extermination he has ordered.

But Mexican soldiers are not sentimentalists, and the women and children fight as do our reluctant proteges in Samar. Generally the war parties of the Yaquis are accompanied by women and children, and in the heat of battle it is said to be very difficult to distinguish the age and the sex of the combatants. But on several occasions in frays when the Mexicans have been successful women and children have been spared.

Women in Slavery.

The women are distributed among the ranches of Northern Mexico, where they live practically in slavery, and the children are taken south and scattered among the Indian tribes which have become domesticated. It is hoped in this way to exterminate the stubborn tribe. Up to the present, however, these ruthless measures have not been crowned with success. Impartial observers agree that the Yaquis, who are a healthy and prolific race, are as numerous to-day as they were fifteen years ago, while in the same period of the Mexican troops engaged in the continuous Yaqui war, 12,000 have been killed.

The execution of the Yaqui wounded by the Mexican troops after a battle is a terrible picture, of which I have

read several accounts written by eye-witnesses of the grewsome occurrence. The Yaquis are for the most part good Catholics, although they have grafted on to this faith many of their native superstitions. When led out to execution, which generally takes the form of hanging, they decline the benefit of the military chaplains who accompany the Mexican forces.

"Caito culpa!" they exclaim—invariably. It would seem to be a mot d'ordre when their last moments have come. "Caito culpa." It—the war—has been no fault of mine, and in this dying statement the few dispassionate and disinterested white men who live in the neighborhood of the Yaqui country and have watched proceedings there agree.

Their brutal Savagery.

Another illustration of the brutal savagery with which the war is waged is furnished by a recent experience of an emissary of the Smithsonian Institution who was in Mexico collecting skulls for the Anthropological Museum.

Hearing of the battle that had recently taken place, and with disastrous results to the Yaquis, he set out for the scene of carnage. On the field there lay sixty or seventy bodies, and the anthropologist was elated at the thought of the rich skull harvest which by his great daring he had certainly earned.

A closer examination, however, disclosed a sad state of affairs. Either in the fight, which is not likely, or afterwards, many skulls had been blown to smithereens, and the scientist returned from his desert journey without a perfect Yaqui skull.

Unlike the unfortunate prospectors whose fate is even now the subject of diplomatic correspondence between Mexico City and Washington, I have

never seen a free Yaqui, but their tame cousins of the settlements are also very interesting, and in fact, their duties are interchangeable.

When the Yaquis, or a certain number of them, go on the warpath others in equal numbers go to the pearl fisheries on the gulf, or creep into the settlements, where they work and with the proceeds of their labor supply their warlike brethren with the munitions of war, and when the occasion offers, with information as to the movements of the Mexican troops.

One of the most beautiful vivid spectacles which this world affords is that of a Yaqui running the Mexican post routes in the wild outlying districts at an easy ten-mile-an-hour gait, which he can keep up all day should it be necessary, though generally a "burst" of thirty, or at most forty, miles is all that is required.

Fleet Yaqui runners.

As far back as the days of Montezuma the Yaquis were famous for their running prowess and a corps of them was retained to bring from the "Vermilion Sea," as the Pacific was called by the Aztecs, fresh fish from the shores of the hot country to the capital on the temperate table lands, and, if the old Spanish chronicles can be relied upon, it would seem that, thanks to his relays of Yaquis and their ability to scale the most dangerous mountain passes and cross on bridges of woven fiber the deepest barrancas, Montezuma, 300 years ago, was able to get fresher fish than President Diaz can obtain by means of his railway to-day. Be this as it may the running Yaqui of to-day is a noble figure. His is a free and open gait, like an Olympian victor bearing off the prize, and not the trot or the lope of our own redskin. He runs very tightly clad with a loin cloth and a light tunic.

Over one arm or tied to his back, and flapping out behind him like wings, he carries the white serape of his tribe slashed here and there with a stripe of blue.

To vary the monotony of his long and solitary runs he carries a wooden ball, which he tosses lightly ahead of him and then catches before it reaches the ground. Besides being stubborn fighters and swift runners the Yaquis are sturdy workers, though it would seem that they work not to amass wealth, but ammunition.

They are the best pearl divers on the gulf, and without them the fisheries would have to close.

Armed only with sharp-pointed sticks they dive down to the oyster banks, some thirty or forty feet beneath the surface, and with but this primitive weapon do not hesitate to fight in their own element the tintoreros or man-eating sharks that infest these pleasant-looking but dangerous waters.

There seems no organization among the Yaquis except that part of the tribe which lives practically free and conducts the revolutions.

This hostile contingent recognizes rule by the elders, and these are generally headed by one or more leaders, who are elected for a single campaign.

The height of their organization was reached under the chiefs Banderas, 1825, and Cajeme, who was captured and executed in 1887. The name of their present leader is not known.

To-day to punish Yaqui depredations 10,000 Mexican troops are converging on their country.

It seems a pity that the bloody conflicts which are about to ensue cannot be avoided, but as President Diaz, always so successful and tactful in his treatment of Indians, admits, there is no other way, a war of extermination which can only end one way is doubtless inevitable.

HOW THE LAST INDIAN LANDS OF OKLAHOMA WILL BE SETTLED



BY a recent act of Congress, providing for the opening to homestead settlement of 505,000 acres of grazing lands belonging to the Kiowa, Comanche and Apache tribes of Oklahoma, these Indians lose their last vestige of their right on American soil, save the quarter sections tract of each, which the United States Government has magnanimously presented to them.

These lands are the cullings, the leavings of the original 4,000,000 grant which the Government, by treaty, gave to the Indians in 1853, upon the return of the tribes from Mexico. The major portion of the original tract was opened to homestead settlement about five years ago and the remaining tract, save 25,000 acres, comprising what is known as the Fort Sill Military Wood Reserve, was set aside for grazing purposes and retained for the Indians in lieu of the school lands selected out of the portion at that time about to be opened.

The lands to be opened under the recent act, a bill presented by Congressman John H. Stephens, of Texas, are divided into five tracts, the largest of which, "the big pasture," lies adjacent to Red River and extends along about half the southern boundary of Comanche County, Oklahoma.

Another tract, consisting of two congressional township lies in eastern part of Comanche County, adjacent to the division line between Oklahoma and Indian Territory. Immediately north of this tract lies the Military Wood Reserve.

A third tract of about 36,000 acres

lies partly in Comanche and partly in Caddo County and is known as the Fletcher Pasture. Another small tract consisting of about 20,000 acres, is situated in Kiowa County and borders on the Wichita Mountains. The relief of these lands is that of gently rolling prairie, interspersed at almost regular intervals by streams that are bordered along both sides the entire lengths of their courses by wide fertile valleys, some of which are wooded with oak, black jack, pecan, walnut, cottonwood and other varieties of trees.

The soil of the west part is a rich, red, sandy loam variety, which characterizes the rich Southwest country. From it springs a luxuriant sage grass that grows as high as one's head in a single season. Another species of grass, found much less frequently, is mesquite, which grows from a tight, ashy soil, and produces beautiful orchards of mesquite trees. The soil in these districts is less fertile than in the sandy loam, yet water is near the surface, and it is here the prairie dogs have chosen to establish their villages.

After having set these land tracts aside for grazing purposes in 1901, the Government leased them at a small price per acre to some of the prominent cattle kings of the Southwest country, the Indians receiving the lease money through the Interior Department as a distributor. These were for a period of four years, and each expired June 30, 1905. The Secretary of the Interior immediately made advertisement to release the lands for grazing purposes, but the minimum price fixed by the lease con-

tract was considered too high by the cattlemen, and they declined to enter into new leases.

By this time the people of that portion of the Southwest country lying in the vicinity of these grazing lands began remarking upon the fertility of soil, and, informally, the department was petitioned to lease the lands for agricultural purposes. In a short time all the quarter sections of the two township reserves had been taken, and all these lands are now in an improved condition. The opening of bids at the Anadarko Indian Agency on Dec. 5, 1905, resulted in about 500 lease contracts being awarded.

The Steven's bill followed closely on the heels of this, however, and the Secretary has approved a very small number of the required bonds executed by the lessees, many of whom have made improvements on the lands awarded them, and several thousand acres are in cultivation.

The act opening the lands to settlement provides that all purchase bids made upon lands now under lease are subject to the provisions of the leases. The term of the lease is for five years; hence, if one should purchase a leased quarter, the lessee would be the purchaser's tenant during the life of the lease.

The act also provides that prior to the sale of the lands the Secretary of the Interior shall cause allotments to be selected and set apart from purchase and entry for all the children that have been born in the Kiowa, Comanche and Apache tribes since the last allotments were made, in 1901, just prior to the opening of the larger portion of the Kiowa-Comanche country.

It is estimated that there are about 200 of these children. Chiefs Quannah Parker and Lone Wolf, of the Com-

anche Kiowa tribes, respectively, are recommending that the allotments be selected, as far as practicable, from improved sections, which are principally along the streams. The Indians have for several weeks been spotting their selections.

For a time the Indians objected most strenuously to the opening of their lands to settlement.

"We need them for the future generations" said Quannah Parker. "They are the last public lands we can call our own in common, and it is one of the heartless sins of the white man that we are at last to be deprived of our hunting grounds."

But since Parker and other influential Indians have been made to understand that the interest derived from the money these lands will bring at public sale will be far greater than they could hope to realize from the cattle men for grazing purposes, or the agriculturists from tilling them, their objections have been withdrawn and the tribes, as a body, are heartily in favor of the lands being opened to settlement.

The opening act provides that none of the lands must sell for less than \$5 per acre. This is a fixed minimum price. The original Stephen bill made provision for \$1.50 as a minimum, but the Indian, the Secretary of the Interior and Indian Commissioner objected so vigorously that President Roosevelt refused to indorse the bill unless the provision was changed. The change was made, and along with it was injected the provision for allotments to Indian babies.

The lands are to be disposed of to the highest bidder, either through sealed bids or at public auction, at the discretion of the Secretary. The Secretary's experience with public auction sales of public lands in the West has

taught him that this is the most feasible manner of disposition and will bring the largest returns to the Indian fund. After the opening of 1901, the Secretary platted and offered for sale in lot parcels a townsite in each of the three new counties formed.

The townsite of Lawton alone brought \$500,000, and the other two brought an amazingly large amount each.

The Secretary has also learned that the sealed bid project is a slow, wearisome and unsatisfactory one, and would bring far less money to the Government wards than if men stood up and faced one another before an auctioneer's block and boosted the desired property to the very top notch of its value.

The act provides that the lands shall be opened by proclamations of the President within six months after the passage of the bill, and that all rules and regulations for the opening shall be prepared by the Secretary. Only duly qualified entrymen under the homestead laws of the United States will be allowed to bid upon the purchase land, for the act provides that the disposition of the lands shall be under the homestead laws.

One-fifth of the purchase price is all that is necessary for the purchaser

to pay at the time of entry. The remaining four-fifths are to be paid in equal annual installments, and in case of failure to make payment the land reverts to the Government and the entry is canceled. The act requires a four years' residence upon the land before one can make final proof and receive a patent.

The Kiowa-Comanche pastures have for a number of years been the principal hunting grounds of this section of the Southwest. Deer, wild turkey, antelopes, coyotes, prairie chickens and ducks have abounded in great profusion until recent years. Here every year since the opening of the big portion have taken place the big Thanksgiving coyote drives, in which thousands of men, horses and dogs have participated. It was in the "big pasture" that President Roosevelt and party camped and chased coyotes.

The cowboys of early days hunted bear and Mexican lions in the timber and a few of each have been killed.

It was on Deep Red Creek, near where the President's tents were pitched, that the first contract ever entered into between the Kiowa and Comanche Indians and white men as individuals was signed. It was executed with Chief Quannah Parker.



THE NATIONAL SCHOOLS OF THE CHEROKEE INDIANS

THE national schools of the Cherokee Nation, the male and female seminaries at Tahlequah, I. T., closed last month. It is probably the last full year these schools will be operated under the direction of the nation, and is the end of a long career

of education in the national life of the Cherokees.

The Cherokees began to take an interest in education as early as 1787. Following the Revolutionary War there were a good many Scotchmen, wanderers and adventurers, who drifted in-

to Georgia and Alabama, and attracted by the caressing climate and the wonderful resources of the country, they remained.

Many of them intermarried with full-blood Indians.

This injection of Anglo-Saxon blood into the Indian race has been felt in every national policy of the Cherokees since the close of the Eighteenth Century. The Scotch blood demanded education. This influence was nursed by missionaries who went among the Indians of these states, and schools were established.

It is a matter worthy of note that the treaty between the Cherokees and the Government made in 1838 contained the signatures of a number of Indians who signed their names in English. The language and conception of this document show that it was framed by men who had been educated.

One of the first acts of the Cherokees after they came to Indian Territory, in 1838, was to establish a code of laws which provided for a system of public schools. These schools at first consisted of about a half dozen primary schools. The school system was one that was nursed with the most jealous care by the Cherokees. More than any other Indian nation, they prided themselves on their education.

From the primary schools the system grew until, as the nation dies, there are 125 primary schools and six high schools. The two most important of these are the seminaries at Tahlequah. One has a capacity of 175 students, and was built at a cost of \$40,000, and the other has a capacity of 250 students, and was built at a cost of \$60,000. It is a notable fact that each time a Cherokee school was destroyed—and many of them have been burned—it was replaced by a larger and better one.

These school buildings were erected at a time when there were no railroads, and the material had to be hauled overland a distance of forty miles. There were other difficulties at that time besides lack of transportation. The Female Seminary, one of the most beautiful and modern buildings, will be sold by the Nation, probably to the new state, and the Cherokee educational system will pass out of existence.

AN INDIAN BAND CONCERT.

To say that we had the pleasure of listening to a splendid band concert Wednesday night expresses it mildly. We were really astounded and delighted with the wonderful work of the Chilocco World's Fair Indian Band, under the skillful leadership of Lem Wiley, an old soldier, who served in the 77th Illinois Infantry, now chief higher for the commander of the G. A. R. of the United States and one of the great band leaders of this country. A hundred times we have heard the Marine Band at the White House grounds in Washington. The Chilocco Band plays the same music and with the same precision, delicacy of tone, shading and volume as Sousa's band. The truth of the matter is, the Chilocco Band has taken its place in the front ranks with the great bands of this country and Europe.

This is the more remarkable when it is considered that each member of the band is an Indian. There are seventeen tribes represented, including full-blood Sioux and Apache, and each member is as gentlemanly and manly.

The boys play all the great classic band pieces, preferring it to ragtime, although they have to give way to the popular demand for the latter. Several of their selections were beautiful beyond description, as for instance, Mr. Albert Deses, in his "Comin' Thru' the Rye" clarinet solo; Bucalossi's "Hunting Scene;" Rosa's "Impassioned Dream."

But one piece that struck us as remarkable was Belsted's "Indian War Dance." This is a thrilling number with classical strains of the most beautiful band music ever written intermingled with the war whoops of blood-thirsty savages of the western frontier, and the war whoops were the real thing. This piece alone is worth going a thousand miles to hear. It cannot be duplicated by any other band in the world.—Republican News-Journal, Newkirk, Oklahoma, June 1.

Educational Department



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

CLASS-ROOM OUTLINE OF CHILOCCO NATURE STUDY AND AGRICULTURE.

The nature study exercises used in our class room were selected with the view of teaching some of the important facts and principles underlying successful agriculture. The lessons were also made the basis for language, number, and drawing lessons, and the notes taken served as exercises in writing.

Preceding the garden and field work a careful study of the principles of germination was made in all the classes. The work covered by the teacher was very much the same in all the grades; the only difference being that in the lower grades the work was simplified to meet the requirements of the particular class.

A synopsis of the work covered by the teachers with their classes is inserted here.

SYNOPSIS OF GERMINATION STUDIES.

1. Seeds; importance of seed; source of seed. Start a collection of seeds, dry fruits, pods, etc.

Plant cycle—seed, plant, flower, seed.

2. Object of seed. (a) To maintain kind. (b) To tide over adverse conditions. (c) Widen region of growth. (d) Increase number of kind.

3. Conditions of germination; heat; moisture; air; light. In experiments vary the conditions as to heat, air, moisture and light, and note the effects.

4. Changes in the seed during germination. Germinate beans and corn and note swelling, bursting, softening of seed substance, growth. Food of embryo plant; the embryo plant and young chick compared. Remove the albumen from a seed and note the effect. Names of parts of seedling; cotyledon, plumule, caulicle.

5. Growth of seedlings. Use morning glory, sunflower, bean, pea, corn, wheat in order given. Explain the meaning and use of the terms monocotyledon and dicotyledon. By staining parts determine region and amount of growth.

6. How seeds come up. Two types of seedlings. (a) Dicotyledons raising heavy seed leaves. (b) Monocotyledons and dicotyledons not raising thick leaves. (c) Classify farm seeds under these two types. By experiment develop the rule for planting each type.

7. Value of large seeds compared with small seeds of the same kind. Demonstrate by selecting the ten largest and the ten smallest seeds in a packet of radish seed and planting them at the same depth in good soil.

8. Relation of soil moisture to seeds. Demonstrate the value of packing the soil around the seed. Garden practice of planting seeds. Observe construction of drills and planters to secure this condition. Preparation of the soil as related to good and poor germination.

9. Root study. Functions of roots; (a) to hold plant in position; (b) to take up water containing mineral food; (c) to send these to the stem and leaves. The sap current. Place a growing stem like a lily leaf in red ink and note effect. Supply water to a wilted plant. Root hairs. Use sunflower seed grown in a seed tester. Function of root hairs. Use microscope and drawings to explain. Relation of root hairs to soil particles. Demonstrate. Root growth. Show region of growth by staining the root. Root caps shown under microscope. How roots advance in the soil. How tillage helps root growth. Value of good, deep plowing.

10. Testing seeds. How to make a simple seed tester for home use. Make simple germination tests of wheat, bean, sorghum, oats. Reason for testing vitality of seeds. Problems in numbers to demonstrate this point.

This synopsis was put in the hands of the teachers when the work on the subject was started. In order to secure the best results, the teachers met with the teacher of agriculture as a normal class on Wednesday night of each week. The work for the following week was then gone over and points not clear to the teachers were discussed. The experiments for demonstrating the lessons were explained and in some cases actually performed. One

of these weekly lessons, that of section 6 of the synopsis, is here inserted.

HOW SEEDS COME UP.

Material Needed.—Four glass jars, (or large tumblers,) some moist garden soil, and seeds of radish, wheat, pea, and bean.

Planting the Seeds.—Place about two inches of moist soil in each of the jars and on top of the soil in one place 8 grains of wheat; in the second, 8 grains of radish; in the third, 8 peas; and in the fourth, 8 beans. Cover the seeds in each with one inch of soil and then cover the jars. Set them aside in a warm place favorable to growth and when they have germinated—that is, have just appeared above the surface—they are ready for the lesson.

Observations.—Pupils should be able to notice that the plantlets have acted quite differently in the different jars. The wheat reaches the surface without much disturbance of the soil, while the radish plantlets have a harder time of it. Their cotyledons have lifted and moved the soil in places, leaving it in slight ridges.

The pea seedlings behave more like those of wheat. They appear first as a stem to which tiny leaves are attached and this stem seems to find its way among the soil particles without moving them much. There are no thick clumsy cotyledons as in the radish, although the caulicle is much thicker than the radish and quite different in appearance.

The bean plantlets have the hardest time of all, because instead of sending up the slender stems like the peas, or thin blades like the wheat, the swollen seeds are lifted bodily out of the soil, moving it to make way for them. The plants seem to come up back foremost with the plumule pointing downward. It is very similar to the radish, only very much larger.

The different ways which these plants have in reaching the surface illustrate two different types of plants and seedlings. The wheat and pea belong to one type in which the plantlet grows directly upward without being hindered with clumsy seed leaves or cotyledons. The seeds of such plants may be planted rather deeply and still their stems will come to the surface. The radish and bean belong to the other type in which what was once the greater part of the seed is forced up through the soil and appears above the surface. If the seeds of such plants are planted deeper than four or five times their thickness, they are unable to lift the ground above them and so never come up at all. To this class of

plants belong, besides the radish and bean, the beet, parsnip, carrot, squash, cucumber, melon, clover, buckwheat, and in fact, nearly all the common farm crops except those of the Pea and the Grass Families.

Rule for depth of planting: The following rule may be safely followed for the seeds commonly sown on the farm and in the garden: Seeds of plants that do not raise thick cotyledons may be safely covered to ten times their thickness. Such seeds are the monocotyledons, as the Grass Family including wheat, rye, oats, corn, canes, millets, barley, blue grass, timothy, kaffir corn, and all the grasses. Also the dicotyledons that do not raise the cotyledons, as the Pea Family, including peas, lentils and vetches. No seeds should be planted deeper than is necessary to insure a sufficient supply of moisture. It is often desirable in this country to plant a crop when the soil is quite dry; for this purpose choose one which may be planted deeply. Clover cannot be covered to any depth, so alfalfa is sown when the season is moist, or will soon be moist. The grasses like sorghum, millet and kaffir corn are best suited for midsummer planting.

References. Books treating on this work: "Newell's Outline of Botany;" "First Principles of Agriculture, Goff and Mayne, Agriculture for Beginners, Burkett;" "How Crops Grow," Johnson.

After completing the work on germination, the study of the flower and of seed production was taken up, following the outline indicated below.

SYLLABUS OF WORK ON FLOWERS.

1. The flower and the seed. Flowers are things of beauty. But duty of flower is to bear seed. All seeds come from flowers.

2. Parts of the flower. Names of parts of flowers; stamens and their parts; the pistil and its parts; importance of pollen; importance of the pistil. Fruit; (a) Botanical meaning of fruit; (b) Horticultural meaning of fruit. Perfect and imperfect flowers; examples of each; inflorescences: open, closed, staminate, pistillate.

3. Pollination and fertilization defined. Agents of pollination; wind loving plants; insect loving plants; adaptation of flowers to particular insects; butterfly loving plants; adaptation of insects to particular flowers; means of attracting insects; nectar, fragrance, colors. Bees use pollen and nectar to make food for young bees. Fruit crops are dependent on insect pollination. Weather

sometimes prevents insect visits. Indoor plants fail to produce seed.

4. Cross pollination: Seed results from two parents. If pollen fertilizes its own stigma it has self-pollination. Plant breeders hand pollinate. Methods of hand pollination. Advantages of hand pollination. Hybrids; new varieties; plant breeding; selection; heredity.

References: Use "Burkett's Agriculture for Beginners," pages 44-53; "First Principles of Agriculture," by Goff and Mayne, chapters 22 and 23; Gray's "How Plants Grow."

FIELD DEMONSTRATION WORK IN AGRICULTURE AT THE CHILOCCO SCHOOL.

GRASSES.

The Agricultural Experiment Stations of the West and Southwest are giving considerable time and are going to great expense, investigating the subject of suitable crops to take the place of the native grasses that at one time supplied all the forage necessary. As the country has become more thickly settled, more intensive farming is practiced and as a consequence the rich bottoms which supplied most of the hay have been plowed and planted to more profitable crops. The matter of suitable forage crops is of considerable importance to a large majority of our students and therefore we have planned a series of experiments to demonstrate the comparative value of the different crops found promising at other stations. About a dozen of them have been selected and will be grown in the experimental demonstration plots.

The plan upon which we carry on these experimental demonstrations, is to assign to a student a particular crop for which he becomes responsible. When two or more experiments are made with crops of a similar character, like the testing of grasses, they are arranged in a series of plots side by side. These plots are made of a size large enough so that not too much time will be required in making accurate measurements of areas or weighing the yield. The student is required to make weekly observations of his experiment and note all conditions related to the growth of the crop, such as soil, weather, insects, etc., the yield per acre, and quality of the crop. After the work is completed, he makes a written report of his work and is encouraged to express an opinion as to the value of the crop for the purpose it is being considered.

In the following paragraphs we give a brief discussion of a few of the most important grasses on trial.

There is a vast number of grasses, native and imported, growing in this country which stock pasture upon; but the number of really important cultivated hay grasses scarcely exceeds half a dozen. East of the Mississippi, timothy is grown to the practical exclusion of all other hay grasses. It is generally sown with a small proportion of medium red clover and frequently some alsike clover is also added. These plants supplement each other well, since the timothy is a surface feeder while the clover sends its roots much deeper, bringing up plant food from the subsoil. Many farmers of this section of the country know no other hay grasses except as weeds.

Kentucky blue grass, *Poa pratensis* or June grass, is pre-eminently the cultivated pasture grass of the U. S. It is native from South Carolina west to the Pacific and north to Alaska and Labrador, but attains its greatest perfection in the rich limestone valleys of Kentucky and Tennessee.

This is the king of pasture grasses, and these regions have become world famed as stock centers.

Dr. Warfield, author of a standard work on breeding, considered this grass indispensable to successful breeding. Henry Clay, who was a careful breeder of thoroughbred horses always carried his hay with him when following the races believing that it had qualities superior to any other. The foundation stock of the famous "Missouri Mule" was shipped from this blue grass region and today eastern markets pay the highest prices for Kentucky bred mules. What can be said of the Missouri mule stock is equally true of the Short Horns. It was the close resemblance of the Kentucky pastures to the old English pastures that prompted those pioneer agriculturists to make their first importations into that section of the country.

In the middle and Eastern states Kentucky bluegrass is a prominent constituent of all permanent pastures; but is not so satisfactory for hay as some other grasses because of its light yield. In the South West it is not very satisfactory, as it becomes brown, and sere during the long, dry season and in some cases kills out.

Meadow Fescue, (*Festuca pratensis*) is not a blue grass, but is commonly known by the name of English blue grass. Seed catalogues give it the name of Meadow Fescue,

SECTION OF CHILOCCO EXPERIMENTAL DEMONSTRATION PLOTS.

White Wonder Corn

Alfalfa, sown March, 1903, with Oats as a nurse

North

McCOWAN AVENUE

South

Bloody Butcher Corn Breeding Plot
Salzer's Billion Dollar Grass
Bromus inermis
Japan Clover
Superior Sand Vetch
Soy or Soja Beans
Spelt
Listed Corn
Level Culture Corn
Kansas Orange Cane
Early Amber Cane
Old Indian Corn
Red Kaffir Corn
White Kaffir Corn
Milo Maize
Potatoes Mulched with Cow Peas
Potatoes Mulched with Weeds
Mexican June Corn Breeding Plot
Oats Sown March 24th
Oats Sown April 16th
Oats Harrowed after Seeding
Oats Rolled after Seeding
Oats not Treated
Oats Treated with hot water for Smut
Moravian or Hanna Barley
Beardless Barley

and this is the name which properly applies. It was introduced from England and has become naturalized all over the United States. It is exceedingly valuable both as a pasture grass and for hay.

A twelve-acre tract on the Chilocco farm was sown to this grass about September 15, 1904, without a nurse crop. The season was extremely unfavorable as there was no precipitation until the next April except a few light snows during the winter months and the stand obtained in the fall was poor. The following spring, however, the stand improved as the weather became favorable. The field was pastured until about the middle of May when it was allowed to go to seed. When the seed was fully ripe the crop was cut with a mower and the yield was 25 tons.

Only 40 bushels of seed were threshed, but the whole field would easily have yielded 100 bushels of good seed. After this crop was cut the grass grew up quickly and in a short time it was again ready for pasturing and remained green until quite late in the fall. This spring (1906) the field was ready for pasture fully 6 weeks before the wild pastures. This quality alone is sufficient to make it profitable to farmers who depend on wheat to furnish early pasture. The summer of 1905 was an unusually dry one and when the wild pastures were brown and sere this field was a rich green and made a considerable growth.

Its cultivation is simple when compared with alfalfa, as a stand is readily secured.

In the above case the ground was plowed and prepared as for sowing wheat. The seed was drilled in with a grain drill, setting the drill to sow one bushel of wheat per acre. This was sowing the grass seed at the rate of about one bushel (22 pounds) per acre. We have considerably increased our acreage of this crop this spring and have had no trouble in securing a stand.

There is another variety of blue grass (*Poa arachnifera*) native to Texas, which is now well distributed through the southern states. It is also perennial and closely related to the Kentucky varieties. It does not endure the severe freezes of the Northern States, but withstands drouths about as well as meadow fescue and should be tried for this region.

About twenty years ago there was introduced into this country from Europe, a grass which is called by various names, but is generally known through this section as *Bromus inermis*, its scientific name. It is a vigorous, hardy perennial, with strong creeping root-

stocks and smooth upright leafy stems 1 to 4 feet high, having loose open panicles 4 to 8 inches long. It is valuable for both pasture and hay. Experimental tests throughout the country show that it has remarkable drouth resisting qualities and in that respect is the most suitable grass yet introduced for the dry regions of the West. Cold does not seem to injure it, once it is established. It will thrive on extremely poor soil and return a fair crop. On better soil it grows rapidly, producing an abundance of pasture and yielding from 1 to 3 tons of cured hay per acre. All stock relish it and in one feeding test (North Dakota) it was superior to timothy.

In Nebraska it gives excellent results as a pasture grass for cows, as it becomes green fully a month before the native grasses and does not dry up so soon in the fall. The Kansas Experiment Station has made a number of trials with the grass and Prof. Ten Eyck recommends sowing it to replace the native grass pastures which are so rapidly disappearing. He finds it peculiarly adapted to the conditions that exist on the older up-land farms of the State. Many of these farms have been under continuous cultivation and cropping for about 50 years with the result that they have very little humus and are rather thin. An examination of the roots of *Bromus inermis* shows them to go down 5 to 6 feet, and to have considerable bulk, making the plant a rapid former of humus, and therefore valuable to the improvement of these farms.

Brome grass is best seeded broadcast at the rate of 18 to 20 pound per acre without a nurse crop. The land should be well prepared by plowing and harrowing and the seed sown in the spring or in the fall before the rains begin.

The Kansas Experiment Station recommends fall seeding. It should be cut when in full bloom and handled very much as a heavy crop of wild hay. Some few reports would indicate that the grass is hard to kill out after it is once established, being like Johnson grass in that respect. The writer's experience would show that it can readily be eradicated by giving thorough culture to the crop following.

Owing to the character of the seed an ordinary seeder or drill will not sow the seed and to broadcast it by hand it is necessary to mix it with sand or dust, which makes the work laborious.

If any quantity of the seed is to be sown it will pay in time and seed to purchase a wheelbarrow seeder with the Brome seed attach-

ment. These seeders are a very convenient implement to have and are really the only successful grass sowers on the market. For sowing Brome grass a special attachment is needed and should be specified in your order if it is wanted. One of the best is that manufactured by Thompson & Son of Ypsilanti, Mich. Millet is the general name for a large number of species and varieties of grasses. In this country the millets are used principally for forage but in Japan the seed is extensively used for human food. According to the Dept. of Agriculture there are three principle groups of millet grown in this country (1) foxtail millets characterized by a compact, bristly foxtail-like head, and including such varieties as Common, German, Hungarian and Golden Wonder millets; (2) the barnyard millets, characterized by dense panicle heads and including true Barnyard millet, Shama millet, or Jungle rice, and Sanwa millet, (the latter two are Japanese varieties); (3) and broom corn millets characterized by bushy heads, produced at the ends of long branches, and including such varieties as Broom Corn or Hog millet, Manitoba, etc.

In this country millet is used chiefly as a catch crop for forage when the regular hay crop fails. It is seldom grown as a primary crop. It is valuable because it can be sown in the spring after it is known that the permanent grasses will be a failure. It can also be sown after it is too late to plant corn.

Japanese millet (*Panicum crusgalli*) is a new variety recently introduced by Prof. Brooks of the Massachusetts Agr. College and is exciting considerable attention. It belongs to the second group, or barnyard millets in the above classification. One seed house of the Northwest is advertising this variety in somewhat exaggerated terms as the "Billion Dollar grass." We have secured sufficient seed of this variety to sow a 5-acre tract and we will test its adaptability to this section of the country.

As to the value of this crop for feeding purposes, it is considered a little less valuable than timothy or wild hay. It should be cut before the seeds begin to ripen, since the ripened grain sometimes has a laxative effect upon animals eating it. Horses especially should be fed with caution. The barnyard millet seems not to have this laxative and diuretic action upon animals eating them. If the grain is fed alone it should be ground before feeding. It is suited to all classes of stock, but when corn can be grown the millet should not take up the field space.

The Sorghums, Kaffir Corns, Milo Maize, Teosinte, etc., might all be properly placed in this paper, but they are left for discussion in a later article.

COMMENCEMENT PAPERS.

THE JOURNAL presents the following five papers, which completes the departments represented in the arrangement of the Chillico commencement program of this year. They are published only as good examples of Indian student composition, and in the interest of other schools and students in the Service wishing help and suggestions along this line.

The art of cooking furnished a theme for the display of practical demonstrations in making an omelet, preparing, through the various processes, a loaf of bread, washing, starching, blueing and ironing clothes, etc. Mollie Houston, an attractive looking Pima girl did the talking, while Lucy Snyder, Josephine Parker, Ada James, Irene Pawama, and Margaret Reece demonstrated. All dressed the part and their neat work—dresses and pretty white caps were most charming and becoming. When the speaker had finished, the omelet, bread, clothes, etc., were displayed.

DOMESTIC SCIENCE.

Mollie Houston, Pima.

The business of home-making is quite as important as any other trade.

The work of home making is naturally given to the woman. She is not born with the knowledge with which to follow this trade with success, therefore she must receive training just as the man must be trained for his life work.

Domestic Science gives the woman the knowledge of the home.

Years ago people lived in tents, huts and mud houses, with no furnishings.

Tents and huts were considered the best homes. As the years passed by these and other kind of fashions have passed away, men learned to live together in tribes, then they formed nations and have adapted names for their tribes and bands. This meant that homes were built.

Domestic Science does not merely mean cooking, but it includes every subject which touches the home, such as washing, ironing, care of the sick, raising chickens, making gardens, etc. The woman must know all these things in order to have a pleasant comfortable home.

Not many years ago the Indian woman found her knowledge of home making enough when she knew how to prepare a few simple dishes and how to fashion the simple garments which her family required.

Now the Indian mother wants her daughter to learn all the trades and arts of home keeping, but she is not able to teach her for her life is formed in a different time. She did not have the opportunity of learning the arts and trades which her daughter has. The Indian is capable of doing things if she sees the right side of it when she is taught to do things.

Here the school comes in with the trades and arts which the man and woman should know. Every girl and woman should know how the home should be kept and to do things at the right time if possible.

Domestic Science should teach her the construction of her home, its best furnishing, and how to keep it clean and wholesome.

When a girl has finished the course in domestic science she must know how to manage her own home; she should know how to cook and serve her food in the most appetizing way.

She must be saving. It is not the cost of the food that counts, but it is the way it is prepared.

When domestic science points the way house keeping is no longer drudgery. The worker loses sight of the mere motion in the why and in the outcome of her action.

Bread is one of the foods which the house keeper should know how to make. She can not have a good meal without bread. The making of the bread is not just in the making of the dough and treating it in a certain manner, but it is the planting of a seed—the yeast,—in its food, the flour.

Watching its growth is quite as interesting as is the growth of any other plant. The woman should know the kind of flour she must have in order to have good bread. Different kinds of flour vary greatly in strength. Strong flour will rise high in the loaf and will absorb more water than low grades of flour. Strength is given a flour by gluten, which forms about one-seventh of the weight of flour. The action of the yeast in the dough is to produce gas; this gas tries to escape and so puffs up the dough. The dough should be kept in the same temperature while rising, which is 75 degrees. To secure a good crumb, the reworking of the dough, placing the loaf in the oven and heat of the oven must be managed to have the gluten hardened when

the dough is properly raised. A fine white bread is at once cooked and is the staff of life.

In making an omelet, she must be very careful so as to make her omelet light. She knows that she must always beat the eggs in one way, not first to the left and then to the right, for then the egg cells would be broken. She is not only beating them but she is filling them with air so when heated in the oven or over the fire they will expand and make her omelet light. If the egg cells are broken the air would then escape and the omelet would have a chance of being flat—a failure!

Washing and ironing is an other important part of house keeping. A woman is not only cleaning clothes, but she is gaining at the same time a good name for herself and family. She should have a certain day to wash and to iron, and be systematic.

The house keeper, the home maker, often works alone,—and her labors are not noticed by the multitude, but her work counts in the health and happiness of those for whom she labors, "And honor waits at labor's gate."

Albert Long gave an extremely interesting talk on grafting and budding of trees. As he talked he demonstrated the various methods, using trees and shoots from the nursery and the proper tools.

FRUIT CULTURE.

Albert Long, Wyandotte.

Ladies and gentlemen, teachers and school-mates:

I will endeavor to show you a few things in the line of horticulture.

First, I will take up grafting. What it is, why we graft, how and when.

Grafting is the operation of inserting a scion composed of one or more buds into the stock or incision made in the wood.

We have to graft in order to get the desired variety, for if you plant seed you get as many different varieties as the number of seeds planted, because seeds will not reproduce themselves.

For root grafting we use trees grown in the nursery for one year from seed which are called seedlings. These should be trimmed until only the tap root is left.

Then we get scions from the desired variety. This should be of one year's growth.

To graft properly the cut should be made at a single stroke, also being split so as to hold the root, and should be cut about five inches long.

The root is cut in the same manner, being split so it will fit the scion and will be held in place, and should be cut about three inches long.

These should be well matched so that the cambium layers of both root and scion are well matched, for the growth of a tree is between the wood and bark and not in the heart.

These are then wrapped with a waxed string so they will be held in place.

They are then tied and packed away in a cool place where they will not grow too much. Here they callous over and as soon as the weather is suitable are planted. They should not be left exposed to the air very long while planting.

They are planted with a dibble and should be planted from eight to nine inches apart in the row, and the rows should be from forty-two to forty-eight inches apart. They should be well packed so the air will not dry the roots.

There are many different ways of grafting and all come in different seasons, but root grafting is done during January and February and not later than March.

Budding is the operation of applying a single bud bearing little or no wood to the surface of growing wood of the stock.

You have to bud for the same reason you have to graft, but budding is used mostly for stone fruits such as peach and plum, although the apple and the pear are often budded.

For budding, seeds are planted in the nursery and grown all summer. From the first of August until September is budding season although sometimes you may safely bud in July.

Then you get bud sticks from the desired variety, cut off the leaves and keep in a moist cloth. These can be kept for several days. In budding you should keep them a little moist and never allow them to dry.

In budding the first cut is made diagonally across the stock about three inches above the ground; the second is made vertically. It is then opened with the blade of your knife and made ready for the bud.

The bud is the most difficult to cut and should be cut at a single stroke with little or no wood. Put it in the cut and wrap with a twine string, wrapping three times below the bud and four above; this is done in order that the bud may be held in place and to keep it from drying out.

This string is left on from eight to fourteen days and should never be left on until it has grown into the tree.

The stock is left standing all winter and as soon as the leaves start in the spring is cut off just above the bud.

This bud will sprout in the spring and all the sprout should be broken off except the bud.

This is grown all summer and is ready for the market in the fall when it is usually from four to eight feet tall.

Budding and grafting are the only methods of improving our trees, and without them our trees would soon degenerate until we would have nothing but seedlings bearing worthless fruit.

The process of harness-making was explained in a well-delivered talk by graduate Addington. He was ably assisted by Amos Duggan and Clinton Merriss, juniors, who displayed the tools and parts of harness at the proper time and gave interesting practical exhibits of making wax-ends thread, sewing, riveting, etc.

HARNESS-MAKING.

Chas. Addington, Hopi.

Our fore-fathers early learned the use of the skins of animals. In early times these constituted their main supply of clothing. They also learned to tan the hides of the deer from which they made their moccasins. While our ancestors thus early learned the use of leather, it has remained for their children to learn the art of shoe and harness-making as applied to the white man's way of living.

I will give you a little practical demonstration of how a modern set of harness is made. First, I will take up and describe the different tools used.

We use ten different tools in making a set of harness by hand. First the guage-knife. This knife is used to cut the leather up into strips of the required widths, by setting the guage at one and one-half inches for long tugs; if lines, at one inch, etc. The second tool used is the round knife with which we trim the straps. Then we edge the straps with the edger. We do this in order to take off the sharp edges to prevent cutting the hands while holding the lines in driving. In fact, it is best to edge all the straps used in making a set of harness, to give them a nice smooth appearance and to prevent rubbing on the sharp corners. The fourth tool is the patent leather compass which we use to groove the straps we wish to stitch. Then we use the pricking wheel to run over this groove to

indicate where the stitches are to be made. We next use the stitching horse, into the vise of which we put the strap to be held while we stitch it. We then take an awl and punch holes in the strap thus (illustrated), then we take a wax end which is made by taking Irish Flax cord four or five feet long putting six cords together, wax, twist, then they are ready for use like this (illustrated). For light work we use only three or four cords twisted together. Needles are used to stitch with and a claw tool is used to pull the tacks out as we stitch the parts together.

On some work we do blind stitching, especially on light driving harness, when we wish to make a very neat job. In this way the stitches are not visible and we have the perfection of a hand-made harness like this. Next I will take up the different kinds of harness made and material used.

Generally people think of harness as of only two kinds, work and driving harness, but known to harness-makers are four or five kinds; these are team harness, plow harness, hack harness, dray harness and driving harness. These are only sub-classes of the other two general classes, but I will try to explain to you the difference between them.

Of single harness there are the cart, road and track harness. Team harness are made up with the back bands and hipstraps with crupper, but no breeching. Of course bridles, lines and girths go with them. They should be made with XC plate trimmings, and must be uniform in width and with uniform stitching.

Plow harness are made simple. In fact, the simpler they are the better. They are made up with back band, tugs and breast straps, bridles and lines.

Hack harness are made with XC plate trimmings, hipstraps, crupper and back pads with water hooks and terrets.

Dray harness are heavy harness made 1½ in., uniform width, with side straps and breeching.

All grades of heavy harness are stitched six to the inch. Driving harness are trimmed with nickel or imitation rubber. The stitching on driving harness should be ten to the inch and made up with over-check bridles and light tugs.

Harness being made uniform means that all the straps such as lines, hipstraps, bridles and other straps, are made the same width.

Cart harness are made heavy with a large pad backpad and with heavy breeching, blind bridles and 1-inch lines.

Track harness are used for trotting horses

and running horses on the race tracks and should be simple and light.

Driving harness are sometimes made with breast collars instead of harness and collars. Most all single harness are made this way, (illustrated). They give a horse free action but they would not do for heavy work because they do not have the draft that a collar does.

The trimmings on harness are known as buckles, rosettes, rivets, bits, etc.

Time will not permit further discussion of this subject, and in conclusion I have to say: For a fine set of hand-made harness call on Duggan, Merriss & Addington. They make them.

PRINTING PRESSES.—PRESS WORK.

Francis Chapman, Cherokee.

The earliest form of printing press was a very crude machine and consisted of two upright timbers with cross pieces to stay them together at top and bottom, and two intermediate cross-timbers. On one of these the type was supported and through the other a screw passed, its lower point resting on a wooden "platen" which was screwed down upon the type after it had been inked and a paper spread over it. The mechanical principle embodied in this machine is found in the old cheese press.

This simple form of press was used about 150 years before any material changes were made. The forms were placed on a wood or stone bed, moved in and out laboriously by hand, and after each impression the platen had to be screwed up with a bar, so that the paper which had been printed could be removed and hung up to dry.

Such was Franklin's press; but since his time many great changes have been made and to-day presses are built on scientific principles to supply the demand of modern times; that of clear-sharp work, a large output, meaning high speed and reliability. Many different makes of presses are manufactured now for the different grades of printing among them being the "Jobber," the "Two-revolution cylinder," the "Single or Drum cylinder," the "Bullock Web," the "Harris Automatic," and the "Hoe Sextuple" perfecting press.

The Job press is a small machine of the Bed and Platen principle. This machine can print 1000 to 2000 cards, or small sheets, per hour and very neat work can be done on this

style of press. The best Job press for practical printers of to-day is the Gordon, Chandler and Price. For heavy forms the Universal and Colt's Armory are best.

The Two-revolution cylinder press, so called because the cylinder makes two revolutions to one impression, is the one most used for Magazine and Book printing. This machine has a reputation for clear work, accurate register, and high speed. It is on this style machine that most of our modern press work is done.

The Single-revolution, or Drum cylinder, press is the one mostly used for newspaper work and is the best machine for the printing of large bills and country newspapers. Good work can be done on this type of press, but it is much slower than the two-revolution.

The Bullock Web press, so called because it prints from a large roll of paper and not fed by hand, is among the latest inventions in printing presses and is the kind of press used to print many of our largest daily newspapers. The one great advantage of this machine is its very high speed and accuracy; it can turn out about 12,000 eight-paged folded papers per hour. Two colors can be printed at the same time on many of these machines.

The Hoe Sextuple perfecting-press is the greatest of all printing machines and its most remarkable features are its simplicity, considering the work it performs; its speed, accuracy, and efficiency. This machine is composed of some 16,000 pieces, is fed from three rolls and can print, cut, paste, fold, count and deliver complete in an hour, 36,000 sixteen-paged papers.

ROLLERS.—Without proper rollers it would be impossible to get present-day results in printing and it is greatly due to the progress in roller-making that we are able to do fine halftone and other illustrated press-work.

The rollers of the early printers and many of the printers of to-day are known as Glue and Molasses rollers. These are very good rollers and under seasonable conditions first-class printing can be done with them. But Glue and Molasses rollers are hard to keep in condition, as they are subject to atmospherical changes and shrink up if much exposed. To keep these rollers in good condition, when not in use, they must be kept in a cool, dark place and their surface covered with lubricating oil, vaseline, or ink, which has been reduced with oil. Another roller composition is made from Glycerine and this is considered the best practical roller, as it is more easily

kept in condition for use. When not in use they should be kept in a cool, dry, dark room. If left on the press over night, oil should be run upon them and left unwashed until time for use the next morning, as the ink helps to protect them from the air.

A pressman may have the best press made, but he cannot do good press-work without good rollers. It is best therefore to use the greatest care possible in handling and care of rollers.

At Chilocco we use two sets of rollers a year, one set for summer and one set for winter. We are taught to take the proper care of them, as our results depend upon their condition.

Another very essential factor in the success of good printing is the Ink Fountain and much care and study is required to successfully operate that of a cylinder press. Good ink must be used to get the best results.

The proper way to regulate the flow of ink from a fountain is to begin in the center and work to each end; this will cause a regular flow of ink. If done otherwise it will cause the blade to buckle and the ink will flow out irregular, causing an uneven flow of ink leading to offset.

MAKE READY.—Probably the most difficult part of cylinder press work is the Making Ready—that is, leveling up a form of cuts and type and adjusting the right amount of packing on the cylinder so that the cylinder and the bed of the press will move together. After the right amount of packing is secured, which should be about one sheet higher than the bearers, the next step is the making of overlays for cuts and the spot sheets. At Chilocco, where we do fine work, we are taught that the hard tympan is best.

The most important work at the present time done on the flat-bed press is called three-color work. This is a process printing and is yet in its infancy.

(After delivering the above a practical demonstration was given by three students just how a form of type was set up, locked up, made ready and run off the press. Each step of the process was simply explained by the graduate, showing to the audience the necessity of every action. The boys printed a two-color motto card in this demonstration and passed them out to the audience, showing the quality of printing they were able to do. The motto was: "The love you liberate in your work is the only love you keep." The following tribes were represented in this demonstration: Chippewa, Cherokee and Pima.)

VALEDICTORY—THE IDEAL BUSINESS.

Richard Lewis, Pima.

TONIGHT we have shown you briefly a few of the arts taught in the several departments of the school.

I think most of us appreciate that as a school we are broader and greater than any of us had realized. But if the trades are good they are not the greatest of our industries. We must not forget that agriculture is the base of all industries. I shall refer to our own farm, as it will speak for itself.

Here is a map of our Chilocco farm, it consists of 8,640 acres, of which 2,500 acres are under cultivation. The top of the map is north. There is the road coming from the north. Here is the road going to Newkirk. Here the Frisco crosses our land and this is the Santa Fe line.

The uncolored part is the pasture and each color represents a particular crop. The yellow represents the wheat, of which 6,000 bushels were raised last spring. Of oats the same amount were raised.

Corn yielded 6,500 bushels besides 1,000 bushels of Kaffir Corn seed and 150 tons of ensilage for the dairy herd.

Cane yielded 1,000 bushels of seed. Milo Maize, 100 bushels and Mexican June Corn the same. These being raised on our experimental tracts.

The garden produced \$800 worth of truck besides 2,000 bushels of Irish potatoes for our own consumption. The light green parts are alfalfa fields of which we now have about 400 acres.

Alfalfa, as you know, is the best hay grown in our country as it is rich in quality and also improves the worn-out soil. This little light tract is English blue grass from which 30 bushels of seed were threshed. This grass may be used either for pasture or hay.

The most important work done at Chilocco is on the experimental plots, or this rose color strip on our map. Here we test the various varieties of seed to find out which is best adapted to our conditions. For instances here are plots of potatoes planted two ways, one is a plot with weeds as a mulch; in the second we have put cowpeas, using cowpeas and weed together. We know that cowpeas are nitrogen gatherers and they would naturally improve the soil as well as protect the potatoes. The pink part is our orchard that last season yielded 250 bushels of cherries, 450 of apples and 100 of apricots.

We have 3,000 acres of pasture which is the

uncolored part on the map. During the past year the farm has supported 100 head of horses, 600 head of cattle, 300 head of hogs, beside 1,200 birds in our poultry yard.

I have given you an outline of our farm very briefly, but enough to show you that agriculture is in itself the greatest of all trades.

The blacksmith art may be hoary with age, and has many achievements to its credit, yet it was the progressiveness of the early farmer that made the blacksmith's forge a necessity.

Plumbing and painting help to make our houses sanitary and artistic but their contribution to the wealth of the land is a small one compared with that of the agriculturist. We are not looking for a day when we can live comfortably without the help of these crafts, but we must nevertheless recognize that they contribute little to the wealth of the land and are absolutely dependent upon the tiller of the soil for a living.

This is an age of ideals. In order to succeed in an undertaking we must have an ideal in mind which we must strive to attain. Men are not content with the common things of life, but are seeking for that which is ideal.

As people have ideals in other things, so they have ideals as to a business or profession. The ideal business is the one that given a certain amount of natural capital can live and thrive upon its own resources. In agriculture we approach this ideal more nearly than in any other line of work.

Agriculture is not only self-supporting, but it supplies the world with the necessities of life.

The four chief contributions which agriculture makes to the wealth and welfare of the human race are—1st food. Should you stop to think, you can readily trace your whole meal back to the farm. All our food is either vegetable or animal, the animal lives upon the vegetable or smaller animal and so the soil supplies our food either directly or indirectly, and the soil is the farmer's work bench. 2nd clothing. You would trace the poorer cotton goods back to the cotton fields of the south and your woolen goods to the sheep ranges of the north and south-western states. 3rd. Material for the arts and trades. The same wood that keeps the carpenters, wheelwrights, painters etc., so busy can be traced back to our timbered country. 4th. Medicine. The science of botany grew out of the work of searching for plants containing

certain medicinal qualities. Quinine, one of our frequent needs comes from the soil.

The commerce of the past and present has always depended on the farmer for its trade. We see carloads of cattle, grain, fruit, etc, going to the cities from the farm, and machinery and implements for the farmer's use being shipped daily on our railroad lines. The farmer has not only always supplied the necessities of life but he is beginning to supply the luxuries of life as well. Bankers, capitalists and industrial monarchs are seeking comfort by living, not in a marble hall on 5th ave., or in the Bronx, but on country estates. There was a time when the country and farmer were shunned. The farmer was considered in the lowest state of civilization. But that spirit has changed in the last decade, and today the farmer has the respect of the world. Agriculture is a business, it is the base of the commercial world.

As to demonstration, you have seen many from this platform tonight and in the name of agriculture I claim them all—all and then a hundred more which may not be brought within the limits of our walls—and even then I have not given you a fair introduction to the subject.

As the class of 1906 we have gathered tonight at our final meeting, perhaps never again to be all present at the same time and place. (We have met in the schoolroom day after day drilling and preparing for the battle of life and tonight our long-sought-for day has arrived. A few days hence, we will be scattered out into the world fighting our own way.) On behalf of the class we wish to thank our good and efficient superintendent who has always been a father to us these long years. At times we may have thought him a little hard on us but know now it was for our own benefit. Some of us will bid him our last farewell and depart into the world. May his wise counsel still guide us and keep us on the right path.

For our good teacher and friend, Mr. Birch, we extend our many thanks for his earnest help to us through the years he has been with us.

To the faculty: We appreciate the kind assistance they have given us, and in due time may they see the fruits of their labor.

Classmates, we must remember that we have not finished, but just begun, and in after years as we reflect on bygone days we will know that our happiest days were spent at old "Chilocco."

CHILOCCO INDIAN NORMAL TRAINING SCHOOL.

The American normal school has for 60 years been a successful institution for the preparation of teachers for the American child-citizen. But there is within the United States a peculiar class of schools for which an ordinary normal training gives no satisfactory preparation—our U. S. Indian Schools.

In these schools almost all conditions are very different from those of any other school; consequently the teachers trained in the state normals of our country are not at all fitted for this work.

The Commissioner of Indian Affairs, Mr. Frances E. Leupp, expresses some of the difficulties of the situation in his annual report for 1905.

"The commonest mistake made by his white well-wishers in dealing with the Indian, is the assumption that he is simply a white man with a red skin."

"The foundation of everything must be the development of character. Learning is a secondary consideration. When we get to that our duty is to adapt it to the Indian's immediate and practical needs."

"The duty of our civilization is not forcibly to uproot his strong traits as an Indian, but to induce him to modify them. * * * Not to destroy them, but to direct them aright."

"Hoeing corn is right enough, but we cannot all hoe corn. Some of us must teach, and some write for the press, and some must sell goods, and some build houses. We are all equally producers and if it were not for the diversity of observation and production, the world would be a cheerless and uncomfortable place indeed. Corn will feed us, but will not clothe us nor shelter us or furnish us with mental occupation."

"The Indian is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. * * * Our aboriginal brother brings, as his contribution to the common store of character, a great deal which is admirable and which needs only to be developed along the right line. Our proper work with him is improvement, not transformation."

The schools of the Indian Service are industrial in character to meet the deficiencies of the pupils along such lines. High scholarship is impossible, undesirable. Thoroughness in elemental industries and studies is indispensable. Consequently the teachers of Indian are confronted by two major difficulties: (1) Pupils who are by heredity and racial instinct entirely different from herself. (2) Pupils whose training must begin at the very beginning, having no help from inheritance or home environment. Neither of these conditions may be easily comprehended and mastered. A special training is required whether the teacher be industrial or literary.

The Chilocco Indian Normal School is instituted to give this special training to all such persons as may have rights to attend an Indian School.

It is our ambition, through the several departments of our Normal School, to fit teachers who may not only pass a Civil Service examination, but who may carry into their work the sympathetic understanding of the needs of their pupils, which could never result from a white normal school training.

A choice of either a two or three years' course is offered. The graduate from the two years' course is well prepared for entering upon the work of teaching in the primary Indian schools. The graduate from the three years' course is more thoroughly prepared for such work and in addition is well fitted for teaching in the most advanced schools of the Service.

For those teachers who are not entitled to Indian school privileges or whose duties prevent them from attending the regular school session, we hope to be allowed to give a summer session where actual work may be done in an actual Indian Teachers' Training School.

Old Testament Statistics.

Here are some facts about the Old Testament that it took one man three years' time to figure out:

There are 39 books, 929 chapters, 23,214 verses, 590,439 words and 2,728,109 letters.

The middle book is Proverbs.

The middle chapter is Job xxix.

The middle verse would be II Chronicles xx 18, if there were a verse more; and verse 17 if there were a verse less.

The words "Jehovah" occurs 6,855 times.

The shortest verse is I Chronicle 1, 25.

The twenty-first verse of Ezra vii, contains all the letters of the alphabet.

The nineteenth chapter of The Second Book of Kings and the thirty-seventh chapter of Isaiah are practically the same.

In the New Testament there are 27 books, 260 chapters, 7,959 verses, 181,258 words and 838,380 letters.

The middle book is II Thessalonians.

The middle chapter would be Romans xiii, if there were a chapter more, and Romans xiv, if a chapter less.

The middle verse is Acts xvii, 17.

The shortest verse is John xi, 35.

The middle chapter of the entire Bible is also the shortest—the 117th Psalm.

The middle verse is the eight of the 118th Psalm.

Boys and Tobacco.

In Germany the use of tobacco by boys under eighteen is prohibited by laws which are rigidly enforced.

In the Ecole Polytechnique of France it was found that nonsmokers took the highest rank in every grade, and that smokers continually lost grade. Hence, the use of tobacco was prohibited in public schools.

It is also prohibited in our Government schools of Annapolis and West Point. Hundreds of boys apply for admission to the Naval Academy, and one-fifth of all who are examined are rejected on account of heart disease, which the surgeons say is caused by smoking cigarettes.

Dr. A. L. Gilson, of the United States Navy, gives the following testimony as to the effects of smoking tobacco upon the students:

1. It leads to impaired nutrition of the nerve centers.
2. It is a fertile cause of neuralgia, vertigo and indigestion.
3. It irritates the mouth and throat, and thus destroys the purity of the voice.
4. By excitation of the optic, it provokes amaurosis and other defects of vision.
5. It causes a tremulous hand and an intermittent pulse.
6. One of its conspicuous effects is to develop irritability of the heart.
7. It retards the cell change on which the development of the adolescent depend.

The Vertical System.

The vertical system of penmanship perpetrated upon the public schools some years ago is a great fraud, remarks the Holton, Kansas Signal. The style is slow and unwieldy; takes up too much space and is void of beauty. It is about to be discarded in St. Louis because an investigation shows that boys and girls who learn it in school are unable to obtain employment in business houses where handwriting is a part of their work. Business men object to it principally because the writer cannot get up any speed. Of what good is the vertical system of penmanship if the pupils have to learn some other system after they leave school? It is understood that the Kansas textbook commission is considering the advisability of going back to the Spencerian system, than which there is none better for speed and beauty.

A LITTLE INDIAN SCHOOL.

Out on the black prairie of South Dakota, in the valley of a little stream known as Wounded Knee creek, there is a frameschool house where all pupils are Indians. In the old days, before they were confined on great bodies of land called reservations, the Indians used to hunt all over the great Western country; and while none of them could read and write, yet even the small boys could follow a trail across the prairie many days after it was made, and they could tell, from looking at the pony tracks whether the rider was a white man or an Indian.

But after the last Indian war had been settled—after the braves had buried the hatchet and the “peace papers” had been signed by all the great Indian chiefs—the government built school houses in many portions of the reservations, and white teachers were sent to teach the Indians how to read and write and to become good citizens.

And the pupils are not all boys and girls, for there are some men and women in every school. In this particular school in the Wounded Knee Valley there is one boy about 15 years old, the boy’s father who is 45 years old, and the boy’s grandfather, an old man 70 years old, all going to school in the same room and all studying the same books and the same lessons; and the boy learns more easily and rapidly than his father or grandfather does.

When the little Indian boys and girls first come to school they wear the picturesque clothes which the Indians wear in their half-savage state. But as soon as they are enrolled the government supplies them with clothing like that the white people wear. Lucy’s father was a great warrior when he was a young man, and was a great chief when he grew older; but he wants his little girl to learn to read and write, to sew and to cook, and to keep house as white girls do.

Over at a school in Montana, a little Indian girl one day came to school wearing a purple velvet dress covered with two thousand elk teeth. The dress was made just like a meal-sack, with arm-holes and a hole for the head, but the elk teeth are worth about two and a half dollars each, so that the little girl’s dress could have been sold for \$5,000.

The little Indians, when they first come to school, do not know how to do anything at all. They cannot even talk English, and first they have to learn a new language before they can learn to read. Yet they do

this very quickly, and in a few weeks they can talk English quite well; but it takes a long time for them to learn to read. And all the time that they are learning to read and write they are also learning to do the things any little American boy or girl does naturally. The girls are taught to sew and to cook and to sweep; while the boys learn to cut wood, to farm, and to take care of horses, pigs and cows. The larger girls cook lunch for the little girls and boys, and all the schools are provided with kitchens and dining rooms. There is also a little farm attached to each school, and in it the boys grow all the vegetables eaten in the school.

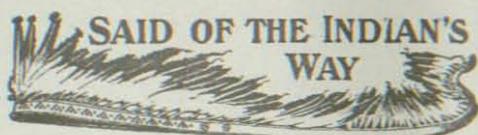
When recess comes the little Indians get out and play just as the white children do. They have bows and arrows and balls and bats, and everything of that kind, and they make as much noise as the girls and boys at any American school make.

White people used to think the Indians never smiled and never laughed, but that was because the Indians were shy and backward when white people were around. When the Indians get out by themselves they laugh and joke and have great fun.

Every year three or four of the brightest pupils at each school are taken down to the agency, where the Indian agent lives, and are there placed in a boarding school, which is equipped by the government. At this big school there are always several hundred Indian boys and girls, and the government pays all their expenses. Here they learn many things not taught at the day schools. They have sewing societies for the girls and a printing office and a brass band for the boys. The girls make the clothes that both the girls and boys wear, and the boys, in turn make shoes for them all. The boys work the farm and tend the stock, and work in the harness shop and carpenter shop, and learn all sorts of useful things of that kind; while the girls learn to sew and to cook and to take care of a house.—T. R. Porter in St. Nicholas.

The Most Thoroughly Interesting.

Probably the most thoroughly interesting SCHOOL JOURNAL which we receive is the “INDIAN SCHOOL JOURNAL.” From beginning to end the subject matter is related to the interests of people engaged in educational pursuits. There are local items introduced, but not to such an extent as in many of our college papers.—Greeley (Colo.) State Normal Coucible.



The Indian in Art and Music.

From the New York Press.

"It sounds sentimental," said Miss Natalie Curtis, a translator of the Moqui and Navajo music, "to say that there is anything for us to receive from the Indians, as well as to give them. But when we reflect that almost the entire material prosperity of France is based upon her artistic superiority as shown in arts, crafts, and manufactures, it ought to teach us to cherish any vein of artistic power that we may discover anywhere. The baskets, pottery and blankets of the Indians show plainly enough in which direction their talents run, and any Indian teacher will tell you that Indian children in the third grade draw better than white children in the fifth.

"I picked some Indian girls from the school at Phoenix one day, to see if they could copy for me some designs on baskets and pottery which I could not bring away with me.

"It was the first time they had ever used water colors, and their ignorance is indicated by the fact that they poured water in the color boxes until I showed them how to dip their brushes into the water and then into the paint. Yet when I showed the results to artists here they would not believe that the girls had not had long instruction in water-color painting.

"The Navajos are full of creative power in artistic directions, but it is corrupted as soon as they come in contact with whites, because the whites despise anything that is Indian. The Navajos formerly made silver knives and spoons of the most artistic and graceful designs that I ever saw. Now they simply copy the white man's model for sale to whites.

"After they came in contact with the ubiquitous tin can of the white man, they began to weave tomatoes and other designs from the labels into their baskets.

"In the Indian schools they teach them 'Marching Through Georgia,' and other masterpieces of American music, and never think that there is anything to study or preserve in the Indian music. An old Navajo said to me once:

"What is it about us that is different from any other race on earth? Why is it that when we sing our own music it is all wrong, but

when we sing the white man's songs it is all right?"

"And yet I have sung the Navajo and Moqui music before European artists and they have said, 'What! You have that in your country and are letting it die out? Bring it to Europe, for we know better.'"

How Indians Gig Fish.

The mountain streams of Indian Territory, which abound in game fish, principally black bass, have been as clear as crystal for the last ten days, and the Indians have been having great sport giggering them.

In a mountain stream in the Territory when the water is clear the bottom can be seen through 6 feet of water, and this makes giggering a great sport for the Indians. They are experts with the canoe and the gig, and spurn the finest fishing tackle in the way of rod and reel, as it is too slow sport for them.

It is interesting to watch a couple of Indian gig fish. With the long, slender reed, tipped and barbed with steel, one Indian leans over the prow of the canoe while the other with his paddle gently and noiselessly lets the canoe slide up to the big rocks and around logs in deep water, where the bass and catfish lie. The Indian carries his gig uplifted and ready to strike at any time.

With his face not 6 inches above the water, his keen eyes scan the bottom, and he will locate a bass or catfish lying partly under a rock or log that would never be seen by the average fisherman. The stroke of the dexterous arm is like lightning and in a flash the fish is speared through and lifted in the boat.

There is no struggling to land him, no excitement of winding in the line, for the Indian hunts for game, and not for sport. An Indian seldom misses his fish when he throws the gig. And his motion is so perfect and his balance so even that there is scarcely a tremor in the boat, while the amateur is more likely to not only miss his fish two feet, but stand on his head in the water besides.

Real Indian Drama.

In America the once mighty Ojibways, the Indians of the lake regions, are playing each year daily, through the summer season, what has been called their "Passion Play" at Yaway-ga-mug, now known as Round Lake, near Petoskey, Michigan.

This play, adapted and translated from Longfellow's "Hiawatha," by Mr. Armstrong

The News at Chilocco

Tennis and croquet are popular games at Chilocco.

Mrs. Davis and Miss Phillips left July first on their vacations.

Misses Mayes, Oliver and Dunlap are spending their vacations in Chicago.

A good many of our employes and students spent the Fourth in Newkirk.

Miss Jorgensen, nurse, is spending her vacation period in Oklahoma City.

Mr. and Mrs. Chas Miller, of Kansas City, are guests of their brother here, Mr. Miller.

Mr. and Mrs. Dodge are housekeeping in the cottage made vacant by Mr. Bunch's removal to Los Angeles.

Mr. and Mrs. Simmons recently spent two weeks on their farm near Baxter Springs, Kansas.

Supt. Ziebach and Clerk Love, of the Kickapoo school, dropped in on us the past month between trains.

The assistant superintendent's cottage is up to the second floor. It is being made of our white Chilocco stone.

Our menagerie keeps growing. Several coyotes, a number of quail, a mink and some snakes have been recently added.

This month and last month the farm boys have had to work early and late. Harvesting time at our school is always a busy one.

Simon Marquez, who was a graduate this year and who accepted a position at the Wind River, Wyoming, school, was visiting friends and schoolmates here this month.

On July Fourth a pyrotechnic display was given in the evening on the Athletic Field and lagoon for the little folks. The evening's amusement was made at the expense of the large boys and the employes.

Word from Mr. Lipps, who is in charge of the school band, announces the fact that it was well received at Chicago and the other points where it has played. He states that all members are well and enjoying the trip.

Word from the beet fields of Colorado where the Chilocco contingent of Indian boys are working brings the news that Supt. Col-

lins of the work says that Hoski Tall Man's squad of Chilocco boys are the champion weeders engaged in the work.

Mr. Crofoot is now busy with his apple, apricot and peach crops, all of which are immense this year. Every day large baskets full are sent to the various homes and placed where the students may help themselves at will. He kindly sent a bucket of fruit to each department with the compliments of the nursery detail.

The silver medals awarded Indian Service employes in charge of departments of the U. S. Indian Exhibit at the Louisiana Purchase Exposition, by the Inter-national Jury of Awards, were forwarded to Supt. McCowan for distribution the past month. They are beautiful and costly and were made at the U. S. mint at Philadelphia.

A letter received from Mr. George Schmidt of Tulsa recently gives Riley Thompson a very good recommendation. Riley learned the baker trade while at Chilocco and is now baking for Mr. Schmidt of Tulsa. Mr. Schmidt says that "Riley is an alright boy. He has been with us several weeks and is doing good work and as to his conduct, it could not be better."

Virginia Perrault, a Chilocco girl who is dining room matron at the Little Water Boarding School, Tohatchi, New Mexico, in a letter to the superintendent writes: "I like my work more each day and will do my best. Everybody is very good to me and they all try to make it pleasant for me. Mrs. DeVore is just like a mother and I try to please her in every way."

The band arrangement of Cante Masica, used by Supervisor Loring, for accompaniment to the Indian Choir at the Chilocco commencement exercises, was arranged by Mr. C. M. Stauffer, band leader at Carlisle. Credit to Mr. Stanffer for this was not given on the program supplement for the reason that the programs were printed and sent out before Mr. Loring received the arrangement.

Ben White, the Chippewa lad sent from the Chilocco engineering department to the position of assistant engineer at Rosebud, South Dakota, last winter returned to the school to spend a part of his vacation. Ben is well liked at Rosebud. His salary is now \$600 per annum. In the success of our students the faculty reaps its pleasure and reward, while their failures are like arrow-points in the flesh.

Mrs. McCowan is away on her annual vacation. She will visit her son Roy in Kansas City and home folks in Peoria, Ills.

Pictures of the different graduating classes have been added to the wall decorations in the Chapel. They add much to the hall's appearance.

Mr. C. A. Peairs, who left Chilocco to accept the superintendency of the Vermillion Lake school, Tower, Minn., has resigned and is now in Kansas.

Assistant Superintendent Lipps has been offered and accepted the superintendency of the new Indian school at Wahpeton, N. D. We will not be pleased to see Mr. Lipps and family leave Chilocco, but are glad of his deserved promotion. Mr. Lipps, besides being a fine man, is a conscientious, able Indian Service employe, and well qualified to hold a superintendent's position. Success to him.

Adabel Foster, a Chilocco girl, made us a visit in June. She is finishing her course started here at Troup Institute, New Orleans, where she has another year to serve before graduating as a full-fledged nurse. Adabel is a worthy, industrious young lady and a striking example of the kind of pluck so essential to success that so many of our Indians lack. Must students want to quit school as soon as they have an offer of a few dollars per week for some kind of menial service, counting the time spent in school after that as time lost, forgetting that cultivated brains command big salaries while the neglected ones are a drug on the market. Stay in school, friends, stay in school just as long as you can. If Adabel had accepted a position offered her two years ago she would have been there yet and for some years to come; when she graduates she will make as much money in a week as she would without her diploma in a month. Besides, there are other things.

Indian Education That Counts.

The Indian school at Chilocco has just graduated the largest class in its history, and some of its graduates and many of its other classes will help the sugar beet raisers in the vicinity of Rocky Ford, Colo., during the vacation. Over 150 of the young Indians are now engaged in this work in that district and will remain there until the crop is all gathered. They will be back in the school in the fall, ready to resume their studies.

At Chilocco and many of the other government schools the young Indians get the right sort of education to fit them for their new role in life. The education is equally divided

between the books and the workshops. The boys and girls are taught all that is imparted in the ordinary grammar schools of the country, and a little more in some cases. In addition the boys are taught to make and repair harness, to shoe horses, to build houses, to do farm work of various sorts, to raise and care for cattle, and some of the rest of the things that need to be done in the average community in the west or east. The girls are instructed, by actual practice, in cooking, baking, laundering, nursing, sewing, and other work suitable to their sex.

This is the education that counts. The Chilocco school was in practical operation at the St. Louis World's Fair, and was one of its most attractive features. It was visited by hundreds of thousands of people during the seven months of the fair. Admiration for its system and for the intelligence and good behavior of its pupils was expressed on every hand. Supt. S. M. McCowan, the head of the school, was here with it and won high praise for the thoroughness and practical character of the work of his pupils. The United States government made many mistakes in its dealings with the Indians in the old days, but for the past quarter of a century it has been on the right track. Chilocco, Carlisle, Haskell, and the rest of the great government schools, are doing a good work in training the young Indians of both sexes to help to intelligently bear society's burdens.—St. Louis Globe-Democrat editorial, June 17.

No Journal Issued in August.

According to our custom, the management of THE JOURNAL makes announcement that next month there will be no issue of this magazine. The printers of the Chilocco school will take their annual vacation during next month, by leave of Supt. McCowan, some spending their month's outing on the school farm, some at home, and some in other lines of duty.

Subscribers do not lose a number on account of the vacation, they being sent the usual 12 numbers.

Commencing with our September issue we will endeavor to make our next year's volume better than those preceding it.

Commissioner's Civil Service Report.

Abstract of changes in the Indian School Service for the month of May, 1906:

No. of appointments	39
No. failed to accept	18
No. absolute appointments	26
No. reinstatements	10
No. transfers in this Service	11
No. promotions and reductions	4
No. temporary appointments	31
No. resignations	26
No. Indian appointments	18
No. Indian resignations	17
No. laborers appointed	8
No. laborers resigned	6
No. marriages	4

INDIAN FUNDS AND MISSION SCHOOLS

COMMISSIONER LEUPP IN *Outlook*

THE Indian Appropriation Act for the fiscal year beginning with July 1, 1906, and ending with June 30, 1907, has passed both chambers of Congress and is at the present writing in the hands of the joint committee of conference, where it will undergo its finishing touches before being presented once more to the two houses for consideration in its permanent form. When last heard from, the members of the conference had agreed to accept an amendment adopted by the Senate, reading as follows:

Mission schools on an Indian reservation may, under rules and regulations prescribed by the Commissioner of Indian Affairs, receive for such Indian children duly enrolled therein, the rations and clothing to which said children would be entitled under treaty stipulations if such children were living with their parents.

Two years ago an item was incorporated into the Appropriation Act which, according to its authors, was intended to convey the same idea, but which couched it in this form:

No part of the moneys herein appropriated for fulfilling treaty stipulations shall be available or expended unless expended without regard to the attendance of any beneficiary at any school other than a Government school.

For one, I am extremely glad to see the change of phraseology. The new seems to me more wholesome, more dignified, in every way more worthy of the great body of American lawmakers than the old. The only objection I have heard raised to it was that it was likely to revive the old controversy about Government support of sectarian institutions. It may, but it has not yet; indeed, a Senate supposed to be very susceptible to such controversial influences voted its approval without so much as raising a question on the floor. So much for candor and plain speaking, as opposed to mystery and involution of language.

As to the intrinsic merits of such legislation, I, for one, ask the privilege of standing up and being counted in its favor; and in order that the readers of *The Outlook* may understand the subject and form their own opinions, favorable or adverse, intelligently, I shall ask them to bear with me through a few lines of explanation.

Some of the treaty provisions under which

the Government still issues rations to sundry Indian tribes are so framed that if the head of a family stubbornly refuses to educate his children, the rations which otherwise would be given to him may be cut off. If the children go to school, they are supposed to be cared for there, and their rations are deducted from the family's total supply. If they attend a Government school, the Government simply, in effect, transfers their rations from the family to the schools so that the children get the benefit of them; but if they go to any other school than one supported by the Government, it has been held that they were not entitled to such benefit, so that no rations could be given, without special legislation, to a non-Government school. Under this ruling, which, however just as a legal interpretation, has borne with great severity upon certain very worthy mission schools, more than one of these institutions has been forced out of existence.

Now, it seems to me as if this condition of things tended to defeat, rather than foster, the main end which the Government itself has had in view—the education of the rising generation of Indians. Among white citizens, not the most stringent of our compulsory education laws draw any hard and fast line against private or sectarian schools as distinguished from public schools; the only question the State asks is whether every child is getting an education somewhere. So, as I look at it, we should ask the same question regarding the Indian child, and stop there. It is perfectly competent, of course, for Congress to say, if it wishes to, that no part of the money raised by popular taxation shall be used for the maintenance of private institutions; but if the lawmakers of any community were to say that the children who go to private schools should be deprived of any of the privileges universally enjoyed by other children simply as children, we should consider it a pretty harsh decree.

In other words, to say that a child which, if it goes to a Government school, or if it has a good reason for staying at home, will get its share of the common tribal benefits, shall be stripped of those benefits simply because it goes to a school not run by the Government,

seems to me dangerously like laying a penalty on education because that education does not wear a particular brand. Perhaps I am wrong; but if I am, I shall be glad to be shown wherein.

A great deal of newspaper space has been given to the discussion of another subject in connection with the Indian sectarian school question, concerning which many misunderstandings have been rife. The President, in a letter addressed to the Secretary of the Interior in February, 1905, announced that certain Indian tribal funds would continue to be used till further notice, unless Congress or the courts forbade, for the support of such schools as the Indians themselves preferred, premising only that no Indian should be permitted to dedicate to this purpose more than his own pro rata share of the money coming to his tribe. In pursuance of this order, I prepared a code of rules to govern the division of the tribal funds among the members of the tribes concerned, so as to determine the amount of the pro rata share of each Indian, which he was free to give away. These rules were published in my Annual Report for 1905. Later in the season the President decided that he preferred a somewhat different method of determining the amount of the pro rata shares. My plan was to set apart, first, the sum which would be necessary to support the Government schools, and divide the rest among the whole number of Indians concerned. His plan was to divide the entire amount without making any such preliminary deduction.

This last mode of division, of course, made the pro rata share of each Indian somewhat larger than it would have been under my plan. The objection which I foresaw would be raised against it was that the shares of all the Indians in a tribe would be affected to a greater or less degree by the diversion of any part of the tribal income to the support of a sectarian school. Petitions were prepared which would enable each Indian in the several tribes concerned to indicate whether he wished his pro rata share of the money to be drawn upon for a sectarian school or for a Government school. These were placed in the hands of the several agents, with explicit instructions as to the safeguards to be observed for assuring the authenticity of the signatures, and particularly for having the whole business conducted with the utmost candor and publicity. In one letter, for example, occurred the following passage:

Some question . . . has been raised as to the extent to which the signer of a petition is liable to reduce by his own act the amount of money coming to him and his family during the fiscal year. The truth is that the Government guarantees to every Indian child a chance to get a common school education somewhere, and that it maintains a large and expensive educational establishment, only part of which is supported from the tribal funds, the rest being a burden on a general educational appropriation by Congress, exempt by statutory prohibition from drafts for sectarian school purposes. Hence, *any* diversion of tribal money to the support of mission schools is bound to reduce to some extent the total balance which would eventually be divided per capita in some form among the tribe. It may be a very small percentage of reduction if the tribal fund is large, or a large one if the tribal fund is small; but it will be a reduction of some sort, and, under the President's latest orders, will be suffered more or less by all members of the tribe.

A good deal of other material was sent, explanatory of the process of handling the business. My surprise was great, therefore, when, one day, toward a close of a stretch of some twelve consecutive hours of work—ten of them without a pause for food—it became necessary for me to answer a telegram of inquiry on a point which seemed to me perfectly clear. The answer was prepared for me by a member of the Office-staff to whom I had given general directions. I was tired out physically and mentally, and ran my eye over the answer very hastily; and all I was looking for and all I saw in it was the certainty that it set forth three things on which I was bound that no Indian should be misled by any one. These were:

1. That the treaty as well as the trust funds would be used.
2. That no petitioner would be permitted to sign away more than his own share and the shares of his family.
3. That under the existing system the shares of all the members of the tribe would suffer some diminution.

I signed it without stopping to criticise its very crude and unsatisfactory form, assuming that it would be read in the light of all that had gone before. It was addressed to the Agent at Pine Ridge, South Dakota, who had made the inquiry, and ran as follows:

Payment for contract will be made out of all trust and treaty funds named in petition to the extent of the shares of the petitioners and petitioners' children, the total of which will be deducted from the total amount of said funds whenever a distribution is made, thus reducing by such amount the shares of all Indians.

The next day, still more to my surprise, came from the Rosebud Agent a similar telegraphic request for particulars. The same form of answer was laid before me, then I

began to think that some one was behind all this interrogation with a purpose to draw me into some vulnerable statement. So I edited the despatch somewhat, and sent it off in a form which seemed to me a trifle clearer for the use of the two words I have here italicized.

Payment for contract will be made out of all trust and treaty funds named in petition to the extent of the shares of the petitioners and petitioners' children, the total of which will be deducted from the total amount of said funds whenever a distribution is made, thus reducing to such *degree* the shares of all *Rosebud* Indians.

For the lameness of the expressions used I have no apology to make except the maddening pressure under which I was working at the time and the single purpose of absolute candor which absorbed my mind. Now that I am able, through the completion of the petitions, the calculation of the pro rata shares, and the application thereof to their destined objects, to strike an approximate balance-sheet, let us how the plan works out in actual operation, and whether my prophecy was or was not correct.

There were four sectarian school contracts at issue. The first was for the Holy Rosary Mission School on the Pine Ridge Reservation in South Dakota. There are 6,703 Indians on the Pine Ridge roll, each of whom would be entitled to \$49.67 from the tribal income for the year. Of these 801 are represented on the petition, standing for a total of \$39,785.67. They have asked that \$21,600 of their money be given to the mission school. The rest of the tribe, numbering 5,902 Indians and entitled to \$293,152.34, are counted as preferring the Government schools, which this year cost \$81,886. There is therefore a balance of \$211,266.34 still due to the non-petitioners, or \$35.79 each; while to the petitioners is credited a balance of only \$18,185.67, or \$22.70 each. If there had been no diversion of money to the mission school, there would have been \$251,052.01 to be divided among 6,703 Indians, entitling each to \$37.45; so that, though the great burden of the mission school diversion falls upon the petitioners, who give away \$14.75 each, the share of each non-petitioner suffers to the extent of \$1.66

On the Rosebud Reservation in South Dakota are 4,986 Indians, each of whom is entitled to \$50.15 from the tribal income of the year. Of these, 669 are represented on a petition for a contract with St. Francis' Mission School, involving \$27,000. The shares of the petitioners would make a total of \$33,550.35, so that they will have a balance

to their credit of \$6,550.35, or \$9.79 apiece. The non-petitioners number 4,317, controlling an aggregate of \$216,497.55, and the Government schools cost this year \$76,836, which will leave them a balance of \$139,661.55, or \$32.35 apiece. Had there been no diversion of money to the mission school; there would have been \$173,211.90 to be divided between 4,986 Indians, at the rate of \$34.73 each so that the petitioners will be credited with \$24.94 less, each, than they would have been but for their petition, while the shares of the non-petitioners suffer a deduction of \$2.38.

Crow Creek Reservation contains 1009 Indians, whose pro rata shares amount to \$50.24. The request made here was for a contract with the Immaculate Conception Mission School for the education and care of 65 pupils at \$108 a year, or \$7020. The petition, however, fell short of the mark aimed at, the signatures representing only 81 shares, or a total of \$4,069.44. The shares of the 928 non-petitioners aggregate \$46,622.72. The Government schools cost this year \$21,410, leaving a balance of \$25,212.72 to be credited to the non-petitioners, or \$27.16 to each; whereas the petitioners have nothing left, all their shares having been given by them to the mission school. Their total subscriptions, however, provide for only 37 pupils instead of 65. Had there been no diversion of money to the mission school, there would have been \$29,282.16 to be credited to the whole 1,009 Indians, or \$29.02 to each; so that the shares of the non-petitioners suffer to the extent of \$1.86.

On the Tongue River Reservation in Montana are 1,412 Indians, entitled to \$39.63 apiece. A petition for the care and education of 60 pupils at St. Labre's Mission School—involving an expenditure of \$6,480—contains signatures representing 108 shares, or \$4,280.04. Hence the contract can be made for only 39 pupils instead of 60, and this wipes out the shares of the petitioners altogether. The non-petitioners number 1,304, and their combined shares amount to \$51,677.52; so that the deduction of the cost of the Government schools, \$15,000, leaves them a balance of \$36,677.52, or \$28.12 each. If there had been no diversion for the mission school, there would have been \$40,957.56 to be credited to the whole body of Indians, or \$29 each; whence it appears that the deduction from the share of each non-petitioner is 88 cents.

I have gone thus into detail for two reasons; first, because, in any matter in which the public evince so much interest, I am al-

ways glad to give a prompt account of my stewardship as soon as the necessary figures are at hand; in the second place, I feel that this showing justifies my much-discussed despatches to the agents at Pine Ridge and Rosebud reservations, at least in the light in which I had a right to expect those despatches to be read.

The story would not be complete, however, if I did not add that, by the President's orders, the use of the treaty funds, as described above, is to cease with June 30, 1906. Almost as I was writing the last paragraph I was served with the preliminary writ in a suit to enjoin any money payment under the contract for St. Francis' School on the Rosebud Reservation. The suit is brought by three Indians as nominal complainants, but actually by the Indian Rights Association, not in any sectarian or hostile spirit, but merely for the purpose of testing the law. I welcome it heartily, as I have done my best ever since this matter first arose to procure an authoritative settlement of the legal phases of the whole tribal fund question, raising the points myself, but thus far in vain. If, as I hope, the case proves to have enough vitality to carry it to the court of last resort, the decision will take its place side by side with that in the Lone Wolf injunction suit and other epoch-making definitions of the law of the land regarding the Indian.

Indians Have Right to Sue.

Gus H. Beaulieu, the halfbreed attorney of White Earth, will have to stand trial in the suit brought by the Mille Lacs Chippewas for \$10,200 of the tribal money which he is alleged to have converted to his own use. The supreme court handed down a decision overruling the demurrer filed by Beaulieu, who claimed that the four chiefs who brought the suit were not competent to sue, and the state court had no jurisdiction. The case will come up before Judge Searlee of St. Cloud. The Mille Lacs Indians received \$40,000 from the government to compensate them for their "improvements," so they could be removed to allotments in the White Earth reservation. They deposited \$10,200 of this and turned it over to Beaulieu as their agent, it is claimed, to purchase land on Mille Lacs, where some of them wished to remain. The four chiefs who sue allege that Beaulieu and another chief conspired together and converted this money to their own use.—Minneapolis (Minn.) Journal.

CARL SCHURZ INAGURATED PRESENT INDIAN SCHOOL SYSTEM.

General Carl Schurz, whose death occurred in New York City on May 14, had been for many years intensely interested in the work of the Hampton School. His life may be said to have been given up to the advancement of freedom.

His struggle for liberty in his native land has been told in the delightful series of reminiscences which have recently appeared in McClure's Magazine. Soon after coming to this country he became interested in the emancipation of the slave. His eloquent addresses in the North helped to make possible Mr. Lincoln's election to the presidency. During the war he served with distinction as a soldier, being raised to the rank of major general. After the war he was sent into the South by President Johnson to make a report on the condition of affairs there. Had his recommendations been carried out the reconstruction measure would have been very different from what they were.

He pleaded for amnesty for the Southern whites as well as for fair treatment of the blacks. Under President Hayes he was made Secretary of the Interior. He found the department full of corruption. Especially was this true in the Indian Bureau.

He introduced into his department the system of his civil service reform to which he devoted so much time and thought during the rest of his life. He greatly improved the whole Indian Service.

Forty Indians engaged in Western massacres had been brought to St. Augustine, Florida, and kept in prison there for three years. He permitted seventeen of these to be brought to Hampton, and watched with intense interest the application to them of the system of industrial education which had already been found so valuable in the case of the black. So confident was he of its value in their case that he later allowed a company of Indians to be brought from the West to Hampton and authorized Captain Pratt to establish the Carlisle School for Indians upon the same plan.

The system of Government industrial schools for Indian youth, to which hundreds of thousands of dollars are now appropriated, was inaugurated by him. General Schurz accomplished more for the improvement of the Indian Service than any other one man.—The Southern Workman, Hampton's Magazine.

INDIAN RESERVATIONS FAST BEING OPENED



THE last Indian lands of great importance and value will be thrown open to white settlement this summer. Uncle Sam is going to give away something more than 2,000,000 acres of land belonging to the Crow Shoshone and Flathead tribes. When these rich lands have been distributed among the lucky winners of the gigantic land lotteries, the glories of the Indians as extensive land owners will have departed, for there will be little more property in their hands worth the white man's trouble to appropriate.

About 1,000,000 acres will be thrown open in the Crow Reservation in Southern Montana, and the same amount in the Shoshone, or Wind River Reservation, in Wyoming; several hundred thousand acres will be opened in the Flathead Reservation, near Missoula, Montana. It is estimated that from one-half to two-thirds of this acreage will offer opportunities for irrigation and the rest will be available for grazing purposes.

On the estimate of 1,200,000 acres of arable land, divided into homesteads of forty acres, the new reservations will provide for 300,000 heads of families, and will be capable of supporting a farming population of 1,500,000 people, on the estimate of five persons to each family.

Of course, irrigation works will have to be constructed, but all three reservations are well watered, and the

Government has begun extensive irrigation projects which will reclaim a large portion of the land not irrigable at the present time.

The largest of these Government projects on the reservations is at Huntley, on the ceded strip in the Crow Reservation. Here the Government has been at work for a year or more and thousands of acres of the lands to be thrown open will be converted into productive ranches within a few months from the time of the opening.

The land that is reclaimed by the Government will have the actual cost of the reclamation work added to the amount paid by each homesteader. This charge will be comparatively small, the homesteader gets his land practically free and pays a nominal sum for a perpetual water right on a Government canal.

The Shoshone reserve is one of the largest in the country, containing nearly 3,500 square miles. It is surrounded by mountain ranges, which shelter the reservation from severe storms. It is one of the best watered reservations in the country.

Nearly all the land in Wyoming is rich, and needs only the magic touch of water to make it bring forth immense crops. Wyoming holds the world's record for the largest yield of potatoes on one acre, and of late sugar-beet experts have been turning to the State. The soil is the same as that of Colorado, which produces the finest sugar beets in the world.

This reservation is in charge of Superintendent H. E. Wadsworth. The agency is at Fort Washakie, named for the greatest chief of the Shoshone Indians.

There are about 1,500 Indians on the reservation, equally divided between the Arapahoe and Shoshone tribes. All are peaceable, owing to the work of Superintendent Wadsworth in stamping out whisky trading.

Most of the lowlands, along the river bottoms, has been allotted to the Indians, each member of the tribe having his choice of a homestead before the lands are thrown open to the whites. The tablelands are the best for agricultural purposes, however, the Indian invariably selecting natural grass land in preference to a homestead that requires irrigation.

Registration points will doubtless be established at Lander and Shoshone the latter being a new town on the Chicago & Northwestern's new line. Shoshone sprang up in a night, but within a few weeks boasted a newspaper and three banks. Other registration places will be established, and will be made known by presidential proclamation before the lands are opened.

It is estimated that there will be at least 400,000 acres of good farm land available for settlement in the Shoshone Reservation. The climate is ideal, there being about the same percentage of sunshine as in Colorado. Thus the homesteader who is lucky enough to secure a ranch in this reservation will indeed be fortunate.

The Crow Reservation in Southern Montana is only a few hundred miles distant from the Shoshone Reservation, and is just such a land of promise. It, also, is splendidly watered, and the climate is about the same as that of the Shoshone reserve.

The Crow Reservation is under Superintendent S. G. Reynolds, who has brought the Crows out of their wild life, and has put in effect a farm

system, which, if pursued for the next five years, will put the Crows among the self-supporting and wealthy tribes. Under the direction of boss farmers, who are assigned to different districts, the Crows have made progress in agriculture—so much so that for two years they have given an annual fair at which the display of farm products would be a credit to many white ranchers.

The Indians have demonstrated what can be done with the rich lands of the Crow Reservation. Even under inexperienced hands immense crops are grown. Under systematic cultivation by white men the Crow Reservation will become one of the great agricultural districts in the West.

The Flathead Agency is near Missoula, Mont., Jocko being the headquarters of the agent, W. H. Smead. The lands that will be thrown open on this reservation are particularly well adapted to the raising of hay, wheat and oats. The Indians have raised much alfalfa. This reservation is also the center of the Montana fruit belt. There are only a few hundred Flatheads, and the tribe is dwindling rapidly,

None of these reservations will be opened by a rush for the choicest lands. The injustice of this system was shown in the opening of Oklahoma, when "sooners" got much of the best land, and the rest went to the men with the swiftest horses.

The last reservation to be opened with a rush was the Southern Ute Reservation, in Southwestern Colorado, in 1899. Since then the Government has opened all reservations under a system which is a lottery, but gives all an equal chance.

All names of persons properly registered are put in a box, which is shaken up until the slips of paper are well mixed. Then a blindfolded person—usually a child—draws out the numbers. The registered person who has the first number gets first choice of the land, and so on until all the available homestead sites have been given away.

OKLAHOMA—"BEAUTIFUL LAND"

What She Adds to the Union

OUR territory, linked with its sister on the east, is at last to become a state.

With the ending of tribal relations in Indian Territory, March 4th next, it is now probable that Statehood with the state government in control, will begin.

To give JOURNAL readers some conception of our magnificent, state we present some interesting facts concerning this "Beautiful Land." Oklahoma is a Choctaw Indian word and means "Red People"

The vast strides in material progress made by Oklahoma can be dimly comprehended when it is remembered that but seventeen years have elapsed since that Territory was opened for settlement, and that to-day its population numbers over 700,000.

As originally intended by the Government, Indian Territory was to be only a home for the Indians. The decimation of the Indian tribes, rendering the population abnormally low for the great territory, was recognized by Congress, which in 1889, divided Indian Territory, by designating the eastern portion as Oklahoma Territory upon sufferance, and allowed settlement by the whites. But even though the white men were permitted in Indian Territory upon sufferance and, although they had no contractual rights, a flood of immigration continued pouring into that country, and land contracts were entered into with the Indians, whereby immense virgin fields were converted into farms, where cotton, wheat, oats, corn, alfalfa, fruits, tobacco and vegetables were raised in abundance. It is also a noteworthy fact that, although the contracts entered into between the Indians and whites had no legal standing, the Indians never broke faith with the spirit of such contracts.

The citizenship of the new State of Oklahoma is typically American. Its population has been drawn largely from the old settled States. In Indian Territory, the American population comprises 98.35 per cent of the total, while in Oklahoma it is about two per cent less.

The political complexion of the new State is generally conceded to be Democratic. Notwithstanding that fact, it is anticipated that because of the formation of the congressional districts three of the five Representatives to be elected will be Republicans. It is even considered possible that legislative districts

may be so formed that two United States Senators will be chosen by the Republicans.

The Constitution of the State will be formed by 112 delegates, fifty-five from Oklahoma, a like number from the Indian Territory and two from the Osage Indian Reservation. The enabling act provides that the State and judicial officers shall be elected within four months of the approval of such act.

Ample provision has also been made in the enabling act for public schools, over 1,400,000 acres of land, worth \$5,000,000, having been set aside for that purpose. In addition to that, the Government will contribute \$5,000,000 for schools in the Indian Territory.

Originally the land now composed within the new state was included within the bounds of Indian Territory. The eastern half was given over to the Indians of the Five Civilized Tribes. What was known as Old Oklahoma comprising only 2,000,000 acres, was set aside for settlement by an act of congress April 22, 1899, and comprised what is now included in Logan, Oklahoma, Cleveland, Payne, Canadian and Kingfisher counties.

The area of the new state of Oklahoma will be greater than that of Missouri, and equal to that of Indiana and Ohio combined. It will be 300 by 200 miles in size. It will contain about 45,000,000 acres of agricultural land, and will start off with 1,500,000 people. Oklahoma Territory as it now stands contains 38,715 square miles and Indian Territory a little less than 33,000 square miles.

The value of property in the new state at the present time is \$1,000,000,000; the mineral deposits of the new state discovered to date are valued at \$1,000,000,000.

The per centage of illiteracy is 7; in the United States 10½. The cities range in population from 2,000 to 35,000, the three largest cities being Oklahoma City, Muskogee and Guthrie. The Capital will be Guthrie until 1913.

Muskogee is the largest town in Indian Territory, having a population of over 20,000. Ardmore, McAlester and Tulsa each have over 10,000, and Shwanee in Oklahoma about 20,000. The following towns claim over 5,000: Chickasha, Durant, Wagoner, Bartlesville, Colgate, Willburton and Sulphur.

The aggregate taxable municipal property is estimated at \$108,000,000. There are 3,110

miles of railroad. Including this and other taxable wealth, such as oil and coal mine properties, etc., it is thought that the taxable wealth of this portion of the new state will reach \$200,000,000.

The number of persons of Indian blood in the new state is:

Indian Territory.—Seminoles 2,753, Choctaws 23,573, Chickasaws 9,713, Cherokees 25,350, Creeks 15,359, Senecas 277, Wyandottes 291, Eastern Shawnees 80, Ottawas 157, Modocs 57, Peorias 168, Quapaws 217, Miamis 80.

Oklahoma.—Pawnees 633, Osages 1,895, Kaws 247, Poncas 508, Tonkawas 52, Sac and Fox 491, Iowas 90, Pottawatomies 1,686, Shawnees 687, Kickapoos 247, Cheyennes 776, Arapahoes 521, Apaches 158, Kiowas 1,161, Comanchies 1,401, Wichitas 433, Caddos 532. Total, 99,925.

In addition there are about three hundred Apaches held as prisoners of war at Fort Sill. Mixed bloods predominate greatly among the Indians in Indian Territory, while the Indians of Oklahoma are mostly full-bloods. The negro population of Indian Territory is about thirty-eight thousand; of Oklahoma, twenty-three thousand.

The Sac and Fox, Iowa and Pottawatomie reservations were opened September 20, 1891, and were quickly settled. They threw open to settlement over 1,000,000 acres of land, comprising what are now portions of Pottawatomie, Lincoln, Cleveland, Oklahoma and Payne counties.

The counties of Blaine, Custer, Dewey, Day, Roger Mills, Washita and portions of Canadian and Kingfisher counties, known as the Cheyenne and Arapahoe country, were opened to settlement April 19, 1892. This comprised over 4,000,000 acres.

The big horse race took place September 16, 1893, when the Cherokee strip containing over 6,000,000 acres, was opened. It was practically settled in a day, the first man on a claim secured it. From this area were formed, Pawnee, Noble, Woods, Kay, Grand, Garfield, Woodward and a part of Payne counties.

On May 23, 1895, the Kickapoo lands amounting to 200,000 acres, were settled and attached to Lincoln, Pottawatomie, O. T., counties. The Kiowa, Comanche, Apache and Wichita reservations, containing 4,000,000 acres, were opened to settlement on August 6, 1901. A bill was recently passed opening the land in the big pasture near Lawton and a bill has passed congress to allot the lands of the Osage reservation.

That part of the new state which is now In-

dian Territory has an area of 20,000,000 acres. A census of the population of Indian Territory has not been taken since 1900, but an estimate based on figures furnished by Indian Inspector Wright and postmasters throughout the territory shows population of at least 750,000. Indians and citizens of the five civilized tribes, including the intermarried, adopted and freedmen, will number 90,000. The negroes not freedmen or members of the five civilized tribes are about 10,000 in number.

Oklahoma State will have 150,000 school pupils, about 3,000 school teachers, a State University at Norman, agricultural and mechanical schools at Stillwater, normal schools at Edmond and Alva, Langston University for negroes, the Chilocco Schools for Indians, common schools in great number, and other common, high and manual training schools for its Indians.

LAC DU FLAMBEAU RESERVATION.

The following composition was sent THE JOURNAL by Supt. Flynn, of the Lac Du Flambeau Indian School, as a sample of the work done by some of his pupils. This was executed by a full-blood, fourteen-year-old Chippewa boy of the fourth grade.

The names of the Lakes are Sand, Pokegama, Flambeau, Long, Fence, Mud and Crawling Stone Lakes. I have been on Flambeau Lake and Fence Lake and Pokegama Lake.

The trees are cut down and are brought down into the lakes. The mill saws the logs in lumber. There are a great many Swedes in the mill and the lumber yard working. There is one lumber camp near Bolton and the logs are hauled by the track to load the cars. The logging Train comes to the mill about two times a day with a load of logs.

The men go fishing. They catch pike, perch, suckers, and bass. The Indians go hunting and kill deer, rabbits and partridges.

The people of the Reservation live in houses. The Indians go to their sugar-camps in Spring to make sugar. They take an ax and chop the maple trees about an inch thick. Then they take a basket made of birch bark and the sap falls into the basket. When evening comes they gather the sap with pails and they pour the sap into the kettles and they boil the sap all night. In the morning there will be some syrup. They boil the syrup again for about half an hour and then they make sugar-cakes.

The school buildings are between Pokegama and Long Lakes. The buildings are the barn, main building, boys building, and other buildings. The school has four pair of horses and about eighteen milking cows.

JOHN DOUD.

HUALAPAI CHARLIE

BY S. M. McCOWAN

HUALAPAI CHARLIE, the most noted and best known member of the Hualapai tribe, died at his home near Kingman, Arizona on May 10th, 1906.

My recollection of the first time I ever saw Charlie is vivid. It was at Fort Mojave, Arizona, in 1890. I was standing near the picturesque old ruins occupied by the post trader. A group of Mojave school children and a number of old Mojaves were standing or sitting around on the graveled ground at careless ease in graceful attitudes.

Looking off over the gray mesa toward historic Union Pass I saw slowly approaching an astonishing cavalcade. At first glimpse it was impossible to name the coming thing. Clouds of dust hung heavy over a nondescript group of moving parts of things. I called the attention of the Indians near to the ghostly sight and together we strove to classify, and succeeded after a time in giving name and place to the group. "Hualapais!" exclaimed a Mojave, after gazing eagle-eyed for a moment across the grease-wood dotted gray mesa. "Hualapai Charlie!" exclaimed another, as the cavalcade drew nearer.

At this announcement the children huddled around me in nervous dread. Some ran into the store and hid like a covey of timid quail. Verily, Hualapai Charlie was a name to conjure with.

Charlie was a large man, about six feet tall and weighing 240 pounds. His skin was very dark, features comely and eyes black as coal, piercing, constantly changing in size, shape and color as they mirrored the passion waves throbbing across his restless soul. From the corners of his eyes radiated countless wrinkles used often in emphasizing mirth or anger. He was a cunning rascal, shrewd as a shyster, his brain a breeding pool of craft and deviltry.

He had brought his own children, and some belonging to members of his clan, to attend the Government school just opened at Fort Mojave.

"Me wantum edjcate," he said, pompously and impressively, after a cordial greeting. "Long time 'go me heap savvy plenty, now me no savvy nothin' tall. No savvy little bit neither. White man he savvy—savvy like hell. Me wantum boys, girls savvy like hell, too."

Hell was used as a good strong adjective, not at all in a vulgar sense. It was the word universal, heard wherever white miners grouped to tattle.

Charlie was a sub-chief. The tribe had grown wise in recent years, and many members gave allegiance to no man except thru self interest or friendship. Serrum was the most notorious chief of the Hualapais, and Levy-Levy the best liked. They were brothers and were half-brothers of Charlie's. Serrum and Charlie hated each other cordially and each was sore afraid of the other. Charlie tolerated Levy-Levy and patronized him. Serrum was a beast in human guise—an anatomical monstrosity being born without a heart. It is told of him that he once left an aged relative in a cave to starve, remarking that the old cub ought to die, being no longer useful. I well remember the first time I issued rations to the tribe at Kingman, Ariz. Up to that time this tribe had been under the charge, as far as issues concerned, of the War Department, and an officer from Fort Wingate attended to the details of the monthly issues. The War Department issued on the hoof thus giving opportunity for big steals on the part of the chiefs. The Interior Department changed to the block method, and issued to the head of each family. The chiefs did not like the change and threatened instant death to the agent attempting to carry out the new policy. Old Serrum was especially offensive and boastful—but all this is another story.

Charlie and I became great friends. He came often to visit me—especially when he was short of cash. He owned the brain mass of a logician and education would have developed a great lawyer. A strong thinker, his mind would grasp in a large way any big subject, but he could not analyze it into its exact constituent parts. He prospected vigorously over intellectual hills, finding some pay-ore and locating a rich lead or two, but groping clumsily, blindly over the mother-lode.

He was anxious that his boys should be educated. He realized in a measure his limitations and wanted his boys to prepare themselves to cope successfully with the white man. Indian-like he was not much interested in his girl's development. His ideals were not lofty. They fell away below our common

standard, but this was because of the low strata he and his people had always burrowed in, and the lack of good examples.

Here are a few bits of his quaint philosophy:

"White man he heap plenty savvy" he would say. "Injun he no savvy much—jus' little bit, that's all. Mebby so my boy she go school one, two, t'ree years she savvy plenty too, all samy.

"Me like be allsamy lawyer, doctor, preacher. He no work nothin' tall. He work other people, that's all. What you think? That purty good way?

"Me allsamy lawyer, too. Me no work. Me big chief—no likum work—no hafto, too. Me catchum one, two, t'ree squaw, makum him work like hell. Squaw he wash, scrub, beg, makum mebby so two, t'ree dollar some day. Me spendum. That purty good way.

"Gov'ment that way, too. Gov'ment he no work. He makum men work. Pay taxes, too. Me makum squaw work, givum me money. Me allsamy Gov'ment. See?

"White man smart. Hualapai Charlie smart, too.

"Me wantum my boy she go school catchum white man's smart. White man's school-smart good fo' white boy, purty good fo' Injun boy, too. Me heap savvy now long time. Heap watchum long time. Man she heap school-smart plenty she boss alltime, makum five dollar day, mebby more. Man she no heap school-smart she no boss, she workum section, mebby so, mebby so diggum all time, sweat, swear, catchum dollar day, spendum quick. Me wantum Injun boy catchum school-smart plenty."

The Hualapais are a bold, restless people, full of energy and defiance. They come from the Apache stock and own many parent traits. Their reservation covers a large slice of mountains and canons in Mojave County, Arizona, and borders on the wonderful Grand Canon of the Colorado. They roam over this big rabbit-drive, cultivating small patches of ground here and there, but existing mainly on game, roots, berries, etc. They are good horsemen and excellent cowboys. Probably because their reservation is so inhospitable, the government issues beef and flour to the tribe to the amount of \$7,500 annually.

The Mojaves receive nothing from the Government and often complain of the injustice. Once when Asakeeta, the Mojave war-chief, was denouncing the Government for giving to one and not the other tribe, Charlie said:

"You Mojave allsamy little dog; Hualapai allsamy big dog. Little dog givum little bark, wagum tail little bit, not much. Gov'ment

he say No! out loud like this, little dog he puttum tail down quick, run like hell. 'Fraid I guess so. Big dog he 'fraid, too, but he no run; he bark loud like this—makum Gov'ment afraid. Gov'ment gittum hustle on, givum rations purty — quick. What you think? That purty good way? I guess so.

"White man she tell me long time now Gov'ment he afraid Hualapai. Gov'ment no givum Hualapai he kick, kick like hell, fightum, killum off Gov'ment allsamy cottontail.

"Say! Big Chief Miora, givum me two dolla. Me busted."

Chief Charlie stood second in authority in the tribe that harried the whites in the vicinity of Hackberry and Kingman. In 1882 Hualapai was converted to the paleface doctrines of peace and pacified his people by an account of the power of the white people whom he was permitted to see in their great city of San Francisco. Although he later saw the city of Washington, visited Los Angeles and became well informed, the impression made on him by San Francisco's glories remained to the last, and despite his weakened condition when the earthquake occurred in April, took a keen interest in the reports of the tremblor and its resultant holocaust.

It was from San Francisco that he returned when he told his people that the white people were thick as bees and it was no use trying to kill them off.

He had been arrested for killing a white man and carried away as a lesson to the tribe. He escaped being hanged, but the example to his tribesmen was the stronger. For Hualapai Charlie returned dressed in white man's clothes. He eschewed war paint and savage ways. The only aboriginal custom to which he clung was the plurality of wives.

Immediately after Hualapai Charlie's death his two wives cut off their hair. Mollie, who is 65 years old, is the gayer of the two. Mary is ten years younger and was the second choice of the chief. Both were comely according to the Indian standard, even now they have eyes that gleam with more than ordinary intelligence. But they burned Charlie's body to ashes without a word of discord between them, ignoring his request for a coffin and a grave marked by a monument.

The body was wrapped in a blanket and placed in a wagon, on the front seat of which sat the two wives. Half a hundred of the Hualapais on horses and ponies moved in solemn cortege to the foot of a high mountain on the road from Prescott to Mineral park. Wood is plentiful and the young men cut up a large supply. The sticks were heaped up four foot high. Charlie's body was placed on top and then the pyre was built to a height of eight feet.

When the torch was applied the Indians stood about in a circle chanting weird incantations until only the embers of the fire remained. The ashes of Hualapai Charlie were scattered by the breezes and his wives walked away calmly, their duty done to the cremated husband.

In and Out of the Service

The Colville Indians are to be paid \$1,500,000 for the surrender of the north half of their reservation.

Even the agent of the Indian Rights Association finds some commendatory things to say of the condition in which he found the Indians on the South Dakota reservations.

The graduating exercises of Indian schools throughout the country are attracting considerable attention this year. Much written comment has been published in the metropolitan dailies concerning the extreme practical side of these exercises and commencements.

Mrs. Bunny Cornell, an aged Indian woman hermit who leads a lonely existence near Gatesville, I. T., has been awarded a pension and back pay to the amount of \$1,300. She is the widow of Bunny Cornell, who was a member of Col. Philipps' third regiment of Indian guards.

Supt. Collier, of the U. S. Indian Warehouse, San Francisco, in remitting for his JOURNAL states that no one was hurt when the old warehouse there was destroyed by the recent fire following the earthquake, and that they are now in their nice new warehouse at 312 Eighth street.

An association has been formed to collect funds to erect at Jamestown a monument to Pocahontas, the Indian princes who saved the infant Colony from massacre and starvation. The association is styled "The Pocahontas Memorial Association," and the membership fee is \$1.00, which is added to the fund to build the monument.

Indians of Choctaw and Chickasaw nation are commencing to farm their lands and are embarking in stock raising. The farmers are mostly of the educated class, who realize that they must work to compete with the white men in business. A number of Indians there are buying registered cattle and horses from Missouri breeders.

There is rejoicing on the Sac and Fox Indian reservation in Kansas. The stork brought two fine twin boys to Mr. and Mrs. John Connell. This is such an exceptional happening among Indians that the entire tribe turned out to celebrate. The Connells are full-bloods. The news was immediately telegraphed to Con-

gressman Curtis, a quarter-blood Indian, who is in Washington, and the boys were named Charles and Curtis in his honor. These are the first Indian twins born on that reservation.

THE JOURNAL wishes here to acknowledge receipt of invitations to and programs of many of our schools' commencement exercises throughout the service. We noticed in carefully looking over the programs of exercises and athletic events that Commissioner Leupp's idea of practical demonstrations was generally carried out and exemplified.

In the U. S. District Court at Oshkosh, Wisconsin, Judge Quarles sentenced Lizzie Cardish, one of two Indian girls charged with setting fire to the boys and girls school building at Menoniuee, Jan. 17, 1905, to life imprisonment at Fort Leavenworth, Kan. She pleaded guilty. Louise Lamott, the other girl charged with arson, was discharged.

All improvements on land leased by cattlemen from Kiowa and Comanche Indians in southwestern Oklahoma become the property of the tribes when the lease expired. It is estimated that the value of improvements lately divided among these Indians was \$25,000. It consisted of barbed wire, fence posts, houses, barns, etc. Four wires were used in the fences, which had an aggregate length of 250 miles, making close to 1,000 miles of wire. None of the houses were costly, but all were permanent.

A Washington special says that the bill recently passed by Congress providing for the opening to settlement of the Blackfoot Indian reservation in Montana probably will be recalled by a resolution of the House. President Roosevelt hesitates to veto the measure, but he has been informed by the Bureau of Indian Affairs that the bill does not sufficiently protect the water rights on the land subject to allotment to the Indians. It is likely the measure will go over till the next session of Congress.

Inspector Chubbuck is here overseeing the inspecting, branding, and issuing of the long looked for cows. These cows, about 5,000 in number, and 200 bulls, were to be issued last spring as part payment on the Gregory County contract. Now that they are being issued one year later the Indians expect that there should be a large calf with each cow. The work is going on without a hitch and ere long every man, woman and child will own a cow and calf. This with the

200 bulls will aid considerably in stocking the reservation.—Rosebud Agency item in New Era, Rosebud Reservation, S. D.

The Mountain View Progress and the Gotebo Gazette speak very highly of a juvenile operetta presented by the students of the Rainy Mountain Indian school. Among other nice things said are the following: "As fine an exhibition of musical and dramatic talent as is seldom seen at a school entertainment. The score was sung admirably and the choruses, dances and drills by the little Indian maids and boys were beautifully rendered and executed, not a slip or misstep, or a prompting word being noticed throughout the entire performance. The costumes were very pretty and the stage settings well arranged. The band concert preceding the operetta was a rare treat for music lovers and well merited the liberal applause it received."

John Floodwood and Mary Lingletter, full-blood Objibway Indians, residing on the Vermillion Lake reservation, north of Tower, were married recently by Rev. F. M. Smith. The event was a noteworthy one in that it was the first marriage ceremony ever performed in northern Minnesota according to the white man's law, in which full-blooded Indians were the principals. The Indians of that region are rapidly acquiring the ways of their white brethren. Rev. Mr. Smith states two more betrothed Objibway couples will be married by him in the near future. Heretofore these Indians have ignored the law in this regard and adhered strictly to ancient tribal customs.

The aid of the State Department and the Department of Justice has been invoked by Secretary Hitchcock to further the efforts of United States Indian Agent W. E. Thackery, of Shawnee, Okla., who is now in Mexico endeavoring to get in touch with the "Kicking" Kickapoos. A large number of these Indians migrated suddenly to the Mexican Reservation when it became known that the Indian appropriation bill would carry a provision removing all restrictions from the alienation of lands belonging to Indians nonresident in the United States when the act was approved. Agent Thackery followed the Indians to Mexico, according to reports received, but was prevented from communicating with them by Mexican police and personal agents of the Kickapoos. President Roosevelt has now signed the bill after taking steps to secure the return of the Indians and prevent their lands falling into the hands of "land grabbers."

OFFICIAL CIRCULAR REGARDING FIRES.

To Superintendent, Chilocco:

Despite the fact that this Office has emphasized the necessity for adequate fire protection and watchfulness at the various Indian schools, fires still occur. Most of these are due to incendiary origin and in a number of cases have been traced to pupils, so that stern measures become imperative, and however distasteful such action may have been it was found necessary to make an example of those concerned in these unlawful acts.

One of the most flagrant acts occurred on the evening of January 17th, 1905, in the destruction by fire of the boarding school on the Menominee Reservation in Wisconsin. After a thorough investigation of the cause of this fire has been made, two Indian pupils of the school, Louisa LaMotte and Lizzie Cardish, were charged with the crime, and Superintendent Freeman, in charge of the Green Bay Agency, was directed to bring criminal action against these girls. In October, 1905, the U. S. Grand Jury for the U. S. District Court returned an indictment against Louisa LaMotte and Lizzie Cardish, charging them with arson of the Government Boarding School building at Menominee. On motion of the attorney for the defendants this indictment was quashed. On January 25th, 1906, the U. S. Grand Jury again indicted them and they were arrested. Their trial came on at a session of the U. S. Court held at Oshkosh, Wisconsin, in June, 1906, when Lizzie Cardish changed her plea from "Not guilty" to "Guilty" and was sentenced to life imprisonment in the penitentiary at Fort Leavenworth, Kansas. Louisa LaMotte was discharged on motion of the U. S. District attorney.

The punishment for the crime was very severe, but should be a warning to all pupils in Indian schools throughout the United States that this Office will not tolerate crimes of this character.

You will publish these facts and this warning in your INDIAN SCHOOL JOURNAL, so that all may be advised of the policy which will be pursued hereafter. While the financial loss in the destruction of the Menominee building was large, fortunately no lives were lost, but such chance exemption from fatalities may not occur hereafter, and every effort must be put forth both by superintendents and this Office to protect the lives of Indian pupils committed to the care of the Government.

Very respectfully,
C F LARRABEE,
Acting Commissioner.

"Lo" and Other People

A small boy of our acquaintance in the service planted some old horse shoes in the garden recently and when asked for an explanation said that he wanted to raise horses for papa.

Walapai Charley, the chief of the Walapai Indians, a noted and picturesque character in the Southwest, died at his home near Kingman, Arizona, May 10. He was the father of Francis Clark, a graduate of this school, who was with him at the time.—Native America.

A recent statement of the income of the Osage Indians, issued by assistant Agent Hurley, says the Osages are receiving annually from oil royalties \$300,000; grass leases, \$150,000; farm leases, \$125,000; interest on funds, \$400,000. There are, according to the roll just completed, 1,975 Osages, mixed and full bloods.

Secretary Hitchcock on March 9th transmitted to Congress a bill changing the law relating to the appointment of administrators and guardians of Indian estates and the estates of minor children. The Secretary desires to appoint all guardians himself, and contends that the present law has resulted in many abuses.

This office is in receipt of a program of the Class Day, Field Day and Commencement Exercises of the Chilocco Indian School, the compliments of the Indian Print Shop. The program and invitation is a very neat piece of work and remarkably so, considering that it was done by full-blood Indians.—Arkansas City (Kans.) X-Rays.

At a recent examination in etymology a teacher said to a lad: 'Black Eagle, what is a quadruped?' 'A thing with four legs,' the boy answered promptly. 'Good,' said the teacher. 'And are there any feathered quadrupeds?' 'Yes,' was the reply. 'Oh, there are, are there?' laughed the teacher. 'Well, name one.' 'A feather bed,' said the boy.

ONE of our boys went to an oculist lately to have his eyes examined. The good doctor brought forth the following which was sent to the superintendent: "Both eye lids are the seat of Trachomatous inflammation. The eyes show an astigmatic error of Idioptrie of as-

tigmatism in a horizontal direction, etc." We guess he means sore eyes, but it sounds awful.

Red Cloud, the famous Sioux chief, hero of a hundred battles, is now 86 years old and appears to be in good physical condition excepting his poor eyesight and impaired hearing. He is nearly blind, but he has not given up hope that he again will be able to see well. With his optimistic spirit and ability to use his limbs he appears likely to live a number of years longer.

Sandoval, a full-blooded Navajo, is in the city from his ranch, located some twenty-five miles north of Cabezon. He is conferring with the superintendent of the Indian school relative to the disposal of his wool clip. Sandoval, who boasts no other name, is one of the most prosperous of Navajo farmers, and markets about \$1,000 worth of wool each year.—Albuquerque (N. Mex.) Citizen.

The secret of getting an easy job is no secret at all. Get thoroughly interested in any job you undertake and it becomes easy and pleasant. It is like hunting happiness. Just proceed to enjoy what you have and you find it. Worry about what you don't have and you will never be happy no matter what you get. Life is very much what we make is ourselves. What is gall and wormwood to one may be quite an entertaining affair to another who takes hold of it at the other end.—I. S. Magazine.

John P. Blackmon, Indian agent at Anadarko, recently inspected the Kiowa and Comanche Indian pasture reserve as one-half million acres lying adjacent to Lawton on the south. He selected six townsites varying in size and located at suitable positions in the pasture, which will be recommended to the Interior department for its approval. A bill was recently passed by Congress making provision for these townsites. A large number of Kiowa Indians went to the pasture to make the selection of allotments.

The fortune of the Indian and the somewhat questionable part played by the United States government in the treatment of the red man is again to the front in a monograph by Seth K. Humphrey, "The Indian Dispossessed." The book is a careful, through one-sided study of the nation's dealings with what the author calls "the subdued Indian." The real history of the government's treatment of the reservation Indians is told from official records, but these statistics are far from being the

"dry" class; they are vigorous with life.—suffering life.

The Cherokee Baptist Association, of Indian Territory, have asked Principal Chief W. C. Rogers, of the Cherokee Nation, to donate the Cherokee type used by the Cherokee Advocate, of Tahlequah, the Nation's Indian paper, to the association. They say in their petition:—"We do this believing the type will be used to the best interests of the Cherokees if placed in our hands. We desire to use it for the uplifting of our people and their instruction in moral and religious lines. Should you see fit to grant this request, we shall do our best to use this type for the uplifting of our people to the best of our ability for and in behalf of the association."

The Isabella County Courier, of Mt. Pleasant, Mich., speaks well of the commencement exercises of the Mt. Pleasant Indian School. Among other things it published the following: Since Superintendent Cochran assumed control of the Indian Industrial School here, affairs at the institution have received much attention and patronage from both citizens of the community as well as from the teachers and students of the other schools. This popularity is due not only to the real merit of the exercises but also in no little measure to the open hospitality and air of welcome always extended by superintendent Cochran and his amiable wife. On both evenings the little chapel room which only seats about 300 was crowded to overflowing and many were forced to utilize the windows as a means of enjoying the programme.

An incident of great heroism and powerful stoic spirit occurred on the 14th inst. in the case of Juan Analla, a Pueblo Indian employed by the Santa Fe Railway Company in the yards at Gallup, where he had his feet crushed by having them run over by a switch engine. The man was taken to the Santa Fe railway hospital at Albuquerque, and there it was found necessary to amputate both feet, as the bones of both legs had been completely crushed. The Indian refused all anaesthetics on the trip from Gallup to Albuquerque and also for the operation. He suffered horribly, but never winced and never uttered a complaint. The amputation was successful and it is believed he will recover. The railroad company will furnish him with artificial feet, and it may be that he will be able to walk with them and with the aid of crutches.—Santa Fe New Mexican.

Miss Bertha Krupp, the richest woman in the world perhaps, is now known as "Queen Krupp" all around Essen, where are located the vast cannon factories which she inherited from her father. In that place alone she has 40,000 workmen toiling for her, who, with their families, make more than 200,000 persons dependent upon her. If other concerns be added we have a total of 300,000 dependents. She owns gas works, railways, telegraphs, telephones, her own bakeries, slaughter houses and general stores. She has even her own army, regularly drilled, with stern rules of discipline; it is called a fire brigade, but is as much a body of picked troops as any in Germany. Her army numbers more than 900 men, well armed. Finally, she has her ambassadors in every court in Europe. They may be not known in the regular diplomatic world as such, but they are there all the same.—Kansas City Journal.

Your Ottawa itemizer's better half has just returned from her trip to Chilocco School and we simmer down to a regular bill of fare in the general deportment line. She came home way up in the air on the school proposition; in fact she is elaborate in her description of the institution. She found her two boys healthy and well contented; learning fast. Everything from start to finish suited the madam to a queen's taste. She praised the superintendent and his family, with the entire corps of workers, each being an enthusiast in their calling. She eulogizes the students from the least to the greatest for their politeness, neatness, punctuality and general easy way they had of swinging through all the requirements placed upon them, which are many, and by them quickly and systematically performed. She speaks of the cement walks, the lagoon and fountains, of the pretty farm and beautiful orchard, of the fine stock and the way they are taken care of, of the band and their delightful music, of each day's amusement and of Chilocco night, of the ball plays, races, pole vaults and other amusements of the boys; of the cantata, songs and drills of the girls; of the patience and stick-to-it-ness of those who trained them. And still she is loud in her praise—but we have to let up for space. She went so far as to say that she was going to send all of her children as they become old enough. And still worse and more of it, told us that it would be a good place for us to go for a couple of years to sow our wild oats (and we over 60 years old). We took it all in, and when we got a chance we just said, "Yes, ma'am."—Record-Herald, Miami, I. T.

OFFICIAL REPORT OF INDIAN SCHOOL
CHANGES FOR MAY.

Appointments.

Della Burns, cook, Jicarilla, 500.
 Hugh W. Caton, teacher, Rosebud, 600.
 French Gilman, farmer, Fort Lewis, 600.
 Mary A. Lynch, cook, Grand River, 500.
 Anna M. Amon, matron, Leech Lake, 500.
 Mary A. Johnson, laundress, Klamath, 500.
 R. E. Johnson, teacher, Pine Ridge, 600.
 Ralph W. Fisher, teacher, Sisseton, 660.
 Mark A. Garrison, teacher, Little Water, 660.
 Chester A. Ballard, teacher, White Earth, 600.
 Annie E. Osborne, cook, Fort Belknap, 520.
 Theresia Steinbauer, laundress, Pierre, 480.
 Cornelia E. Marvin, seamstress, Santee, 420.
 Marie Johnson, assistant matron, Salem, 540.
 Milton M. Adams, teacher, Pine Ridge, 600.
 Maud L. Middleton, housekeeper, Phoenix, 500.
 Ivar Johnson, assistant carpenter, Haskell, 600.
 Bessie G. Armstrong, laundress, Fort Mojave, 500.
 Estelle M. Roberts, housekeeper, Crow Creek, 400.
 Cora A. Griffith, assistant matron, Grand Junction, 500.
 Lucy W. Tatum, seamstress and assistant matron, Greenville, 540.

Reinstatements.

Daisy Wilson, cook, Fort Bidwell, 500.
 Albert C. Hiatt, farmer, Tomah, 720.
 James G. Hiff, farmer, Tongue River, 720.
 Alice B. Preuss, assistant clerk, Salem, 500.
 Mattie L. Higgins, nurse, Chamberlain, 600.
 Josephine Taylor, assistant matron, Otoe, 400.
 Ira R. Bamber, industrial teacher, Fort Hall, 600.
 Orville J. Green, teacher, Gila Crossing, 72 per mo.
 Alvin K. Risser, teacher of agriculture, Chilocco, 1,000.
 Anna M. Cathcart, kindergartner, Sac & Fox, Okla., 600.

Transfers.

Carrie Shank, cook, Jicarilla, 500, to cook, Rice Station, 600.
 Thomas Gordon, engineer, Moqui, 1000, to engineer, Pima, 1000.
 Wm. P. Ryan, engineer, White Earth, 900, to engineer, Moqui, 1000.
 Jennie Kingston, baker, Crow, 500, to

cook, Fort Berthold, 500.

Lizzie Sheets, teacher, Little Water, 660, to assistant clerk, Moqui, 720.

Peter Gokey, assistant carpenter, Haskell, 600, to carpenter, Chamberlain, 660.

Mary E. Collins, assistant matron Puyallup, 480, to matron, Warm Springs, 540.

Flora A. Gardner, seamstress, Grand Ronde, 480, to seamstress, Umatilla, 480.

Calista A. Sharrard, assistant matron, Pawnee, 400, to matron, Pottawatomie, 540.

Arthur D. Walter, carpenter, Winnebago Agency, 720, to engineer, White Earth, 800.

Wm. D. Breuninger baker, Riverside, Okla., 500, to industrial teacher, Pipestone, 660.

Resignations.

Wilda H. Lewis, teacher, Omaha, 600.
 Levias Hancock, farmer, Tomah, 720.
 Sidney C. Botkin, matron, Carson, 600.
 Zida E. Woods, matron, Havasupai, 600.
 Carey V. Thorn, teacher, Rosebud, 600.
 Ida L. Barnes, cook, Fort Bidwell, 500.
 Lizzie E. Egbert, seamstress, Siletz, 500.
 Emily Staiger, seamstress, Siletz, 500.
 Sarah C. Gillett, baker, Fort Mojave, 300.
 Frank E. Slater, physician, Salem, 1000.
 Anna M. Walter, seamstress Jicarilla, 600.
 Bertha L. England, seamstress, Zuni, 500.
 Mary E. Meyer, cook, Fort Berthold, 500.
 Agnes A. Hopper, matron, Kickapoo, 500.
 Martin A. Crouse, gardener, Navajo, 720.
 Eliz. P. Keown, teacher, Riverside, Okla., 600.
 Ruth F. Bryce, assistant matron, Uintah, 500.
 Anna E. Lininger, housekeeper, Jicarilla, 600.
 Winnifred D. Gordon, seamstress, Moqui, 540.
 Wm. E. Montgomery, engineer, Pima, 1000.
 Hattie E. B. Cochrane, teacher, Fort Bidwell, 600.
 Mary A. McH. Koser, laundress, Blackfeet, 420.
 Elsie E. Brown, seamstress, Tongue, River, 500.
 Myrtle E. Zener, kindergartner, Shoshone, 600.
 Ardelle B. McQuesten, matron, Warm Springs, 540.
 U. E. Gyllenband, industrial teacher, Fort Bidwell, 600.

Excepted Positions—Appointments.

Mary Depoe, Seamstress, Siletz, 500.
 Florence Sickles, teacher, Moapa, 480.
 Ellen Welch, laundress, Blackfeet, 420.
 Alice Charles, matron, Warm Springs, 540.
 Isaiah Reed, nightwatchman, Oneida, 360.
 Enos Pego, assistant clerk, Mt. Pleasant, 600.
 Agnes Lovelace, assistant matron, Salem, 540.
 Mabel Caton (white), housekeeper, Rosebud, 300.

Ada Endres, assistant matron, Agriculture, 480.

Ellen C. Robinson, assistant teacher, Nevada, 400.

Daisy B. Johnson, housekeeper, Pine Ridge, 300.

Cecile Pearl Corbin, housekeeper, Pine Ridge, 300.

Caroline Voutrin, laundress, Grande Ronde, 360.

Emily Hunt, assistant matron, Warm Springs, 400.

Wm. Hunt, industrial teacher, Warm Springs, 600.

Homer H. Hill, assistant printer and librarian, Haskell, 600.

Evaline Green, (white), housekeeper, Gila Crossing, 30 per mo.

Mark Quashera, laundress and seamstress, Western Navajo, 540.

Excepted Positions—Resignations.

Mary Hudon, cook, Bena, 400.

Stephens Albanez, fireman, Carlisle 420.

Henry W. Fielder, teacher, Rosebud, 600.

James Garvie, teacher, Pine Ridge, 600.

E. Belle Thorn, housekeeper, Rosebud, 300.

M. A. Corbin, housekeeper, Pine Ridge, 300.

Lizzie Aiken, assistant seamstress, Osage, 400.

Clara B. Fielder, housekeeper, Rosebud, 300.

Agnes Lovelace, assistant matron, Salem, 540.

Mary W. Garvie, housekeeper, Pine Ridge, 300.

Lillie Kalama, assistant matron, Warm Springs, 400.

George Pitt, industrial teacher, Warm Springs, 600.

Etta S. Fortney, assistant laundress, Carlisle, 300.

Renda Richards, housekeeper, Gila Crossing, 30 per mo.

Mary A. Wynkoop, housekeeper, Moencopi, 30 per mo.

Leon L. Poitra, shoe and harnessmaker, Cheyenne River, 450.

Susan Bettelyoun, female industrial teacher, Rosebud, 600.

Unclassified Service—Appointments.

Thomas Mobe, laborer, Lemi, 500.

Wesley Wiley, laborer, Phoenix, 540.

Michael McAleer, laborer, Riggs, 480.

John S. Hurley, laborer, Fort Sill, 480.

John F. Kirk, laborer, Springfield, 480.

Wm. W. Mitchell, laborer, Santee, 420.

Charles A. Wakefield, laborer, Bena, 500.

John Schauenback, laborer, Pierre, 480.

Unclassified Service—Resignations.

Robert Van Wert, laborer, Bena, 500.

Frank H. Young, laborer, Santee, 420.

Wm. L. Young, laborer, Fort Sill, 480.

George, Carroll, laborer, Springfield, 480.
Charles Kryder, laborer, Pottawatomie, 500.

Norman W. Burgher, laborer, Phoenix, 540.

Plowing.

Two hundred million acres of land will be plowed this year in the United States and about 9,000,000 plows are on the farms to do the work. The capital invested in plows alone represents \$80,000,000. Such a multitude of types of plows and plowers can be found on this old Continent that we can but name a few.

In the great Southwest the Mohave, with his three or four squaws, starts for the planting ground. Each woman carries her digging stick, the most primitive of all plows, and the man stands guard all day, while the "original farmers" of this country dig the land and plant their gourd seeds.

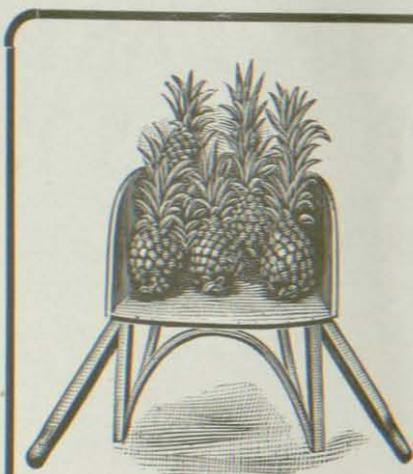
In Canada, but for the interference of the Government, we might see the Doukhobor women drawing the plow in exactly the same way that they have done for centuries. In New England the oxen are being yoked, and in the Middle West the four-horse teams are ready. In the South the negro sits on his plow stilt to watch the train go by.

In other parts of the country we find traction engines at work, plowing forty or more acres a day and requiring but two or three men to do it.

The plow stands for civilization and all civilized nations plow. No savage even thought of plowing as we understand it, because it involves forethought and a preparation for the future.—Farming.

Rabbits in the Orchard.

Rabbits are a pest in a young orchard, but they are always with us. You can kill off a few, but enough are sure to remain to do all the necessary mischief. Fortunately the rabbit is a fastidious fellow and will accept no bad smelling stuff for a diet. My Ionia farm is surrounded on three sides by woods and they literally swarmed through the young orchard. About the time the first snow came I procured 10 cents worth of powdered asafetida and then made a pail of thin flour paste, mixing it well and with a whitewash brush besmeared the young trees as high as his rabbitship could reach, and he let all doctored trees severely alone for the entire winter. They will not touch trees rubbed with blood or stinking fresh meat, but it must be repeated every month or six weeks.—R. M. Kellogg in National Fruit Grower.



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