
The Indian School Journal

PUBLISHED EVERY MONTH IN THE INTERESTS OF THE UNITED STATES INDIAN SERVICE
AND PRINTED BY INDIAN APPRENTICES AT THE U. S. INDIAN SCHOOL, CHILOCCO, OKLAHOMA

VOLUME SEVEN FOR JULY, AUGUST & SEPTEMBER, 1907 NUMBER NINE

CONTENTS:

Man's Task—Robert Louis Stevenson	9
Frontispiece—Interior of Navajo Indian Hogan, Arizona	10
The Indian and The Trader—Illustrated—Article II—By Edgar K. Miller	11
The Indian of To-Day—By Francis E. Leupp, Commissioner Indian Affairs	19
The Vanishing Race—Article VII—By George C. Smithe	25
The Seminoles of Florida—By V. B. Moon	28
Said of The Indian's Way	31
Educational Department	33
School and Agency News	41
The Native Indian Art—A Paper By Miss Angel DeCora, an Indian	44
No Printers in the Ohio Penitentiary—A Clipping	45
The Wealth of the Osages—Clipping	45
The News at Chilocco	46
Said of the Indian's Way	48
Official List of Changes Ocurring in School and Agency Service during Month of May	49
Official List of Changes Ocurring in School and Agency Service during Month of June	52
Told at Forty—A Lecture For Boys—Clipping	55
Destruction of Lake Lahonitan, as told by the Indians	56

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

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

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

Chilocco R.R. Time Table

The trains below stop daily.

SANTA FE ROUTE.—Station one and one-half mile east of Administration Building—
Going north: No. at 11:55 a. m.; No. 408 (Kaw City Train) at 6:58 p. m. Going south: No. 407 at 9:12 a. m.; No. 115 at 11:03 a. m.

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

NEW ERA MILLING COMPANY,

Manufacturers of the Celebrated

"POLAR BEAR" FLOUR.

ARKANSAS CITY, - - KANSAS

DOANE & JARVIS

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

109 S. Summit.

ARKANSAS CITY, KAN

Geo. L. Beard,

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

Fine Repairing a Specialty,

Arkansas City, Kans.

MILLER'S PHOTOS ARE THE BEST.

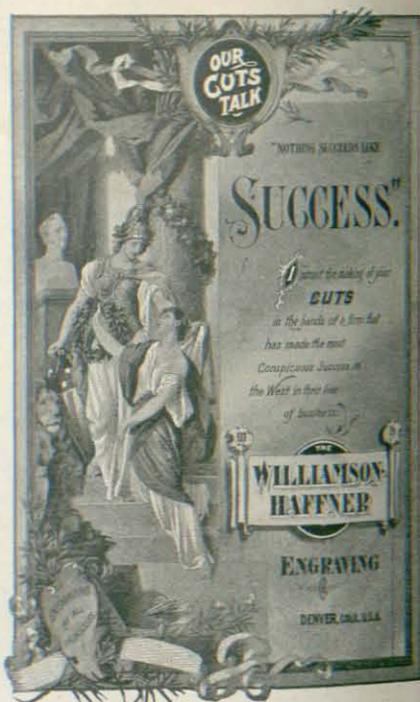
Empire Steam Laundry,

ARKANSAS CITY.

TELEPHONE NO. 25.

C. N. Hunt, Proprietor.

ONE DOOR NORTH OF GLADSTONE HOTEL,



REMEMBER US

Whenever you want HARNESS
or a bill of HARDWARE.

HAMILTON HARDWARE CO

Arkansas City, Kans.

HIAWATHA

LIBRETTO

Done by Indian Students of the Indian
Print Shop. Sent Postpaid for Ten Cents



Beadwork

Indian Beadwork of the Sioux and other tribes, the finest, at wholesale to dealers in Indian Curios, Indian Baskets, Birch Bark and Sweet Grass goods for the trade. Elk Teeth at wholesale. I buy or sell them in quantities. If you have any to sell write me. Stone Arrow Heads, Minerals, Fossils, Agate Novelties, Indian Photos and Curios in variety. Retail Cat. of 52 pages, for 5c in stamps. Wholesale sheet to dealers only, free. \$12,000 stock to select from.

L. W. STILLWELL, Deadwood, S. D.

Mention the JOURNAL whenever you write our advertisers.

NAVAJO NATIVE SADDLE BLANKETS

C THE Indian Print Shop announces to its patrons and friends that it has through the efforts of one of its representatives, been fortunate enough to secure a few Native Navajo Saddle Blankets—something we have been out of for some time. These blankets are of the size to fold, and weigh from $2\frac{1}{2}$ to $5\frac{1}{4}$ pounds each. The prices range from \$3.50 to \$6.50, according to quality and weave. These blankets are fine ones and we suggest that those who have been enquiring for these blankets, order now. There is nothing to equal them for this use, and, of course, they will wear forever. Order now and state whether to ship by express or freight

Address: _____

THE INDIAN PRINT SHOP,
Navajo Blankets and Acoma Pottery, Chilocco, Okla.

Price 25 Cents
**TRAVELERS'
RAILWAY GUIDE**
315 Dearborn St., Chicago.



Elk Teeth

I will buy any number of Elk Teeth you can send. I am a wholesaler of Elk Teeth and Bead Work. Buy and sell any quantity. Write me how many teeth you have and about how they run for price. 10 or 300 or more are acceptable.

L. W. STILWELL, Deadwood, S. D.



CHILOCCO SOUVENIR VIEWS—10c

C The Indian Print Shop has recently issued a View Book of the Chilocco Indian School. This book contains 58 half-tone views of Chilocco and we are selling it at 10c per book—about what the material in it cost. **C**The booklet is bound with a silk cord and makes a pleasing gift. We will mail you one upon receipt of price.

CAddress orders to : : : :

The Indian Print Shop,
U. S. Indian School, Chilocco, Okla

E. KIRKPATRICK,

FURNITURE, WINDOW SHADES, CARPETS, QUEENSWARE, STOVES.

Undertaking a Specialty.

Easy Payments.

ARKANSAS CITY - - KANSAS.

GEORGE O. ALLEN,

Wall Paper, Painting,
Signs.

SATISFACTION GUARANTEED.

J. S. YOUNKIN

Has Best Values in

FOOTWEAR

Arkansas City, Kansas.

EAGLE LOAN CO.

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

Unredeemed Pawn Pledges always on hand
at a Bargain

Watch and Bicycle Repairing a Specialty

210 South Summit St., Arkansas City, Kansas.

CALL AND SEE US!

BUNKER AND FRETZ

The Up-to-date Druggists

915 South Summit St., Arkansas City, Kansas.

A. H. FITCH,

**Everything in Music and Sewing
Machines.**

325 S. Summit Street,

ARKANSAS CITY, - KANSAS.

DON'T FORGET

THAT our Shop has a very nice line of GOOD Indian Handicraft that we are willing to part with if we get our price. Everything Indian is a fad now days, and a Hopi Placque, a piece of Hopi or Acoma Pottery, a Tesuque Rain God, a Navajo Saddle Blanket, Navajo Rug, or a couple of Navajo Pillow Tops, would answer for Holiday Gifts. Don't wait until the last minute. Order now.

Three Navajos shipped upon approval to RESPONSIBLE parties. Pottery shipped ONLY at the purchaser's risk.

The INDIAN PRINT SHOP,
Where They SELL REAL Indian Handicraft.

Beautiful Picture FREE

FARM PROGRESS, a big monthly agricultural paper, devoted to the interests of the American farmer, his home and industries, is giving away free with every three-year subscription, a beautiful fruit picture, size 22x29 in., entitled "Natural Fruits." This is a beautiful picture, in six colors, and makes a handsome dining-room ornament. Send 30 cents for a three-year subscription or three one-year subscriptions to-day. Address all orders to

FARM PROGRESS
ST. LOUIS - - MISSOURI



Hopi Pottery

Above is reproduced by photography a genuine piece of Hopi Pottery Handicraft—an olla made by the greatest living Indian potter, Nampeyo of Hano. We have some very nice pieces of this ware. Prices from fifty cents up.

The Indian Print Shop,
U. S. Indian School, Chilocco, Oklahoma.

Lolami in Tusayan Indian Boyhood and Others



INTELLIGENT people like to read good books. The time to enjoy an interesting story is in the evening after the day's work is over and your mind is in that condition to fully absorb what you read. Are you a reader? Do you enjoy good books? If you do you will be interested to know that THE INDIAN PRINT SHOP has for distribution a limited number of very good volumes describing Indian Handicraft, Indian Life, etc. People who have read Dr. Eastman's *Indian Boyhood*, Clara Kern Bayliss' *Lolami in Tusayan*, pronounce them not only interesting, but instructive. *The White Canoe* is equally good. Read the list below and write us to forward what you would like

Lolami in Tusayan,.....	regular price, 50c; our price, 35c
Lolami, the Cliff Dweller,.....	regular price, 50c; our price, 35c
The White Canoe,.....	regular price, \$1.00; our price, 60c
Indian Boyhood,.....	regular price, \$1.60; our price, \$1.25
How to Make Baskets,.....	regular price, \$1.00; our price, 75c
More Baskets and How to Make Them,.....	\$1.00; our price, 75c
The Plea of Our Brown Brother, and Ke-wa-kun-ah, written by Frances Densmore and done into book form by the Indian Print Shop	35c

These books are in the regular cloth bindings and are cheap only in price. We will send each book postpaid upon receipt of the price as long as they last, and will take pleasure in returning to you your money if you are not *perfectly satisfied* with your purchase. Isn't this fair?

ADDRESS ORDERS FOR THESE BOOKS TO

The INDIAN PRINT SHOP

INDIAN HANDICRAFTERS, CHILOCCO, OKLA

The Citizens and Farmers State Bank

Arkansas City, Kansas.

CAPITAL \$50,000

—OFFICERS AND DIRECTORS—

THOMAS BAIRD,	C. I. THURSTON,	A GOFF,
G. LUTHER BROWN,	GEO. T. BACASTOW,	
H. J. VILLARS,	W. M. MARTIN,	F. H. BROWN.
WM. A. WILSON, PRESIDENT. A. H. DENTON, V. PRESIDENT. N. D. SANDERS, CASHIER.		

WE SAVE YOU MONEY FOR DRUGS, BOOKS,

—ON—

Everything in HARDWARE

The Sturtz Hardware Co.

Arkansas City, Kansas.

Fine Stationery and Lowney's
Chocolates.

CALL AT *Sollitt & Swartz,*

ARKANSAS CITY, KANSAS.

T. B. OLDROYD & SON

FURNITURE AND
UNDERTAKING

Arkansas City - - Kansas

Badger Lumber Co.

B. W. BOARDMAN, Agent.

Lumber and Building Material

Estimates Cheerfully Given. Arkansas City, Kan.

DR. L. D. MITCHELL,
...DENTIST...

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

L. D. HODGE
DENTIST,

Over Home National Bank,
ARKANSAS CITY, KANSAS.

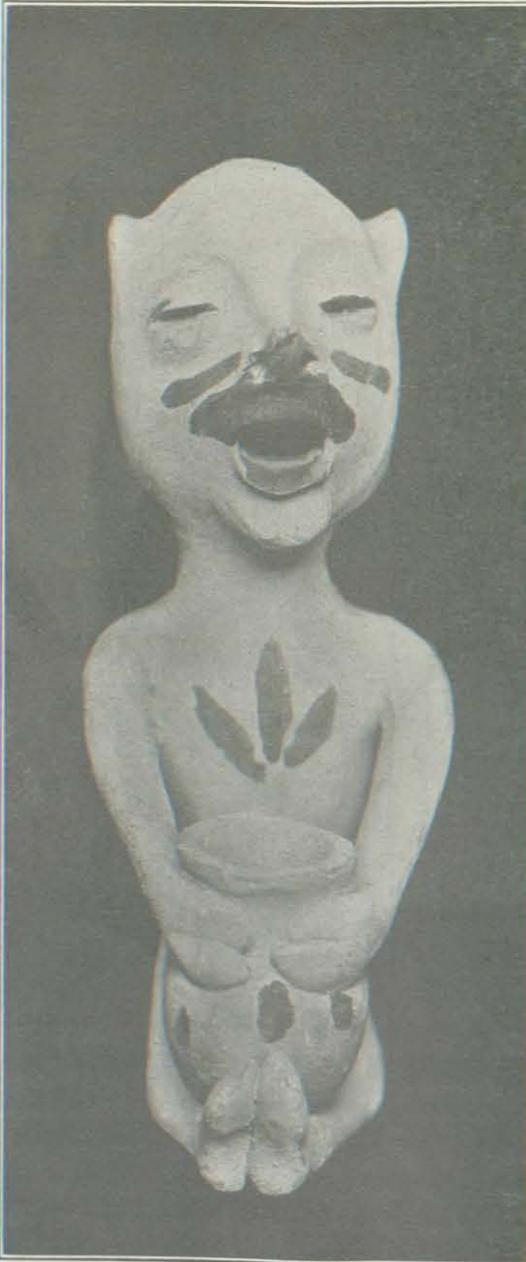
WE SAVE YOU MONEY

On Dry Goods, Clothing and Shoes.
Immense Assortment and the Very Lowest Prices.
No Trouble to Show Goods.

THE NEWMAN DRY GOODS COMPANY,

ARKANSAS CITY, KANSAS.

HAVE YOU A GOD?



THIS is one of our own gods—that is, a photo of one of those we are selling in our endeavors to aid all worthy Indians to create a demand for their handicraft. **C**It is one of those

TESUQUE RAIN GODS

you have heard so much about. They are made by the Indians of Tesuque pueblo, New Mexico. **C**They are odd; made 6 to 8 inches tall, in several colors and decorations. We get from 35 to 50c each for them. They are worth 50c more. **C**Send for one

THE INDIAN PRINT SHOP

PART OF THE U. S. INDIAN SCHOOL AT CHILOCCO, OKLA



Man's Task

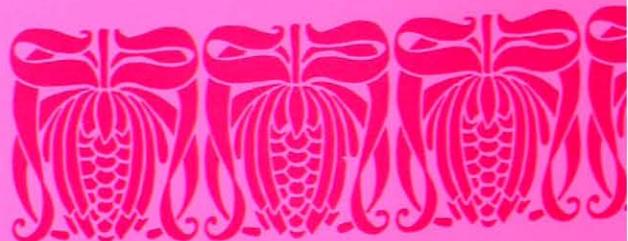


TO BE honest, to be kind—to
earn a little and to spend a

to re-
ary and
a few
ation—
ition, to
s a task
ide and
enson.

the whole a family
for his presence,
nounce when that shall be necess
not to be embittered, to keep
friends, but these without capitul
above all, on the same grim cond
keep friends with himself—here i
for all that a man has of fortitu
delicacy.

—Robert Louis Steve





INTERIOR OF NAVAJO INDIAN HOGAN—ARIZONA.

The Indian School Journal

PUBLISHED EVERY MONTH IN THE INTERESTS OF THE UNITED STATES INDIAN SERVICE
AND PRINTED BY INDIAN APPRENTICES AT THE INDIAN PRINT SHOP, CHILOCCO, OKLAHOMA

VOLUME SEVEN FOR JULY, AUGUST & SEPTEMBER, 1907 NUMBER NINE

THE INDIAN AND THE TRADER

ARTICLE II.

BY EDGAR K. MILLER.

THE traveler, bound from Gallup through Ft. Defiance, Ganado and Keams Canon, on his way to visit the Moqui country, unless he be equipped with a good camping outfit, depends upon the hospitality of the few people at



these points. The hospitality he expects and the kind measured out to him, is widely differential.

Ganado, Hubbell's Trading Post—for there is nothing else there—is on the extreme southern line of the Navajo Indian Reservation, in Arizona. To get there you leave the Santa Fe at Gallup, take the stage to Ft. Defiance, then hire some Navajo, who happens to have a pair of ponies heavy enough to haul a buckboard and two, (for which service he will charge you from eight to ten silver dollars) to haul you over the trail to Ganado, forty miles further west.

A day's drive out from the Fort brings you in sight of the Hubbell Post. No tourist goes through this country of sage brush, sand, no rain and all sunshine, without stopping over night here.

One August afternoon, unheralded, tired and thirsty from the long drive in the Arizona sun, I drove up to the Spanish-looking, flat-topped adobe building that serves as an Indian Trading Post. Upon inquiring for Mr. Hubbell I found him out, with the assurance from the young man in charge "He will be in in five minutes; have a seat."

I had not long to wait. Soon an elderly, thickset man with a Mexican air and physique came in. It proved to be J. L. Hubbell, gentleman, pioneer soldier, Indian trader, politician, business man, lover of art, and celebrated from coast to coast as a man whose hospitality knows no bounds. He greeted me in a manner that would make most of us, who live in civilization, think our education along this line had been neglected. His manner was that of the gentleman; his greeting and handshake teemed with the real kind of sincerity. "Supper and lodging? Sure! Come into my office; make yourself to home, while I go out and look after the comfort of your Indians," and he was gone to look after my men and horses.

While waiting his return I studied the plan of his store. The store prop-



J. L. HUBBELL'S TRADING POST.—NAVAJO RESERVATION, ARIZONA.

er was of the usual trader's style, oblong in shape, counters shoulders high, on three sides. Off to the right of this was the office, a door from this office led into the blanket room. To the left of the store was a long warehouse and storeroom, filled with pottery, merchandise, wool, pelts, hay, grain, etc. The building was probably 50 x 125 feet in size, and like all other buildings in this dry country, was made of adobe. A typical trading post of the southwest, even to its accompanying row of Mexican-like huts, which are used by the Indians who come from afar in cold winter to trade and who prolong their trading stay over night.

And the office of this old adobe building, 75 miles from the railroad, surrounded by sand and sagebrush! Like the trader's office spoken of in a previous article, it was a surprise, but the furnishings though not indicating the thorough system manifested by those at Moore's Post, were none the less expensive.

The room was large. In one corner was the post-office; a modern roll-top desk and typewriter occupied one end. Along one side the space was taken up by sectional book cases, buffet, and filing cabinets. At the other end was a washstand and bed. A big fire place and shelves occupied most the east side, while in the center was a long oblong office table filled with papers, magazines, letters, etc. Here and there in the room was a pile of blankets, probably just purchased but not yet tagged. Evidences noted mutely declared the proprietor a very busy mortal—even sleeping in his office. It was the wall though that held my attention. On every side were original paintings of well known artists: Burbank, Remington, Johnson, Mora, and others. One end was occupied by framed Navajo blanket designs done in oil. These, I learned later, had been made with the sole purpose of helping the Navajo weavers to perpetuate some of the oldest and best patterns coming through Mr. Hub-

bell's hands. The paintings, some of which were quite large and most of them gifts from the artists themselves, represented a fortune. Mr. Hubbell was offered \$10,000 for one very old Spanish painting he has. His answer to this offer was, "\$30,000 buys it."

"Can a man with this artistic temperament do else but aid these Indians?" was the question which was uppermost in my mind. The reader may draw his own conclusions, as an answer, after finishing this article.

Like the true Spanish host, Mr. Hubbell insisted on my staying with him over at least a day, so I consented. My stay shall always be a pleasant recollection. My host taught me much regarding the Navajo and their handicraft.

Mr. Hubbell has built a large Spanish adobe house adjoining his post and has a very interesting and pleasant family. He entertains in royal style, scorns your money, and having

taken an active and prominent part in the building up of New Mexico and Arizona, is an extremely entertaining and interesting host. His roof has sheltered men of literature, science and art from all parts of the earth. He treats all gentlemen in one style.

Trading With the Navajos.

Like other Indian traders, Mr. Hubbell sells goods to the Indians of his neighborhood, the Navajos, and trades anything in his stock for their silverware, blankets, wool and pelts. His place is the shipping point to the railroad of all Indian trade to and from his son's store at Keams Canon, and his nephew's at Oraibi, 85 miles further west. All their freighting in is done overland from Gallup, 65 miles away, as the crow flies.

During my stay with this trader I had every opportunity to learn his methods of trade and barter with these Indians. According to Uncle Sam's dictation every Indian must be paid in money the price of any article he brings to the trader to barter. The Indian trade at all the licensed traders is carried on in the same manner. Whether an Indian brings in a piece of meat, silver, blankets, wool or pelts, he is never asked "what will you have?" before he is paid. Contrary to white custom, the trader always lays out the sum total in silver—all Indians want silver coin—then Mr. Lo spends a part of it, or all, as he chooses, without any solicitation from the trader. He may confine his day's trading to a sack of tobacco, three packages coffee, a sack of flour and a few pounds of sugar. He may, on the other hand, if he lives 40 miles away, and has his squaw and other members of his family with him, buy dress goods, clothing, and enough provisions and tobacco to last the family a month or two.



NAVAJO WAR-CHIEF MANELITO'S WIDOW IN
NATIVE DRESS.

Some, perhaps a majority of people, believe that traders keep the poorest of merchandise and ask two or three times the regular price for it. Others, I have heard say, declare that a trader takes a blanket, wool, or whatever Lo brings in, and pays him whatever he (the trader) wants to. The writer knows that both surmises are wrong. The Indian trader keeps the best goods, usually the standard brands, and as there is a market price for everything he buys, his scales show the Indians just what it is worth and there is no room nor argument for any "jeweling."

Hubbell's Post is the largest and best on the Navajo reservation. The bulk of his trade is in Navajo blankets. For over 35 years Mr. Hubbell has bought blankets and he is considered the very best judge of this inimitable product of these desert Indians. He has done more than any one person to aid the Navajo weaver to produce her best art, thereby enhancing the value of her handicraft and increasing the demand for her goods. No extra nicely woven, or patterned, blanket comes into his hands without the weaver being encouraged with a dollar or two more than the contract price and the words: "Make another like it, and do better." He always strives to show these weavers that they are rewarded for extra effort; that it is to their interest to improve. I have noted many the time he has pointed out the defects in a blanket telling the squaw just how much she has lost by being careless in places.

*The Improvement of the
Navajo Blanket.*

It was an exceedingly hard thing to accomplish, this getting Mr. Hubbell to talk of his own affairs, but upon my explaining to him that I thought

if the true status of the Indian trader was clearly set forth in a series of articles a different opinion might obtain as to their real work and worth, he reluctantly consented to answer some of my questions. They are here given:

"I commenced trading with these Indians when I was 21 years old, in the year 1872. I have been at Ganado since 1876, but made my permanent residence here about 1878. For about ten years I had no idea of the possibilities of what might be accomplished in the way of industrial development of the Navajo tribe. From the year 1884 I commenced to insist that the weavers should improve upon the weaving of their blankets. Up to that time there was a very small price paid for these blankets and for the reason that they made only the plain stripe blankets and saddle blankets, with the exception of a few Bayetta Germantown yarn blankets. The colors then used were the indigo blue, black, white and natural gray, with native colors of a green and yellow vegetable dye. There was a marked improvement in the making of their blankets until the introduction of the aniline dye. The introduction of that dye marked a new era in the making of Navajo blankets. It gave the Navajo an opportunity, without much expense, to display her taste in the manufacture of bright-colored blankets without having to purchase the brilliant colors at such a price that only a few could afford to buy and use them. The reason was that the Bayetta and Germantown yarn was so high priced that when woven into a blanket the Navajo received practically nothing for her work. The aniline dye she could use with her native wool at very little expense and could produce



A NAVAJO HEADSMAN.

a brilliant-colored blanket which sold for a while at a very fair price.

"Then came the advent of Indian traders who commenced to corner the market and paid for blankets by the pound and not by the texture nor design, nor what they might be worth from an artistic point of view. The Navajo, quick to take advantage of the market, soon found out that it paid him better to make a heavy blanket, without regard to texture or art in the design. This soon killed the

price on account of no demand. Again the Navajo returned to a display of his natural taste and to-day is producing some of the very best blankets that he, as a tribe representative, has ever made. The price has more than doubled, and the trader, as a rule, is handling them at a closer margin. I steadily refused to encourage anything but the very best of weaving and the effect was that for years I have had a good market for the blankets woven by my neighboring Indians. At last the

fact dawned upon almost all the Indian traders that besides being a fad of mine it was a paying proposition, and I am glad to say that there are quite a number of them who are today working to improve the business, as well as to prevail upon the Navajo squaw to display her best ability as a weaver and as an artist."

The Germantown Blanket.

"How about the innovation of the Germantown blanket?"

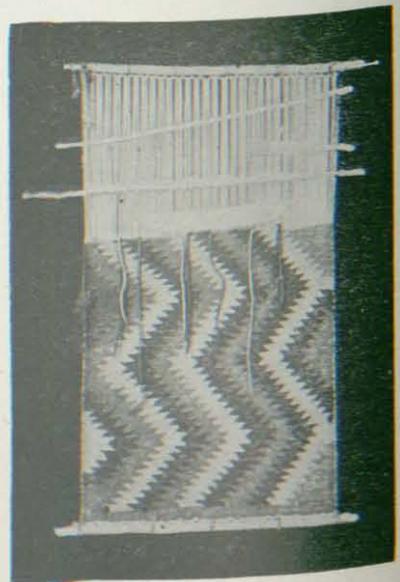
"I know that many persons claim none but native wool should be encouraged for the reason that that really was the only original Navajo product, contending that the use of any other material in the weaving of Navajo blankets would kill the sentimental part of the industry. I have held a middle ground on this question; between the encourager of the weaving of blankets by the use of cotton warp and cheap products of American manufactured yarn, and the other extremist, I have held to the opinion that native wool blankets should be made by the Navajo Indian as long as the maker of same had a tasteful inclination to do so and could produce a good blanket, both as to texture and pattern; that such ones whose taste were not so inclined and who preferred to display their artistic nature in the use of good yarn, limiting the same to the use of the old colors and to the faithful and honest wool warp, they should be encouraged to display their ability in this line. I hold that a Navajo is an artist of no mean ability in the production of Navajo blankets—as much so in weaving as in the design. Who would find fault with Burbank, Remington, Mora, or any other artist, who in the making of an artistic painting does not use the canvas, the paint,

or anything else that he needs in producing the same, because these articles were not a product of his own? I could continue perhaps much longer on this subject, but will not tire you."

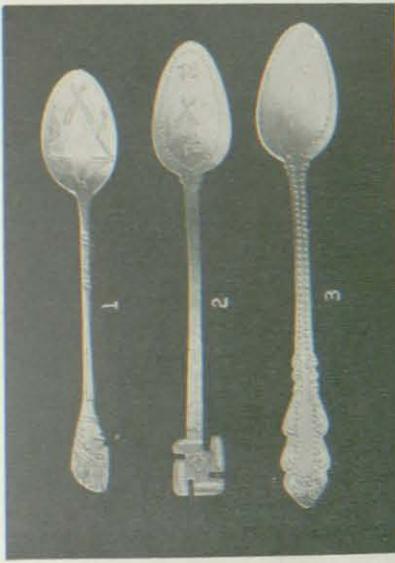
The Pawn Business.

"I notice that many Indians bring in and pawn silverware, saddles, arms, etc., and that you must have hundreds of dollars tied up in these pledges. Does it benefit the Indian for you to do that; do you approve of it; does it pay you, and is it really necessary?"

"In answer to that question I will frankly tell you the truth. If the Government would stop the practice with the Indian traders on the reservation it would be of benefit to me. The pawn business is a necessity to the Indians for the reason that it is the only source of a credit with them; all other attempts to establish a credit business with them has proved a disastrous venture, to which I will attest. If it should be stopped by the Indian Office the Indians when in need would take their pledges to some trader outside of the reservation, who, as a



MINIATURE NAVAJO LOOM.—NAVAJO HANDICRAFT.



NAVAJO SILVERWORK.

rule, upon the expiration of the time, would sell the articles pledged. Some of the traders off of the reservation treat the Indians very fairly in this matter. I do not believe that the traders would like to have the system abolished, nor the Indians either. The abolishment of it would create a hardship to both. To the traders for the reason that his trade would go to whoever would take the pawn outside of the reservation, for whatever ruling the Department would make on the present system I do not believe would affect the trader that is not under license. To the Indian, it would deprive him of putting up his pledges with the man whom he believes would treat him fairly in case he is unable to meet the date for which it was pawned. There is no money really to the Indian trader in the pawn business, but it is a source of security for what he lets the Indian have, and naturally helps increase his business. There is no Indian trader who would not prefer a cash transaction in its place—but that is an impossibility. On the other hand, there is no Indian trader who would not prefer a pledge in preference to a book account."

Helping His Community.

"Don't you often get discouraged in your work for the uplift of these people and your continual struggle to educate them up to a point where your business relations will be pleasant?"

"In regard to the trials of an Indian trader who is ambitious to do something for himself and his Indian neighbors? Before answering that question I wish to say that no intelligent Indian trader desires to live among a community of Indian paupers, pauperized by too much coddling, either by the policy of the Government or by mistaken philanthropists. The first duty of an Indian trader, in my belief, is to look after the material welfare of his neighbors; to advise them to produce that which their natural inclinations and talent best adapts them; to treat them honestly and insist upon getting the same treatment from them; to practice honesty and enforce on the Indians the same policy by all legitimate means in his power; to find a market for their products and vigilantly watch that they keep improving in the production of same, and advise them which commands the best price. This requires patience, energy and an unselfish interest in the Indian. This does not mean that the trader should forget that he is to see that he makes a fair profit for himself, for whatever would injure him would naturally injure those with whom he comes in contact. I am glad to see that the policy of the Indian Office is that an Indian now should receive only such articles from the Government as he is entitled to in return for his work."

"Is it not your belief and intention that your example as a farmer and rancher, that your success as a producer with the irrigation ditches here,

will be of inestimable benefit to these Indians?"

"I believe that the Indians are very anxious to take advantage of the opportunity here of doing the same thing. The trouble is that we have no water during the dry months. My reservoir is too small, but there is a chance for a larger one about three miles above, which would impound enough water for 1,000 acres of land with an expenditure of not more than twelve thousand dollars. With the system that the Indians have of soaking the ground during the winter, I believe that it would be enough for a good many more acres of land. The Indians nine miles below here raise all the corn that they need by dry farming, and a surplus of 100,000 lbs. or more. But they have not been able to raise wheat and other farm products on account of having no experience. They could raise rye and hay in large quantities here under the

process of soaking the ground and putting in their crops in the early fall.

"For example: I have tried here irrigation only in the fall and the early spring. The rye is now (May) about ready to cut and we are having snow yet. I believe that with proper directions the Indians would not only be more self-sustaining—which they are now—but would get wealthy. They have the land and the resources to do it; what they need is proper persons to advise and set examples for them. Their agent is making the proper efforts in that direction. The thing is, my dear sir—our trouble is—we have too many theorists and too few practical men. Men that even if they spend \$10.00 where they will for the present not receive one in return, the future will bring the results—if not for him, then for some one else."

The good a man like Mr. Hubbell does among a tribe so industrious and thrifty as the Navajos, is apparent



A NAVAJO SCHOOL—NAVAJO RESERVATION, ARIZONA.

but beyond actual computation. His example is an influence that permeates his entire community. His interests are identical with those of his neighbors. He can not help himself without aiding these Indians—nor does he wish to. In his efforts to prove to them, and to show to them—for a Navajo is a Missourian in the respect that he has to be shown—how they can better their conditions by irrigating their lands, he has spent over twenty-five thousand dollars in leveling, ditching and improving his small ranch. Most every cent of this money was paid out to Indians, who did all the work. Thus did this

trader's money serve a two-fold purpose.

With Trader Moore, Mr. Hubbell believes that the Indian trader, as a rule, is the best sort of Missionary to these brown people of the desert—that the trader, with his continual thriftiness, his example of industry, his steadiness of purpose, his charitable efforts to help by word or deed—with money or goods, if necessary—will inculcate habits similar in those with whom he continually comes in contact. That the Indians will, in time, trust him as they do no other outsider, and even lend him their counsel and aid in his sincere efforts for their mutual prosperity.



THE INDIAN OF TO-DAY

FRANCIS E. LEUPP,

Commissioner of Indian Affairs, in *Youth's Companion*



WE hear a great deal of the Indians as a vanishing race. In one sense this is a correct description. By slow but sure stages the Indians whom Cooper idealized and Catlin painted are passing from view, and the great nations whom the early explorers of our country discovered occupying their original hunting-grounds are breaking up.

But the vanishing race and the dismembered nations are still numerous enough to make a pretty fair showing for themselves. The several groups of Dakotas, or Sioux, for example, number in round terms thirty thousand and the Chippewas twenty thousand. They are settled in what used to be known as the Northwest—that is, the region tributary to the Great Lakes and the upper Mississippi. In the Southwest the Navajos outnumber

all other groups of a single name. More than twenty thousand live on a reservation nearly twice as large as the State of Massachusetts, or about one-third the size of New York.

The conservatism of the Indian, his disposition to hold fast to the habits of his ancestors and his mistrust of the new civilization thrust upon him by the white man are what have kept him so long a separate entity in the great body of our population in spite of his being a native here, while the immigrants pouring in from a score of foreign countries are promptly absorbed, and in the course of a generation become indistinguishable from their neighbors. Even in the occupations from which they draw a livelihood the Indians cling clannishly to those in which their respective tribes have grown up. Thus the Sioux are largely cattle-raisers, the Chippewas woodsmen, the Navajos shepherds.

The division of industry has come about through the circumstance that in assigning to them their dwelling-places the government gave to the Sioux a grassy prairie, to the Chippewas a great area of forest, and to the Navajos a desert on which animals less voracious than sheep find it hard to subsist.

The Sioux and Chippewa at one time occupied large areas of virgin land, which, as the white people pushed into the Northwest, were split up into separate tracts with a greatly diminished total acreage. Thus the Sioux now have a half-dozen reservations, varying in size from more than three million acres down to less than three hundred thousand. The populations of these reservations differ proportionally, the largest being nearly seven thousand Indians on the Pine Ridge Reservation.

The Chippewas hold smaller reservations than the Sioux, with populations ranging from five thousand down. Most of the Sioux and Chippewas, owing to the more rapid white settlement of their part of the country, have adopted Caucasian ways in such particulars as custom and dwellings.

There is usually a strong suggestion, however even in their citizen's dress, of the ancestral taste for the picturesque. Such outcroppings as sombreros with beaded bands, neck-chains, ear-rings, brilliant kerchiefs, braided hair or decorated moccasins remind the observer that here are Indians still.

Bargaining With the Government.

Their homes bear similar testimony. These may be log cabins, or even clapboard cottages, but the chances are that somewhere about the premises will be found a canvas teepee or a brush wickiup to which the house-

holders resort when they wish really to enjoy themselves, as white persons who love the open air seek a piazza.

The Sioux and Chippewas are among the Northern tribes who have shown most shrewdness in driving their bargains with the government. For every foot of land they have surrendered they have received a price which, if not actually very generous as measured by land values in more highly developed centers of population, has not been so niggardly as many suppose.

In most cases the agreements with the Sioux for the sale of their lands have provided either for depositing the purchase price in the United States Treasury and paying the Indians the annual interest on it, or for the appropriation by Congress every year of a sum, to be distributed among the members of the tribe, which should be the equivalent of the annual interest on an invested fund of such or such an amount. The effect of this has been to insure to them a small regular income, whether they worked for their living or not.

To these great Northern tribes the Navajos present a characteristic contrast. They were allowed no range of choice as to where they should settle; they had to take what the government gave them and make the best of it. Their remoteness from any of the denser white settlements and the slow and uneven development of the country around them have kept them from much, if any, contact with civilization, so that they are today about as primitive as any tribe in the United States.

They are Indian through and through, clinging as far as practicable to their old style of dress and their old manner of living. Lithe of figure, handsome of face, magnificent

horsemen, bright responsive cheerful fellows, they win their way to the hearts of all who know them.

They object, for the most part, to experimenting with our methods in their crude agriculture, and I am by no means sure that they cannot teach us a thing or two about wresting a scanty living out of their alkaline clay and sand. They have turned something of the same stubborn front toward all endeavors to teach them how to improve their breed of sheep but I hope that later we shall win them to a better understanding of the subject. It is a highly important one for them, since no small part of the money they are able to earn by their own efforts comes from the sale of the blankets which they weave from their wool.

They are also clever silversmiths. With two or three simple instruments for beating and engraving metal into ornamental forms, they produce results of rare beauty.

Here their racial conservatism shows itself in their choice of material and their mode of measuring values. Some years ago I ordered a number of trinkets of them, and found that the only silver they would use for making these was United States dollars. Mexican dollars, which actually contained more silver than ours, but passed for fifty cents, they could not be induced to touch. Every dollar must have on one side the head of Liberty and on the other the American eagle, or they would have nothing to do with it.

Their manner of fixing prices for their work was equally characteristic. Having consumed a certain number of silver dollars as raw material in making an article, they added an equal number for the labor they had put into it. Thus, if they used two silver dollars in making a belt buckle, they

would charge four dollars for the buckle when finished.

To no purpose I reasoned with them that this was not a proper measure of their time and skill—that upon one object of large size but simple design they might expend the silver of three dollars, but only one dollar's worth of time, whereas in the next instance they might precisely reverse these proportions; they were content with their way of doing business, and that settled it.

In comparing the government's experience with the three tribes I have here mentioned, I am impressed with its confirmation of the good old proverb that "Heaven helps him who helps himself."

These tribes represent three kinds of treatment dealt out to the red men in our country. The Sioux have had a great area of Territory divided among them, and have received every year a certain amount of money or substance supplies from the government. Yet the greater part of the ancient "claims" laid before Congress year after year come from the Sioux country, whence come also most of the complaints about matters on which the government and the Indians disagree.

The Chippewas own rich wooded lands, and the government aims to get for their timber as good prices as the market will afford. Nevertheless, the handling of these interests keeps everybody concerned in turmoil, with accusations and recriminations flying vigorously back and forth.

The Uncomplaining Navajos.

The Navajos, on the other hand, have learned that thrice blessed is he who has nothing, for from him can nothing be taken away. Denizens of a desert too forbidding to tempt white cupidity, they have escaped pillage be-

cause nobody believes the booty would be worth the trouble of robbing them. The government has done little or nothing for them beyond maintaining an agency and a few schools, and they have enjoyed no income from invested funds. Having no prairie for pasture, they are not cowboys; having no timber, they cannot become woodsmen.

Yet the years come and go with rarely a complaint from the Navajos. With neither present wealth nor future prospects to distract their thoughts from the simple life and the duty of making a living, they are getting along pretty well, all things considered. At any rate they seem happy and contented. Their wants are few, and what they can raise on their little patches of tilled land or earn by selling their blankets and silverware is supplemented, among those who need more, by an occasional turn at manual labor off the reservation.

The white farmers within reach would rather have them for help in the fields than anybody else. The young men are in great demand as pliers of the pick and shovel wherever there is any railroad-building in the neighborhood. The contractors on the Santa Fe line tell me that they have no better employes for industry, honesty, cheerfulness, and a disposition to render a full day's work for a full day's pay.

They have not yet learned the meaning of a strike. As long as they are decently treated they are perfectly willing to keep at their tasks, and they are peaceful among themselves, and never interfere with their fellow laborers of other races. In more than one respect they could be imitated with advantage by people who have enjoyed the benefits of a higher civilization.

The same traits which manifest

themselves in this readiness to take what comes are conspicuous also in their attitude toward charity. In 1895, when a disastrous winter had stripped them of nearly everything on which they had depended for subsistence, when their crops had failed and their sheep had perished by hundreds in the heavy snows, so that they were driven to killing their ponies for food, Congress undertook to give them some help. A paragraph was inserted in the Indian appropriation bill, authorizing the expenditure of twenty thousand dollars in feeding the needy on the reservation.

While this was under consideration, the news of it reached the Navajo country. In the midst of the discussion I received a message from two of the old chiefs, begging me to use all my influence to prevent the passage of this law.

The reason given was striking: they feared the effect of such a gratuity upon their young men. They did not wish the rising generation of their tribe to be spoiled by being fed on government rations.

If such a protest should come from a white community threatened with famine we should call it an exhibition on sturdy character, and feel a thrill of pride at having such men for fellow citizens. Coming from Indians, it passed almost unnoticed; but it made an impression on me which will never be effaced, and I have always felt that, although the Navajos may not be counted among the "progressive" members of their race according to our artificial standards, they have proved their right to be considered good Americans. One day the descendants of such fine fellows will be heard from—unless by mistaken kindness, or the opposite extreme, we ruin them in the meantime.

Reformation of Geronimo's Band.

Kinsmen of the Navajos are the Apaches, a tribe once the terror of the Southwest. When I first made their acquaintance I was warned that they must not be trusted—that they were the most treacherous element in the Indian race, utterly irredeemable, and ready, as one of my advisers assured me, to cut my throat for a bandanna handkerchief or a gilt gewgaw.

I shall not quarrel with the good faith of this informant; he had absorbed his ideas from the current gossip of the frontiersmen who had pushed their way into the Apache country in years gone by. But the Apache of to-day shows the folly of such a sweeping judgment. Wherever he has been firmly but kindly handled, he has proved anything but intractable. He is a natural farmer, if you will give him a place where he can farm and teach him how.

Many of my older readers will recall the raid of Geronimo some twenty years ago, when his long trail through Arizona was marked by the blood of women and children, and his name daily headed columns of sensational narrative in the newspapers. A body of United States troops, after a tortuous pursuit through the wildest of wild country, finally caught up with the marauding party and captured it.

The prisoners were hurried off to a place of confinement in the far south, where, although saved from the violence of avengers, they suffered greatly from the enervating climate, many of them falling ill and dying. Then they were removed to what is now Oklahoma, and kept under military guard at Fort Sill.

To the benevolent mind of the army officer who had charge of them it occurred that, after all, these Indians were human beings like himself, that

they would be happier and better for having something to do, and that possibly they were not quite so incorrigible as represented. So he caused a small tract of land to be set apart for them.

On this he showed them how to build simple cottages. He instructed them in breaking the soil and planting vegetables, and procured for them the implements with which to cut and cure the prairie grass; and in a little while they were selling hay to the fort for the cavalry horses, and melons and other table delicacies to the officers and men.

They needed wells, so he bought the necessary tools and set his prisoners to work; and before long they were going into the neighboring settlements in gangs under guard, and drilling wells for hire.

In short, the very party of Indians who in 1886 were mentioned everywhere with a shudder, by 1906 had become a model colony, well behaved, producers in place of mere consumers, a useful factor in the community where they lived instead of so many cumberers of the ground.

What these Apaches have done, other Apaches are quite as capable of doing if they could receive the same judicious treatment. Of course it is a harder proposition to deal with Indians who are comparatively free than with those who, as prisoners of war, are always under strong physical control, and can be directed even against their will.

The Misfortune of Too Much Aid.

The Apaches as a tribe are broken up into several groups, like those of the Sioux, but numerically smaller. The largest group is gathered about the San Carlos Agency in Arizona, where there are more than three thousand. From this the numbers dwindle

down to about one hundred and sixty, who occupy a part of the old Kiowa reservation close to Fort Sill.

These free Apaches are making slow progress as compared with their neighbors at the fort. They are illustrating afresh the principle to which I have already referred—the positive misfortune of having too much care taken of them by the government.

Every free Apache on the Kiowa reserve owns a farm of one hundred and sixty acres, and in addition receives an occasional payment of money from the government. Here and there one is struggling along and doing something with his land; but many others have fallen into the way of leasing to white tenants whenever they can find an excuse for doing so, or making some other arrangement which will insure them an income without too much individual effort.

While thus engaged in comparison I must not overlook the history of another tribe of Indians whose name was, but a generation or so ago, spoken with bated breath because of the record of atrocities associated with it, yet for whom the interval has borne worthy fruit.

The story of Captain Jack, the irreconcilable Modoc leader, is still told from time to time in print, much in the same spirit in which the historical writers now and then revive bloody memories of Caligula and Nero. To-day a visit to the remote Klamath Reservation in Oregon, where a remnant of the Modoc tribe, once as savage as any, has for several years made its home, is a revelation. Neat houses, well-built and sensibly equipped, are found on every side, the handiwork of young men trained to simple carpentry in the government schools.

Farms that would do credit to many a white man are here. In the pine forests we come upon huge trees felled by the Indians, and in the saw-

mill at the agency may be seen red men dragging in the logs and turning them into lumber as skillful as whites could do it. Most of the heavy freighting through that region is done either by Indians or with Indian help.

These people have learned something else, withal. When I was entering the reservation last summer I met one of the freight caravans coming out, the big strong horses wearing bells on their harness, which tinkled musically as they came nearer.

Recognizing me, the manager of the outfit, a brawny, splendid looking Indian of full blood, stopped his team and came forward with a greeting.

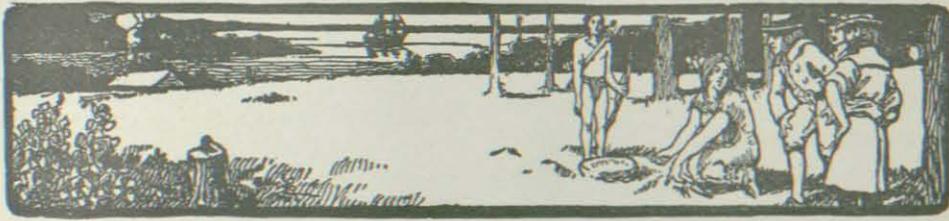
A Modoc Gentleman.

I am sorry to say that I so far forgot my own manners as to offer him my hand still covered with its gauntlet. But there was no such thoughtlessness on his part. With an absence of self-consciousness that would do credit to a Chesterfield, he had his head bared and his hand ungloved in an instant to bid me a cordial welcome.

One Indian whom I met on that reservation, also a full blood, who began life as an penniless bound-boy, is worth now probably sixty thousand dollars, all of which has been earned by his own industry and native shrewdness, although he does not know one letter of the alphabet from another. He is the local "cattle king" as they call a successful stock-rancher in the West.

At a reception which was once given in my honor at the Klamath boarding school, I saw the Indian boys choose their girl partners for the dance and lead them out with deportment enough to satisfy Mr. Turveydrop's highest ideal.

And all this spectacle of comfort, progress, good conduct and courtesy is another triumph of the "let alone" policy in which I find so much to commend. For these Indians the government has done and is doing substantially nothing; yet they are to all intents, although still technically wards of the nation, taking care of themselves about as well as thousands of their accidental trustees.



THE VANISHING RACE

ARTICLE VII.

BY GEO. C. SMITHE



THE Indian populations of the United States, whom we have briefly and superficially sketched in these articles, and whose disappearance from the land they once possessed has seemed to us a pathetic picture, have the country overspread with monuments to their memory, both beautiful and enduring. Scattered throughout the length and breadth of the land, are geographical names we have borrowed from them, of such charming rhythm, such pleasing cadences, as even the musical Spanish speech or the classic Greek of the Ionian Isles could not match. Many writers have given expression to the common admiration of the beauty and appropriateness of those names, and we cannot be too grateful for the good taste of our pioneers in retaining so many of them to designate our rivers and lakes and mountains, our towns and counties and states. All the languages of the old world might be searched in vain for names that could match in metric grace the Indian names that we can show in a single state. See these, for instance, samples of the enchanting syllables

derived from the Muskogean and Cherokees of the South:

Alabama, Alatoona, Alpharetta,
Tallahassee, Tallapoosa, Talladega,
Chattahoochee, Chattanooga, Cossawatie,
Tuscaloosa, Tallahatta, Tallahala;
Eutaw, Yamacraw, Choctaw, Kenesaw,
Eufala, Resaca, Atlanta, Tallula,
Pensacola, Pascagoula, Opelika, Osceola,
Suwanee, Euchee, Hiawassee, Kissamee.

In marked contrast with those, employing guttural and explodent consonants as freely as the liquids there, and yet full of musical rhythm, are these specimens from New England:

Massachusetts, Merrimac, Naugatucks,
Narragansett, Woonsocket, Saugatuck,
Wiscasset, Wamsutta, Wampanoag;
Cohasset, Chicopee, Housatonic,
Pawtucket, Skowhegan, Kennebec.
Androscoggin, Aroostook, Kennebunk.

Why the difference? It is not of race, for these New England names are Algonquin and there are groups of Algonquin, names as mellow as those Muskogean ones. In the north-western corner of the country other Indian races have left engrafted upon the Puget Sound region such staccato names as some of these:

Kitsap, Klikitat, Nitinat, Shamokawa,
Spokane, Snohomish, Puyallup, Walla Walla,
Williamett, Wakiakum, Chinook, Tacoma,
Klamath, Modoc, Whatcom, Yakima.

Perhaps the influence is isothermal rather than racial, which operates to



RED CLOUD, GREATEST SIOUX CHIEFTAIN.—THE MOST PROMINENT MAN OF THE VANISHING RACE.

change the broad vowels of sunny savannahs into the scant ones of the snowy heights of Maine and Oregon, and the flowing consonants into the rough and ragged. Across in Asia the same indications exist, Siberia giving us Omsk, Tomsk, Tobalsk, Irkutsk, in the same longitude which in Farther India give us Brahmapootra, Himalaya, Mandalay. In Europe it is the same: Geneva, Genoa, Florence, Venice, Vienna, Milan, Marseilles, Messina, in the south, being matched in the north by Gottenborg, Kattegat, Skagger Rack, Stockholm, Copenhagen. The case cannot be cited in South America, for there the Spaniards in their iconoclastic mania left no trace of the civilizations they found which could be obliterated, and from the apex of the continent to its foot is one wearisome succession of Latin

saints, inappropriate and meaningless, instead of the wealth of poetic history that enriches our geographic nomenclature. Returning to that, note some of it that the Iroquois have given us in New York:

Otego, Otsego, Oswego, Owego,
 Otisco, Owasco, Otselic, Onondaga,
 Cayuta, Cayuga, Canoga, Conestoga,
 Canandiagua, Canaseraga, Canastota,
 Tioga, Tonawanda, Ticonderoga,
 Skaneateles, Chautauqua, Saratoga,
 Cheningo, Chenango, Chittenango,
 Cattaraugus, Killawog, Conewangus.

Hard consonants are abundant there surely, but they do not exclude the musical metre that seems inseparable from the Indian names. Our own state of Michigan stands far to the front in the richness of her heritage in this respect, and only a specimen of the wise liberality with which she has employed it is here given:

Lenawee, Leelanau, Keewenaw,
Washtenaw, Saginaw, Ogemaw;
Ontonagon, Muskegon, Cheyboygan,
Oscoda, Alpena, Alcona, Algoma;
Manistee, Menominee, Missaukee,
Tekonsha, Tecumseh, Tuscola,
Arenac, Sanilac, Pontiac,
Petoskey, Onkama, Escanaba,
Newaygo, Kalkaska, Kalamazoo,
Shiawassee, Negaunee, Manitou,

Across Lake Michigan we find

Wisconsin, Waupaca, Wauwatosa,
Winnebago, Wausau, Wabasha,
Milwaukee, Oshkosh, Waukesha;
Waupun, Horicon, Baraboo,
Neenah, Kenosha, Manitowoc,
Pensaukee, Ozaukee, Oconomowoc.

And in the state beyond, thanks
chiefly to the Chippewas, every name
is a poem:

Minnesota, Minneola, Minneiska,
Minneota, Minnehaha, Minnetriska,
Minnetonka, Wanamingo, Manayaska;
Anoka, Eyota, Kasota, Canisteo,
Itaski, Isanti, Winona, Wacousta,
Mississippi, Oshawa, Mankato, Owatonna.

Several of these, however, are
Siouan, as also some of those in Wis-
consin, and more of these in the states
west and south:

Dakota, Sisseton, Wahpeton, Yankton,
Nebraska, Niobrara, Otoe, Ogallallah,
Omaha, Nemaha, Tehama, Tekama,
Iowa, Wapello, Keokuk, Mahaska,
Poweshiek, Winneshiek, Oskaloosa,
Muscatine, Maquoketa, Wapsipinicon;
Neosho, Osage, Ozark, Ouachita,
Nodaway, Mamelee, Maumelee, Arkansas,
Topeka, Chetopa, Olathe, Iola,
Capioma, Wichita, Ossawattomie.

These lists might be multiplied sev-
eral times without exhausting the
material even in these states, with
other large and rich states untouched,
and scores of races and hundreds of
languages here unrepresented. And
these names are not mere pleasing
sounds, but are rich in poetic meaning;
Alabama, for instance, as is commonly
known, signifying, "here we rest;"
Ohio means beautiful; Geneseo, shin-
ing or beautiful valley; Winipisioge

(Win-ni-pe-sok-ke), land of the beau-
tiful lake; Idaho (E-dah ho), the sun-
rise sheen upon the mountains—
equivalent to the Hebrew Zorethsha-
har; or the "Mount of the vale; and
meaning "splendor of the dawn."
Wisconsin, wild-rushing channel; Che-
nango, south-flowing water; Chitten-
ango, north-flowing water; Winona,
first-born daughter; Wabash, wind-
driven cloud; Tioga, swift current
(Iroquois); Merrimac, swift river
(Algonquin); Saskatchewan, swift
current (Athapascan); Tallapoosa,
swift water (Muskogean); Rappa-
hannock, river of quick-rising water—
admirably descriptive; Nebraska, shal-
low river; Minnesota, cloudy or whit-
ish water; Minnehaha, laughing water,
curling water; Milwaukee, rich land;
Onondaga, place of the hills; Saratoga,
place of miraculous waters; Canada,
a village; Manitoulin, the spirit island.
Michigan, means "great lake." Chica-
go, in the Ottawa language, means
skunk, which is the antithesis of
poetry, and should it therefore be
truth? Much more information than
is commonly accessible, as to the
historical meanings of the aboriginal
names which so distinguish the map
of the United States, might be very
profitably had and such as has been
anywhere collected and preserved
should be put within the popular reach,
for helping to a proper appreciation
of the appropriateness and desirable-
ness of those that have been so em-
ployed, and encouraging the like em-
ployment of others.

TO SUBSCRIBERS: The management
of the JOURNAL wishes it understood
that each subscriber will be marked
up two months on their subscription,
so that every one will get twelve is-
sues for their dollar; that they will
not pay for July and August, missed.

THE SEMINOLES OF FLORIDA

By V. B. MOON

THE weird and mysterious region known as the Everglades is not an impenetrable swamp, exhaling poisonous gases and deadly miasma, but a charming shallow lake of great extent, with limpid waters, from a few inches to several feet in depth, in which grow curious watergrasses, beautiful water plants and lilies with blooms of all colors.

Thousands of islands, from a few rods to hundreds of acres in extent, rise above the water. These are clothed with never-fading verdure, and flowers of all tints and myriad shapes. One of the most beautiful is the Royal Ponciana, named for Ponce de Leon, and growing wild all over the Everglades. The foliage of this is like the mimosa tree, and the blooms are in great clusters of red and yellow, feathery-looking from the many long stamens that rise from the calyx.

On the islands are trees of sweet bay, cypress, palmetto, cocoa palm, myrtle, magnolia, mangrove and wateroaks. These are thickly crowded together, intertwined and overrun by grapevines, morning glories, honey-suckle, woodbine, jasmine and air plants with scarlet blooms. They interlace overhead across the streams and waterways, the shade beneath being almost like twilight even when the sun is shining; at night only occasional glimpses can be caught of the full moon. The rich soil varies in depth from one to four feet over the coralline limestone foundation of the Everglades, which are still in a state of transition from ocean beach to land.

Fringing the west coast are the Thousand Islands. Many of these are simply mangrove jungles. Further south are the coral keys. In the deeper waters fish are plentiful, and there are heron, crane, egret, water turkey, esprey, eagle, duck, plover, snipe, curlew, flamingo and roseate tern. This water turkey, according to Sidney Lanier's description, is "the most preposterous bird within the range of ornithology; he is not a bird, he is a neck, with such subordinate rights, members, appurtenances and hereditaments thereunto appertaining as seem necessary to that end. He has just enough stomach to provide nourishment for his neck, just enough wings to fly painfully

along with his neck, and just long enough legs to keep his neck from dragging on the ground. His neck is light-colored, while the rest of him is black. When he saw me he stared, then suddenly dropped into the water and sank like a leaden ball out of sight and made me think he was drowned; when, presently, the tip of his beak appeared, then the length of his neck rose slowly and lay along the surface of the water, and in this position, with the body submerged, he shot up his neck, drew it back, wriggled it, twisted it, twiddled it and spirally poked it into the east, the west, the north, the south, with a violence of involution and contortionary energy that made one think in the same breath of the corkscrews and lightning. But, what nonsense! All that labor and perilous asphyxiation for a beggarly sprat, or few inches of water snake."

The "remnant of a remnant" of the Seminoles inhabit the Everglades. Bishop Gray, of Southern Florida, says "The story of the Seminole Indians is one full of heroism, tragedy and pathos; from the time, nearly a century ago, when the white man of America first reached the borderline of their homes, where peace and plenty reigned, in a land of sunshine and soft breezes. The unprovoked attack of the white men from Georgia in 1812, when Florida was a Spanish colony, their persistent and wanton cruelty, backed up later by the United States government and army, which spent millions of money and sacrificed thousands of lives in the persecution of a people who wished to be peaceable, makes a chapter in history so black that we can only hang our heads in shame for our race and for our government."

Who are these Seminoles? Two hundred years ago the broad valleys and rich mountains of Georgia and Alabama were peopled by a confederation of tribes calling themselves Mus-co-gui-gees, or, as it came to be abbreviated, Mus-co-gees. They were a superior race, whom we might call semi-civilized, as both agriculture and trade obtained among them. They lived in villages and had dwelling and store houses. Some of these emigrated to the northern part of what is now Florida. These were called is-te-se-mo-le, or wild men, because they left

old towns and made settlements in this wild land, to which they were attracted by the plenty of game, mildness of the climate, richness of the soil and abundance of food for cattle and horses; hence, the present name, now corrupted into Seminole.

William Bartram, who traveled through Florida in 1773, living among the Seminoles as "Puc-pug-gy" or the flower-hunter, gives a picture in word painting graphically beautiful of their peace prosperity and happiness. They then numbered about 5,000 and lived in thirty-seven towns. Each town was governed by a chief, but there was still a head chief over all. The capital town was Guscowilla and contained many comfortable habitations. One was a meeting place (would now be called a club house) for women, who were held in reverence and respect by the Mucogeas, as there are two instances in their traditions of their having been ruled by a woman.

The Spanish and English governors, and officers of the United States army, unite in their testimony to the honesty, truthfulness and friendly disposition of this people. Capt. Bell writes to the secretary of war in 1822: "This nation was, before the destruction of its settlements in 1812, numerous, proud and wealthy, possessing great numbers of cattle, horses and slaves. They are honest and speak the truth, and were sincere friends to the British and Americans, until the late desolating war with the United States, and depredations, of white settlers which have destroyed their confidence." The last seven years' war produced many heroes "in the nation" and of these Osceola was the greatest, and would be called great in any time, for his true patriotism and determined effort against the combined armies of a great and powerful nation, in one of the most remarkable struggles known to history. A marble slab over his grave at Fort Moultrie, Charleston, proclaims him "Patriot and Warrior."

The last of the Seminoles, forced to give up their land and embark for the Indian Territory, left Fort Myers in 1858, the stern old warriors in tears; and yet, as the "Gray Cloud" touched at Fort Dade, Egmont Key, a war-whoop went up from her deck, "Yo-ho-e-he!" As a nation destroyed, they yet left proud and defiant. The few who refused to go saying, "they would die under their own skies and on their own land," are the remnants in the Everglades; they yet retain the physical perfection and moral virtues for which they

have always been noted. They are tall and symmetrical, very straight, with sinewy limbs and clear-cut features. Their cultivated fields are in rich hammocks, their homes on the larger islands where there are pine forests. The sale of alligators, otters, rattlesnake skins and plumes gives them money to buy powder, bright-cloth and such other things as they desire. They are very proud and if you offer to give them anything they ask "how much?" And if you say you wish to give it, they will not accept it, but drawing themselves up to full height will say, "No, Seminole pay. Seminole not beggar." Far out from their homes they have guards around the Everglades. Beyond this line no white man is allowed to pass. Should a Seminole permit a white man to enter, his own life is forfeited.

"They know the forest round them
As seamen know the sea,
They know its walls of thorny vines,
Its glades of weedy grass,
Its safe and silent islands
Within the dark morass."

They are safe in their own stronghold and they allow no alien there. Can we wonder that they distrust the "paleface" who has broken every treaty with them, even dishonoring a "flag of truce" in his avowed purpose of extermination.

The Women's National Indian Association, some years ago, started a mission for the Seminoles at "The Allen Place," forty miles beyond Fort Myers, and after a time this was transferred to the Episcopal church. Bishop Gray has given this place the name of Im-mo-ka-lee, meaning in the Indian tongue home; here he has built Christ's church, and forty miles further into the interior the bishop has founded another mission, which he calls "The Everglade Cross." Here, he hopes, by kind treatment and persistent effort, to induce the Seminoles to believe in the fatherhood of god and the brotherhood of man.

Mr. Godden, an Englishman, has given his life to this work, and lives, winter and summer, in a cabin under the Everglade Cross, which was made by nailing a beam across a tall palmetto. He is a medical missionary, besides teaching such of the Seminoles as are willing to come to him. Not long ago a party of young braves were passing his cabin on their way to find large cypress trees for making the canoes which they use in the Everglades. Mr. Godden, as it was in the evening, persuaded them to spend the night

as his guests. In the morning, after they were gone, he found on his table a note: "Godden, Indian's friend; Indian Godden's friend." He prizes this very much and says it means more than pages would from a white man.

Today, in the Everglades, the Seminoles lay their dead on the ground at sunrise, the feet to the east, the body wrapped in a blanket, then a thick covering of palmetto leaves. Over this is built a roof of logs, covered again with palmetto. This forms the To-hop-ki. At each end a fire is kept burning and for three nights torches are waved over the tomb. On the fourth day the person is said to be, "gone to his fathers in the hunting grounds beyond," and the ceremonies cease.

Farm Boys Wanted.

From the Daily Oklahoman.

A boy who has a definite idea of the dignity of agriculture and its relation to the other industries of the world is wanted on nearly every farm tract in America. The intelligent farmer boy is becoming scarce. That is, he disappears from the farm and enters what appears to him the less monotonous life struggle in the larger towns and the great cities.

The primeval methods of farming, whereby an agriculturist arose before daylight and continued at his work until bedtime, caused the farmer boy to become disgusted with the most honorable of occupations. He had no one to teach him that with education applied to agriculture it is one of the most delightful avocations. He saw it only as a grind. He tired of it and entered upon a more nerve-wrecking grind, but one offering the entertainment of novelty and change of associations.

But the time is at hand when the farmer and the farmer's sons are taking a different view of the farm and its labors. A prominent farmer, in an address before the Tennessee State Farmer's Institute, recently said: "A farmer is like a great painting, a poem or an anthem. We study and admire it daily and hourly, and each time the subject presents something new, pleasing and instructive. A deep-rooted knowledge of the mysteries of the farm can only be learned by persistent study and experiment. Agriculture is the oldest and most needful calling in the world."

Continuing his discussing of this interesting and vital theme the speaker said:

"Agriculture has had a past and it has a fu-

ture. The products of the land are increasing in value each succeeding year. The lonesomeness of the farm is disappearing through regular connections and touch with the outside world by means of free delivery of the mails, telephones and better roads. The trolley service, too, is destined to add its portion to the advantages of country life as time goes on.

"The tendency in this age is back to the soil. The man with a quarter-section of land has a heritage, for the possibilities of agriculture multiply. New grains and fruits and vegetables and grasses are being created and old varieties are being made better. The openings for students and workers on the farm are limitless in number and boundless in results. Get the boys to stay on the farm and the girls will stay.

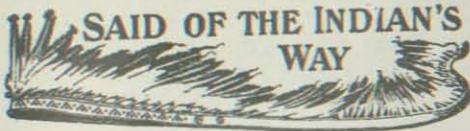
"One of the problems of the day is how to meet the increasing demand for food products. Prices of farm produce are going higher by regular steps, as population increases, and the increase is largely in the non-producing centers, the cities and towns. Never was the outlook better for agriculture than today, and those who make the best use of their opportunities on the farm are sure to be well rewarded."

Good Music is a Character Builder.

Good music is a powerful tonic to many people, especially those suffering from melancholia. It lifts them out of their solemn moods, dispels gloom and despondency, kills discouraged feelings, and gives new hope, new life and new vigor. It seems to put a great many people into proper tune. It gives them the keynote of truth and beauty, strikes the chords of harmony, dispels discord from the life, scatters clouds, and brings sunshine.

All good music is a character builder, because its constant suggestion of harmony, order, and beauty puts the mind into a normal attitude. Music clears the cobwebs out of many minds, so that they can think better, act better, and live better. Some writers are dependent upon music for their inspiration and their moods. Somehow it brings the muse to them. It adds brilliancy to the brain, and facility to the pen, which they can not seem to get in any other way.

Good music seems to give us a touch of the divine, and to put us in contact with divinity. It drives out evil thoughts, making us ashamed of them. It lifts us above petty annoyances and little worries of life, and gives us a glimpse of the ideal which the actual is constantly obscuring.



The Oklahoma Indian Baptist Association.

From the Indian Outlook.

The tenth anniversary of the Oklahoma Indian Baptist Association was held in the Comanche church, eight miles west of Lawton, on July 18, 19, 20 and 21. We had splendid weather for the entire meeting.

Thursday night Rev. Hamilton preached the introductory sermon, and an invitation was extended to those who wished to be prayed for to come forward. Four Comanches responded.

In the absence of the moderator, the pastor of the entertaining church took the chair and officers were elected. J. B. Rounds, moderator; Miss Mary P. Jayne, clerk.

Friday morning the committees were appointed and some of the church letters were read. At 11 o'clock a sermon was preached followed by an invitation which resulted about the same as the previous invitation. In the afternoon the rest of the church letters were read. These reports showed encouraging progress. Red Stone church among the Kiowas, Rev. G. W. Hicks, pastor, headed the list for the number baptized during the year. They received and baptized several Apaches and an Apache church will soon be organized. Their baptisms aggregated 54. In all, the baptisms for the year numbered 231. Eighteen deaths were reported. The new church among the Hopis asked admission into the Association.

Six Osages with Rev. J. A. Day, their missionary, attended the meetings. Only a few Cheyennes and Arapahoes attended.

Drs. Chivers and Love were present and lent great inspiration to the meetings. Dr. Chivers conducted a consecration service for the missionaries Saturday morning, and his message was a great strengthening power to our spiritual lives. Dr. Love preached on Saturday night, and his message was one of power.

On Saturday afternoon, Rev. H. H. Clouse preached the doctrinal sermon on "Baptism" Brother Hamilton says: "Rev. H. H. Clouse delivered the most forceful, clear presentation of the subject of baptism from a historical standpoint I have ever heard." Following this we had some Indian talks.

While the report on resolutions was being

considered, a young Kiowa man came forward and made a confession as to having used mescal but he had decided to stop it and walk in the Jesus road. God's spirit came upon us while he was talking, and the business order gave way to the spiritual manifestation and while we sang a hymn a hearty hand shaking proceeded.

Artistic Presentation of "Hiawatha" at Chilocco.

From the Arkansas City Traveler: The presentation of the Hiawatha Play at the Chilocco Indian School last night was witnessed by at least four thousand persons, a large per cent of this crowd being from Arkansas City, while the countryside turned out by the hundreds. Winfield people and Newkirk people were also present in good sized numbers. Hundreds of carriages, wagons and automobiles carried the visitors to the school and nearly every bit of available hitching room was used.

The play, which is a dramatization of Longfellow's well known poem, was presented by the students of the school. The stage was erected in nearly the middle of the lagoon and the play was given in the open.

The stage setting was simply a wooded scene with tepees on each side of the stage. The electrical effects were as complete as in any theatre, the footlights, spotlights, etc., being in their proper places and flooding the stage with a beautiful light. Two lines of incandescent lights extended from the shore of the lagoon to the stage. In addition to these, hundreds of other lights made the scene as light as day, except during the action of the play.

The performance itself was a credit to those who took part in it. The rehearsals have been going on for weeks and the students and others, who had the preparations in charge, certainly deserve credit for the most successful manner in which their object was accomplished.

The story of Hiawatha is a most beautiful one and will be read by every generation for many years to come. To present the story as a drama is rarely attempted and it is doubtful if it was ever done better than last night.

The actors enacted the beautiful story of Hiawatha and Minnehaha in a particularly pleasing manner. The costumes were correct and much time has been spent to make this performance the biggest event of the

closing days of the school year, and that was just what was done.

North-west Indian Handicrafters.

One of the features of a Puget Sound city are the Indian basket and grass work venders. At all seasons of the year they can be found seated, tailor fashion, on the sidewalks in front of some show window, their wares spread out about them.

They are women of the Puyallup, Vancouver or other Puget Sound tribes. Generally two of them will be found together, an aged, wrinkled woman and a young one. Barefooted, bareheaded and often hardly covered with their scanty dresses of bright-colored calico and pretty flaming shawls, they sit silent and stoical through all sorts of weather.

There is no begging or importuning of passers-by. The goods are there, displayed—buy them or not as you choose. Their baskets are of all sizes and all shapes and almost of all colors, woven from the sea grasses and swamp reeds gathered by the squaws; moccasins of same material or of buckskin; bows and arrows fashioned by the bucks, but sold by the squaws; baby baskets, made generally of woven grass and fashioned to be carried on the back; mats woven of grass, and dozens of other such articles.

The squaws do the selling. They fix the prices and when bargaining is done it is they who do it, but generally standing near by, in a doorway, or on the edge of the sidewalk, is the short, fat, lazy buck, who pockets the cash and who, the same night, usually loses it at cards in the camp which is usually located near the water's edge.

Shell work, bead work, bone and ivory carving are also arts practiced by the Puget Sound Indians, and the wares are always for sale in curio stores. The beauty of buying, however, is from the Indians themselves, and they know it. They know that the average curio buyer would much prefer to buy his trinkets from the maker and they play on the fact by putting their prices as high, or higher, than that fixed by the regular dealer.

It is at hop-picking time that the Indian peddlers are the most plentiful, but they are to be found on the street, few or many, at almost any season.

Even in the dead of winter, it is not an unusual sight to see an old woman, perhaps 70 or 80 years of age, paddling with her bare feet through the half frozen snow and water to and from her camp on the water front.

Coming she is carrying her bag of wares; going she will be lugging her supplies of food.
—Tacoma (Wash.) Daily News.

Geronimo a Relic of the Frontier.

Most writers who picturesquely mix their fact and fiction to paint pictures of the West that is no more, have overlooked the most genuine surviving relic of red days on the border. In a government "shack," on the outskirts of Fort Sill, Oklahoma, thrives an aged man of some eighty summers. Wrinkled and bent, puttering around the post seeking small coin from visitors, or being loaned by the government as a drawing-card for "World's Fairs" and other exhibitions, is this battered old redman, Geronimo, who baffled the armed force of the United States for years, whose pursuit and capture cost the taxpayers a million dollars, and nearly depopulated the territory of Arizona during his murdering, plundering raids of a generation ago. He is the last of the "bad Indians" who wrote red pages in this country's history, and the most notorious of them all; this Apache whom General Miles declared with great sincerity was "the worst Indian that ever lived."—Outing Magazine.

A Mrs. Menagerie.

A story is told of a Cherokee woman who married six times and has never gotten out of the animal line. When a girl she was known as Mollie Panther. She married an Indian named Coon, and when that gentleman was transformed to the happy hunting grounds she soon became Mrs. Fox. This cunning fellow soon entered the lost chase, and the widow married a mild, placid man named Mule, who never had any kick coming till he harnessed up to draw his load over the great divide.

After a period of mourning this much married woman again entered the realms of matrimonial bliss and became Mrs. Wolf; but his scalp was soon sent to the great Father with his remains, and she became the wife of a man named Tiger, and when Mr. Tiger changed his stripes for a pretty white robe in the great beyond, the widow became Mrs. Hogg.

It is said that, despite the fact that this remarkable woman has lived with all the beasts of the field, she is a woman of refined instincts, a good wife and mother, and in her present surroundings her home is as clean as a pin.—Perry Republican.

Educational Department

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

A PLAN FOR THE IMPROVEMENT OF CATTLE

R. S. SHAW, MICHIGAN EXPERIMENT STATION, IN BULLETIN 241

THE presentation of this publication, at the present time, is designed to serve a two-fold purpose. First, it is intended to be preliminary to reports of animal-breeding experiments of an important practical nature either now in progress at this institution, or about to be taken up. Some of this work has been under way for more than eighteen months, and many more months and several years, even, must needs elapse before other phases can be completed and reported. These investigations are being pursued with the idea of securing more definite data relating to some of the problems hereinafter discussed. In the second place, it is hoped that the following discussion may lead to the adoption of better methods in some of the commoner practices of animal-breeding, the principles of which are frequently grossly violated, quite as often through carelessness and indifference as through a lack of knowledge of them.

The Two Classes Engaged in Live-Stock Industry.

For the purpose of the discussion that is to follow, we shall divide the producers of cattle into two classes. First, there is that class comprising the small minority engaged largely in the production of pedigreed animals to be offered for sale for purposes of improvement; we have no criticism or suggestion to offer this class. They are by far too few and do not receive the support and encouragement their efforts deserve.

There are a few who undoubtedly own pure-bred animals, but have not been kept the registration up. On the other hand, the list of owners of registered animals must include some who own but a single recorded animal, namely, a bull. The fact that these men own recorded stock is evidence enough that they are interested in live-

stock improvement, and are familiar with, and are practising good methods of live-stock breeding.

The second class, comprising by far the great majority, is the one in whose hands the inferior stocks are to be found. Because this last class comprises such an overwhelming majority of stock-owners, and because it produces nearly all the animals and animal products marketed, its influence in determining the character and reputation of Michigan meat and milk products is very far reaching. It is in the hands of some of this class that the scrub and animal of badly mixed breeding are to be found. After the few breeders of pure-bred animals have expended large sums of money for good foundation stocks, and offered good young pure-bred males at moderate prices, it can not be denied that they are extremely slow of sale. The ordinary producer of meats and milk (not breeder) seems determined not to pay more than about meat prices for males to infuse improved blood in his herd, and the breeder can not make a living producing them at such prices. Failing to secure improved males at these low prices, many producers fall back on the grade or even the scrub, and frequently combine with this inbreeding, especially where the males are chosen within the herd. The greatest and most pressing needs of to-day in live-stock improvements are more breeders, more good males, and more men willing to pay remunerative prices for them, and cease admixing blood, and using grade and scrub sires.

Inferiority of Common Stocks.

The chief fault of the common cattle found to-day is their lack of quality and uniformity; this is not due so much to the lack of infusion of good blood as to the in-

discriminate admixture of the blood of breeds of both beef and dairy types. It is not necessary for us to attempt to present and establish proof of assertion, as every live-stock producer can secure abundant evidence for himself in a short time, by simply exercising the faculty of observation. In traveling about by wagon, road, or rail, note the number of animals in each herd seen, also the variation in type, form, and more particularly, color. Except for the herds of the few growers of pure-bred, or high-grade cattle, the common bunches will be found to include a great variety of color and types. In some herds red, white, black, brindle, and all conceivable combinations of these colors are to be found; at the same time some individuals will conform in a measure to strictly beef form, with all graduations between these two. The indication of blood, as seen in color, will undoubtedly attract the attention of the casual observer more readily than other features. In other words, the presence and admixture of so many colors in common herds indicates that Shorthorn, Holstein, Jersey, and, less frequently, Hereford and Ayrshire blood has been freely admixed. The seriousness of this lack of uniformity in breeding, quality, color, form, etc., is not fully appreciated. For the past ten or twelve years, with one or two exceptions, the Chicago market has been topped by a certain breed of cattle sold in car-load lots. The reasons for this are found in the word uniformity. They have been uniformed in size, color, form, finish, and quality; in fact, as much alike as so many peas; you see one and you see them all. This prime requisite of uniformity can never be secured through mixed breeding. The man who offers for sale nineteen good steers and one inferior one bearing undesirable color, is at a great disadvantage; the scrub steer is ever under the nose of the prospective purchaser, and, offers him a strong pretext for lowering his bid.

A large percentage of the best cattle fed in Michigan to-day, by good feeders, are secured from without the State, at Western stockyards; the feeders of these cattle claim that it is difficult to secure feeding cattle of good quality and uniformity at home; one has to purchase the culls along with the good ones in order to get any. Close inspection of consignments of cattle from this State is not necessary to convince one of their lack of breeding; the drover

who picks out a few market cattle here and there, until a load or two is made up for shipment, is the man who gathers together the motley combination representing the large aggregate; the man who breeds, buys, and feeds a good car or more of steers usually markets them himself.

Some Causes of Lack of Breeding in Cattle.

The indiscriminate admixture of the blood of the various breeds has been one of the most direct causes of the production of inferior stocks. This has not been restricted to the breeds within the beef and dairy classes, but includes admixture of the blood of the two classes. With the rise in prices of dairy products, the common cows have been bred to dairy bulls; with depreciated values for dairy products, these same cows and their female progeny have been bred back to beef sires, and so on. On the other hand, there are plenty of instances where herds possessed of cows of a small type, producing a small flow of rich milk, have been bred to a bull of a larger breed noted for heavy milk flow, and vice versa. There are too many animals in our yards to-day saved from bulls bred to females for no other purpose than to "freshen them again."

Another potent force tending toward the production of inferior cattle is found in the too prevalent use of grade and scrub bulls.

Questions of breeding are generally regarded as being obscure, intricate, and extremely difficult, except to those skilled in the art through long years of training. It is true that we are obliged to look back upon the achievements of the "master breeders" of history with feelings akin to reverence, for their tasks of type-founding, breed-forming, and breed-improvement were difficult, requiring a whole life-time in some instances to gain the mastery, and in others two whole generations to attain the highest success. But the initial step in live-stock breeding for improvement confronting us to-day, is an exceedingly simple one; we do not need to undertake the establishment of new types or breeds, as there are plenty now in existence to choose from which, judiciously chosen, will respond favorably to the conditions to which they are adapted. The first step in the line of live-stock improvement must come from the cessation of the practise of admixing the blood of the various breeds, and of using grade and scrub sires.

Plan for Live-Stock Improvement.

Before introducing the plan of live-stock improving, known as up-grading, we wish to state that it should be the ambition of every man owning live stock to eventually get into some line of pure-bred live stock breeding. The plan we have to suggest and discuss for the improvement of the common stocks of the country, is that known as up-grading, which consists in ingrafting the characteristics of a superior breed upon animals of common, or mixed breeding for the purpose of improving them. This improvement is due to the superior quality of the males used, and chiefly their prepotency, or power, of transmitting accurately these qualities to their offspring. This plan differs from cross-breeding, in that pure blood is used on the sire's side, and females of mixed blood, or no blood, on the dam's side. Thus we have the prepotency concentrated in the bull, and the very opposite in the females, as the more mixed the breeding, the less stable are the inherent characteristics of the individual, and therefore the less resistant to improvement. It would be absolutely impractical to advise all owners of common cattle to send their stocks to the block and purchase pure-bred foundation stocks; only a few could do this for the following reasons: First, if the great majority now possessed of common stocks were to simultaneously seek to purchase pure-bred foundation stocks, they could not get them; they are not in existence, for only about one per cent of the cattle in the United States are possessed of pedigrees. Second, the finances of a great many holders of common stock are not such as to allow them to make extensive purchases of pedigreed animals, and replacement is out of the question, as it would require the returns from the sale of three or four common animals to purchase one pedigreed one. Third, it is highly desirable for breeders to grow into any line of pure breeding rather than to buy in to it suddenly, and take up a work in which experience is necessary.

In general, then, it is necessary for the majority of holders of common stock to make the best use of the animals on hand, with a view to improving them. Let us suppose the case of a herd of common, or mixed cattle of say eighteen head, and apply a plan of improvement. The first thing for the owner of this herd to do, is to

decide upon one line of production, either beef or dairy, and stand by the resolution. Without this he can not improve his herd, for his animals of mixed breeding are largely the result of frequent change of purpose. Suppose in this case, that the owner has decided to go into the dairy business; that being the case, the next thing to do will be to look over the herd of eighteen, and decide which ones are so possessed of dairy type and characteristics, as to warrant their being used in the business. They can be divided into three classes, such as best, medium, and inferior from a dairy stand point. Then, in the majority of cases, it will be found to be a decided advantage to send the six inferior ones to the block and use the remaining twelve for the foundation herd. Having selected females to be retained the next and one of the most important steps is to decide upon the breed to be used in improvement. In this, adaptability of the breed to the conditions, and the question of personal preference, are the two important factors; the decision of this question is also an important factor, for a change of mind after the work has begun, and the use of other blood, is more apt to result in retrogression for a time, than improvement. Having decided upon the breed to be used for improvement, suppose it is the Holstein, then purchase the best Holstein bull that the pocketbook will allow. Mate this bull with the twelve selected cows, and use him for two seasons, after which his progeny will be old enough to breed. At this point secure another Holstein bull, a better one than the first if possible; follow him with others of the same breed, indefinitely. Let it be Holstein bull after Holstein bull, nothing but Holstein bulls. We have cited the Holstein merely for the purpose of this illustration. The same plan must be used, no matter what the breed is.

We may expect, after a few top-crosses in upgrading, that the progeny will resemble the type of the sires used in improvement quite closely, both as to form and general characteristics; in fact, so much so that the high grade may eventually equal the pure blood improver from a standpoint of utility in meat or milk-making, as the case may be. There is some question as to the number of crosses that must be produced before this high standard of excellence will be secured in the grade. This will be

somewhat dependent on the duration of the purity of the improving blood, the prepotency of the individual sires, and the plasticity of the common females. Instances are on record where ideal high grades have resulted from the third cross; in general, one would be safe in counting on at least the fifth. We must not, however, lose sight of the fact that while a high grade may eventually equal the improving breed from a standpoint of meat or milk-making, that it can never be possessed of a pedigree, nor equal the full bloods from a standpoint of prepotency in breeding; this is the principal argument used against grade sires.

Breeding experiments are now in progress at this college to determine how many generations must be produced before animals can be secured equal to the improving breeds, from a standpoint of utility, but some years must elapse before results can be secured.

We also suggest that at the time of the purchase of the pure-bred sire, one cow or possibly two of the same breed be secured.

The progeny of these two or three registered animals should grow into a nice little herd at the end of ten years, which could be used to replace the poorer of the higher grades. That the high grade can be successfully produced as described, can not be disputed, and its values have already been clearly demonstrated. The high grade forms the bulk of the Western feeders coming to our feed-lots; it makes up almost the sum total of the 400,000 prime steers which annually cross the Atlantic; it has occupied no mean place in the list of awards in fat classes at State, national and international live-stock shows.

We desire at this point to emphasize the fact that the use of improved methods of breeding alone will not avail; it is absolutely necessary for these to be supplemented by liberal feeding and proper care and management.

The Grade Sire.

Attention has been directed to the fact that high-grade animals may be eventually produced capable of equaling those of the pure-breed used in their improvement, insofar as meat or milk production are concerned, but at the same time they can never equal them in prepotency, nor become possessed of pedigrees, except in rare instances. So far as external form and indications of quality are concerned,

a high-grade sire may look equally as good as a pure bred one, and still this is no justification for his use. Though an animal may be an exceptionally good individual, if he is lacking in prepotency, as the grade derived from mixed blood on the dam's side is sure to be, his offspring can not equal those of the pure male. And so in actual practise, except in rare instances, grade sires fail to produce offspring possessed of the marked uniformity and quality of those from the pure-bred male. We call attention just here to the fact that the quantity of prepotency more markedly manifest in the breeds of most ancient origin has been developed through centuries; we must not expect to develop it in high grades in one decade. It would be useless to say that no grade sires should be used at all, for if 27,800 bulls are needed in Michigan, as indicated by the last State census, only a portion of this number could possibly be made up of pure bred, as they are not to be had. Therefore, the only rational thing to advocate is the utilization of all pure-bred bulls to their fullest extent, the use of the fewest possible high-grade sires for the present, the use of the best of this class and the replacement of these by pedigreed animals as rapidly as possible. Occasionally, in purchasing, a man hesitates between two sires, the one a grade, the other a pure bred; the former perhaps about as good as the latter in individuality, judging from appearances. On this basis, the purchaser secures the grade because it is at least one-half cheaper, but in considering the final results we should not lose sight of the fact that the superiority of a crop of ten calves from a pure-bred sire is almost sure to be so much greater than the same number from a high grade, that the difference in the purchase price of the two sires maybe more than made up in a single season.

Discarding the So-called Aged Bull.

In general, it can scarcely be said of a bull, that he has reached full maturity until 4 years of age, though this perfect stage of development is commonly regarded as being attained at a somewhat earlier age among some breeds. It has been a common practise for years, among farmers, to send the 3 or 4-year-old bulls to the block, largely because there is no sale for them as breeders. The general rule among prospective purchasers is to search for nothing but young bulls, yearlings or less, with the

idea that they will grow into money for them, if they can dispose of them before maturity. It is false economy to purchase on this basis solely and take more or less chance on a young, untried animal when the actual results from a mature animal may be ascertained. There are two principal reasons why sires are usually sent to the block at 3 or 4 years of age. First it is claimed that their dispositions do not mellow with age, and second, they become too large, heavy, and clumsy, and it may lead to impotency. In answer to the first of these objections, we believe that except for the inheritance of mean, treacherous dispositions, bulls, in general, return on the points of their horns only that which is dealt out to them on the points of the fork, or in other words, the bull responds to the character of the treatment and management given him. Mature bulls should not have a tendency toward impotency if properly fed, managed, and exercised, but because of the fact that the bull is isolated, he is frequently neglected to a greater extent than any other animal on the farm. Too many bulls are fed irregularly and improperly, and confined constantly for long periods in small, dark, filthy box stalls; these conditions are not conducive to good breeding qualities.

There are some decided advantages in purchasing mature bulls. One of the greatest of these is found in the fact that the buyer can ascertain something relative to the character of their get; this is most important to the breeder of dairy stock. Another advantage arises from the fact that there is always more or less uncertainty regarding the future development of the bull calf, while this factor is entirely eliminated in the purchase of a mature sire. It is also not unreasonable to conclude that a mature sire will beget more vigorous offspring, especially because the young ones are frequently used to excess. Three- and 4-year-old bulls can generally be secured at very reasonable prices. Some of the best show cattle we have seen were sired by bulls far past the mature stage. The expert breeder appreciates the value of mature sires.

Evil Effects of Breeding Immature Females.

During the last decade or two, there has been a growing tendency to breed heifers at an early age; this is particularly true

among the dairy breeds. The men who advocate and practice the breeding of heifers so as to produce calves under, or at about 20 months of age, are extremely numerous. In fact, the practice has been carried to such an extreme that in many localities mature cows of some of the dairy breeds can now be found bearing the same size that these types did twenty years ago. This practise is supported chiefly on the following grounds, viz: First, that the earlier a heifer is made to produce, the sooner she begins to make some financial return for her keep, and second, the capabilities of the dairy cow can be increased if stimulated at an early age. There are those who claim not to object to lack of size in dairy-cows, and also that the smaller cows are more profitable, but this latter claim has not yet been proven. The relative value of small versus large dairy-cows as economic producers has not been determined, though much discussed. It is a notable fact, however, that the world's record-makers and the majority of the cows entered in the various advanced registry associations, are, in general, considerably above the average as to size. It is also a notable fact that the twenty-five Jersey cows entered in the dairy-cow demonstration at St. Louis in 1904 were large cows, the average weight for the twenty-five at the beginning of the test was 911.2 pounds, and at the close 983 pounds. These figures place them considerably above the average of the cows of this breed in general use in many dairy sections to-day. These cows were used in a test where comparative economic production was one of the main features. Some expert dairy-breeders are inclining more and more to the belief that heifers should be allowed greater maturity before dropping the first calves and are also permitting them to lay on more flesh than has been thought to be safe; these men are demonstrating the accuracy of their theories in the results produced. While it is clearly apparent that immature breeding has reduced the size of many of our dairy-cattle, it has not been proven that diminished constitutional vigor has accompanied this loss of size, through many hold to that view. It is rational to assume that in unduly immature breeding some of the physiological laws of nature must be violated, and this can not occur without being followed by some evil results. No fixed age can be

given for the breeding of heifers, it should be dependent on the rapidity and character of the development of the individual.

Cross-Breeding.

A cross-bred is the progeny of two distinct breeds. Though there has been an indiscriminate mixing up of the blood of various breeds, cross-breeding in its strictest sense is not prevalent, owing to the small number of pure-bred females in existence. The grades of the various breeds, however, are crossed frequently. The practise has been stimulated by sudden and somewhat prolonged fluctuations in market values; a depressed dairy market leads to more or less crossing of beef blood upon dairy types and vice versa; an increased price for the longer and coarser staples of wool always causes more or less crossing of coarse wools upon fine wools, or the reverse, as the case may be. No breeder can make such radical changes as these, frequently, for every time he alters his breeding operations so radically in trying to meet market fluctuations, he introduces factors leading to the final deterioration of his breeding stocks. It is much safer to choose some definite line of production, and stand by that through the temporary ups and downs of the market; the men who have done this have made a success of animal-breeding. It would not be sensible to say that no changes should be made in one's breeding operations; if a man is sure he has made a mistake, the only rational thing to do is to make a change, but these should not be made often, as they usually are attended by some loss. The progeny from some first-class crosses have shown highly desirable results, and while cross-breeding is more justifiable in the production of market animals, it can not be employed continuously in the production of breeding stocks. From the breeder's standpoint, each succeeding cross becomes less and less satisfactory. Cross-breeding is more justifiable among those classes of animals such as swine, which reproduce quickly and abundantly, and mature early, for in such cases it is easily possible to return to the original types for breeding animals. While we must admit that cross-breeding has rendered valuable service, in the form of single out crosses, in the formation of new breeds and types, still, it should not be practised among cattle on the ordinary farm for three reasons, viz: (1) It would tend to de-

stroy the identity of breeds; (2) the results are in many cases uncertain; (3) it might render pure-bred females less capable of breeding true to type.

In-And-In Breeding.

Because of the fact that the several terms used in connection with the breeding of variously related animals are not always properly used, or understood, it may be well to define them. (1) In-and-in breeding implies the mating of animals closely related for a number of successive generations; it includes close relationships and continuous repetition. (2) In-breeding implies the mating of related animals in a single instance, or at intervals among the generations, without much regard for the closeness of the relationship. (3) Close breeding merely implies that closeness of relationship existed between the animals mated. (4) Line breeding implies the breeding of animals within the members of one family or one or more related families. It is virtually a continuation of in-and-in breeding, the relationships being less close.

It is astonishing the extent to which in-and-in breeding and in-breeding are allowed among the common stocks of the country, and this, too, by some persons who realize fully the seriousness of the practise. It arises, of course, from the selection of sires from among the offspring of the herd; in some cases, it may be due to the lack of means to make a suitable purchase, but in general, it is due to carelessness or indifference. When in-and-in breeding is carried too far, the following evils are likely to result, viz: loss of size, delicacy of constitution, impaired reproductive powers, and in fact general deterioration.

The practise of in-and-in breeding, and in-breeding, should not be denounced entirely, for they may become useful factors when employed by those skilled in the art of breeding; they must almost necessarily be used in the formation of new breeds, where it is the aim to fix new characters in animals, and secure uniformity and permanence in the transmission of the same. But, on the other hand, the improver of common stocks has no occasion to resort to close breeding. He is not going to become a former of new breeds or types, but is going to improve his common stocks through upgrading, in which he will rely solely on the prepotency of the sires chosen to work the transformations by which each succeeding

generation will be brought more near to his own standard of excellence.

Prepotency.

What is prepotency? "Strictly speaking, prepotency is the superior power which one parent has over the other in determining the character of the off-spring. But the term is more commonly used to indicate that power which an animal has to transmit its own qualities." "If a pure male were to beget progeny from females of the same breed, which bear a close resemblance to the male parent, this result would be a stronger evidence of prepotency in the male, than a similar result produced by mating him with females of mixed breeding, since the resistance to modification in the progeny of the females in the first instance would be stronger than resistance to the same in females in the second instance." This quality in a sire is one of the most important factors stimulating rapid improvement in any process of up-grading. It is more important in the sire than the dam, as the effect on the sire's side is more far-reaching. Probably one of the most difficult things in animal-breeding is to determine whether a sire is possessed of prepotency or not. It is conceded by some, that prepotency is the result of certain lines of breeding, and that certain visible characteristics must accompany it. The following are some influences tending to produce prepotency, viz: (1) duration of purity of breeding without admixture of alien blood; (2) uniformity of type and results from animals in pedigree; (3) inherent vigor of type, race, or individual; (4) line breeding. To illustrate the first point; it is well known that it matters little with what breed or type of Holstein bull is mated, the off-spring is almost sure to resemble the sire markedly in characteristics, and particularly in color; it is doubtful if any breed of cattle has been bred pure for a longer period than the Holstein, and the inherent vigor of the breed is indisputable. The ability of the Hereford, also, to transmit uniformly its characteristics color markings, especially the white face, is an evidence of prepotency, the result of long period of pure breeding. In selecting a prepotent sire, it is well to study the pedigree and ascertain as far as possible what is known relative to the performance of the ancestry as breeders, for an animal the progeny of prepotent ancestry, is certain-

ly likely to be more prepotent than an animal whose ancestors have not been prepotent.

Desirability of Cooperation of Breeders.

It would seem highly desirable that some forms of cooperation, in breeding methods, should be established by communities, such for instance as the joint ownership and use of males by several parties rather than one. In theory this proposition sounds well, but in actual practise it has not worked satisfactorily in the majority of instances, as illustrated by the universally undesirable results from the formation of stock companies in the ownership of stations. In this instance, however, it is only fair to venture the assertion that the initial troubles among these companies is generally the fault of the organizer or promoter, the seller of males, who unloads something on the company that does not prove satisfactory. One can not conceive of any logical reasons why several men in a community could not form a copartnership in the ownership and use of good sires. If such a plan could be followed, the good influences of superior sires would become more far-reaching and fewer males in all would be needed than in the case of individual ownership. At present pedigreed males are usually introduced into a community by individuals. These men usually possess small herds and the one sire could be used upon a number of others, providing the neighboring owners could but see the advantage to be gained hereby. But at present the man introduces a good male and offers his services at a reasonable price, does not greatly benefit his community, as the prevailing practise is to patronize the sire offered at the smallest fee, and this is always the grade or scrub. The scrub is likely to flourish and continue to be used until such times as National or State legislation places a prohibitive tax on him. The form of cooperation discussed would be particularly suited to thickly settled communities where the farms and holdings of cattle are small, and consequently close together. In general, it is the men with the smaller holdings of cattle who resort most to mixed breeding, and who are in greatest need of good sires. It is highly desirable for the various breeders in a community to cooperate in other ways in addition to that just referred to. Great advantages would accrue from unity of purpose and methods in breeding.

One of the great difficulties existing to-day is found in the fact that the blood of altogether too many breeds of a given species is to be found in each community; this facilitates the admixture of the blood of various breeds. There is really no occasion for the use of so many breeds; in fact there are some notable disadvantages. There is no disputing the fact that individual likes and dislikes vary greatly, but it nevertheless seems to be the case, that if one man introduces a certain breed, his nearest neighbor will at once introduce another, apparently for no other purpose than to have something different, whereas, if they were both using the same blood it would work to their mutual advantage.

Probably it would not be wise to advocate a single breed of cattle, for instance, for each community, but it would unquestionably be wise to limit the breeds to those only which are peculiarly adapted to the conditions of each community and the lines of production therein pursued. The greatest success that has been achieved in the history of animal-breeding has occurred where there were harmonious community interests, and but one principal line of breeding. Examples are numerous; for instance, Jerseys only have been bred on the Isle of Jersey, Holsteins in Holland, and all the leading breeds of cattle and sheep in England and Scotland were each developed largely within one or more counties or shires, to the almost total exclusion of other breeds of the same species. That country in Michigan, noted more than any other today for its Holstein cattle, is the one possessed of the greatest number of Holstein breeders, who are organized and possess some unity of purpose. When a given community is specializing in the production of some one or two breeds of cattle, it soon becomes noted for these breeds, and prospective purchasers are attracted thereby to the mutual interest of all those co-operating in the work.

There is a great lack of proper organization among Michigan stock-men today. It is true that a state live stock breeders' organization exists, and also that there are a number of breeders' associations, and one or two county live stock organizations. It would seem highly desirable for most counties and perhaps some townships, to organize live stock breeders' organizations. It would seem possible through such organizations, to bring the live stock breeders into

closer touch with one another, and thereby present favorable opportunities for the discussion and adoption of methods of breeding best suited to the interests of the community.

Music Education in America.

Dr. Elmer Ellsworth Brown has entered upon his work as United States Commissioner of Education with vigor backed by thorough comprehension of conditions, and with a definite policy in mind. His firm grasp of the situation has inspired confidence in his associates that he will put the Bureau upon a basis where it will command the respect and support of the Federal Government.

The investigation into the condition of musical instruction in the United States is rapidly being organized. The Bureau will soon publish the statistics tabulated thus far. While the report cannot possibly be as comprehensive as might be desired, owing to the chaos in the fields of music teaching, it will represent the good beginning of a most commendable enterprise. The Bureau should have the co-operation of every one interested in the development of American culture.

Here in America any one who could gather one pupil into his, or more often her, musical fold, has been allowed to become a teacher of music. This laxity of musical supervision has extended to our conservatories, with the result that our reputation in Europe for musical instruction is poor. Practically no leading musician, whether composer, singer, or instrumentalist, has received his musical education exclusively in this country. Statistics will be the first step toward musical regulation. Already in Washington a movement is on foot to call a convention of the leading music instructors in the country and draw up a uniform curriculum for the principal conservatories in the United States.—*Educational News.*

WHATEVER leads a man into larger life whatever widens his circle of sympathies, his service, his knowledge, or enriches his mind and makes him worth more to the world, is truly religious. Whatever limits the life, narrows the soul, is from below. The Lord of Life did not set in man the law of growth into larger life with the intention of finding pleasure only in mocking and obstructing it. If man be in his likeness, who shall set the limits of his life? Into the glory from whence he came he must return.—Selected.

School and Agency News

Lac du Flambeau, Wisconsin.

The finest entertainment of its kind that I have ever had the pleasure of seeing was given at the Lac du Flambeau Indian School hall last Friday evening, June 7th. This was the first annual commencement at this school and a crowded house awaited the raising of the curtain.

For two and one half hours a delighted audience gave expression to its delight as one pleasing number after another was presented. The exercises were opened with an appropriate prayer by Rev. Ware. The two graduates, John Blueskye and Joe St. Germaine gave their orations in a way that showed that each young man knew what he was talking about. Supt. John Flinn in a few well chosen words presented to each young man a neatly framed diploma.

Miss Matilda Brown recited in a very pleasing manner "The Legend Beautiful." The song exercise, "The Belles and Dudes" by eight little tots, four boys and four girls from the kindergarten, was simply fine and would have to be seen to be appreciated.

Lester Chapman gave in a masterful manner that masterpiece, "Lincoln's Address at Gettysburg," and was followed by the "Wreath Drill" by the primary pupils. This drill was exceptionally good and very beautiful. Miss Helen C. Sheehan, the kindergartener and primary teacher who drilled these pupils, is really an artist in this line of work. The college song, "Jolly Boys," by the octette and the "Good Night" song by the quartette were well rendered. The musical numbers by the Misses Greenwood, Rielette; Birdie King and Mrs. Flinn and William Skye were excellent.

The school Brass Band under the direction of Mr. C. D. Parkhurst furnished excellent music during the evening. The band has been practicing hard during the past two months preparing to go to the Jamestown Exposition in July if present plans mature.

Supt. Flinn announced in his closing remarks that there are twelve pupils in the Class of '08 and invited all present to be present next year to witness their graduation. This closed the exercises for the day.

On Saturday, June 8th at ten o'clock a. m. the different departments were ready for inspection by the public. All the departments

were found to be clean and in excellent order, and it was evident that each employe and their apprentices had entered into a friendly competition to see who could excel in this display.

In the afternoon a large crowd of visitors from Lac du Flambeau among whom were a few from Hazelhurst, Milwaukee and Indiana witnessed the open air entertainment on the campus.

The first number was a May Pole Drill and dance by twenty of the primary pupils, ten boys and ten girls under the direction of Miss Helen C. Sheehan. For about an hour the children made merry in dances and songs around the May pole. With the gaily colored ribbons of the May pole the juvenile performers gave an exhibition of fancy dances and drills. Sometimes the ribbons held by the boys and girls as they danced got tangled and the resulting mix-up was greeted with laughter, but the little dancers were plucky and they heroically kept up their effort until all the ribbons came out at the end of the dance without a single tangle. At the close of the May Pole dance the little performers were loudly cheered by the admiring spectators.

After this dance, the Fire Companies, No. 1 and No. 2 belonging to the school, gave an exhibition. No. 1 made a run of 200 yards, made connections and threw water in 1 minute and 5 seconds.

No. 2 defeated No. 1 by making the run in 1 minute.

An exciting game of base-ball between the Regulars and the White Sox completed the program for the afternoon.

In the evening at 8 o'clock Mr. Parkhurst and his band gave an open air concert which was greatly enjoyed by the numerous visitors and the school.

Every one enjoyed the program and many very complimentary comments were made upon the way the pupils are trained and the progress that the school has made during the past year under the management of Superintendent John Flinn. The success of the school looks very bright for the future.

A. D. V. T.

Otoe Agency.

The Otoe school closed on the afternoon of June 21, with a program of exercises suited to the trend of Indian training. Along this line they were of course mostly industrial. They went off from start to finish without a hitch; but that feature didn't come as a matter of course.

In the longer exercises the older pupils took the place of teachers of the classes, and put them briskly through their paces on the subjects in hand. Although these quiz lists were quite long and exhaustive, yet there was no hesitation, or prompting. The children talked knowingly, yet in a clear strong voice easily heard and understood.

The program provided for the doing of the things discussed; for instance, when the questions were all answered in the Table Setting Exercise, by the program the actual setting of the tables followed, giving each participant an opportunity to illustrate her answers.

After the Sweeping Exercise, Ella Pipestone read a paper on the Mystery of Dust, which was at once scientific and unique.

My Country was given as a Motion Song by some of the larger girls and done to perfection. Nothing else develops the meaning to the same extent as this class of patriotism.

The kindergarten had its contribution under the head of "The Children's Party." Three bright little girls received the rest of their schoolmates as guests, giving them all the attention, and extending to them every courtesy that would have been most fitting in the best regulated children's party in actual life. Such adherence to conventional form by the little mites with their serious faces had its humorous side.

The round dancing of the children was very graceful and pretty.

At the close of the program attention was called to a long table in the chapel loaded with early vegetables from the Agency gardens, of a quality to excite the envy of the most skillful gardener.

On another table in the seamstress's room, was seen the products of the scissors and sewing machines. It was the handwork of the girls of the school, and would have done credit to a professional seamstress.

A third table was laden with bread, rolls, cakes and pies, also prepared by the girls. From the savory odor that filled the room to the rich brown crust that enveloped the samples, I cannot see room to lay a criticism. The visitors showed the surest evidence of their appreciation; for no sooner was it turned from an exhibit to a lunch than roll, cakes and pies rapidly disappeared and some of the hungrier sort, like Oliver of old, even dared to called for "More."

This has been a very successful year for

the school and the agency. Steady advancement has been made in every department, and when the valuable improvements now in hand are realized it will be difficult to find a more efficient Agency and school. * *

Notes From Parker, Arizona.

No rain has fallen here during the past three or four months.

Former industrial teacher T. W. Reeder is in Washington, D. C.

Industrial teacher Glazebrook likes a nice warm climate and will remain with us at Parker.

General mechanic A. S. Reid intends to visit his old home in Missouri, in "The fair far-away Ozark Hills."

Felix Martin is back from Phoenix and is on sick list. He was at Fort Mojave awhile, going from the fort to Phoenix.

L. C. Sinclair, additional farmer, will go to California and summer on his farm, at Glendale. Mrs. Sinclair will go with him.

Webster's old blue-back spelling book said: "We may have some green corn in July." We have had sweet corn to roast since the middle of May.

Miss Little goes to southern California. Together with several of our people she will attend the N. E. A. meeting at the City of Angels.

As one of his duties A. S. Reid is "The Ice-man." He is keeping us well supplied with ice, which is most welcome in this sweltering weather.

Some one says wait until later on if you would experience hot weather. After living through such days as these we feel thrice armed for anything "Old Sol" may offer.

Tom M. Drennan, who was agency clerk here several years ago, is part owner of the Quartz King Mining Co., and of the trader's store. Tom is the same genial fellow as of yore.

Mosquitoes, some of them of the Anopheles family, and other aristocracy in mosquitoland, are visiting us lately and are too numerous for comfort. The variety with the before-mentioned long name may infect one with malaria.

Hon. Taylor P. Gabbert, principal teacher, goes back to where "The sun shines bright on the old Kentucky Home," to rest and visit during vacation. The professor takes high

rank as a teacher and as a man of piety and uprightness.

Most of the employes at the school and agency "will go out" as taking vacation is called. Supt. Atkinson will be here most of the time this summer. Mrs. Atkinson is undecided but will probably remain in Parker, for the greater part of the time anyway.

The chapel meetings are looked forward to with pleasure, and are occasions of some excellent programs. The bible lesson on last evening was rich in its application to our daily life and in its manifold teaching for good. The doctor gave an encouraging address at this meeting.

Grant Bros. have finished work on the railing and shipped their grading outfit to Mexico. Trains will be running to Parker by the time this is in print, steel being laid at this date to within two (2) miles of this agency. Verily the whistle of the Iron Horse has awakened strange echoes o'er desert and plain. Mighty changes will be brought in the Colorado river country within the next few years.

F. G. E.

Supt. Liston Vindicated.

Some time ago charges, by local people, were made against Supt. Liston, of the Puyallup Indian school, mention of which was copiously made on the Pacific coast. In a recent visit to that school by Secretary of the Interior Garfield, he vindicated Mr. Liston of any such charges. The Tacoma Daily Ledger prints the following:

After having been elaborately entertained by Tacoma business men, and after he had visited numerous points of interest about Tacoma, including the Puyallup Indian school, which is maintained by the government through his department, Secretary of the Interior James R. Garfield summed up the results of his visit to Tacoma in the following statement last night:

"Tacoma is one of the most beautiful and one of the most admirably located cities which it has been my pleasure to visit.

"Grounds and buildings of the Indian school are in excellent condition. There is nothing about the school to sustain charges of mismanagement.

"We found conditions at the Puyallup Indian school extremely satisfactory. No pupils were about the school as the buildings are being overhauled and added to extensively. The grounds are neat and attractive, the

buildings clean and everything was in a sanitary condition. Nothing in connection with the school indicated mismanagement.

"The general condition of the Indian reservations and institutions in the Northwest is extremely good."

Genoa, Nebraska.

Our school is progressing finely under the management of our new superintendent, Mr. Davis. We all regretted to have Dr. Winslow leave us. He was loved by all the employes.

Many of the children have gone home for vacation and a good many are working in town and in the country. The boys receive \$1.50 and \$2.00 a day in the harvest fields, and the girls receive \$3.00 a week.

The Indian girls make splendid servants and where they are employed they are said to be better than white help, so that sounds well for the training they receive at this school.

SAM.

Largest for Years.

The rolls prepared for the June payment contain 2,200 names. This is the greatest number on the Osage rolls for a number of years. This number includes all the children borne of Osage women and white men. Also all the Omahas and other contested bands. This perhaps is close to the number which will make the final roll. By the terms of the allotment bill the final roll shall include all children born to members of the tribe prior to July 1, 1907. This will increase the number a little and in case no names are dropped as the results of the contests now going on the final roll will be more than the 2,200 on for the June payment.—Osage Journal.

Wahpeton, N. D.

Major J. C. Clifford and wife and Ralph Havilande spent their summer vacations touring the west.

While on their trip they visited Mr. and Mrs. A. H. Klein (former Indian Service employees) at Colbert, Wash.

They found Mr. and Mrs. Klein very nicely situated in the west and well on the road to prosperity.

Major and Mrs. Clifford have returned to their post of duty at Wahpeton.

* *

NOTE: Any employee is privileged to send notes of general interest for publication here.—Editor.

THE NATIVE INDIAN ART

BY ANGEL DECORA

A paper read by the author, who is instructor in Native Indian Art at the Carlisle school, before the Department of Indian Education at the annual convention of the National Educational Association, Los Angeles, July eighth to twelfth.

THE time has not been long enough since the subject was put into practice to show some of the possibilities of adapting Indian art to modern usages.

Indians, like any other race in its primitive state, are gifted in original ideas of ornamentation. The pictorial talent is common to all young Indians.

The method of educating the Indian in the past was to attempt to transform him into a brown Caucasian within the space of five years or little more. The educators made every effort to convince the Indian that any custom or habit that was not familiar to the white man showed savagery and degradation. A general attempt was made to bring him "up to date." The Indian, who is so bound up in tribal laws and customs, knew not where to make the distinction, nor what of his natural instincts to discard, and the consequence was that he either became superficial and arrogant and denied his race, or he grew dispirited and silent.

In my one year's work with the Indians at Carlisle I am convinced that the young Indians of the present day are still gifted in the pictorial art.

Heretofore, the Indian pupil has been put through the same public school course as the white child, with no regard for his hereditary difference of mind and habit of life; yet, though the only art instruction is the white man's art, the Indian, even here, does as well and often better than the white child, for his accurate eye and skillful hand serve him well in anything that requires delicacy of handiwork.

In exhibitions of Indian school work, generally, the only trace of Indian one sees are some of the signatures denoting clannish names. In looking over my pupils' native design work, I cannot help calling to mind the Indian woman, untaught and unhampered by white man's ideas of art, making beautiful and intricate designs on her pottery, baskets, and beaded articles, which show the inborn talent. She sits in the open, drawing her inspiration from the broad aspects of Nature. Her zig-zag line indicates the line of the hills in the distance, and the blue and white back-

ground so usual in the Indian color scheme denotes the sky. Her bold touches of green and red and yellow she has learned from Nature's own use of those colors in the green grass and flowers, and the soft tones that were the general tone of ground color in the days of skin garments, are to her as the parched grass and the desert. She makes her strong color contrasts under the glare of the sun, whose brilliancy makes even her bright tones seem softened into tints. This scheme of color has been called barbaric and crude, but then one must remember that in the days when the Indian woman made all her own color, mostly of vegetable dyes, she couldn't produce any of the strong glaring colors they now get in aniline dyes.

The white man has tried to teach the young Indian that in order to be a so-called civilized person, he must discard all such barbarisms.

It must be remembered that most of the Indians of the Carlisle school have been under civilizing influences from early youth and have, in many instances, entirely lost the tradition of their people. But even a few months have proved to me that none of their Indian instincts have perished but have only lain dormant. Once awakened it immediately became active and produced within a year some of the designs that you have seen.

I have taken care to leave my pupils' creative faculty absolutely independent and to let each student draw from his own mind, true to his own thought, and, as much as possible, true to his tribal method of symbolic design.

The work now produced at Carlisle, in comparison with that of general school work, would impress one with the great difference between the white and Indian designer. No two Indian drawings are alike and every one is original work. Each artist has his own style. What is more, the best designs were made by my artist pupils away from my supervision. They came to me for material to take to their rooms and some of the designs for rugs that you have seen were made in the students' play hour, away from the influence of others—alone with their inspiration—as an artist should work. It may in-

terest you to know that my pupils never use practice paper. With steady and unhesitating hand and mind, they put down permanently the lines and color combinations that you see in their designs.

We can perpetuate the use of Indian designs by applying them on modern articles of use and ornament that the Indian is taught to make. I ask my pupils to make a design for a frieze for wall decoration, also borders for printing, designs for embroidery of all kinds, for wood-carving and pyrography, and designs for rugs.

I studied the Persian art of weaving from some Persians, because I saw from the start that the style of conventional designing produced by Indian School pupils suggested more for this kind of weaving. We shall use the Navajo method as well, but the oriental method allows more freedom to carry out the more intricate designs. The East Indian and the American Indian designs are somewhat similar in line and color, especially those of the Kasak make.

I discourage any floral designs such as are seen in Ojibway beadwork. Indian art seldom made any use of the details of plant forms, but typified nature in its broader aspects, using also animal forms and symbols of human life.

With just a little further work along these lines I feel that we shall be ready to adapt our Indian talents to the daily needs and uses of modern life. We want to find a place for our art even as the Japanese have found a place for theirs, throughout the civilized world. The young Indian is now mastering all the industrial trades, and according to the wishes of the Honorable Indian Commissioner, there is no reason why the Indian workman should not leave his own artistic mark on what he produces.

No Printers in Ohio Penitentiary.

The following is taken from the April issue of the *Philistine*, and of course, is from the pen of its editor, Elbert Hubbard:

The *Columbia Penitentiary News*, for many years a famous and flourishing daily paper published by convicts, has suspended publication, for the very good reason that there is not left in that big penal institution a single man who can handle type. Bankers are there in plenty. More than twenty, and more are on the way. Several convict banks might be operated, with men to spare. Enough lawyers are there to take care of an enorm-

ous amount of legal business. Doctors, brokers and other "eminently respectable" citizens are not lacking.

Business men, farmers, merchants and representatives of almost every other department of industrial activity are common there.

But there is not one printer.

The fact throws new light on a character that has long been commonly misjudged.

The printer does not pi his spiritual and moral form.

The printer today is a home-maker. He is of fixed employment and he has no time for late suppers and fast rides in the benzine buggy. He is—and always was—far above the average man in information and intelligence. All the notable events of human life pass thru his hands and make impress on his brain.

The fact that more than twenty bankers are in the Ohio penitentiary, and not one printer, tells of the relative honesty of the printer of today—and tells more, for there are ten printers in the land to one banker.

It shows us that the most common and most dangerous crimes of today are not being committed by the world's workers.

Another Osage Payment.

Agent Millard has received notice from the department that the money is ready for what is known among the members of the tribe as big payment. The amount to be disbursed is about \$157.00 per head, man, woman and child. This includes the regular annuity payment which comes every quarter.

The big payment comes from the funds accumulated from oil and grazing leases, and the sale of town lots in which the tribe shares equally. To some of the Osage families this payment means quite a roll of money. The families range from two to ten or twelve members. Old Chief Sa-Tah Moie, of the Gray Horse district drawing the greatest number of annuities, being at the head of a family of twelve. In this payment he will draw in the neighborhood of \$1,900.00. Contrary to the custom heretofore in vogue they have been allowed cards in this payment. As a result several of them have traded and borrowed up to the limit, or nearly so, and will have but little money coming.

This payment has the effect of turning \$300,000 into the channels of trade in the Osage country.—*Press Dispatch*.

SUBSCRIBERS sending in a dollar this month will be marked up to December, '08.

The News at Chilocco

Mrs. Sickles has been quite ill.

We have many visitors during pleasant weather.

Mrs. Dodge has resigned as teacher. We will miss her.

Miss Jennie Brunk, Seneca, Mo., is matron of Home Four. She is a new appointee.

Miss Ruby Dumont is in San Antonio, Tex., where she will probably spend the winter.

Miss Mitchell, teacher, has resigned to continue her studies. She was a good employee.

Mr. Milne, recently our farmer, has been transferred to Tongue River Agency, Montana.

Miss Broad, recently teacher at Crow Agency, Montana, has been transferred here as teacher.

Chilocco experienced the longest and hottest summer this year that we have had for a number of years past.

The commissary is fast filling up with the usual fall supply of goods and provisions from the Chicago and St. Louis warehouses.

Several good games of basket-ball have been played this month in the gymnasium between teams from the different homes.

During the past month several exciting ball games have been held between picked teams from the employee force and senior students.

The stage in Haworth Hall has been rebuilt. It is now larger by three feet frontage and has a regular theatre opening with drop curtain.

The large ice cream freezer did its share of duty during the summer months. No part of the new creamery's machinery was more appreciated.

An outside entrance to the stage in Haworth Hall is being constructed. This will be a great convenience to those participating in school entertainments.

The printing department has issued a set of four souvenir "Hiawatha" postals. They are the only ones published and show the following scenes: Opening, Wedding Feast, Washing of the War Paint, the Departure of Hiawatha. Miller, of Arkansas City, was the photographer.

A new cement floor has been added to our engine and dynamo room. The switches have been reset to the new switch board and all the lines put underground.

A number of our old students, who are doing well for themselves, visited their alma mater during the summer months. We were all glad to welcome them.

The tennis court has been a popular place of amusement the past few months. Chilocco has more than one employee who "raises a racket" in the most approved manner.

Mr. and Mrs. Risser have resigned and left the Indian service. Mr. Risser has gone into the government's service as an agricultural expert. He is located in Tennessee.

The carpenter this summer made some extensive and much needed repairs in the Employees Club dining room and kitchen. The repairs are much appreciated by the members of the Club.

We were all sorry to hear of our sister institution's unfortunate fire, which occurred last month, destroying the front part of the school building. Haskell seems to be illfated as to fires.

Two landing platforms, one for the boys' side and one for the girls' side, of the lagoon have been built by the carpenters. It is now easy to get in and out of our boats without wetting the feet.

Chas. Addington, a Hopi, who graduated this year, is now harnessmaker for Hamilton-Collinson Hardware Co., of Arkansas City. Chas. is a deserving young man and is industrious and capable.

The corps of Chilocco employees have enjoyed their annual vacation and are now home again, hard at work, trying to do their share toward making the coming year's result better and more far reaching than ever.

Mr. and Mrs. Carner now occupy the cottage at the corner of Navajo and McCowan Avenues. Mr. and Mrs. Lovett, who were married in June, occupy the cottage formerly occupied by Mr. and Mrs. Carner.

Our Hiawatha Play was a great success in every way. Chilocco never before had so many visitors as upon the night of its production. Its interpretation has been favorably commented upon throughout the country. It was strictly a Chilocco entertainment and those instrumental in its rendition have cause to congratulate themselves upon its popular success.

There are several vacant positions here at present. Two recent appointees are Henry K. Keevil, Nashville, Tenn., mason, and Ora C. Atkins, White Eagle, Okla., assistant carpenter.

The Indian Print Shop has a fine new line of Navajo Blankets, Pillow Covers, Looms, Silverware, etc., handicraft of the Navajo. It also has a new assortment of Pueblo Pottery and basketwork of the Pima and Klamath tribes.

Every indication seems to point for a very successful term the coming year at Chilocco. About two hundred new students have been enrolled and the literary and industrial departments start off with a desirable grade of students.

The Chilocco Gun Club, composed of some eighteen employees, holds a pleasant Blue Rock contest two or three times a month. Some fine shooting is done and each shoot seems to be thoroughly enjoyed by the good-natured contestants.

THE JOURNAL is glad to greet its many readers again. The printing department took a month's vacation. Some of the boys worked out in other shops, some spent their vacation at home, others stayed at the school and worked in other departments.

Two new coffee urns, of large size, have been placed in the school kitchen. These replace the old smaller urns. The old ones will be kept and used, one as a drinking tank in the dining hall, the other as a syrup tank, in the kitchen. The urns are the best made and of nearly double the capacity of the old ones.

Superintendent and Mrs. McCowan are taking a much needed vacation. They are spending it in Michigan, where Mr. McCowan is recuperating from his recent operation for appendicitis. We are all pleased to learn that his health is much better and that he expects to beat our experts at tennis when he returns.

Bennie Carr, an old Chilocco student, sends us a photograph of a band he is at the head of. He says that he is doing well. We notice, as members of the band, the following former students: Stella Goins, Martha Goins, Minnie Hill, Walter Hill, Burton Osborne and Denton Miller, besides Bennie. Our best wishes are always with them.

Out of the Senior class of eight graduates here last June, who took the Civil Service examination for teachers in the Indian Service,

the following have been appointed as follows: Betty Welch, assistant, Chilocco; Roxanna Smith, teacher, Rainy Mountain school, Oklahoma; Richard Lewis, assistant teacher, Colony, Oklahoma; Anna Hill and Grace Miller, teachers, Chilocco.

The entire basement of Home Two has undergone a complete rebuilding this summer during vacation. The carpenters, plumbers, masons, plasterers and painters have combined to the end that Home Two is now thoroughly modernized. New granitoid floors, new lavatories, shower and tub baths, assembly and clothing rooms, etc., have been added and the basement otherwise overhauled to the end that this home, which was erected in the early 80's, is now one of the most complete and sanitary at the school.

Since Col. McCowan has had charge of the Chilocco Indian School a wonderful transformation has occurred there for a greater Chilocco. It is really a wonder to see the improvement that has been made. The colonel is certainly the right man in the right place. The people who visited Chilocco Thursday night to witness the unique presentation of Hiawatha had a good opportunity to see the elegant structures there, the beautiful grounds, the slightly shrubbery, etc. There were perhaps, in the neighborhood of two thousand of our people who visited the school Thursday night and they were all repaid. Chilocco is a beautiful and inviting place and the people there know how to take care of you.—Arkansas City Traveler.

The Kickapoo students who left Chilocco this year and last are doing well. Word comes that Irene Pewamo is married and living in St. Joseph, Mo.; Clara Cadue is succeeding as a homemaker at Horton, Kans.; Louise Cadue is keeping house for her folks at Whiting, Kans.; Susie Masquotte is married and helping her husband run a farm; Moses Iron Moccasin and his wife, formerly Julia Anderson, are farming on the Kickapoo reserve and making a success at it; our George Masquot is a successful farmer of his own allotment and that Kinney Goslin and Sophie Cadue are married and gone to farming on the Kickapoo reservation. Other Chilocco students are doing well up there. The Kickapoos are bright and intelligent and make splendid students. THE JOURNAL is glad to see most every Chilocco student from that reservation so eager to be self-supporting and a credit to their school.

II SAID OF THE INDIAN'S WAY

Oklahoma Indian Baptist Association Notes.

On Sunday morning there were Indian talks and at 11 o'clock another sermon.

In the afternoon the candidates for baptism were examined. Ten were received—five Kiowas and five Comanches—and we went to the creek, about two miles and a half distant and the candidates were baptized.

At the night session the closing up of business was attended to and after adjournment the spiritual fervor reached such a height that the meeting broke out again. At this after-service sixty-two came forward for prayers and the meeting progressed till about midnight.

When the meeting finally broke up all hearts were happy, and we adjourned to meet next year with the Arapaho mission, on Thursday before the fourth Sunday in July.

The talks by the Indians showed a zeal and an understanding of things that was very satisfactory to those of us who have watched their progress from the beginning. Surely the Lord is calling out from among these wild tribes a people that honor him by trustful faith and a Godly life.

There were about 800 in attendance, all the churches and missions being represented by messenger except the Crow, Hopi and the Navajo.

The letters showed an advance along all lines. 231 baptisms were reported, and contributions to all purposes reached a total of \$2,953.33.

The Association is composed of 12 churches and 5 missions.—Indian Outlook.

Dancing With Rattlesnakes.

Groups of three are now formed by the Snake men, each group consisting of a carrier priest, an attendant and a gatherer, and these wait their turn in front of the *kisi*, where the snakes are handed to the carrier priest. Soon all the dancers are furnished with reptiles, and, holding the squirming snakes in their teeth, they dance slowly and with closed eyes around the plaza. The carrier priest is followed by the attendant, who holds a snake-whip with which he distracts the snake and so diverts its attention from the man who carries it, and the gatherer is always ready to snatch up the snakes when

they are dropped to the ground. I have often noticed rattlesnakes held closer to the rattles than to the head, so they could easily run their heads into the eyes and hair of the carrier priest. It was nervous work watching them, for it often appeared as if nothing could prevent a fatal stroke, but the priests never seemed to be unnerved or disconcerted in the least, and the programme is never changed. After the plaza has been circled twice with each snake, it is dropped to the ground, the shock of the fall being violent enough usually to cause the rattler to coil and shake its rattles. Then the gatherer with a few strokes of his feather whip reduces it to submission, picks it up and hands it to one of the Antelope men to hold. When all the snakes have been danced with, each one receiving the same treatment, the Snake Priest strews meal in a circle at one side of the floor and the Snake Priests all gather around it. Then, at a given signal, all the snakes are thrown within the circle, where they are sprinkled with sacred meal by numbers of Hopi maidens. Then another signal is given, and the Snake Priests swoop down, grab up as many snakes as they can carry and rush down the sides of the steep mesa to the plains below to release the snakes in certain sacred places, so that they may carry the prayers from the living to the dead, and the ancestors of the Hopi may intercede for them with the Nature Gods, that there may be plenty of rain and no danger of the crops being destroyed by drough.—Frederick Mosen in *The Craftsman*.

Indians Trained Their Horses.

United States marshals have found it almost impossible to surprise an Indian who is on the "scout" when he has a good horse with him. It is claimed that this practice of the Indians training their horses to faithful watchfulness, rivaling that of a dog, was originated by Zeke Proctor, one of the famous Cherokees who eluded United States officers for several years after killing several Government men.

Proctor had a horse that he rode all the time. When he went on the scout he found that his horse paid no attention to the approach of a stranger. So he left his horse at his hiding place and loaded his gun with pop corn. After making a detour he stole up toward the horse and shot him with the charge of pop corn. This was repeated two or three times until the horse would snort and rear every time a stranger approached.

OFFICIAL REPORT OF INDIAN SERVICE

CHANGES FOR MAY.

CHANGES IN THE SCHOOL SERVICE.

Appointments.

Samuel Olen, tailor, Ft. Shaw, 660.
 Annie P. Ward, baker, Seneca, 400.
 Kyle Gray, farmer, Ft. Totten, 660.
 J. G. Owen, teacher, Pine Ridge, 600.
 Fred Dengler, carpenter, Hayward, 600.
 Cora M. McQuaid, cook, Ft. Belknap, 520.
 Jimetta Kidd, teacher, Chamberlain, 540.
 Thos. P. Myers, teacher, Winnebago, 720.
 Annette L. Baldwin, teacher, Morris, 600.
 John T. Woodside, carpenter, Santa Fe, 720.
 Wm. A. Walker, teacher, Tongue River, 660.
 William Carver, carpenter, Ft. Mohave, 720.
 Lewis B. LaRue, farmer, White Earth, 600.
 Charles Mayr, engineer, White Earth, 800.
 Jos. E. Stevens, Asst. clerk, Mt. Pleasant, 600.
 Alice M. Williams, cook, Western Navajo, 540.
 Jno. W. Drummond, teacher, Pine Ridge, 600.
 Marion L. Devol, teacher, Sac & Fox, day 60 mo.
 Wm. L. Pinkston, teacher, Pine Ridge day, 600.
 James Draffin, industrial teacher, Yankton, 600.
 Jos. L. Smoot, Supt. of industries, Haskell, 900.
 Carrie V. Grymes, Asst. matron, Green Bay, 480.
 Jas. W. Fisher, teacher, White Earth day, 600.
 Edward T. Lee, industrial teacher, Ft. Mohave, 600.
 Chas. H. Allender, industrial teacher, So. Ute, 720.
 Phoeba W. Jackson, Asst. cook, Albuquerque, 480.
 Arlene I. Whittemore, kindergartner, Fort Apache, 600.

Reinstatements.

Mary A. Koser, laundress, Pierre, 480.
 Annie L. Bowler, clerk, Panguitch, 720.
 Ida A. Dalton, stewardess, Haskell, 600.
 Charles F. Werner, Supt., So. Ute, 1300.
 Charles Eggers, teacher, Beaulieu day, 60 mo.
 Sallie E. St. Jacques, Asst. matron, Navajo, 600.
 Winnifred D. Gordon, housekeeper, Pi-ma, 500.
 Chas. L. Otto, carpenter, Wite Earth day, 600.
 Gertrude R. Nicholson, teacher, Ft. Lap-wai, 600.

Transfers.

Wm. Leonard, supt., So. Ute, 1400, to supt. Seger, 1400.
 Sam B. Davis, supervisor, 2000, to supt., Genoa, 1700.
 Ross C. Preston, supt., Seger, 1400, to supt. Osage, 1400.
 Eva M. Strait, cook, Colville, 540, to cook Warm Springs, 500.
 Bessie M. Bamber, seams., Yakima, 500, to seams., Kaw, 400.
 F. E. St. Jacques, discip., Ft. Shaw, 720, to discip., Navajo, 720.
 Geo. W. Cross, discip., Rosebud, 720, to to supt., Tohatchi, 840.
 Ira R. Bamber, Ind. teacher, Ft. Hall, 600, to Ind. teacher, Kaw, 600.
 Laban C. Sherry, supt., Osage, 1400, to teacher, Pine Ridge, 600.
 Wm. J. Mahony, farmer, Ft. Totten, 660, to farmer, Green Bay, 720.
 Henry Obershaw, discip., Pine Ridge, 720, to discip., Rapid City, 720.
 W. Q. G. Tucker, physician, Crow, 1200, to physician, Salem, 1000.
 Geo. W. Bent, asst. discip., Chilocco, 540, to discip., Flandreau, 720.
 Thos. J. Stack, discip., Grand Junction, 720, to discip., Chilocco, 900.
 Louise B. Shipley, seamstress, Kaw, 400, to seamstress, Yankton, 500.
 Chester A. Bullard, teacher, White Earth 600, to teacher, Jicarilla, 720.
 Josephine Taylor, asst. matron, Otoe, 400 to asst. matron, San Juan, 500.
 Minnie J. Milhoane, seamstress, Sante, 420, to asst. matron, Genoa, 500.
 Jno. H. Bailly, ind. teacher, Sisseton 660, to engr. & carp., Wahpeton, 720.
 Dennis B. Grant, engr., Riverside, Okla., 720, to black & engr., Ft. Lewis, 840.
 Ida H. Bonga, asst. matron, Red Lake, 400, to asst. matron, Crow Creek, 400.
 Thos. F. McCormick, add'l farmer, Chey. & Arap., 60 mo., to discip., Rosebud, 720.
 S. Toledo Sherry, lease clk., St. Rock, 900 to D. S. inspector, St. Rock agency, 900.

Resignations.

Ida L. Barnes, cook, Ponca, 480.
 Mary I. Hudson, cook, Bena, 400.
 Ida I. Hewes, cook, Klamath, 500.
 W. H. Winslow, supt., Genoa, 1700.
 Oscar King, engr., Ft. Belknap, 720.
 Nannie A. Cook, teacher, Siletz, 600.
 Viola M. Caulkins, cook, Santee, 420.
 Philibert Lutz, fireman, Carlisle, 420.
 Louise Halsey, matron, Tohatchi, 600.
 Stella S. Bullard, nurse, Chilocco, 600.
 Julia A. Walter, nurse, Flandreau, 600.
 Frank A. Hamblin, tinner, Phoenix, 720.
 Clara D. Holt, matron, Wittenberg, 540.
 Fred Dengler, carpenter, Hayward, 600.
 Wm. C. Bays, carpenter, Ft. Lewis, 420.
 Isaac D. Kephart, farmer, Phoenix, 750.
 Lily D. Creager, seamstress, Tulalip, 500.
 Jno. Reeves, dairyman, Sherman Inst., 600
 Eliza A. Hall, laundress Colorado River, 600.

Mable B. Sherry, teacher, Ft. Totten, 600.

Geo. H. Tibbetts, gardener, Flandreau, 720.

David W. Peel, carpenter, Grand Jct., 720.

Susan E. Nickols, seamstress, Shawnee, 450.

Winnifred D. Gordon, housekeeper, Pima, 500.

Tillie E. Youngberg, laund., Grand River, 520.

Alexander Wray, teacher, Great Nemaha, 90 mo.

Martha W. McNeil, matron, Tongue River, 500.

Wm. A. Hamilton, farmer, Sac & Fox, Okla., 660.

Belle L. Harber, matron, Sac & Fox, Okla., 540.

Sam'l A. Smith, blacksmith & carpenter, Ft. Lewis, 840.

Appointments—Excepted Positions.

Mollie Huston, cook, Pima, 540.

Wm. Stevens, baker, Pima, 500.

Clinton Merris, discip., Ft. Shaw, 600.

Minnie Broker, cook, Pine Point, 400.

David Layman, herder, Rice Station, 360.

Charles Martin, carpenter, Hayward, 600.

Ella Barrett, housekeeper, Rosebud, 300.

Nellie Soap, housekeeper, Ft. McDermit, 30.

Harry Packard, nightwatch, Rosebud, 360.

Robt. G. Stuart, engineer, Ft. Belknap, 720.

Wm. G. Isham, nightwatch, Hayward, 450.

Roland Nechoitewa, asst. engr., Phoenix, 600.

Annie Sherry, housekeeper, Pine Ridge, 300.

Howard W. Provost, discip., Pine Ridge, 720.

Sam J. Smith, carpenter, White Earth, 600.

Sarah Jerome, baker, Wild Rice River, 400.

Angelique Abraham, laundress, Santee, 420.

D. B. Magee, asst. farmer, Sherman Inst., 600.

Anna Owen, housekeeper, Pine Ridge, 300.

Mollie Pinkston, housekeeper, Pine Ridge, 300.

Elsie Fielder, housekeeper, Standing Rock day, 30 mo.

Henry W. Fielder, teacher, Standing Rock day, 60 mo.

John S. Hogshead, physician, Round Valley, 720.

Ernest Thunderhawk, carpenter, Standing Rock, 420.

Florence M. Drummond, housekeeper, Pine Ridge, 300.

Resignations—Excepted Positions.

Minnie Lane, cook, Siletz, 500.

Adam Gaston, baker, Pima, 500.

Lillie Gard, cook, Warm Spring, 500.

Sophie Parker, cook, Pine Point, 400.

Ella Ross, baker, Wild Rice River, 400.

Nock Russel, herder, Rice Station, 460.

Elmer Holwagner, hostler, Chilocco, 500.

Ben Paddock, carpenter, Ft. Mohave, 750.

Eugene J. Warren, discip., White Earth, 660.

Adolph LaRonge, nightwatch, Hayward, 450.

Alexander Boyer, asst. engr., Phoenix, 720.

Mary Quashera, cook, Western Navajo, 540.

Sam J. Smith, carpenter, White Earth, 600.

Victoria Ross, cook, Wild Rice River, 480.

Negie Delson, gardener, Round Valley, 600.

E. W. Waldron, financial clerk, Santa Fe, 800.

Louise Burd, housekeeper, Blackfoot day, 30 mo.

Judson Liftchild, physician, Round Valley, 720.

Jas. E. Cissne, industrial, teacher, So. Ute, 720.

Fritz Bamberg, carpenter, Standing Rock, 420.

Marjory M. Bates, housekeeper, Pine Ridge, 300.

Maud M. Daniel, housekeeper, Pine Ridge, 300.

Clara Gilt, housekeeper, Standing Rock day, 30 mo.

Edward Nanonka, assistant carpenter, Chilocco, 600.

Charles D. Wheelock, asst. engr., Shoshone, 600. Died.

Otilia O. Troutwine, housekeeper, Fort McDermit, 30 mo.

Unclassified Service—Appointments.

John Noel, laborer, Kickapoo, 480.

Joseph Omen, laborer, Red Lake, 600.

Edgar Lewis, laborer, Ft. Totten, 480.

E. M. Hammitt, laborer, Sac & Fox, Ia., 600.

Geo. W. Duipins, laborer, Cheyenne River, 400.

Jacob Dalley, laborer, Cheyenne River, 400.

Edward E. Skenandore, laborer, Bena, 500.

Elsie R. Ratton, laborer, Tongue River, 500.

Unclassified Service—Resignations.

Robert Van Wert, laborer, Bena, 500.

Alfred DuBois, laborer, Ft. Totten, 480.

George Gravelle, laborer, Red Lake, 600.

Stephen Blacksmith, laborer, Santee, 420.

Clyde Bradford, laborer, Pottawatomie, 500.

J. B. M. Bishop, laborer Sac & Fox, Ia., 600.

Elsie R. Patton, laborer, Tongue River, 500.

Henry W. Beckner, laborer, Flandreau, 500.

Frank High Eagle, laborer, Cheyenne River, 400.

CHANGES IN THE AGENCY SERVICE.

Appointments.

Talleyrand Avery, farmer, Red Lake, 720.
Conrad C. Ludwig, car., Lower Brule, 720.
Samuel R. Crawford, wheelwright, Blackfeet, 720.

Marcus F. McManus, assistant clerk, Red Lake, 900.

Frederick A. Stokes, Physician, Tongue River, 1000.

Transfers.

Leland Bear, add'l farmer, Lemhi, 50 mo., to add'l farmer, Ft. Hall, 50 mo.

Peter Graves, asst. clerk, Red Lake, 540, to supt. of logging, Leech Lake, 720.

John F. Young, clerk, Indian office, 1000, to oil and gas inspector, Osage, 1200.

Joe Prickett, asst. clerk, Cantonment, 600, to issue clerk, Standing Rock, 800.

Benjamin A. Sanders, D. S. Inspector, Standing Rock, 1000, to lease clerk, Standing Rock, 1000.

Resignations.

J. Russell Elliott, clerk, Siletz, 1000.

Charles Mason, farmer, Red Lake, 720.

John Blumenthal, car., Lower Brule, 720.

Charles W. Edmister, farmer, Cantonment, 720.

Appointments—Excepted Positions.

Guy Quoeton, helper, Kiowa, 480.

H. A. Hughes, physician, Pima, 600.

John Rogers, laborer, San Carlos, 360.

General Lee, offbearer, San Carlos, 360.

Juan Avalos, add'l farmer, Pima, 60 mo.

Joe Weaver, teamster, Leech Lake, 320.

Alfred Wilson, add'l farmer, Seger, 50 mo.

Robert J. Hall add'l farmer, Colville, 65 mo.

Joseph Michelle, sawyer, Grande Ronde, 500.

Mitchell Desersa, carpenter, Rosebud, 600.

Samuel J. Emery, stableman, Rosebud, 540.

Fred Big Top, asst. mechanic, Blackfeet, 360.

Charles Clawson, Supt. of work, Crow, 480.

Mortimer Dreamer, apprentice, Crow, 360.

Lizzie E. Egbert, financial clerk, Siletz, 600.

Frank Lambert, line rider, Tongue River, 60 mo.

F. E. James, financial clerk, Jicarilla, 1200.

Bird Konkright, line rider, Tongue River, 60 mo.

Wm. A. Davis, add'l farmer, Devil Lake, 65 mo.

Sarah J. Werner, financial clk., Southern Ute, 600.

Job Left Hand, wheelwright, Cheyenne River, 360.

Montgomery Marshall, add'l farmer, Fort Belknap, 60.

Ralph Gilliland, financial clerk, Fort Belknap, 800.

Harry F. Enger, add'l farmer, Crow Creek, 60 mo.

Eddie Double Runner, asst. mechanic, Blackfeet, 360.

John Tooerby, add'l farmer, Cheyenne & Arapahoe, 60 mo.

Francis Redtomahawk, Add'l farmer, Standing Rock, 30 mo.

Resignations—Excepted Positions.

Good, apprentice, Crow, 360.

J. R. Sutton, physician, Pima, 600.

Rufus Day, miller, Crow Creek, 360.

T. Lafarge, Supt. of work, Crow, 480.

Charles E. James, add'l farmer, Pima, 65

John Otterby, add'l farmer, Seger, 50 mo.

John S. Mires, add'l farmer, Colville, 65 mo.

Harry Richards, teamster, Southern Ute, 360.

Jimmy Santiago, Asst. mechanic, Uintah, 400.

Mary Jane Banga, cook, White Earth, 480.

E. G. Commons, financial clerk, Jicarilla, 1200.

United States, Asst. sawyer, Ft. Apache, 30 mo.

Bird Konkright, line rider, Tongue River, 60 mo.

Frank Lambert, line rider, Tongue River, 60 mo.

Nell C. Leonard, financial clerk, Southern Ute, 600.

Harry L. Elmslie, add'l farmer, Sac & Fox, 65 mo.

Donald W. Spooner, financial clerk, Fort Belknap, 800.

William Smith, Asst. carpenter, Standing Rock, 360.

Jacob Raymond, hospital laborer, Cheyenne River, 360.

Jos. P. Soldier, Supt. of logging, Leech Lake, 900. (died.)

Appointments—Unclassified Service.

Richard Day, laborer, Leech Lake, 360.

Milo Ferry, laborer, Hoopa Valley, 360.

Jas. E. Seargeant, laborer, Colville, 600.

No. 1 Shortman, laborer, Ft. Belknap, 360.

Earl G. Alexander, laborer, Mescalero, 720.

Randy Christopher, laborer, Canton Asylum, 360.

Carley Caskey, laborer, Western Shoshone, 360.

Resignations—Unclassified Service.

Paul E. Jette, laborer, Mescalero, 720.

Sam Brown, laborer, Hoopa Valley, 360.

Charley A. Pence, laborer, Colville, 600.
 Joe Assiniboine, laborer, Fort Belknap,
 360.
 Frank Bighawk, laborer, Crow Creek,
 360.
 Francis Charles, laborer, Western Sho-
 shone, 360.

OFFICIAL REPORT OF INDIAN SERVICE CHANGES FOR JUNE.

CHANGES IN THE SCHOOL SERVICE.

Appointments.

Elsie Arney, asst. matron, Otoe, 400.
 Irvin M. Jones, carpenter, Pierre, 600.
 L. J. Holzwarth, teacher, Phoenix, 600.
 Frank F. Kimble, teacher, Tulalip, 600.
 Ida L. Barnes, seamstress, Unitah, 500.
 Henry K. Keevil, mason, Chilocco, 720.
 Margie Gunderman, cook, Havasupai, 500.
 Clara B. Kinne, teacher, Ft. Totten, 600.
 Geo. L. Wyckoff, physician, Rosebud, 1000.
 Joseph Armstrong, farmer, Jicarilla, 600.
 Henry W. Beckner, gardener, Flandreau,
 720.
 Hanna Small, asst. seamstress, Haskell,
 540.
 Cornelia A. White, seamstress, Rice Sta.,
 540.
 John McLeod, gardener, Round Valley,
 600.
 Sophia Anderson, seamstress, Shawnee,
 450.
 Jennie L. Brunk, asst. matron, Chilocco,
 540.
 Ollie M. McKinney, seamstress, Yakima,
 500.
 Anna M. Wilson, asst. matron, Fort Lew-
 is, 500.
 Charles Crisp, Ind. teacher, Sac & Fox,
 Ia., 600.
 Anderson A. Cummings, farmer, Sac &
 Fox, 660.
 Arvel R. Snyder, teacher, Pine Ridge
 day, 600.
 LeRoy Carr, carpenter & painter, Pine
 Ridge, 720.
 Leon Poitra, ind. teacher, Cheyenne
 River, 660.
 Letitia Breneiser, seamstress, Cheyenne
 River, 500.
 Harry E. Clampett, shoe & harnessmaker,
 Genoa, 720.
 Arthie A. Edworthy, asst. matron, Rainy
 Mountain, 420.
 Cyrus D. Caultkins, ind. teacher, Wild
 Rice River, 600.
 Bertha Commons, seamstress, Martin
 Kenel Agricultural, 480.

Reinstatements.

Ida E. Brown, seamstress, Kickapoo, 360.
 Eva Eggers, housekeeper, Beaulieu,
 30 mo.
 Katie A. Williamson, cook, Martin Kenel
 Agricultural, 480.

Transfers.

Tirzah Ghangraw, cook, Blackfeet, 420,
 to cook, Siletz, 500.
 Mary I. Marmon, nurse, Crow, 600, to
 nurse, Flandreau, 600.
 Hattie B. Parker, laund., Santee, 420, to
 laund., Colo. River, 600.
 Oscar M. Waddell, supt. Unitah, 1200, to
 supt. Winnebago, 1400.
 Clara Snoddy, teacher, Pine Point 540,
 to teacher, Yankton, 660.
 Geo. G. Davis, teacher, Rosebud, 600, to
 prin. teacher, Cross Lake, 800.
 Arthur J. Watkins, nightwatch, Salem,
 500, to asst. discip., Haskell, 600.
 Ella McKnight, asst. mat., Chilocco, 540,
 to matron, Sac & Fox, Okla., 540.
 Elizabeth W. Enos, matron, W. Navajo,
 600, to asst. matron, Santa Fe, 600.
 Bertha Commons, sea ms., Martin Kenel
 Agri., 480, to seams., Grand River, 480.

Resignations.

Ellen Hill, matron, Tulalip, 600.
 A. Z. Hutto, painter, Chilocco, 660.
 Starr Hayes, teacher, Picuris, 72 mo.
 O. C. Edwards, supt., Umatilla, 1500.
 John F. MacKey, clerk, Carlisle, 1200.
 Eudora Cox, laundress, Fort Peck, 500.
 Cora H. Tyndall, teacher, Chilocco, 660.
 Ida Buffalo, asst. matron, Winnebago, 420.
 Mathias Bischard, asst. car., Haskell, 600.
 John T. Sirear, gardener, Puyallup, 600.
 Orrington Jewett, seamstress, Pima, 600.
 A. S. Ely, supt. of Outing, Carlisle, 1000.
 David C. Johnston, farmer, Rice Station,
 800.
 John Reeves, dairyman, Sherman Inst.,
 600.
 Ella M. Smith, nurse, Western Navajo,
 720.
 Ella G. Hill, laundry manager, Carlisle,
 660.
 Meda E. Dunlap, seamstress, Nevada,
 480.
 Louis C. McDonald, farmer, Red Moon,
 600.
 Lillie M. Shipe, asst. matron, Tulalip,
 500.
 Gertrude Harrigan, laundress, Tulalip,
 500.
 Thos. D. Miner, teacher, Gila Crossing,
 72 mo.
 Fred B. Spriggs, supt., Nevada, 1200.
 (Died.)
 Robert Larimer, asst. supt. Pima, 1000.
 (Died.)
 Laura E. Edmundson, kindergartner, Tula-
 lip, 600.
 Maude E. Chamberlain, teacher, Rapid
 City, 600.
 Kate M. Campbell, seamstress, Rapid
 City, 500.
 Clara A. Hamilton, seamstress, Leech
 Lake, 500.
 Jeremiah T. Osborn, carpenter, Tongue
 River, 720.
 Thos. A. McLean, teacher Porcupine
 day, N. D., 60 mo.

Allie R. Hay, laundress, Martin Kenel Agricultural, 480.

Jesse McCallum, shoe & harnessmaker, Genoa, 720. (Died.)

Elnora Robinson, female industrial teacher, Rosebud, 600. (Died.)

Appointments—Excepted Positions.

Grace Daley, housekeeper, Rosebud, 300.
Lupita Garcia, housekeeper, San Juan, 30 mo.

Elmer W. Marsh, financial clerk, Santa Fe, 800.

Ada Red Tomahawk, housekeeper, Cannon Ball, 30 mo.

Resignations—Excepted Positions.

Dora Walker, laundress, Yainax, 500.

Andrew Henry, laborer, Tulalip, 420.

Minnie Broker, cook, Pine Point, 400.

Ella M. Powless, baker, Arapahoe, 420.

Cora Davis, housek'r, Rosebud day, 300.

John F. Brown, carpenter, Yakima, 600.

Custer Sims, nightwatch, Ft. Lewis, 480.

Horace B. Warrior, baker, Pawnee, 400.

Steven Bradley, carpenter, Ft. Belknap, 480.

Olive Webster, hospital cook, Carlisle, 360.

Oliver LaMere, ind. teacher, Lower Brule, 600.

Mary Ladeaux, laundress, Ft. Lapwai, 480.

Martha Metoxen, asst. laundress, Navajo, 360.

Jennie Baxter, housekeeper, Pine Ridge, 300.

Grace Daley, housekeeper, Rosebud day, 300.

Nellie Miner, housekeeper, Gila Crossing, 30 mo.

Mary McLean, housekeeper, Porcupine, 30 mo.

Ardie Miller, housekeeper, Stockbridge, 30 mo.

John Morrison, principal teacher, Cross Lake, 800.

Minnie L. Prophet, laundress, Pottawatomie, 480.

Mary Smith, laundress, Western Shoshone, 500.

Caroline Vontrin, laundress, Grande Ronde, 360.

William Simmons, gardener, Grande Ronde, 400.

Elnora B. Jamison, seamstress, Pottawatomie, 500.

Etta A. Rumney, housekeeper, San Juan day, 30 mo.

Sarah J. Brodbeck, housekeeper, Pine Ridge, 300.

Ernest Thunderhawk, carpenter, Standing Rock, 420.

Josephine Whitelighting, housekeeper, Cannon Ball day, 30 mo.

Appointments—Unclassified Service.

H. Keton, hostler, Chilocco, 500.

John R. Lockhart, laborer Flandreau, 500

CHANGES IN THE AGENCY SERVICE.

Appointments.

Charles E. Dennis, stenographer, White Earth, 900.

Irma J. Pargon, hospital nurse, Cheyenne River, 600.

Transfers.

John H. Wilson, clerk, Moqui, 900, to clerk, Moqui, 900.

Charles Milne, farmer, Chilocco, 960, to farmer, Tongue River, 840.

Ansie E. Murphy, physician, Lemhi, 1000, to physician, W. Shoshone, 1000.

Emry M. Garber, gardner, Cantonment, 600, to farmer, Cantonment, 720.

J. P. Lynch, ind. teacher, Ft. Lewis, 660, to add'l farmer, W. Shoshone, 60 mo.

Clara McFarridge, final. clerk, Winnebago, 600, to final. clerk, Umatilla, 600.

Wm. H. Farr, Supt. of logging, Green Bay, 1500, to logger, Green Bay, 1500.

Robert J. Bauman, final. clerk, Seger, 1000, to final. clerk, Seger Agency, 1000.

Milton R. Likens, Asst. farmer, San Carlos, 720, to engineer & miller, San Carlos, 900.

Resignations.

Frank W. Hill, clerk, Hoopa, 900.

Emma G. Sky, asst. clerk, Pawnee, 480.

O. A. Fackler, farmer, Ft. Mohave, 720.

Chas. Lahoe, issue clerk, Sposhone, 840.

E. G. Crane, blacksmith, Sac & Fox, 700.

Cicilain Widdows, logger, San Juan, 55

mo.

C. W. Fisher, logger, Round Valley, 60

mo.

C. L. Brainerd, engineer, Coeur d'Alene,

720.

Clayton S. Hall, asst. clerk, Fort Peck,

800.

Gabriel Jorgenson, carpenter, Shohone,

720.

Edward A. Ashley, farmer, Cheyenne River,

720.

Wesley Hoxie, sawyer, Round Valley,

\$75 mo.

Allen S. Reed, general mechanic, Colorado

River, 840.

Andrew J. Geer, engineer, Cheyenne

River, 720.

Chas. E. Nichols, attendant, Canton

Asylum, 480.

Elizabeth Judge, hospital nurse, Chey-

enne River, 600.

Alex H. Womack, general mechanic,

Mescalero, 1000.

Chas. E. Douglas, general mechanic, Chey-

enne River, 720.

Frank Philbrick, general machanic, Chey-

enne River, 720.

Walter Baker, general mechanic, Chey-

enne River, 720.

Appointments—Excepted Positions.

Edith Wakoza, cook, White Earth, 480.

- Frank Vanoss, laborer, White Earth, 360.
 R. B. Martin, stableman, San Juan, 480.
 John Yests, asst. mechanic, Uintah, 400.
 George Campbell, miller, Crow Creek, 360.
 Tom Benton, wagonmaker, Yankton, 360.
 Arthur Bensell, add'l farmer, Siletz, 60 mo.
 Frank Choate, line rider, Blackfeet, 30 mo.
 John Sane, asst. blacksmith, Crow Creek, 360.
 Albert Long, asst. mechanic, Pawnee, 480.
 Baptiste Rondin, herder, Blackfeet, 500.
 George Tree, teamster, Southern Ute, 360.
 Herman Dusty Bull, line rider, Blackfeet, 30 mo.
 Omer D. Lewis, add'l farmer, Sac & Fox, 65 mo.
 Cicilain Widdows, add'l farmer, San Juan, 60 mo.
 Eli J. Marion, add'l farmer, Devils Lake, 30 mo.
 Chester Wonderhard, add'l farmer, Neah Bay, 460.
 John Garreau, harnessmaker, Cheyenne River, 480.
 James Crow Feather, butcher, Cheyenne River, 500.
 Charles Moccasin, blacksmith, Cheyenne River, 360.
 James Swan, wheelwright, Cheyenne River, 360.
 Lawrence Appah, assistant mechanic, Uintah, 400.
 George M. Nichols, financial clerk, Hoopa Valley, 900.
 Sophia I. Thomas, financial clerk, Ft. Berthold, 600.
 Charles Driskill, teamster and laborer, Shoshone, 360.
 Henry Carroll, assistant sawyer, Ft. Apache, 30 mo.
 Stanislauts Paintsbrown, assistant carpenter, Standing Rock, 360.
- W. J. La Marre, add'l farmer, Devils Lake, 60 mo.
 Frank Lambert, line rider, Tongue River, 60 mo.
 Clay Rowland, line rider, Tongue River, 60 mo.
 John Schanzenbach, add'l farmer, Pierre, 60 mo.
 Albert Simpson, asst. blacksmith, Navajo, 480.
 Emma J. Peterson, financial clerk, Colville, 720.
 John A. Barry, asst. blacksmith, Crow Creek, 360.
 Fred Leonard, teamster and laborer, Shoshone, 360.
 John Dare, add'l farmer, Western Shoshone, 60 mo.
 John Garreau, harnessmaker, Cheyenne River, 480.
 James Crow Feather, butcher, Cheyenne River, 500.
 Charles Moccasin, blacksmith, Cheyenne River, 360.
 Joseph Willette, add'l farmer, Devils Lake, 30 mo.
 W. B. Trosper, Jr., add'l farmer, Shoshone, 60 mo.
 Walter McNeil, add'l farmer, Tongue River, 60 mo.
 Jennie B. Woods, financial clerk, Fort Berthold, 600.
 John B. Vontrin, add'l farmer, Grande Ronde, 30 mo.
 Bert Frazier, add'l farmer, Cheyenne & Arapahoe, 50 mo.
 John Atterby, add'l farmer, Cheyenne & Arapahoe, 60 mo.
 Robert C. Block, add'l farmer, Cheyenne & Arapahoe, 60 mo.
 Francis Red Tomahawk, add'l farmer, Standing Rock, 30 mo.
 Henry Majors, add'l farmer, Osage, 60 mo. (Position abolished.)
 Theodore A. Calvert, add'l farmer, Osage, 60 mo. (Position abolished.)

Resignations—Excepted Positions.

- Edmond Felix, teamster, Santee, 480.
 Fritz Cook, stableman, San Juan, 480.
 Frank Racine, herder, Blackfeet, 500.
 W. Towner, farmer, Devils Lake, 60 mo.
 Frank Bates, Add'l farmer, San Juan, 60 mo.
 George Choate, line rider, blackfeet, 30 mo.
 Frank Smith, add'l farmer, Neah Bay, 460.
 James Bowman, asst. machanic, Pawnee, 480.
 Lawrence Appah, asst. mechanic Uintah, 400.
 Charles Wichessit, engineer, Green Bay, 500.
 Wm. A. T. Robertson, physician, Ponca, 720.
 Joseph Santner, laborer, White Earth, 360.
 Joseph Michelle, sawyer, Grande Ronde, 500.

Appointments—Unclassified Service.

- Charles Morris, laborer, Omaha, 420.
 Thomas Walker, laborer, Omaha, 420.
 Isaac Wipert, laborer, Blackfeet, 360.
 Richard Rondin, laborer, Blackfeet, 360.
 Selesteva, laborer, Western Navajo, 360.
 Frank High Eagle, hospital laborer, Cheyenne River, 360.

Resignations—Unclassified Service.

- Paul Lovejoy, laborer, Omaha, 420.
 Tohony, laborer, Western Navajo, 360.

NOTE: There are all the changes herein published that have occurred since the last instalment made public through the columns of the JOURNAL. The lists are always a month delayed on account of each change having to be approved by the Civil Service Commission. Our lists are thus correct and as authentic as it is possible to get them.

TOLD AT FORTY—A LECTURE FOR BOYS.

BY AN EMPLOYEE.

Things look different—at forty. I know, for I am writing this on my fortieth birthday.

Life isn't any more serious than it ever was—perhaps it is less so. Surely, it is nothing like as much of a problem. Surely, too, it is more comfortable.

You see, I am an employee—one of the millions who get pay envelopes from somebody or somebody else every so often.

I have always been an employee, and suppose I always shall be.

Somehow, there doesn't seem to be enough employing to do for all of us to have a chance at it.

And besides, most of us don't know enough to do employing, yet nine-tenths of us feel that we are superior to the men who pay us, and we criticize their methods and their action.

Not openly—more's the pity. I believe the average employer would be glad to hear decent criticisms, decently made.

We sneak. We tell the other fellows in the place, and our friends outside, how "slow" and "mean" and so on to the boss is.

And we are forever going to quit when we "get a good chance."

But we don't often quit—unless we get "fired"—for a good chance rarely comes to the sneak and the backbiter.

But we don't get promoted or "raised," either—because our think-boxes are so filled with meanness that there isn't room in them for the honest thought that leads to better things.

Or our initiative has become paralyzed through fear that we are doing too much for the money we get; or atrophied through plain lack of use.

Often, too, we become obsessed (suppose you look that word up) with a notion of our indispensableness.

Then we're moored to a mud bank, and some stormy day we drift away to nowhere.

When I began to work I didn't see any of these things quite this way—didn't see some of them this way at all.

Of course I wasn't forty then. But I was on the way to it.

So are you, my brother—unless you have reached it or passed it.

I have had three jobs since my twenty-first birthday—four years, seven years and eight years.

Left the first to go to the second, and the second to go to the third. I am still at the third.

To do better each time? No—to do worse, from a money standpoint.

But to apply some of the things I learned in the previous job:

I did get my wages increased occasionally while at the first two jobs.

But I wouldn't have gotten a worth-while promotion in a thousand years.

Why? Don't ask me—just read over again the first part of this talk.

Eleven years to learn something—not much even then—of my duty as an employee.

And—I also learned not to lay any great particular stress on my employer's duty to me.

Because he really doesn't owe me any duty—unless my work and conduct are such as to impose an obligation upon him, in which event he'll be glad to "square up."

Is that a new one? It was to me—once. But I'm fixed in it now.

I have said that I am employee. And yet I have spent the last eight years working for myself.

Just as surely as though I owned a business. How? By doing the best I know for my employer, every minute of my working day.

It's easy—when you get into it. I tumbled to the fact that there is only one fellow in the world who can help me or hinder me.

That fellow is myself.

He hindered me for a good many years.

He's helping me now.

Some folks say I made a wonderful jump to where I am.

They're wrong. I've gone up slowly—very slowly, it has seemed sometimes.

In obedience, however, to the law of business gravitation—the law that inexorable says "up" if you're worth it and down if you're not.

I haven't worried about my job since I got the real hang of things.

Once, when I had a good offer from another city, my employer simply said, "I would like you to stay here."

Not a word about advancing my wages to meet that offer.

Not a word for six months after—for I stayed.

Then—that much, and more.

Some of the other fellows say harsh things about that man.

Just as I said them about former employers.

And they are listless, and uninterested, and jump when the bell rings.

Sometimes they tell me I'm lucky—when there is no such thing as luck.

They have not learned—some of them are 'way past forty, and will never learn.

I'm not a sentimentalist—I believe that "business is business" all around.

I'm happy in my work; my digestion and nerves are good. Life is beautiful, and richly worth living.

I've saved a little money, by the way—maybe I can quit and rest after awhile, if I want to.

Won't that be fine?

Yes, things do look different—at forty.—American Printer.

THE DESTRUCTION OF LAKE LAHONITAN.

Years ago the writer heard an aged Washoe Indian relate a legend, which doubtless had been handed down from father to son for generations.

The story he told bears out the theory of the early explorers of the great basin, that at some remote period the chain of valleys east of the Sierra, from the course of the Columbia and Snake rivers on the north, across the deserts of the south to the Gulf of California and extending many hundreds of miles east, was one vast sea, dotted here and there with islands varying in area, which now appear as the highest summits of mountain ranges.

This vast sea was called Lahonitan and the theory of its existence and immensity was based on the fossilized remains of animals and shells which have been found in various parts of the basin, as well as other signs which presented satisfactory evidences that at one time the salt waves of the Pacific washed the shore lines of this great sound.

But to return to the old Indian and his story. If one could picture the solemn expression of the old fellow, and fancy his far-away look, gesture and dialect, as he told of the great physical changes of the area now called Nevada, the story would be more entertaining and of far more interest.

After asking the old fellow a few questions regarding the mountain ranges, valleys and lakes, and leading him on, a period of silence ensued, during which he straightened up from his bent position, shaded his eyes with his

hand and looked toward the east, then turned and gazed at the western mountains, waved his hand with a gesture as if to sweep the entire horizon, and spoke as follows:

"Long time, heap long time. Maybe one hundred years, Injun no sabe, white man sabe. My grandfather's grandfather, he heap old man. Maybe two, three hundred years, me dunno. Carson Valley, Long Valley, Wasu Valley, Truckee Valley, Pilamid Lake, Lublock, elbywhere all water, plenty pish, plenty duck. Big pish, too; now no see him no more, all go way, no come back.

"Wasu Injun, he lib big mountains (pointing to the Comstock and Pyramid range.) Some time Wasu Indian take em boat go see Piutee, maybe Piutee he take em boat go see Wasu Indian. Yash, he good friend, all time." Pointing to the Sierra to the west of Washoe Valley, the old Indian continued.

"Big mountain all time pire, plenty go 'bloom,' 'bloom,' heap smoke, Injun flaid. Byme bye, one day, mountain heap smoke, heap noise, glound too much shake. Injun heap flaid, pall down, plenty cly. He sun ebyly day come up (pointing to northeast) he go down (pointing to southeast). One day sun no come up, Injun no sabe, moutian heap smoke, glound plenty shake, wind blow, water heap mad. Maybe two, three day sun he no come. Injun no eat, no sleep; all time cly, cly yash, heap flaid. Byme bye water make plenty noise, go plenty fast like Tluckee Liber. Water go down, down; mountain come up, come up, plenty mud, plenty pish die. Byme bye sun come back ober this mountain (pointing to the southeast) he go down ober there (pointing to the northeast). Yash, white man sabe, Injun no sabe. Mebe two, tlee week mud he dly up, Pintee, Wasu Injun walk, no more boat. All water he go; maybe little water Pilamid Lake, Honey Lake, Wasu Lake, too much mountain, he come, purty quick. Yash. Injun no sabe water, big pish no come back. No see him no more. Well, good bye, me come sometime talk some more."

So ended the old Indian's story. While it is vague, lacking in detail, who can deny but that at some early period by some great convulsion of Nature, or a change in the position of the earth, Lake Lahonitan was drained into the Pacific.—Progressive West.

EVERY subscriber to the JOURNAL will get twelve numbers for his money. The numbers missed will not be charged to him.

Troy Laundry Machinery Co.

OUR LINE IS THE LARGEST, BEST & MOST COMPLETE

WRITE US FOR CATALOGUE AND LAUNDRY GUIDE

Troy

Chicago

New York

San Francisco

The Journal Covers a Field all its Own

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

Navajo Miniature Looms

and Pillow Tops

WE HAVE a complete and unusually attractive assortment of these beautiful and unique Pillow Covers and Miniature Looms. They are in all the colors and designs found in the Navajo Blankets, and are just the thing for your den Indian corner, or collection.  We have the Pillow Covers in either the native wool or Germantown yarn; they are about 22 inches square. The Looms are miniature reproductions of the real thing, having a real blanket woven half finished; 18x20 inches. Covers are \$2.00; Looms \$1.00 and smaller Looms at 65c each. We, of course, guarantee all these goods genuine Indian handicraft, the best that's made.

ADDRESS ORDERS
OR INQUIRIES TO

THE INDIAN PRINT SHOP
AT U. S. INDIAN SCHOOL, CHILOCCO, OKLAHOMA

BUY YOUR HANDSOME CLOTHES
AND SIMPLER ONES, TOO,

DIRECT FROM JAPAN

Also your X-mas presents, instead of paying large
profits to the middleman.

Habutai silk blouses, embroidered - - -	\$6.00 and up
White wool blouses, embroidered - - -	\$6.00 and up
Raw silk blouses, embroidered - - -	\$6.00 and up
Black gauze blouses, with drawn work, very dainty - - - - -	\$5.50
Black chiffon blouses, with drawn work, very dainty - - - - -	\$6.50
Blouses embroidered on heavy Habutai, raw silk crepe, Liberty satin, grass linen, or pongee Any color of Habutai, silk crepe or satin	\$10.00
Cotton crepe, embroidered, wears and washes beautifully, (all colors) - - -	\$4.00 and up
Whole embroidered (skirt and waist) dresses in all shades - - - - -	\$14.00 and up
Habutai silk and white wool dresses, embroidered	\$20.00 and up
Heavy silk and grass linen dresses, embroidered	\$25.00 and up
Mandarin coats, embroidered - - -	\$30.00 and up
Embroidered crepe shawls, shite, (or colors)	\$5.50 to \$30.
Something new and beautiful in summer dresses suitable for graduation gowns, Persian lawn embroidered in delicate designs, very effective - - - - -	\$22.50
Especially fine pure linen handkerchiefs, sheer and beautifully drawn - - -	\$5.50 a doz.
Linen and grass linen centerpieces, drawn or drawn and embroidered 50 cents up, according to size	
All sorts of curios, brass a specialty - - -	\$1.00 and up

Special attention paid to wedding and X-mas presents.

Ten weeks required to fill order.

X-mas inquiries must be made in August.

X-mas orders must be sent in September and October.

MARY VAN BUELL, Exporter
P. O. Box 323 YOKAHAMA, JAPAN



CHILCOCCO
PINS
STERLING SILVER
*Enameled Red,
White, Green*
Price 50c

STERLING SILVER SPOONS.

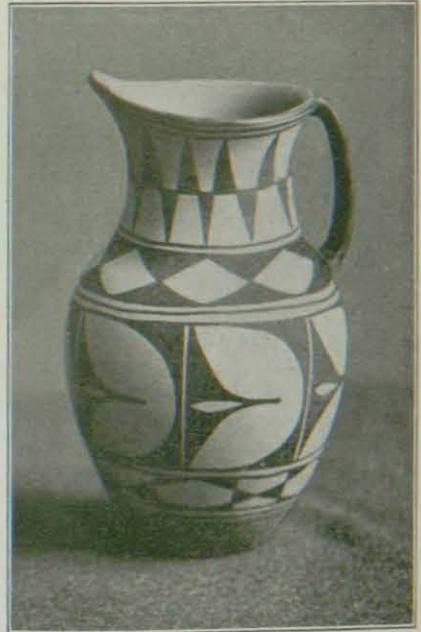
- No. 1. \$1.65. 5 o'clock size Oklahoma Handle.
- No. 2. \$2.10. Indian figure on flat Handle.
- No. 3. \$2.50. Same as No. 2. Gilt and Enameled Bowl.
- No. 4. \$2.25. Head on front. Tepee on back of Handle.
- No. 5. \$2.40. Size and Style of Illustration.
- No. 6. \$2.75. Same as No. 5. Gilt Bowl.
- No. 60. \$3.00. Same as No. 5. Copper Handle. Gilt Bowl.
- No. 7. \$3.40. Like No. 5. Large Heavy Size.
- No. 8. \$3.75. Same as No. 7. Gilt Bowl.
- No. 80. \$4.00. Same as No. 7. Copper Handle. Gilt Bowl.

By Mail Postpaid.

E. L. McDowell
Jeweler

Arkansas City, Kansas.

Beautiful Indian Art



THIS is a reproduction of a piece of Pottery made by the Santo Domingo pueblo people of New Mexico. It is a representative piece of this beautiful and symmetrical Indian earthen ware. The decorations are black on a creamy background. This ware is especially appropriate for house decoration. We have a few pieces always on hand. Our prices on this ware are not high—ranging from \$1.00 to \$8.00 per piece. We charge extra for packing, and any pottery shipped by us is sent out with the understanding that the buyer takes all risks. A piece of our Indian pottery would add to your den, library, hall, or your Indian Corner.

The INDIAN PRINT SHOP,
U. S. Indian School, Chilocco, Okla.



ART STUDENT'S MAGAZINE.

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

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

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

The Famous Royal Gorge

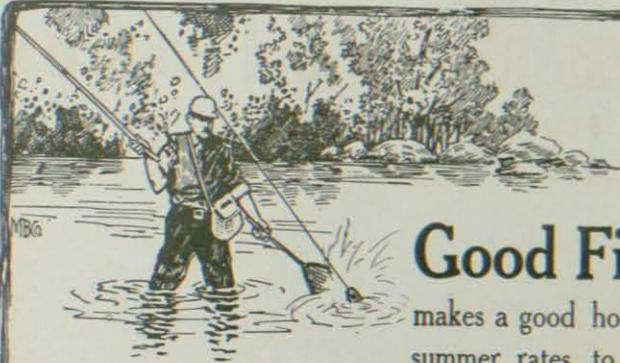
Denver & Rio Grand Railroad

"SCENIC LINE OF THE WORLD"



For Illustrated Pamphlets Address S. K. HOOPER, General Passenger and Ticket Agent,
Denver, Colorado.

Mention the JOURNAL whenever you write our advertisers



Good Fishing makes a good holiday. The summer rates to Wisconsin, Colorado and other famous fishing grounds will enable you to make a trip at very little expense. The family will enjoy the outing quite as much as you do yourself.

For particulars inquire of nearest M. K. & T. ticket agent or write
W. S. ST. GEORGE, Gen. Pass. Agent,
St. Louis, Missouri



Good Fishing and Hunting



Ask **C. H. SPEERS, General Pass. Agent,**
 Denver, Colorado

Mention the JOURNAL whenever you write our advertisers.

A Cycle of Indian Songs

Lecture = Recital

BY

MISS FRANCES DENSMORE

“GISHIGOIQUA”

PART I

Primitive Indian Songs with accompaniment of hand clapping, medicine rattles, tom tom and two sticks struck together:

☛ Kwakintl Song of the Potlatch. The Gift of Peace. Song of the Pebble Game. Geronimo's Song. Tigua Dance of the Wheel. Funeral Song to the Spirit.

PART II

Songs with piano accompaniment, showing that Indian songs follow harmonic lines, and that the harmonization intuitively sought by the Indian, interprets the meanings of his songs:

☛ Introduction. Bala Bala Indian Song. Song of the Nass River Indians. Man eating song of a cannibal tribe.

Ceremonial Songs:

Choral from the Wa-wan Ceremony. Otoe song of the Peace pipes. Raising the pipes. Child's Prayer. Song of the Ghost Dance.

Songs of the Warpath and Battle:

☛ “Warrior, rise and sing.” “Sister trotting follows me.” Waeton wa-an. Rallying Cry. Captive Song. Scalp Dance.

Social Songs:

☛ Song of the Horse Society. “Manitou is looking at me.” Ishebuzzi. “Friend, let us walk.”

PART III

The Indian element in modern Composition:

☛ “Dawn,” by - - - - - Arthur Farwell.

☛ Miss Densmore's first recital of Indian music was given more than ten years ago. The present program opens with primitive songs accompanied by hand-clapping, tom-tom, rattles and sticks, and includes social, ceremonial and war songs from eight different tribes

FOR TERMS and DATES:

Address:

Miss Frances Densmore

Red Wing, Minnesota

LET US GIVE YOU A POINTER



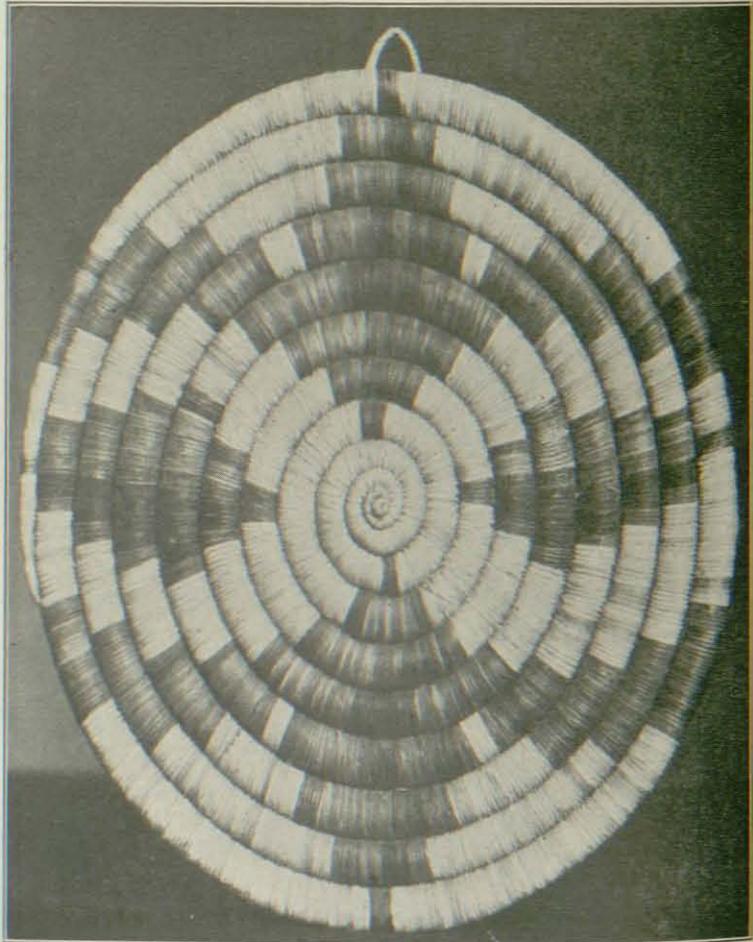
THE LARGEST ENGRAVING AND PRINTING MAIL ORDER PLANT IN THE WORLD IS AT YOUR SERVICE TWENTY-FOUR HOURS A DAY, EVERY WORK DAY IN THE YEAR. YOUR ORDER, WHETHER FOR 50 CENTS OR \$5,000.00, WILL BE THE OBJECT OF SPECIAL CARE. NO MATTER WHETHER YOU ARE IN NEW BRUNSWICK, ALASKA, SAN DIEGO, CALIFORNIA, FLORIDA OR NEW YORK, YOUR ORDER WILL BE HANDLED JUST AS INTELLIGENTLY AS IF YOU WERE IN OUR OWN OFFICE, TALKING THE MATTER OVER. LET US DEMONSTRATE IN A PRACTICAL WAY WE ARE ALL WE CLAIM. EVERY KIND OF ENGRAVING IN BLACK AND WHITE OR COLORS, ENGRAVED CALLING CARDS, PRIVATE CORRESPONDENCE PAPER, OFFICE STATIONERY, RUBBER STAMPS, STEEL DIE EMBOSsing—EVERYTHING PERTAINING TO PUBLICITY. OUR PRICES ARE LOWER THAN THE SAME QUALITY OF WORK COSTS ELSEWHERE.

WRITE, WIRE, PHONE OR CALL.

CLARK ENGRAVING & C
PRINTING CO.
MILWAUKEE, WIS, U.S.A.

NOTE—Most the halftone cuts used in this magazine are made by us. Ask the publishers what they think of Clark cuts and our service.

HOPI PLAQUES



Here is a halftone cut of one of our Hopi Basket Placques, They are beautiful things for house decoration. We have a number, of many colors and designs. This plaque is in five colors. Prices range from Two Dollars up to Three Fifty

THE INDIAN PRINT SHOP

At the United States Indian School at Chilocco, Oklahoma

10 CENTS
PER COPY

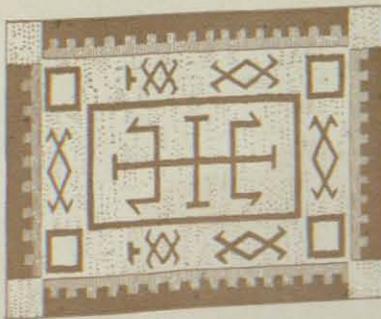
ONE DOLLAR
PER YEAR

The
**INDIAN SCHOOL
JOURNAL**

Issued Monthly from the Indian Print Shop Chillico, Okla

SEPTEMBER, 1907

**THE INDIAN AND THE U. S.
INDIAN TRADER**



Service Changes, Sketches, News

A Magazine Printed by Indians