
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 NOVEMBER

NUMBER ONE

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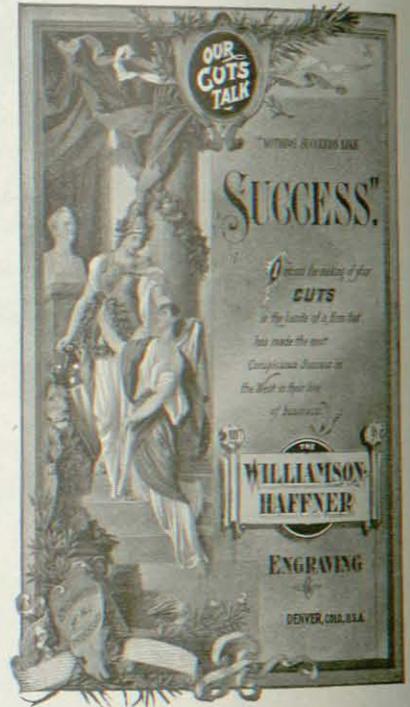
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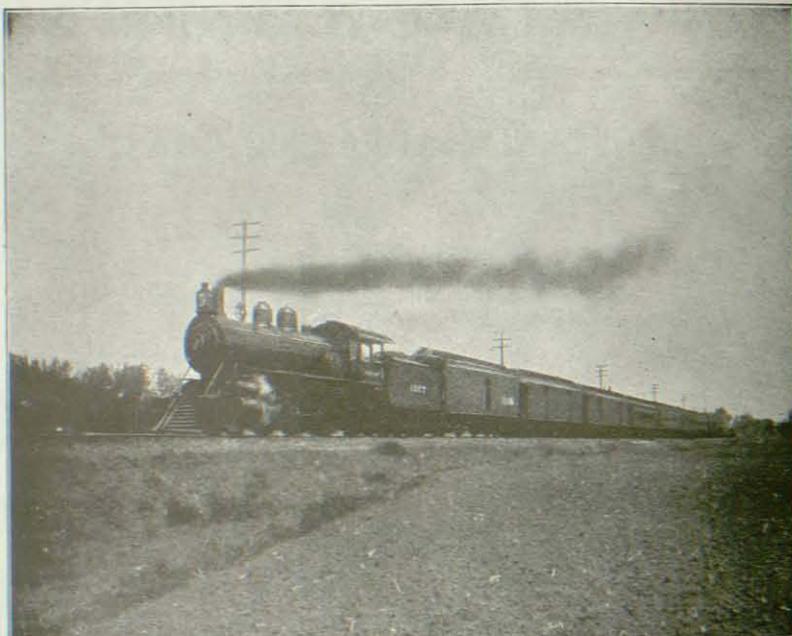
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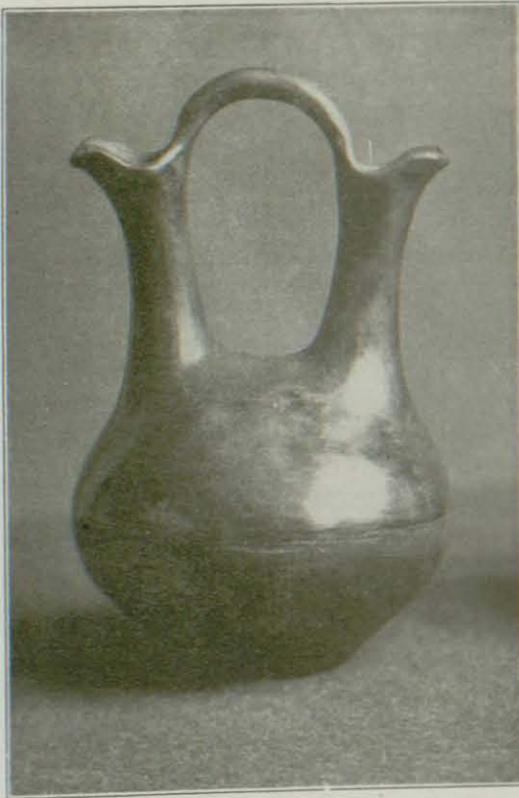


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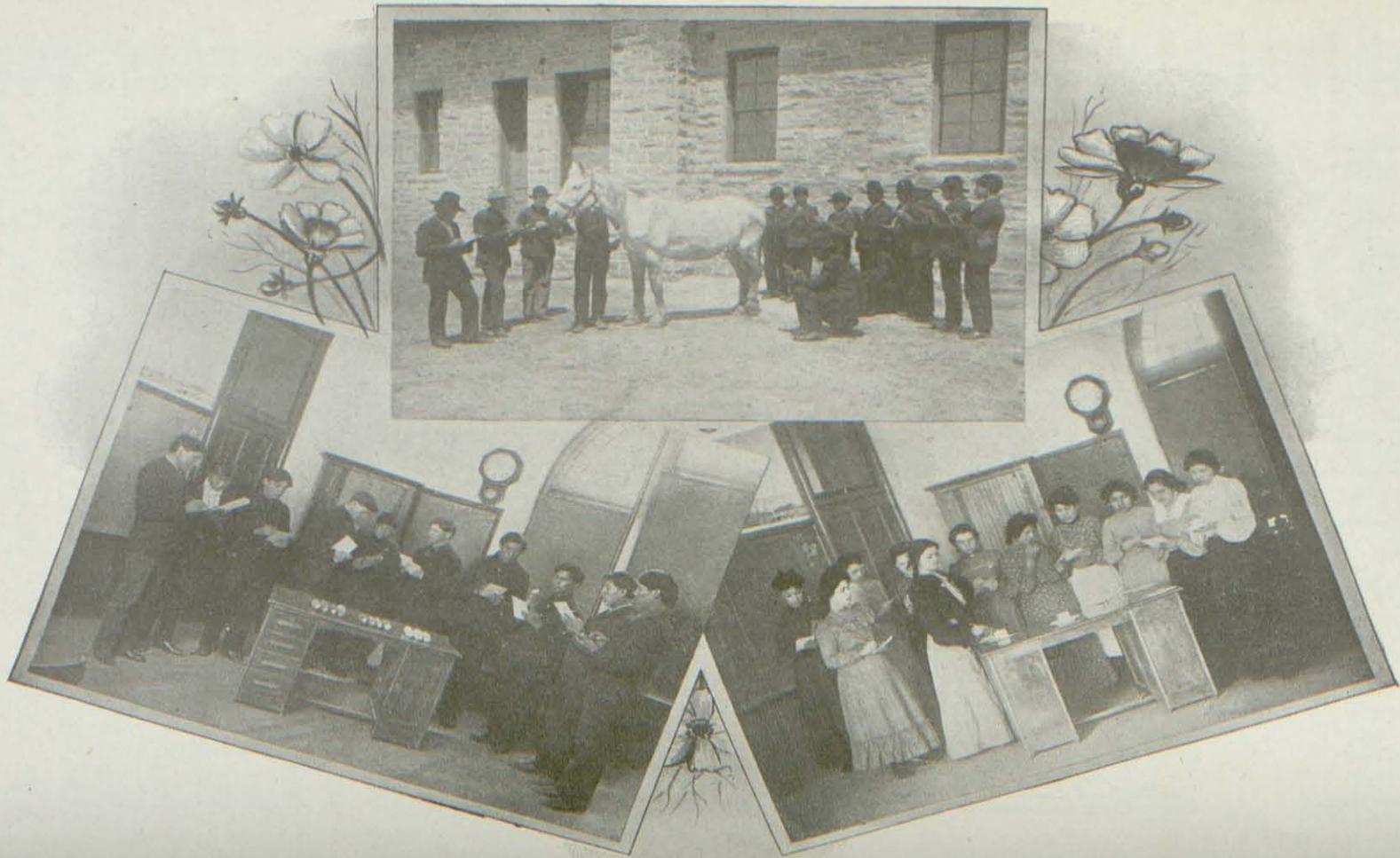
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INITIATIVE

By ELBERT HUBBARD



THE world bestows its big prizes, both in money and honors, for but one thing. ¶ And that is Initiative. ¶ What is Initiative? ¶ I'll tell you: It is doing the right thing without being told. ¶ But next to doing the thing without being told is to do it when you are told once. That is to say, carry the Message to Garcia: those who can carry a message get high honors, but their pay is not always in proportion. ¶ Next, there are those who never do a thing until they are told twice: such get no honors and small pay. ¶ Next, there are those who do the right thing only when necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard-luck story. ¶ Then, still lower down in the scale than this, we have the fellow who will not do the right thing even when some one goes along to show him how and stays to see that he does it; he is always out of a job, and receives the contempt he deserves, unless he has a rich Pa, in which case Destiny patiently awaits around the corner with a stuffed club. ¶ To which class do you belong? 🌿 🌿 🌿 🌿



AGRICULTURAL CLASSES AT THE CHILOCCO INDIAN AGRICULTURAL SCHOOL.

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LIFE AMONG THE OMAHAS

BY MELVIN R. GILMORE

ILLUSTRATED WITH PHOTOGRAPHS BY THE AUTHOR



THE material for this sketch and the accompanying illustrations result from a three weeks' sojourn in camp among the Omahas by the writer in July and August of 1905 for the purpose of

making phonographic records of the old-time tribal songs. The work, which was the first of the kind undertaken by a public institution of the state, was done under the direction of the Nebraska State Historical Society, and the phonographic records are preserved in the archives of the society at Lincoln. It was the purpose of the expedition to obtain, so far as possible, records for the preservation of the various forms of aboriginal Omaha music—social, religious and warlike.

The Omaha Indians, whose name is given to the metropolis of Nebraska, once occupied all the northeast part of the state. They are a tribe of the great Siouan stock, originally coming from the Atlantic coast, according to their own traditions and folk-stories; and

this evidence is corroborated by a succession of place names extending eastward from their present seat almost to the eastern coast. Long ago in migrating westward, the original stock split into the various tribes now known as the Sioux, Omahas, Poncas, Winnebagoes, Iowas, Otoes, Osages, Kansas, and Missouriis. The Sioux call themselves the Dakota, meaning "The Leagued," for the Sioux confederacy is a league of ten related tribes.

The Omahas, unlike the Sioux, have from the beginning been friendly to the whites, though this attitude brought on them the deadly enmity of the Sioux, their northern neighbors and kinsmen. In 1854, by treaty with the Government, the Omahas ceded all their lands except a reservation, now comprised mostly by Thurston county. Here they now number about 1,200 people, engaged mainly in farming and stock raising.

The Presbyterian church has for more than fifty years maintained a mission to the Omahas—first at Bellevue, where the Government agency was previous to its removal to the present reservation. The original mission building and school has been



JACOB PARKEE'S HOME, OMAHA RESERVATION.—View showing Parker to left, sitting; Francis LaFlesche, the Omaha Indian author next; wife and daughter of Parker, and his son Charles Parker, standing.

abandoned since the Government school has been established, but a mission church is maintained near the present agency.

The Omahas formerly lived in tepees, but when they invaded their present territory they came in contact with the Arikarees, a tribe of the same stock as the Pawnees whose style of architecture they adopted which was the dome-shaped earth lodge, being constructed by setting up a circle of forked posts, on which was built up a framework of poles, interwoven with brush and grass and covered with earth, leaving an opening at the top for ventilation and the escape of smoke from the fireplace, the complete structure giving the appearance from the outside of a mound of earth.

The Omahas now live in houses like their white neighbors, as may be seen from the illustrations, but their love of outdoor freedom and air causes

them to erect tents or tepees and live outside during the summer, doing their cooking in camp fashion, though they may have a modern range in the house.

By contamination of the white traders the tribe became sadly addicted to the use of intoxicants, with its attendant evils of violence and bloodshed. Fifty years ago their head chief was Iron Eye, or Joseph La Flesche. He undertook to stop the evil of drink. With the consent of the council of sub-chiefs he appropriated a sufficient sum of money from the tribal annuities to equip and pay a police force which he proceeded to organize. The duty of the police was to punish by a severe whipping any member of the tribe who came back to the reservation drunk, or was known to have been drunk while away. This penalty was inflicted without regard to the rank of the offender and resulted in the



OMAHA BRAVES.—Group of four survivors of the first tribal police force organized by Chief Iron-Eye (Joseph La Flesche) as related in the text—1. Zhin-ga-Ga-hi-ge; 2. Wajapa; 3. Mon-shtin-ga; 4. Ma-wa-dhan-e.

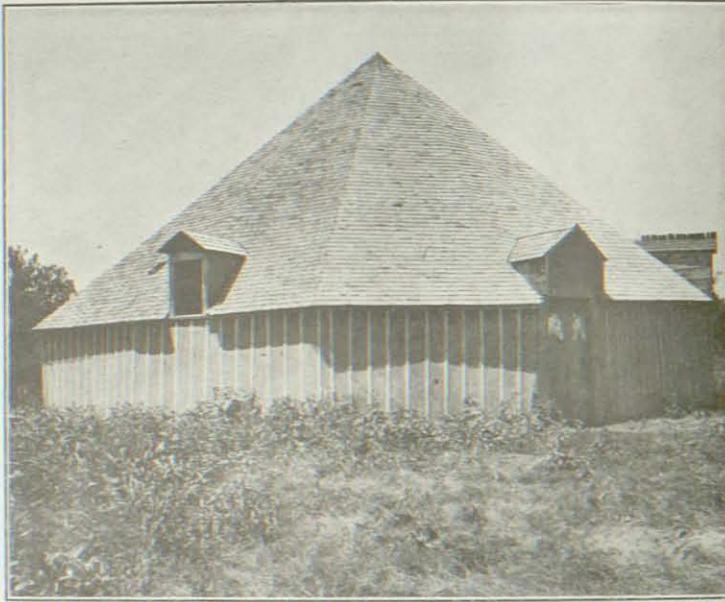
cessation of the evil so long as the old tribal government endured, which was until 1888.

An anecdote of the working of this regulation is commonly known and related among the people yet, to the effect that at one time Two Crows, himself being a member of the police force, had been drinking and afterward summoned his comrades to inflict on him the customary punishment. They were reluctant to do so, but he insisted and bared his back, taking the usual punishment. This action on the part of a policeman increased the respect of the people for the law and had a most salutary effect. The group of old men in the illustration are four of the nine survivors of that unique body which was organized without aid, intervention or suggestion of federal government, but solely at the initiative of the sage and able chief, Joseph La Flesche, or Inshtam-unza, translated Iron Eye, as his own people called him.

It would have been well for the moral condition of the tribe if this regime

could have continued until the people should have become firmly set in the way of the new civilization. But by the dissolution of the tribal organization this wholesome restraint was removed while the tribe was yet in that uncertain and perilous stage of too rapid and forced transition from the barbarous to the civilized life. For some years after the tribal government ceased the downward tendency was fearful, and by the persistent and insistent machinations of bootleggers, gamblers, and all the worst elements of white society, the Omahas again fell into drunkenness and all its attendant vices.

But there are hopeful signs of a wholesome reaction from within the tribe and a self-assertion of resistance to these evils. The leading spirits among both the old men and the young men are taking their stand for steady, sober living. Whenever the people come together, as on payment days, at social gatherings, and at meetings of their secret societies, men who are held in general respect frequently



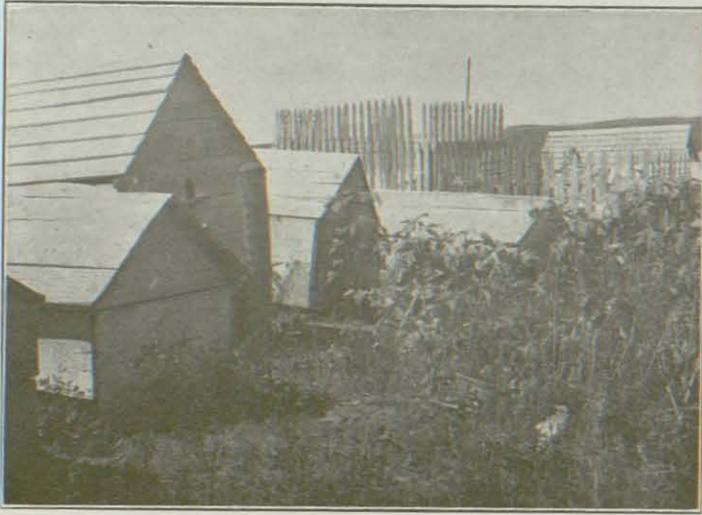
HORSE-HEAD LODGE.—Used as a meeting place of social and secret societies of Omaha tribe. Place where the writer had the privilege to see the ceremony called the Pipe Dance, properly the ceremony of the Pipes of Fellowship, corresponding to the Hako Ceremony of the Pawnees. Located on Omaha Reserve in north-east Nebraska, three miles north of Agency. Made of upright boards, in circular form to approximate form of the earth lodge of old time. The horse-heads on the door painted by a young Seneca, N. Y., Indian woman, wife of an Omaha, graduate of Carlisle.

speak upon these subjects. The writer had the gratification of hearing Tawa-ga-he, Village Maker, earnestly exhorting the people in their own language, as they sat about the payment office waiting their turn, to save their money and preserve their self-respect and the respect of others by maintaining themselves in sober quiet lives; also at a social gathering (an in-ou-tin game), Harry Loin, and at a pipe dance Francis La Flesche spoke in the same tenor, pointing out the evils of drunkenness, the benefits of sobriety, industry, and diligence, and the necessity of a change of habit and manner of life to meet the present changed conditions. These signs of self-help are more hopeful for the eventual triumph of the Omahas over adverse conditions and their final assumption of place as a wholesome moral community in the state.

There are many secret societies

among the Omahas whose ceremonials and functions have to do with the tribal myths and religion and their political and social organization. One illustration shows Horsehead Hall, the meeting place of one of these societies. Here the writer was privileged to see the pipe dance and other ancient tribal ceremonies. The pipe dance is a ceremonial which was observed in making inter-tribal pacts of amity and alliance. It corresponds to the Hako ceremonial of the Pawnees, and the calumet of other tribes. It is named from the principal objects used in the ceremonial, these being a pair of symbolic objects somewhat resembling the appearance of pipes, but not used for smoking. They are simply symbols used to inculcate the ethical teaching of the ceremonial.

A very interesting experience it is to be invited and to take part in one of their feasts on the occasion of some



WINNEBAGO BURIAL GROUNDS.—Showing grave-houses. The Omahas house their graves in the same way. The Omahas and Winnebagoes are on adjoining reservations in Nebraska and are both of the same stock (Siouan) and have the same customs.

of their numerous ceremonials and social gatherings, whether by day or night. At night the lodge is lighted in these modern days by gasoline torches, the people gathering and taking their places inside, the men on the south side and the women on the north. Outside great fires are burning over which hang cauldrons for cooking the meat for the feast. Many dusky forms are moving about, tending the fires and cutting up the carcasses which are to go into the cauldrons over the fire. Inside now the music of singing the oldtime songs accompanied by the drum is heard; the dancers put on their costumes and the performance of the old ceremonial dance begins. At intervals when the dance pauses may sometimes be heard the sweet and peculiar music of the aboriginal flageolet by some young man in the crowd outside. Finally the dance is done and the feast being prepared is brought in and served to the people where they sit in the lodge in a manner strongly reminding one of the primal simplicity of the feasts of the early Greeks.

Probably the most surprising thing to one who visits these people is that in such close proximity to the centres of civilization is a people and country so foreign to us; for though they employ the implements, utensils, machines and appurtenances of our modern life, yet in costume, language, customs, ways of thinking, and habits and views of life, they are as foreign to us as any people in the world. It is much as though one should travel through Arabia and see the Arabs clad in their burnouses driving Studebaker carriages, or as though in southern Siberia we should see the Tartars harvesting their wheat with McCormick self-binders drawn by a team of Bactrian camels.

The manner of burial among the Omahas is peculiar. In the old days the body was buried in a sitting posture, facing the east, the feet being extended in front of the body, and a little house was built over the grave. A little opening was left in the east end of the grave-house, as may be seen in the illustration, for the passage of

the spirit. Here as a token of remembrance, were left offerings of food and drink, as we leave offerings of flowers, both offerings, with them and with us, having the same meaning.

But all the old customs are in an unstable state of transition, and with the rising generation coming home from the Government school and taking up the problems of life under new conditions, they will soon be seen no more.



JIM'S DUGOUT

By H. C. Green

JIM had been to college. He had been there twice. But he was one of the "big potatoes." He had once heard a college president at a commencement address in a small town tell a little story about the "big potatoes." He said that one time a man was sifting potatoes through a large screen. He observed that it was the big potatoes that didn't get through. Jim had ever afterwards considered himself one of the "big potatoes."

The last time he went to college it was with the determination that he would get through. As one college fellow remarked, "Jim has decided to come back and live within his income, even though he has to borrow money to do it." And he did borrow the money. He was nicely installed in the classes of the Sophomore year. He was interested in debating, athletics and the college daily. Prospects were such that Jim would have a full and prosperous year in college.

But before the close of the fall term, one day, while Jim and the other boys were anxiously awaiting the mail, the postman came. He handed Jim several letters. The one which caught his attention was in a large envelope without any stamp. What could it mean? In the corner

where the stamp should be were the words: "Official Business; Penalty, Three Hundred Dollars." Jim knew it was a letter from the Department of the Interior at Washington. Eagerly and anxiously he tore open the envelope. He read the enclosed letter of appointment. It was his appointment as teacher in the ——— Indian School in the state of ———. Jim remembered having taken the Civil Service examination, but it had been almost a year before. He had practically forgotten all about it. At last, when he entered college the last time he had virtually decided to give up his idea of work among the red men.

Now, here was his appointment. Should he accept? He weighed the question pro and con. His supply of borrowed cash had already begun to run low. He really could not see his way clear to the end of the year. He consulted with the president; he also telegraphed home. At last he was advised to accept, both by the president and by the folks at home.

One organ in Jim's body was abnormally developed beyond the remainder of his physique. Physically Jim was a small man, but he had a great big-round-ripe heart. He loved everybody, everything—the whole world. He loved because he couldn't

help it. That was Jim's nature. He began to feel that he was called to the work of helping to raise the red man from savagery and toward civilization. As soon as this thought struck Jim's brain he decided that he couldn't do anything else but accept.

Forthwith he telegraphed his acceptance to the Honorable Commissioner of Indian Affairs. He also prepared to take his departure for the West. When he arrived at the school he came in contact with a complete new situation. He arrived at dusk; he paused at the gate, while he listened to the barks and yells of the small Indian boys.

Inside, Jim found the institutional life of the school enough in harmony with college life that he was able to fall in with the routine and readily adapt himself to the new conditions. He liked the people—the employees and the Indian children. They liked Jim. He was interested and amused by the curiosity and mimicry of the little redskins. They flocked about him as they did everything and everybody else new to them. But with Jim the newness did not easily wear off. His big heart kept him new and interesting to the children.

I have said Jim loved everything and everybody. But soon he began to love one little dusky maiden more than he loved all the rest. She was attractive—yes, extremely so to Jim. Her beautiful swarthy complexion and sweet disposition invited a desire to know her better. The feeling was reciprocated on her part. She loved Jim as her mother had loved a white man years before. She was the result of that love and union. Hence, half white, half red, she felt a right to love a white man.

And she did. She had been imbued with the idea, at the school, that it

was almost a sin to have any strong feeling with the opposite sex of an opposite and superior race. But did she not belong as much to that superior race as to the inferior? If her beauty and disposition could admit her into the social privileges of the superior race, had she not the moral and social right to take advantage of association with her superiors which has been a law of life ever since mankind was known to possess superior and inferior individuals as well as races? Whether Lita Ramsey reasoned thus, we cannot say, but her actions would justify us in the presumption.

Jim soon learned from the superintendent that he was violating the rules of the office in showing attentions to a pupil in the institution. Furthermore he must desist in his solicitations towards the girl. Jim was cut to the core of his big round heart. How could he stifle a love which emanated from as big a heart as his? He managed to have another talk with Lita. They would get married. The superintendent could object to their attentions for each other, as long as she remained a pupil and a ward of the school, but Jim knew of no law to prevent two people who really loved each other from getting married. Lita was over eighteen. Her term would end with the term of the school year.

Briefly, Jim and Lita were quietly married. When the other employees learned of the transaction, their social sense of right and wrong was shocked beyond compare. Some of them made it hot for Jim. There lingered a suspicion in the minds of few that jealousy was the cause of much of the feeling. Be that as it may, Jim decided to take his bride away from the school. He would try frontier life. He went to the land office in the city and asked to look over the

plats of Government land. Without taking the time and expense of personally inspecting the country before he filed, he selected a quarter section which lay not far distant from the boundary of the reservation on which Lita lived. The land, as marked on the map, lay near a stream of water. Jim did not know of, nor did he stop to consider the inaccuracy of Government plats of wild, uninhabited vacant land. Nor did he reflect that the creek was more than likely a "dry run."

Jim and Lita started to their claim. It was only sixty miles out. When they arrived, the man who had gone with them to locate the corners, soon found the surveyor's stakes, and after payment, returned with his rig to the city. Jim had taken a tent and provisions with him. He had been advised by the proprietor of the lumber yard to take enough lumber to build a claim shack. Jim had responded by saying that he would build a small log house which would answer his purpose for a while, until he could build a larger frame residence. He would live in the tent while erecting the log house on his ranch. The lumber dealer smiled, but said no more.

It was dark when Jim and his bride pitched their tent on their new homestead. The next morning when they awoke they looked out over the broad and boundless prairie. Not a tree was in sight. A half mile away was a small creek or run, which at that time of year had some water in it. The fact was evident, however, that during a greater part of the year the creek was dry. But where were the logs for Jim's house? When he looked over the map at the land office he noticed that nearly all the claims in the neighborhood were marked "Taken." Here and there stood lonely

little eight-by-ten shacks, built a year or so before and apparently abandoned.

Jim began to prospect. He had no lumber with which to build a shack. He saw no trees which he had expected would supply the logs for his hut. He could not hold down a claim in a tent. He must make some improvement in order to establish his homestead right. He wandered over the prairies in search of something in the way of an idea.

Suddenly he stumbled into an old abandoned dugout, built several years before by some earlier settler. Here was his idea. Jim would begin married life in a dugout. He went back to his tent and was soon at work improving his claim and establishing his residence. In the course of a few days his home, half above, half below the ground was finished. Jim was happy. He had a home where no one could dictate, no one could object to his love for his little dusky maiden.

With what money Jim had saved above his expenses at the boarding school—and the amount needed to pay the loan he had made for college expenses—he bought a few head of cattle and a saddle horse with necessary equipment. He found enough cow punching to do for large cattle men, who ranged their herds on Government grass in the vicinity, to keep up his incidentals. I have said Jim was happy. Also Lita was happy. She had gotten again near to the virgin soil, which she loved so much better than the confinement of the boarding school. Yet she had not returned to the degrading influence of the reservation. She simply lived the pure, happy, free and simple life of the plains with the man she loved—the man who she was confident loved her.

Jim continued to add little by little to his herd until, in a few years he had a large bunch of cattle. The sales each year became sufficient for his expenses, besides leaving enough to add some yearlings. Hence he found it unnecessary to ride for other cattle owners. This fact gave him more time to spend at home with Lita. Altho many men would have felt abundantly able, with Jim's wealth, to have built a nice cottage, notwithstanding the great cost of overland freighting, either he and Lita did not feel sufficient wealthy to afford such a luxury out upon the prairie, or they did not feel the necessity for such a convenience. They had enjoyed their happiness in a dugout. Companionship with each other sufficed for the lack of all conveniences and luxuries of modern life. Five years together in the dugout had made it a home.

However, Jim decided that his accumulations warranted a better nest for his wife. He was planning to build a neat, modern cottage, when something happened which changed all these plans. Jim's great big round heart broke. Lita did not linger long. The dreaded pneumonia was not long in claiming its victim. She had caught cold one day after a hard rain. She was sixty miles from a physician and before one could be summoned, the disease had made such progress that the physician was powerless to allay the malady. Lita bade Jim good-bye one night, and the next day he laid her beside the dugout. He marked the place with a few native bowlders, after having buried his soul with Lita's form, in the grave on the hillside.

Jim received a good round sum for his herd of cattle. The quarter-section had grown in value from a va-

cant Government claim to a tract of land flowing with artesian water, with a good fence, corrals, necessary outbuildings—everything except the planned cottage.

It was worth considerable money, two thousand dollars, as it stood with its improvements. Besides, it lay adjacent to the survey of the new railroad that was being built westward from the city where Jim had his first western experience. Railroad officials said it was an ideal location for a townsite. Hence Jim proceeded to lay out his ranch in town lots. He had no trouble to dispose of them to the extent of over five thousand dollars. The dugout was on the distant edge of the claim from the railroad, so that part was not sold.

After closing his land deals, with the three thousand dollars realized from the sale of the cattle added to the five thousand from the real estate transactions, Jim departed for his old home in the East. He decided to get through now. When he reached the city he gave orders for a handsome headstone for Lita's grave. He then proceeded to his old college town. All the fellows whom Jim knew had graduated or had fallen by the wayside into the basket of the "big potatoes." None were left to greet him upon his return.

Jim studied diligently for three years, at the close of which he donned the cap and gown and received his A. B. He remained another year in order to take his A. M. from his Alma Mater. He said the A. M. could stand for Alma Mater at the end of his name. One day he had heard a college professor say that most men take their Ph. D. before they are twenty-eight. Jim was now thirty-one, but he resolved to prove the exception to the rule. Two

more years of hard study was rewarded by the distinction of Ph. D. being attached to his name.

Jim's great love for humanity prompted him to go among the people, to talk to them. He was not a brilliant orator, but his experience had filled his mind and heart with ideas that he was sure would benefit mankind. His simple way of telling what he knew—of talking to the people of the things which interest them, proved him to be a valuable acquisition to the lecture bureau.

James Danleigh, A. M., Ph. D., the big hearted lover of humanity, was spoken of long after his words had died away on the lecture platform. His lecture, "People Plus Places," touched the hearts of the people in the places where he went. In the course of his lecture tour he was billed to appear at Litaville, a new town on the western frontier. The new railroad had just reached that place and the town was overflowing with workmen, contractors and railroad officials. The train on which the lecturer arrived was the first passenger which had run into Litaville. On the train were several officials. Dr. Danleigh sat next to them. They were conversing about the plans of the new road, with its extensions and branches. One of the officials mentioned a branch road that was to run north from Litaville to the reservation which had been thrown open for settlement. The train was nearing the station, when the official pointed from the car window to a white object a half mile distant as he said, "The branch road will run through where you see that gravestone. In fact, the right of way has been surveyed so that it passes over the place where the stone rests."

The train pulled up at the station and the passengers emerged from the

coaches. The train took siding to await the time to return to the city the next morning. Soon it was observed that several of the townspeople were protesting with the railroad officials over some question about which they seemed to be greatly agitated. Unobtrusively the lecturer drew near the scene of contention, and soon learned the cause of the protests from the townspeople. They were objecting to the right of way infringing upon the resting place of the first female settler—a place almost held sacred by the plain frontiersmen. It seemed as if the spirit of commercialism held dominion in the business minds of the railroad officials. They claimed that to change the survey would involve the loss of considerable money. Condemnation proceedings had been instituted and granted by the court. The right of a cemetery, the court held, did not obtain in this case, since the place simply contained the grave of one single individual. That was not sufficient to alter the plans of a great railroad system. The towns people protested, but apparently to no avail, and the crowd soon dispersed.

Dr. Danleigh proceeded to the hotel where supper was in waiting. At the same table sat several of the railroad officials. In the course of the conversation one of them turned to the lecturer and said, "Dr., you are going to give us several little tips this evening, in your lecture, about the new road, are you not?"

"Well," drolled the big hearted Doctor, "I guess I can say that I got in here quicker this afternoon by means of the new road, than I ever did before. If I had had such an opportunity to have gotten in and out just as quickly once before, I could have saved the cause of the dispute this after-

noon." The doctor looked away. The men did not understand his meaning, but they did not dare to question him further.

When James Danleigh appeared that evening before the great motley crowd composed of frontiersmen, cowboys, laborers, and railroad capitalists, he changed the context of his lecture. He was a student of human nature and had the power to speak on those things which he knew would interest his auditors. That little incident on the street during the afternoon gave him his cue. The subject, "People Plus Places," admitted of a wide range of ideas. In addition to being able to judge of what would interest his mixed audience on that particular evening in that particular place, he had the advantage of speaking from the heart—of telling a story which enwrapped his very soul—that part which was left to him.

After the usual brief introductory remarks, he began in a simple quiet manner, the real story of his evening's talk. In a moment everywhere was quiet and attention. People of all classes and conditions in life leaned forward to catch every word of the unusually low voice.

Dr. Danleigh was telling the simple story of his first trip to the west, how he had left college for the boarding school. Briefly he told of meeting, loving, and winning Lita; of their first trials upon the wild vacated plains; how he had had established his claim where the town of Litaville now stood; of the happy heaven-blended existence of Jim and Lita; how they prospered and grew rich in love as well as in cattle;—then pausing, he simply, quietly related the experience of Lita's last illness, his futile efforts to obtain the services of a physician until it was too late, how he had buried Lita beside

the dugout, had buried his soul with her. Then, as a climax, he told how on his next visit the remnant of his soul had been torn asunder by the contention arising from a plan to desecrate the most sacred spot on earth to him. Briefly, with a few remarks to bring the people back where he had found them, and not to be guilty of dwelling altogether on personal experiences, he closed his lecture and left the platform.

Men were not ashamed to be seen taking their handkerchiefs from their pockets and brushing away the tears which trickled down the rough visages. The railroad officials understood the Doctor's explanation of the tips at the supper table. They, then and there, determined that no sum of money would deter them from altering the plan of the branch road so that the godmother of Litaville should not be disturbed in her final resting place.

The next morning Dr. James Danleigh returned to the city. Not, however, until he had visited the scene of his former happiness, and had been assured that nothing should ever molest Lita's grave and Jim's dugout.

An Indian Maiden's Estate.

Perhaps the wealthiest little Indian girl in the Indian Territory, if not in the United States, is Miss Tooka Apuek, a pretty little Creek girl about eleven years of age whose home is with her guardian, Daniel B. Childers, in this city. Tooka is a student in our public schools and is a quiet, unassuming little Miss, obedient, kind, and has a sweet general disposition. Tooka is the absolute owner of 800 acres of as fine land as the sun ever shone upon, lying between this city and Weer and in the vicinity of Jackson's Switch. This landed estate would sell any day for \$32,000 and many regard it as worth \$40,000, as her lands are the choicest of the choice. Tooka's parents are dead so she makes her home with Mr. Childers who expects to give her the best possible opportunities in the way of securing an education. Her annual income after this year will be about \$2,500.—Ft. Smith (Ark.) Record.

ARCHITECTURE OF THE NATIVE RED MAN



PAWNEE (OKLAHOMA) EARTH LODGE



KICKAPOO (KANSAS) BARK HOUSE

THE SONG OF MINAGUNZ, THE OJIBWA

BY FRANCES DENSMORE

MUSIC AND PHOTOGRAPH BY THE AUTHOR

ON THE north shore of Lake Superior, near the Canadian line, is the little Indian village of Grand Portage. There is no railroad, no telegraph and no telephone communication with the outside world, but the Booth Fish Company's Boats "call in" there three times a week, carrying passengers, bringing the mail, and taking away the trout and whitefish caught by the trader.

This little Ojibwa settlement is on one of the oldest highways in America.

Grand Portage was the principal shipping point of the Hudson's Bay Company on the north shore of the lake, as a comparatively short portage reaches the Rainy River and all the waterways of the north country. The road made by voyageurs is trodden today by the spiked boots of the lumbermen; broad and smooth it sweeps from the shore of the lake, up the shoulder of the mountain and into the forest. The advance guard of civilization has moved along that highway for generations, but the Indian village is still asleep. The restlessness of the twentieth century has passed it by, and the calm of Indian content still reigns supreme.

I was fortunate in finding a young woman recently returned from a Government School, who consented to act as my interpreter, and together we sought the house of Minagunz, the heathen medicine man. The Jesuit priest who sometimes comes down from Ignace has warned the people to have nothing to do with Minagunz,

but they still believe he can harm them by his magic and are afraid to offend him.

When we reached his abode there was no-one at home. My companion said that Minagunz was probably hunting up in the mountains, so we sat on the doorstep of his log house to wait his return.

In front of us stood his picturesque birchbark wigwam and just beyond it rose the mountain, with its forests of pine and fir. Not far up the ravine was the Ojibwa burying-ground, where a little white flag fluttered above the tented grave of Minagunz's son.

As we looked up the mountain I saw a man moving along one of the paths; slowly he descended, leaning heavily on his stick, and soon I could see his bright red girdle with a hunting knife in it. As he came nearer I could see a grey rabbit slung across his shoulder, his dog trotting by his side, and it all looked like a scene on the stage.

He was evidently an old man, and it was with some difficulty that he came down the last little slope, slung the grey rabbit from his shoulder, laying it beside the wigwam, and came toward us.

Very courteous was the welcome given me by Minagunz, the heathen medicine-man.

He repeated my name "Gishigoiqua," and motioned me to a seat beside him on a doorstep. It was really a very narrow seat and I was obliged to sit to the side next to that hunting knife in his red girdle.



MINAGUNZ, THE OJIBWA, HIS HOME, AND HIS TWO WIVES.

My companion told him that I was very fond of Indian music, and he tried to show his appreciation of a kindered spirit by smiling, but paralysis had made one side of his face quite rigid and the effect of his effort to smile was extremely grotesque.

My companion told him that I would like to learn an Ojibwa song, and a lengthy conversation ensued. "He wants to know when you want to begin and says he will teach you one now," said she.

I had expected to spend some hours in preliminary arrangements, but promptly produced paper and pencil, while Minagunz looked up to the lofty mountain, wrapped in its forests of pine and fir. Not far up the ravine fluttered the little white flag above the grave of Minagunz's son; away to the left sparkled the blue waters of Lake Superior, and over all arched the

summer sky. The picture was perfect in artistic symmetry, and some way Minagunz seemed a part of it all.

At length he sang, and when the song was finished I asked my companion what it meant. She replied, "The words say 'Manedo (God) is looking at me.' It means that when he is dancing or whatever he is doing he remembers that Manedo looks at him."

This was the song that came first to the mind of Minagunz, the Ojibwa. Under another sky when the world was new, Hagar, driven forth to the wild loneliness of the desert, said "Thou God seest me." Her words have echoed across the years and into the hearts of the Indians, for they too have dwelt in the desert places, with God.

During the days that followed I became better acquainted with Minagunz and he even gave a religious cere-

3 4 5
4 4 4

Ma. ne. do ka. na. ga. na wa. wa. be mi. go Ma ne. do Ma.

ne. do ka. na. ga. na wa. be mi. go. Ma. ne. do. Ma. ne. do ka. na. ga. na

wa. be. mi. go. Ma. ne. do. Ma. ne. do ka. na. ga. na wa. be. mi. go. Ma.

ne. do, ka. na. ga. na wa. be mi. go. Ma. ne. do.

SONG OF MINAGUNZ, THE OJIBWA: "MANEDO IS LOOKING AT ME."

monial for me. When one finds the primitive religion untouched by any shadow of doubt it cannot fail to command respect, but this absolute fidelity to ancient traditions exists today in only a very few.

When I asked Minagunz to let me take his picture he put on his best hat, an old black derby decorated with the claws of the mountain bear, which was his totem animal. He posed with the drum which he had made himself. The star is painted in the drum, and is not a part of the stick as it appears to be in the picture. Behind him is his birchbark wigwam, with the green leaves on some of the poles, according to the old custom, while his two wives are respectfully stationed in the background.

EVERY one who has a nice home should be the owner of at least one Navajo Rug. They add color and warmth to the place we live in and wear for longer than a life-time.

AS TO THE SPOLIATION OF THE WEST

BY H. C. SMITH

I HAVE read, with interest, an article in the September JOURNAL entitled "Spoliation of the West" copied from Maxwell's Talisman, which is a gross misrepresentation of conditions as they exist today in that part of Nebraska known as the "sand hills," and which are included in, or affected by, the Kinkaid Act.

Having read your JOURNAL for over two years; having an intimate knowledge of conditions here for the same length of time, and believing that you do not care to disseminate untrue and unfair information, I feel that I should give you a clear statement of fact in justice to you, the homesteaders, and the public at large. That the Westerner's prodigal waste is always a source of wonderment to an Easterner is eminently true. It is, also, true that the small and uninhabitable "shacks," as pictured out in your magazine, were not so rare but they could be found. That a considerable number of homesteads were entered and proved up on for the benefit of the cattlemen before the Kinkaid Act became effective is true, for, with the exception of a few scattering quarter-sections they were so nearly valueless alone they would not have been homesteaded under any other circumstances and the whole western section of Nebraska would have continued to pass into the hands of cattlemen had it not been for the enactment of the Kinkaid Act, with its 640-acre tracts, which gave the prospective settler sufficient land to make it fairly profitable to homestead.

The 160-acre tracts which were allowed under the old homestead law that were good enough to make a living for a man and family were homesteaded long ago—some of them twenty-five years ago.

It is also true that the same tactics were tried with homesteads under the new law, but the Rev. Ware is a conspicuous example of their lack of success. Under the old law, if a man found it unprofitable to live upon and cultivate his homestead he could commute after fourteen months; pay one dollar and twenty-five cents per acre, and obtain title to the same from the Government; then it was his to do with as he pleased, which pleasure was usually to sell to some neighboring cattleman. Under the Kinkaid Act commutation is not allowed, and a homesteader must take what was rejected by earlier comers—must live upon the land for five years—whether profitable or not, or have the alternative of his claim being cancelled.

It must be remembered that the portion of Nebraska thrown open to settlement under the Kinkaid Act was a treeless almost grassless waste of shifting sand-dunes only a few years ago. Today the larger hills present an area on this northwest side which is almost devoid of vegetation, and they loom up bald and white from a distance. The pockets and valleys are fairly well sodded and the hills are becoming more so each year; but at present, this covering consists mainly (on the hills) of "bunch-grass." The soil, even in the valleys

and pockets is not tillable to any advantage, being so light and sandy that, after one to three years of tillage, every vestige of soil is blown away, leaving a "blow-out" of pure, shifting sand.

The above mentioned "bunch-grass" is the grass which W. R. Lighton tells us grew three (3) hundred tons of hay on three hundred and twenty acres of "high-divide" land near Lusk, Wyoming, and which sold on the ground for seven dollars per ton. Having some knowledge of that writer's history, and writings, I know his knowledge of the sand-hills to be limited. Such a story may be nourishing mental diet for readers of the Boston Transcript, but is poor meat for knowing ones. Even the "greenest of homesteaders knows that splinters of wood contain about as much nourishment as bunch-grass hay, and will be eaten about as quickly by animals. It is the baldest distortion of fact, and utterly ridiculous to state that the "high-divide, twenty-five-acres-to-the-cow" land in Nebraska—and I believe the same holds true of Wyoming—will raise almost a ton to the acre of bunch-grass, either "without attention," or with it; and the man who pays seventy cents a ton for it any place—much less seven dollars a ton on the ground—is getting shamefully cheated, and has all the ear-marks of a tender-foot. The value of bunch-grass lies in its sand-binding and snow-holding properties.

It is not true that the land in this section is the kind of land recommended for irrigation, nor is it anything like it. Experiments that have been made on a small scale have been unsuccessful, the land being too sandy and porous to carry a stream of water for any distance unless the supply were practically inexhaustible. Hav-

ing an ample rainfall and supply of water here irrigation is unnecessary. We have a considerable acreage of black-loam land like that proposed for irrigation, but it has been homesteaded an average of twenty (20) years, and sells today at from twenty-five (25) to sixty (60) dollars per acre.

My professional duties call me to all parts of the neighboring sand-hills. They present numerous tree claims which were deserted years ago, evidences of abandoned ranches, and deserted claim shacks. Have recently made a number of trips 30 to 35 miles southwest of here, following four different routes. One route has a strip of road twelve miles without a house; another, twelve miles with two houses, one an inhabited sod-house, the other an abandoned frame house, costing the builder one hundred and fifty to two hundred dollars, probably. Another route has ten miles with only one house, and the other thirteen with only two houses. And all this nearly two and one-half years after the enactment of the Kinkaid Act—that beneficent and "fraudulent" measure.

The Government lands are supposed to be for the benefit of, and to furnish homes for, the poor and homeless. But it is an incontrovertible fact, that the man with a family and nothing to start with, absolutely cannot make a permanent residence on the best of the Kinkaid homesteads, and make a living for himself and family for the five years required settlement.

Under the heading "A New Fraud Law" occur other gross misstatements viz: "Under one law, the Kinkaid Act, some 2,000,000, acres of land in Nebraska have been fraudulently obtained by the cow-men." Palpably untrue, because the "Spade" ranch and others of like magnitude obtained

their maximum dimensions long before the Kinkaid Act was ever thought of.

The large cattlemen were, and are, averse to the said act, as evidenced by their endeavor to discourage every prospective homesteader with whom they came in contact; and it is a matter of record and fresh in our minds that the Krouse Brothers were arrested, convicted, fined and imprisoned for intimidating settlers.

The Government sent 24 inspectors to this district to ascertain if the law was being complied with; and who cancelled many entries. Seems to me that it would require a very peculiar logic or a circuitous course of reasoning to arrive at the conclusion that this act was favorable to them, or that the land was turned over to them under this act.

The gist of it all is: The sand-hills country of Nebraska was known for over two centuries as "The Great American Desert," and well deserved its name. The buffalo roamed over them until he became almost extinct, when men saw their opportunity, embraced it, and drove herds of cattle upon them. Wishing a spot they could call home, they selected the best locations they could find and homesteaded; other men came, homesteaded, and for various reasons sold out to a neighboring cattleman, or abandoned his land, and departed. Those who stuck to it, and kept a herd made good—became rich. The hills furnish-

ed provender for their stock; their stock furnished the elements necessary to nourish vegetable life, and the land began to improve. The cattlemen robbed nobody of anything; but their herds helped to enrich the land for later comers also, by grazing over the land, tramping to and from the ponds and wind-mills, tramping the soil and aiding vegetation to root and fertilizing it.

But! Under the old law the land was only being homesteaded at broad intervals as only an occasional quarter-section was good enough to support a man and family, and land brought in very little revenue from taxes; neighbors were few and far between and the Kinkaid Act offered sufficient land to induce people to come in and settle, and if they are not harassed and crowded too much, the land will be proved upon a decade hence, will be paying its quota of taxes; congestion of eastern communities will be somewhat relieved, and the state and nation enriched. To the man without money or backing the five years of homesteading are that many years of hardship.

In the meantime, there is plenty of land open to entry, and the man, or woman, in the "East—or in the whole country" who wishes to "wake up to his (or her) rights," who wishes to endure these hardships, is welcome to the sandhills of Nebraska within the boundaries of the Kinkaid Act. Will wager a tidy sum that the author of the tall hay story will not be one of them.

TELEGRAM

Thanksgiving Tragedy! Thousands Threatened.
 Turkeys Tomahawked, Then Taken To The Table.
 Thrilling Tales, Terrifying The Timorous.
 The Tender Turkeys Taking To The Tall Timber.
 The Tough Turkeys Triumphant.
 Thursday, The Twenty-ninth.

FT. TOTTEN AGENCY AND SCHOOL NEWS.

Rumor says that wedding bells will soon ring for two more couple here.

Miss. Addie Jerome, of Belcourt, N. D., is assistant laundress this year.

The pupils are all looking forward with great pleasure to the Hallowe'en march which will be held in Assembly Hall.

Miss Ida A. Dalton, former assistant matron was transferred to Grand Junction, Colo., as our climate was too severe for her.

The three day schools at Turtle Mountains are in a flourishing condition with competent, interested teachers at their heads.

Miss Sophie Picard, from Hayward, Wis., succeeded Miss Dalton as assistant matron. She likes her work and the girls all like her.

The farm work is all "laid by" and the boys are happy to think of their work being finished before Jack Fost nipped their noses.

Ft. Totten has enjoyed tennis on a fine double court all summer. We have a regularly organized club, which is named Ft. Totten School Tennis Club.

Mr. W. J. Mahoney, our farmer, slipped off in May and was married to Miss Jessie Lees, a teacher of Madison, Wis., returning with his bride June 6th.

Mr. Chas. Zeibach, who has been transferred from the Kickapoo school, Kansas, will be our next agent and superintendent. We are expecting him any day.

Special Agent Edgar A. Allen, who has charge of the Turtle Mt. Indians' allotting, has his wife and daughter with him and they are very comfortably situated keeping house.

Things in the sewing-room are on the fly and Uncle Sam's sewing machines are singing busily while the entire force of girls are busy making school aprons and percale dresses.

Miss Lucy Hall, of Kokomo, Ind., the new kindergartner, arrived Thursday, adding another to our list of Hoosier employees. This is Miss Hall's first appointment and we wish her success.

Miss Elizabeth Riley, kindergartner, resigned after ten years' of service among the Indians, on the account of ill health, and left on Tuesday for Douglas, Arizona, to spend the winter with her sister.

Assistant Supt. W. E. Thackry, with his brother and a party of friends from the South, went into the mountains of Mont. to hunt for bear. As he was to be gone three weeks and the fifth has commenced, we are wondering if Bruin has eaten him.

Mr. Peairs, representing Haskell Institute, was our guest for a day while soliciting pupils. He took seven former Ft. Totten pupils, most of whom went to enter the commercial course. We wish them all success and think they have gone to the right place to succeed.

That "One wedding makes many" is true at Ft. Totten. Mr. Chester C. Pidgeon, one of our teachers, was married at Larwell, Ind., July 3rd to Miss Mary Smith, of that place. Mr. Pidgeon has been transferred to one of the Turtle Mt. Day Schools. May they live long and prosper is the wish of the school.

The engine house boys are enjoying a fine new smoke stack, (Mr. Twist's monument,) and the heating plant is in first-class order for the winter. The work in this department is in A-1 condition. One of the boys who worked there last year made \$4.00 a day on a thresher this fall, which shows that Mr. Twist teaches in a thorough manner and is interested in the advancement of those under his care.

The announcement made by Mr. Davis that he would soon sever his connection with the Ft. Totten school came as a surprise that was not agreeable and it is with much regret that we see them go, Mr. Davis to his new duties as supervisor, succeeding supervisor McChesney, Mrs. Davis to take a well-earned rest. They have been at the head of this school for over five years and have many warm friends whose best wishes for their success will follow them.

Much work has been done on the school plant this year. The two kitchens, the boys' quarters and the school building were painted inside and out. The girls' was kalsomined and painted inside and roofed. A library was added to the school building, one condemned building torn down and a new coal house added to the electric light plant. The barns, carpenter shop and machine sheds were painted anew. A new sidewalk built from the Fort to the Agency, hospital thoroughly renovated and painted, the mess dining room enlarged and a new chimney built on the mess kitchen. The credit goes to our carpenters, Mr. Dingle and his force.

LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIAN

BY WILLIAM L. BROWN

THE twenty-fourth annual Indian Conference, which in recent years has become a conference of friends of other dependent peoples also, was held this year at Lake Mohonk Mountain House, Lake Mohonk, N. Y., on October 17th, 18th and 19th. As in previous years, Mr. Albert K. Smiley invited a hundred or more people to be his guests at the Mountain House for a free and untrammelled consideration and discussion of the various problems related to Indian affairs and to non-political Insular affairs as well.

Hon. Andres S. Draper, L. D; Commissioner of Education for the State of New York, presided and outlined the plan of the conference in an admirable opening address:

"The business of this conference" he said "is to get at the truth and declare the attitude which ought to be taken by the people and the Government of the United States towards those people who have become subject to the sovereignty of the Republic without being able to understand the spirit of it or bear a share or the burden of it.

"The Indian question of 1906 is wholly different from the one of 1880 or 1890, or even 1900. The commonly accepted thought of the nation steadily becomes nobler, the Government support steadily becomes more generous but also more discriminating, and the system of management or administration steadily becomes more exact, capable and responsible. While it is likely that there will be enough done in the interest of the Indian for an indefinite time, still the assurance is not lacking that the sentiment of the country has been clarified, that the trends are in the right direction, that substantial results are rapidly developing, and that the time which is vital to all large movements in behalf of many people will bring very satisfactory results and give added proof of the competency of a democracy to deal with very troublesome situations.

"But the rather promising outlook upon Indian matters is now accompanied by what are undoubtedly more difficult problems in the vast territory and among the millions of undeveloped people for whom we almost unwittingly assumed responsibility when we deliberately took Cuba from the further domi-



HON. ALBERT K. SMILEY.

nation of Spain. The difficulties seem greater because the numbers are greater. The Indian population is something like 300,000 and the population of the Philippine Islands, Hawaii and Porto Rico is something like 10,000,000.

"Whenever the flag of the Union is raised in any land it must speedily cast its shadow upon a school. It must be a school which is more than a form or a show. When a school comes to stand for the authority and character of the American people in a remote land, when it becomes the main reliance of all progress, it must be the living expression of the keenest social energy and hardest thinking which spring out of the heart and mind of the Republic. It must be a practical and adaptable school. It must not be too fast to undo any spiritual tendencies or any established forms of worship which it may find at its door. It must not undertake precipitately to change habits, dress, pastimes, or intellectual traits, so long as moral questions are not involved. It must not be organized upon a basis of ex-



LAKE MOHONK MOUNTAIN HOUSE, WHERE MR. ALBERT K. SMILEY EACH YEAR ENTERTAINS THE INVITED MEMBERS OF THE ANNUAL INDIAN CONFERENCE.

pense common in the thrifty towns of the United States. It must know that the school and its constituency must be adjusted to each other if there is to be any enduring service, and that the school will have to do much of the adjusting to have it so. Above all, it must know that the only lasting training of any worth one ever gets he gets through doing things, that one is never likely to be of much account who does not know the satisfaction of earning his bread in the sweat of his brow, and that any intellectual or moral advance which men and women ever make comes through the purpose and the power, not to break or to destroy, but to construct and to accomplish things.

"I have a good deal of confidence in believing that it would be well to put the management of educational matters in charge of the United States Bureau of Education. That Bureau always has a good man at its head. It has a staff of trained educational experts. It has nothing to do with politics. It has none too much business. The United States has no control over education in the States. There is some satisfaction about that. It is nice to have the United States say "please" to us, when we find our poor hands in the mouth of the federal lion so often. But the United States must look after schools in the territories and the dependencies. The Bureau of Education is its natural instrument. I am skeptical about leaving educational administration wholly to Insular commissions. The time may come when there will be a motive for political meddling with the appointment and the salaries of the teachers. We have a long, delicate, heavy task before us if we are to make a comprehensive and enduring school system in our island possessions which is ever to be capable of getting up power enough to run under its own steam. The best administrative organization, adaptable courses of instruction pedagogically arranged, continuity and steadiness of operation, the fullest training and supervision of teachers, freedom from partizanship, and an earlier and closer intimacy with the educational work of the world will be assured if the management of it is imposed upon the United States Bureau of Education.

"The Lake Mohonk Conference carries no sword. But let no one fear that they are without force. They have helped the Indians; they will help them more. They will help the Filipinos, and the Hawaiians, and the Porto Ricans and perhaps the Cubans. They have gathered up, quickened and declared that

public opinion, as Telleyrand said, is more powerful than any monarch that ever lived. They have rendered a distinct service to democratic institutions and the sovereignty of the United States, for they have helped them to be beneficent as well as powerful, and thereby show their right to be."

After the organization of the Conference the appointment of committees and the formal opening address, Hon. Francis E. Leupp, Commissioner of Indian Affairs, occupied the attention of the Conference during a large part of the morning session, with a comprehensive, general statement of the progress and present situation among the Indians. His outline of a plan partly inaugurated and still further projected establishing an Indian employment bureau and getting all the Indians to work to earn their living, was greeted with hearty applause. His explanation of the Burke law passed within the year which modifies the Dawes law the extent that the allotted Indian shall first receive the patent in trust for his lands, and then after passing a period of approbation and tutilage his patent in full and with it his citizenship, was illuminating and informing.

His account of the progress made in the matter of irrigating Indian lands indicated that an important step has been taken in this vital matter and showed that in some places at least the Indian will have the necessary facilities for irrigation. He indicated a plan in mind for securing the investment of capital in industries to be established on the edges of the reservations which will offer opportunities for self-support to the Indians. Indeed his resume of the year's work showed gratifying progress in many directions and established again the conviction which has frequently found expression in these Conferences that the Indian problem has in all probability entered upon its final stage and that the policies now inaugurated will if faithfully adhered to eventually solve the question so far as public policies may.

Much interest was manifested by the Conference in the speech made by Charles Daxon, an Onondago Indian. This young man was graduated from Hampton some years ago where he had been taught the machinist's trade.

Equipped with this preparation for life he returned to New York State and got a "job" in one of the shops of a manufacturing city. His road was a hard one at first because of the severity with which his good nature was

tested by his fellow workmen. But he stuck to it and added to his education by means of a correspondence school. Eventually by sheer pluck and ability he won a good position in the machine shops of the New York Central Railroad. His speech had much of the power of the simple, native oratory for which many Indians have been famous, and both won and commanded his hearers. As a practical example of the development of the Indian he was a success.

Various subjects relating to Indian affairs were touched upon and in no case did the treatment of these subjects provoke any animated discussion or dissension, while the present commissioner was frequently named with expressions of approval. Miss Sybil Carter gave some account of the progress of the industry among the Indian women, and told the story of the winning of prizes by her proteges. Miss Collins of Standing Rock reservation made an appeal for the services of a tuberculosis specialist for the Indian. Mr. John Oskison, of the New York Evening Post, himself a Cherokee, uttered a protest against the vast amount of misinformation published daily regarding the Indians. Mr. S. M. Brosius and Dr. Merrill E. Gates appeared respectively as the representatives of the Indian Rights Association and the board of Indian Commissioners, and Dr. Sheldon Jackson made some statements touching the alleged failure of the reindeer industry in Alaska which showed that industry instead of being a failure to be in a flourishing condition. Mr. William A. Right and Mr. Charles E. Burton addressed the Conference from the standpoint of the Indian School teacher. Rev. H. B. Frissell, D. D., principal of Hampton Institute, also delivered an address.

The interest of the Conference in the Indian subject culminated on Friday morning with the report of a committee appointed last year to examine and consider the status of religious work among the Indians. The report was read by Rev. Dr. W. M. Slocum of Colorado College. After expressing appreciation of what had been done for the spiritual and moral uplift of the red man, he stated that the present movements for their religious education are totally inadequate and the results small and unsatisfactory. He quoted from many letters received from missionaries and teachers in the field testifying to the very slight amount of missionary work done by the various denominations among the different

tribes, notwithstanding that the official reports of some denominations showed that in individual cases they were pushing the Indian work with some vigor. He explained that a portion of the lapse in this work was the rational outcome of the cutting off of government appropriations for denominational or sectarian schools. Certainly the Government schools cannot be held responsible for the distinctly religious education of the Indians and the churches must assume the work. The report closed with these recommendations of the committee:

1. That a much more substantial effort be made to examine into the actual conditions of Christian training among the Indians.
2. That the effort be made to secure co-operation among Christian denominations.
3. That a careful examination should be made known how the work of Government schools can be supplemented by distinctly religious training.
4. That more hospitals be established among the tribes by religious bodies.
5. Recommends the distinctive work of the Young Men's and of the Young Women's Christian Association as being of special value.

The general Conference closed after adopting the following special recommendations as part of their platform:

In particular we recommend for our Indian tribes:

That the registration of all Indians with their family relationships be speedily completed at every agency and that the expense be paid by the Government.

That the purpose of the Lacey Bill for the division of tribal funds into individual holdings be approved, and that such divisions be made effective as speedily as possible, and that Indians be paid their individual holdings as fast as they are able to learn the use of money.

That in one or more of the larger Indian industrial training schools the courses of study be extended that graduates can pass from them into the Agricultural and Mechanical Colleges maintained in the States and Territories.

That Congress by definite legislation prohibit the use of Indian trust funds by the Government for the instruction or support of Indian students in schools under ecclesiastical control.

That we call the attention of the Christian Churches and all other religious bodies to the urgent need of co-operation in promoting the spiritual uplifting of the Indians.

PEN PICTURES OF CHIEFS OF THE FIVE CIVILIZED TRIBES

GOVERNOR Douglas H. Johnston is chief of the Chickasaws, twice elected and by governmental legislation will serve beyond the limit of his term. He is a well educated Indian, has cultivated tastes, and what money he will need during the remainder of his life. His inauguration into office was one of the most spectacular and dramatic ever seen in the Chickasaw nation. It was the last struggle between the progressive and non-progressive elements in the nation, and the progressives won, though it was necessary to call out a company of troops and to draw the entire support of the United States marshal at the time in order to seat Johnston.

Green McCurtain is chief of the Choctaw nation. He is a vigorous, forceful type and makes many enemies, but he is a fair fighter and has won many a battle by force of personal influence. He lives at Kinta. He has been elected chief of his nation twice and prior to that time was treasurer of the nation and handled vast sums of money for members of his tribe in making payments. He has long been a power in Choctaw politics, and his ancestors were also prominent Indians. He will be able to retire with all the money he needs. He has large property interests in the nation.

Chief W. C. Rogers of the Cherokees is a man who has but recently come into power in his nation. His present term of office is his first, though his father was a chief. He conceived a desire to be the last chief of his nation and went after it in the last election and won. He lives at Skiatook,

which town he founded. Recently he has commenced to accumulate wealth, and is now rapidly becoming one of the wealthy men of the Cherokee nation. He is a splendid specimen of Indian manhood. He stands six feet three, and weighs 218 pounds.

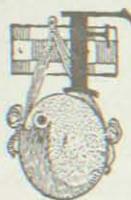
Chief Pleasant Porter of the Creeks is the best known chief. He has been in public life for many years, and is almost as well known in St. Louis and Washington as he is in Muskogee. President Roosevelt regards him as the best posted Indian on current affairs and politics he has ever seen. Chief Porter represents the progressive element of his race. He is a man of high education, who has advanced ideas and often turns off as fine a bit of rhetoric as in these days is heard from a platform. Chief Porter is wealthy. He has large property interests in Muskogee and landed interests in the Creek nation.

John Brown, governor of the Seminoles, has furnished the finest example of a paternal government that has been seen in this country in the past half a century. For twenty-five years he has absolutely dominated the nation and controlled its affairs. And he has done it wisely. For twenty-five years he has been the chief of the nation with the exception of one term, when a full-blood was elected. Hulputta Micco died, and the Seminoles, realizing their mistake, again called Brown to the chieftaincy. He is half Scotch and half Indian. He is a brainy man and was the first to realize that the disintegration of the Indian tribes was at hand and secured the first and best treaty with the government.

THE INDIANS OF SOUTH DAKOTA

By J. R. HUGHES

Paper read before the South Dakota Bankers Convention



FIFTY-FIVE years ago the entire territory comprising our state was owned and occupied by the Indians. Only fifty-five years ago, within the lifetime of many that are here today. Six years later—only forty-nine years ago—the population of Sioux Falls, the present metropolis of our state, numbered just five people.

The country now known as South Dakota was for generations occupied by the Omaha and the Ree Indians. The Dacotahs, or Sioux, as they are commonly called, occupied the Mississippi Valley in northern Minnesota and the entire valley of the Minnesota river. They were almost constantly at war with the Chipewas, their hereditary enemies, who occupied the Lake Superior country in Minnesota and northern Wisconsin. Finally they were driven out of their old homes and drifted in a south-westerly direction, and they in turn defeated and drove away the Omahas and the Rees and occupied their territory, the present state of South Dakota. So that we find that the Omahas and the Rees held the original "squatter's right" to this state and that the Dacotahs were the first claim jumpers, and it wasn't a very small claim they jumped either. They took the entire territory from Big Stone Lake south to Yankton and west to the Black Hills.

Although the Dacotahs had come in contact with white missionaries and Jesuit priests for over a hundred years, and had through emissaries, who had come to them, been persuaded to swear allegiance in return to Spain, England and France, as the sovereignty over the country in which they lived was changed from one country to another, the first authentic account we have of white people in this state was when Lewis & Clark went up the Missouri river in 1804, stopping at several points along the river near where Vermillion, Yankton and Fort Pierre now stand. It is supposed that the first white man who ever lived in this state was Durion, a squaw-man, whom Lewis & Clark found there when they came. He had established a trading post at Cedar Island below Fort Pierre. He must have been there for some time, as he had a son about eighteen years of age. It was on the 27th of May, 1804, at Green Island, near the present Yankton, that the first council was held be-

tween the Indians of this territory and the whites, in which the Indians acknowledged the sovereignty of the United States and swore allegiance to our government, but no treaty of any kind was made, and no land was ceded by them to the government until in 1851, when the Sissetons and Wahpetons ceded to the United States all their lands in what is now South Dakota east of the Sioux river, followed in 1858 by the Yankton treaty, which opened all the lands between the Sioux river and the Missouri river and as far north as a line from Pierre to Watertown.

In 1862, during the war, all treaties made by the Sioux Indians were abrogated by the government on account of Indian hostilities, but the Sissetons and Wahpetons had remained loyal to the government and in 1867 a new treaty was made, ceding all lands held by them to the government with the exception of the Sisseton reservation, that little three-cornered strip of land in the eastern part of the state running down to Lake Kampeska.

Two more treaties were made. The Laramie treaty in 1868, defining the great Sioux reservation and relinquishing all other lands, and finally the treaty of 1889, locating all the Indians on separate reservations and opening up the rest of the country for settlement.

In 1851, when the first treaty was made, the Indian population was estimated at about twenty thousand people. The Indian population as given by the government in 1905 is 21,259. So it will be seen that there has been no particular change in the population during all that time. It has not decreased, neither has it increased materially during the past fifty years.

At the present time the Yanktons reside in Charles Mix county and have lands in severalty; the Sissetons in the vicinity of Big Stone Lake are civilized and live almost like white people.

The Brules at Lower Brule.

The Brules, Two-Kettle Sioux and some others at Rosebud.

The Lower Yanktonia at Crow Creek.

The Blackfeet, Minneconjous, Sans Arcs and Two-Kettle at Cheyenne.

The Blackfeet, Uncpapas and Yanktonia at Standing Rock, and the Oglalas at Pine Ridge. These Indians still occupy a little over 12,000,000 acres of land in this state, or about

six hundred acres for every man, woman and child. They also have to their credit with the government the sum of \$3,742,886.66. This gives to every man, woman and child the sum of \$181.68. This per capita does not include the Indians on that part of the Standing Rock reservation in this state, as the agency for that reservation is in North Dakota.

From the above it can be readily seen that there is no great danger of the Indians becoming a burden to the state. With 600 acres of land each and \$181.68 in cash for every man, woman and child, there should not be any great danger of their becoming a public charge. And it is not to their physical and financial condition that I desire to call your especial attention, but rather to their moral and educational training, because if not rightly trained the more money they have the worse for them and also the state. On the other hand, if they can be made good American citizens with the land and money they still have, they will, in time, become a valuable acquisition to our state, and we must not lose sight of the fact that these wards of ours will, in the near future, be citizens of the United States, with all a citizen's rights and privileges, which of course carries with it the right of franchise, and it is of the utmost importance to the state that when that time comes, they may be prepared to take up the "white man's burden" intelligently. If not, we will find on our hands a class of ignorant, irresponsible voters, just like the negroes in some sections of the south today.

Like all changes in nature, the elevation of a race of people from one social plane to another is necessarily a very slow process. It takes a long time to completely change the nature of one little child even when transplanted to an entirely new environment. It takes a much longer time and infinite patience to change the nature, mode of living and habits of an entire nation, when that nation remains in the same environment and comes in contact with the influences that are supposed to work for its betterment only occasionally, and then in a very hurried, haphazard manner. It takes longer still when that influence when it is met is found to be not only not good but absolutely bad, and I am sorry to say that after many years of somewhat careful consideration of this subject, it seems to me that the treatment of the Indians has been, in a very large measure, entirely wrong, and that we as a nation are responsible for their present helpless condition. The system of government control

over the Indians, until recently when it has been somewhat modified and modernized, must, in my opinion, not only fail in its purpose of elevating the Indians as a race, but would, if applied to the same number of white people, in the course of time, degrade them and make them as dependent as the Indians are today.

That's a pretty strong statement, but the facts warrant it. If you take one thousand white men and gather them together here today and then proceed to give them everything they need, clothing, meat, sugar, coffee, bedding, everything they need for a month, absolutely free, without any effort on their part whatever, would it be a blessing or a curse to them? Now suppose that after you had done that you should say to them, "You come here every four weeks and we will do this for you again, every month, as long as you live." What do you think the effect would be, good or bad? Would it be stimulating or degrading? But that is just what the government has been doing month after month, year after year.* They have simply been fed just like so many children, and the result is just what could have been expected, they have become children, absolutely unable to think or act for themselves even in the most trifling affairs of life.

During the past two years the practice of issuing rations and annuities has been discontinued on all of the reservations so far as the young, able-bodied men are concerned, and the government has leased their lands for grazing purposes, the proceeds from which are paid to the Indians in cash about twice a year. They also do some road work, freight hauling, etc., which is certainly a step in the right direction. For instance, at the Cheyenne agency, the agent collected last year in cash from the leases and the trail which runs across the reservation east and west, the sum of \$119,722.95, which gave to each individual on the reservation the sum of \$46.75, which they received in lieu of rations. Some claim that this change has worked to the advantage of the Indian; others who have had equally good opportunities for observation, maintain that the result is just the reverse. Under this new arrangement a family consisting of ten people, say husband, wife and eight children, would get \$467.50, which if they

[*This is not true now. Every legitimate means is employed to discourage idleness and waste and to help the Indian to become in every truth a useful, moral citizen.—Ed.]

knew the value of money and how to take care of it, would enable them to live in comfort for a year; while a single Indian without any family at all would find it rather difficult to exist for a year on \$46.75—less than one dollar per week—but the important matter, it would seem to me, is not just how much they get, but how they get it. What they must learn, if they are ever to become good citizens, is the value of money, whether it comes to them in rations or is paid to them in cash, but I am afraid that under the present system it will take a very long time for them to learn it.

About a month ago the Indians on the Cheyenne river reservation were paid nearly \$70,000 in cash all at once. Think of distributing that much money among a lot of people who know nothing about its value. The result is that instead of teaching them industry and thrift it tends to make them indolent and shiftless.

Before the white man came no one accused the Indian of being lazy; they were fighters, hunters and fishermen and never shirked difficulties, but endured fatigue and exposure without a murmur. Why are they lazy now? Simply because the white man has made them so. In the old days they supported themselves and their families in plenty. Why can't they do it now? Simply because the white man has taught them it wasn't necessary. The education they need is the education that will teach them to do the work they must do after they leave school; teach them to cultivate their lands, raise crops, horses, cattle, sheep and hogs; teach the women to keep house, cook, sew and take care of their children, and in that way you will lay the foundation upon which to erect a splendid manhood and womanhood among the Indians.

A great deal has been written lately about the higher education of the Indian and the black man. They say it is absolutely necessary for them to have the benefits of the higher education in order to be able to compete on an equal footing with their white brethren. One thing in connection with these writings is quite noticeable. Most of these articles written about the higher education of the negro are written by people who live in the north, and those who advocate the same course for the Indians live mostly in New England. The facts are, that like a great many other things, they sound very fine in theory, but are a total failure when put to a practical test.

Col. Pratt, of the Carlisle training school,

said long ago that "It was easy to educate the Sioux. The real problem was what to do with him afterwards. There seems a well defined prejudice even in the east against taking young Indians on the same footing with white youths. In the west this dislike is far greater. One of the most pathetic things which happens every year is to see young Indian girls go out from Carlisle equipped in scholarship for all the duties of civilized life and find no niche in which to stand. Many a girl of this kind has 'gone back to the blanket.' It seems to be the only place left. The return to savage surroundings after being for half a dozen or more years under the best white instruction is a lamentable situation."

We all agree that education is a good thing—one of the good things we cannot have too much of—but it is a fact, is it not, even among our highly civilized and cultivated white people—men and women who have had all the advantages of the so-called higher education—that we find a large and steadily increasing number of educated fools? Men and women, who after passing through our common schools and high schools, have spent eight or ten years in colleges, come home loaded with medals and diplomas and dead languages, until as Goldsmith says:

"And still they gazed, and still the wonder grew,
That one small head could carry all he knew."

But, after all, we find this same prodigy absolutely unable to make a living. If that is true of the white man, who, when his course of study is completed, comes back to his own people who are proud of his record in college and enthusiastic as to his future success, and ready to help him in every possible way; how much more true is it of the Indian boy and girl who, when their course of study is completed, come home to the tepee and blankets where they were raised, with no opening whatever for them where they can use their higher education among their own people, where their new acquirements and accomplishments instead of being appreciated are laughed at and ridiculed. Is it any wonder they drift back to their old habits and mode of living? Some of them are glad to get back. Imagine a boy who has lived in the open air, practically every moment of his life, until he is fifteen or sixteen years of age, then transplanted to a steam-heated school room in some college, away from his boyhood friends and all his old associations, and is it any wonder that he tires of it; that his health becomes

impaired and that he is glad to get back where he can breathe God's free air once more? If he is studious and ambitious and completes his course, where can he go? There is no opening for him among his own people. Let us suppose that he locates in Chicago, Minneapolis, or here in Aberdeen. What chance of success would he have? For instance, he hangs out his shingle:

William Runs-the-Enemy, Attorney-at-Law.

Chas. W. Sitting Bull, M. D.

Jennie Scares-the-Hawk, Milliner.

(Come to think about it, that last one would not be so bad for a milliner.)

Now what would be the result? Would they succeed or not? Certainly not. They would be objects of curiosity for a little while, then discouragement, failure, and back to the teepee and blanket again.

The Indians should be renamed. The Indian names are a handicap to them and always will be.

The only education that is worth while for a white boy or girl, is the education that fits and prepares them for the work they must do in after life; this is doubly true of the young Indian. The all-important question for them now, and will be for years to come, is how to make a living, and except in very rare instances, that living must be made at their old homes on the reservation.

Necessary as it is in the resistless forward march of civilization and the development of the country, there is, to me, something inexpressibly sad about the passing away of the old Indian. I have seen an old Indian chief

patiently waiting, waiting to beg some pittance, where he once owned all; waiting, waiting for an opportunity to petition for some trifling privilege, where once his word was law to all about him.

As is well known, it took years and years to impress upon the people that there was anything worth while out west here, even among the whites, to say nothing of the Indians, but I am glad to say that it is beginning to dawn upon them now, and we have a president in the White House who has been out west of the Mississippi river,—yes west of the Missouri, too. He has seen this country, not only through the window of a Pullman car, but knows how it looks from the front door of the log cabin and sod shack of the pioneer and the hurricane deck of a bucking broncho. He is a western man who knows the west thoroughly, its people and their needs. He understands the Indian question, too, and in his characteristic manner has already, through his commissioner of Indian affairs, Mr. Leupp, who has proven himself to be the right man in the right place, started a number of reforms which are certain to bring excellent results.

What the Indian needs, just like the white man, is a square deal. Treat him like a man, not like a baby; teach him to work for what he gets and then he will appreciate it; give him religious training, a common school education, and in time he will become not only self-supporting, but a self-respecting American citizen, a credit to the state and to the nation.



“Tomorrow is Thanksgiving Day—
U know what that means, friend,”
Remarked a turkey gobbler, gay,
Kontent, his life to end.

“Encouragement is what we crave—
You’ll all agree with me.

“Please bear in mind this helpful fact—
All birds lack our degree—
This honor—we, the Nation’s bird,
Reserved to serve—no pay—
In many homes o’er our broad land
On this Thanksgiving Day.
Too bad our pride must take a fall
In such a head-lost way.
So, honor that we soon shall have,
Moves fear of death away.”

A Few Facts About Indians

To prepare the Indian for citizenship, congress passed a law in 1877 appropriating \$20,000 for the establishment of schools for his education. There has been a steady increase in the appropriation every since, and since 1900 it has been in excess of \$3,000,000 annually, the amount for 1906 being \$3,777,000. This does not apply to Alaska, or New York, whose Indians are looked after by that state, nor, except in small amounts recently, to the five tribes, which have an excellent school system of their own.

The five civilized tribes comprise only about a third of the Indians of the United States, but socially they are far more important than all the rest of their race put together. They have never been in the reservation stage, through which the other Indians are passing, and in which most of them are still. For two-thirds of a century they have been governing themselves, with legislatures, executives and courts modeled on those of the United States. They are leaders, racially, of the red men of the American continent.

By the latest enumeration, that of 1905, the five tribes comprised 91,337—36,482 Cherokee, 25,116 Choctaws, 15,923 Creeks, 10,767 Chickasaws and 3,049 Seminoles. But only 25,000 of these 91,000 are full bloods, and 20,000 are negroes or of mixed negro blood, being the five tribes' slaves, emancipated in 1865, and their descendants, while 44,000 are of mixed Indian and white lineage, many of whom would pass for pure whites in New York, Boston or Chicago; and 2,000 are whites who have been adopted into the tribes through intermarriage with the Indians.

In round figures, excluding Alaska, the United States has 284,000 Indians scattered through twenty-four of the forty-nine states and territories. Wisconsin has 10,000, and Michigan, New York, North Carolina and Florida, in this order, on the downward scale, have smaller numbers, making 24,000 east of the Mississippi. New York's 5,000, comprising remnants of the Oneidas, Cayugas, Onondagas, Senecas and Tuscaroras, of the once celebrated Iroquois league, or the Six Nations (the Mohawks being absent from this list), are on reservations in the central, northern and western portions of the state, except the Shinnecocks, who are near Southampton, on

Long Island. This is all that is left in the neighborhood of their old abode, of the kinsmen of the Long House.

There are 260,000 Indians west of the Mississippi. Indian Territory has 92,700, including the Quapaw agency; Arizona 38,000, South Dakota 19,000, New Mexico 17,000, California 15,000, Oklahoma 13,000, Montana and Washington 10,000 each, and the other states have smaller numbers. Theoretically the five tribes cover the entire Indian Territory except a tract in the northeast corner about one-third the size of Rhode Island. This is the Quapaw agency, composed of fragments of the Quapaw, Wyandotte, Seneca, Shawnee, Ottawa, Peoria, Miami and Modoc tribes, numbering in the aggregate only 1,700 persons.

In the aggregate, the Indian population of the United States is increasing. The absence of wars and the improvement in the hygienic conditions on the reservations and in the Indian territory make a growth among the red men inevitable. But everywhere, from the Shinnecocks on Long Island to the Yumas down near the Gulf of California, and from the camps of the fragment of the Seminoles still left in Florida out to the Makahs and Osettes, where Puget Sound merges itself in the Pacific, the full bloods are decreasing, not only proportionately, but absolutely. They are decreasing by the higher death rate among them than among the other elements of the Indian population, and by intermarriage with mixed breeds and whites. A few decades hence Canonchet's, Pontiac's and Tecumseh's race will be as dead as the buffalo, and a hybrid will have taken its place.

The Indian is coming to the front at a most opportune time. Labor in the West was never so scarce as at present, nor was it ever more greatly needed. One by one the popular illusion concerning Western types and characters are being dispelled by nearer acquaintance. The picturesque cowboy, whose regular pastime was shooting up the town, and the bad man with his notched gun and his private graveyard have been relegated to the limbo of the past. Only the Indian was left, unkempt and dirty, and now even he becomes commonplace by ceasing to be a ration-fed ward, dependent upon the nation's charity. The paint, the feathers, the bear claws and the tomahawk of the noble red man are gone hence. No more he stalks about with severe and lordly mien. The gay-colored robes of the Apache has given place to the sweatshop jumper and blue jeans. Poor Lo has gone to work!

THE CROW INDIANS' FAIR

By MRS. L. D. CREEL

THE Second Annual Crow Indian Fair was held from October 22 to 27th inclusive, at the Crow Agency, Montana, on the grounds laid out by the Indians for that purpose last year, a beautiful level spot being selected almost entirely surrounded by the Little Big Horn and in sight of the historic Custer Battle Field.

The Indians from the different districts began to gather as early as Thursday of the preceding week and by Sunday most of the tepees were in place to be their homes for fair week. The place chosen for their camp was below and across the Little Big Horn opposite the Agency store house.

The tepees and tents were arranged or grouped together as districts, with a portion laid off for their visitors, the Cheyennes and Sioux, the whole forming a picturesque Indian village. To go down in the early morn as we did on horse back and view their village from the surrounding buttes was a beautiful and impressive sight. It seemed like a white city indeed, but quite a contrast to another white city we remembered in '93.

It is said the Crows outdo all other tribes in their fine and almost perfect tepee.

As to the Fair, it was a little late; the weather was not all that could be wished for, and yet it was no serious drawback. A one-half mile track laid out in about the center of the grounds for the races was in good condition; a judges' stand and grandstand on the opposite side of the track gave judges (who were Indians) and specta-

tors alike a chance to judge the races.

There were all kinds of races, but among the most interesting were the relay races. Some fine horses were shown.

A new building erected this year for agricultural and other exhibits was quite well filled. The districts, such as Lodge Grass, Reno, Black Lodge, Big Horn and Pryor each having their respective exhibits.

The Crow school made a very creditable showing both in agriculture, school-room and domestic work, each department being represented.

The Baptist Mission at Lodge Grass had a nice little booth and exhibit, as did the Catholic school at St. Xavier. The Lodge Grass District being perhaps the largest it had on the whole the best display of grains, vegetables, dried fruits, etc.

The Crow School girls gave a fine wand drill under direction of their teacher and the Basket Ball teams gave a creditable game under their leaders.

It is hoped by the agent and management generally that the Indians may be stimulated to greater efforts along agricultural lines and the raising of stock.

The interest and attendance was good, not many white visitors being present, but it was estimated that 3,500 Indians were in camp here.

The Fair is managed and run entirely by Indians and they pay the premiums at once after the awarding.

Indications are that next year will bring greater and better results.

PHOTOGRAPHY AND THE INDIANS.

TYPES OF CHILOCC

The following article, taken from the *World's Work* concerning some of the obstacles one has to overcome if he be successful in getting a good photograph or portrait in some of the Indian villages of the west and southwest, gives a good idea of what a camera man must encounter. The *JOURNAL* knows by experience that the conditions are even worse than herein mentioned. It is seldom one can get an Indian who is not superstitious nor afraid of the camera, to pose at all unless his timidity is driven away by the appearance of a coin.

Mr. Edward S. Curtis has made a unique record of the Southwestern Indians. During the last eight years he has spent much time among them and has been at considerable expense in trying to discover their secret ceremonies. He expects to devote two or three years more and he is equipped with a fund of \$75,000 for the work. Yet he is not primarily an ethnologist, but a professional photographer who goes among the Indians to get new and picturesque subjects for his camera.

The religion of these Indians, their superstitions and their suspicion of all white men make the work extremely difficult. At one village in New Mexico, for example, before he had pitched camp he was visited by the governor, who asked why the white men were stopping. He explained, but the Indian shook his head. Picture-taking could not be tolerated. But Mr. Curtis objected that he liked his camping ground, that he liked the people, and most of all the governor. He reinforced this with a substantial present. The governor promised that he should take what pictures he wished. But his unpacking was soon interrupted by the teniente, the second in command. He explained that the governor had given permission to take pictures. The teniente was highly indignant. Such matters were not the governor's business but the teniente's. This revelation cost Mr. Curtis five dollars more. The captain and the sheriff appeared in quick succession—to be placated in like manner. Having "paid nearly everybody in sight" and having palavered with many Indian officials, he began work. A crowd collected to block the camera but while they stood in front Mr. Curtis was taking many of his best pictures through the back, for he had what is known as a "deceptive angle" camera.

He particularly wished a picture of a cacique, the chief of a secret brotherhood and



RICHARD LEWIS, PIMA, (ARIZONA).

the supreme ruler of the village whose very existence is kept secret. Before he and his assistant reached the village their fame had preceded them. A meeting was held and it was decided not to allow the white men even to camp in the vicinity. In the usual way, though with much difficulty, Mr. Curtis got permission to stay one day. By procrastination he prolonged it to two. During these two days he studied the village closely. He decided that a certain old Indian was the cacique, merely from his age and his dignity. When the governor came again to demand

O INDIAN STUDENTS



NAT P. WHITE, MOJAVE, (ARIZONA.)

his withdrawal Mr. Curtis put him off once more and went straight to the house of the supposed cacique. He sat down on the doorsteps and talked of everything but caciques and photography, and all the while he kept his eye out for the governor. Finally he saw that official walk slowly past. He got up and followed; "I can't go to day," he said positively.

"What did he say?" asked the governor and Mr. Curtis knew that he had discovered the cacique. "He is going to have his picture taken in the morning," he replied. The gov-

ernor was satisfied. The case seemed beyond his jurisdiction.

Mr. Curtis went back to the cacique. For many hours he worked, patiently and diplomatically, to get the picture. Finally the old Indian's vanity and cupidity got the better of him and he consented, ignorant that the white man knew him as the cacique. Mr. Curtis maintained his pretence of ignorance and the picture was taken.

He had to leave another village without ceremony in the night because a baby that he had photographed died. On the occasion of a festival he was shot at four times and almost ridden down by a drunken Indian. His work means many months of dreary camping, at times in considerable danger, and always unlimited with patience and diplomacy. It is significant because the pictures are notable additions to our best photography. They are studies of such a quality as to give photography a claim to be classed as a fine art. And they are the most comprehensive pictorial record of a fast disappearing people.

Digging up Relics at Jamestown.

The romantic times of Pocahontas and Captain John Smith are vividly recalled by the Indian relics dug up in grading the streets at the Jamestown Exposition grounds. The site selected for the celebration of the three hundredth anniversary of the first permanent English settlement in America was once an Indian village occupied by the Powhatans, the most powerful tribe of the early American Indians, who roamed over the country east of the Ohio river three centuries ago.

Near the State Exhibits Building stand a majestic live oak tree, the Powhatan oak, estimated to be nearly 1,000 years old, which was a favorite camping ground of the Indians before America was discovered by the whites. Here were held councils of war when the only weapons in use were stone hatchets, stone war clubs, spears with stone points and bows and arrows. The arrow heads used were made of flint, chipped down to a cutting edge, almost as sharp as a knife, every arrow head representing many hours of hard and patient work with the crude implements then in use. Scores of these flint arrow heads are being found on the Exposition ground, in excavating for streets and buildings. Some of them are broken, many perhaps having been broken by striking some foe of the Indians in battle or some wild animal. In those days the woods about Hampton Roads were alive

with deer, bear and other animals, but it is most likely that these broken arrow heads came into contact with some human beings, for at Sewell's point, where these relics were found, were fought bloody battles between the early English settlers and the Indians and, according to old Indian traditions, this point was also the battle ground on which warring Indians desperately contended for the right of domain long before the occurrence of the historic event which Jamestown Exposition commemorates. The valuable fisheries of what are now called Hampton Roads and Chesapeake Bay, the beautiful hunting grounds along the water courses and the many attractions peculiar to this locality made this particular point of land very desirable, and for its possessions Indian tribes warred with one another. Now, after centuries have gone by and the old Indian nations that once controlled this region have passed away their battle fields have been transformed into a magnificent international exposition ground, just outside the corporate limits of the city of Norfolk, Virginia.

Riches For The Chippewas.

When the last allotment of pine lands in the White Earth Indian reservation was made by the government to the members of the tribe entitled thereto, eighty acres of land, much of it covered with heavy pine timber, was set apart for every Indian, including members of the tribe not of the full blood, and now many of the tracts have been appraised as to timber standing on them, and the stumpage on several of the tracts has been sold. Theodore Beaulieu, who is five-sixteenths Chippewa blood, and his son have just sold the pine on their quarter-section for \$30,000 to the Weyerheuser interests; another fortunate man and his four children have been offered \$47,000 for their holdings, and are holding out for \$50,000. Another tract has \$15,000 worth of pine on it, and still another \$17,500.

Under the late ruling of the department, many members of the tribe, most of them with only a slight percentage of Indian blood, who have been living in the different parts of the United States, have moved to the reservation and taken up their homes there in order to be certain of securing their allotments. Some of these are people of the highest culture and attainments, and the change from their lives in cities and thickly settled portions of the country to the frontier conditions existing here is very great.

One instance that may be mentioned is that of a family of highly cultured people of strongly musical tendencies, who are living temporarily in a small house in which their cook stove is set within only a few feet of their grand piano in the same room, and they turn often from the necessary occupation of cooking their meals to the relaxation of singing classical music in French or Italian to the perfect accompaniment of the piano.

Many of the Chippewas hold themselves to be the old kingly aristocracy of this country and are now in financial position to live up to the theory.—St. Paul Pioneer Press.

THE LEGEND OF GRAND LAKE, COLORADO.

By Wilbert E. Eisele.

There was a time the Indian's Manitou
Had in our Foot-Hill State a roving crew
Of worshippers; whereof some scattered clans
Of Utes claimed all that valley's fair expanse
Contiguous to Grand Lake for hunting-grounds.
The Giant Rockies served for metes and bounds,
Their topless summits gleaming wierdly white
When rose the moon, pale Voyager of Night.
Far down the waters; where reflected shine
Nature's green pyramids in spruce and pine.
Here lived the beautiful Red-bird,
A Chieftain's daughter; loved she was right well
By forty braves and more, yet of the crowd
Beartracks alone a sweetheart's right allowed.
More single-minded than our Madame Carr,
Who would have liked a new gallant each hour.
The pair had grown in age—and love—together,
His breast the Red-bird's shield in wintry weather;
Roamed hand-in-hand the glens; and climbed to
where

The Mount of Holy Cross gleamed from afar.
Tradition tells, a pious monk once came
To these solitudes, urged thereto by a dream
That when a cross he saw in air suspended,
His sins should be remitted, his toil ended.
Long time he wandered; when, one vesper-tide,
A storm beat fiercely on the mountain side;
Bewildered faint, he turned to Heaven his eyes,
When lo! the promised Cross hung in the skies.
He knew no more.—Ages rolled on apace,
And mountain-pines mark his last resting place.
Thus sped their childhood. Grown to man's estate,
Beartracks supplied her tepee with fresh meat;
Oft urged the elk chase through the Park's defiles,
And sought no other payment than her smiles;
For her o'er Grand Lake paddled his canoe,
And thence in weirs the speckled trout he drew.

Ah, happy moons!—but fated not to last;
 Their tribes, as did those rivals of the past,
 The Capulets and Montagues "fell out,"
 And fighting followed; rang the copse with shout
 Of battling redskins; and the timid deer
 Crouched in her lair, to list these sounds of fear.
 Our lovers, parted by this sad mischance,
 Renewed by stealth their vows, which gave offense
 To the old war-chiefs; each was sternly chidden,
 And all their future meetings were forbidden.
 Despairingly, a desperate course they took—
 (For when impediments would true love brook?)—
 A promontory over-hangs the Lake,—
 A dizzy height: resolved this leap to take,
 Beartracks and Redbird met one moonlit eve
 Upon the top, where modest yuinumps weave
 A natural arbor; long in silence gazed
 O'er peaceful shores, Beauty's dominion calm,
 And wished no fairer scene "across the dam."
 Then murmuring accents of undying love,
 They kissed good-by, and jumped off the bluff.
 This rash act known, Grief spread on sable wings
 Thro' all the tribes; knives, tomahawks and slings
 Were cast aside, and ancient feuds appeased.
 The bodies found, on lodges high were placed
 Upon the bluff, where even yet these stand.—
 So runs the trappers' legend of the Grand.

Denver, Colo., Oct. 1, 1906.

New Towns Named For Indians.

While the half-million acres of land comprising the former Kiowa, Comanche and Apache Indian reservations will be sold under the sealed bid system in accordance with the regulations issued recently, those lands reserved for the six proposed towns will be disposed of under the hammer.

Reports from Anadarko state that the Townsite Commission has been organized and started the work of surveying and plotting the five townsites in the Big Pasture and the one southwest of Hobart in the smallest reservation. The five townsites in the Big Pasture are fairly distributed. Two are well toward the north at each end of the Pasture, two well to the south and one in the extreme south-eastern part.

At the present the only railroad touching the Pasture is the Frisco, which barely crosses the line at Chattanooga on the north-central boundary. Another branch of the Frisco crosses Oklahoma from Lawton west, while the Rock Island passes through Lawton and just misses the extreme northeastern corner of the Pasture, and then branches off to the southeast. Eventually the Frisco and Rock Island will construct branch lines through

the Kiowa country and handle the railroad traffic.

In the selection of names, the Townsite Commission has honored four great Indian chiefs, a Catholic priest and a former agent of the Kiowas. While the Indian names frighten one at first sight, all four of them are euphonious and will soon roll glibly off the tongues of the settlers.

The first townsite named is Randlett, after Colonel J. H. Randlett, for many years agent of the Indians at Anadarko, who is much revered by them.

Eshiti, the second townsite named, is in honor of the second chief of the Comanches. Chief Eshiti is said to have belonged to an unprogressive division of the Comanches for many years, but now he is at the head of the van for progress and development.

Quanah, the third townsite named, is a memorial to Quanah Parker, head chief of the Comanches, who long has enjoyed the reputation of a sage. He stands for everything that tends to progressiveness and is a far-sighted leader. Chief Parker is not a full-blood Indian. He is a personal friend of President Roosevelt.

Isadore is named in honor of Father Isadore, of the Catholic Mission at Anadarko, friend and counselor of the Indians, who holds the respect of all classes of citizens.

Ahpeatone, named after the principal chief of the Kiowas, though fifth on the list, has an area of 400 acres, while the other townsites in the Big Pasture have 320. Ahpeatone, it is said, was made chief of the Kiowas because he did not sign the Jerome treaty, thus remaining in position to lead his people back to their old northern reservation.

Koonkazachey, located in the Small Pasture southwest of Hobart, has an area of only 160 acres. It is named after chief Koonkazachey, of the Apaches, better known as "Apache John," who has held the honored place in his tribe for many years while its members have dwindled down until they aggregate little more than 100.

A MUCH-NEEDED REFORM.

What a mighty reformation we would witness
 through the land
 If the masses and the classes could be made
 to understand
 That he wins at least one sinner from dishon-
 esty and pelf
 Who will let alone his neighbor and just prac-
 tice on himself.

—W. H. Wilson in Four-Track News.

Educational Department

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

LESSONS FOR USE BY TEACHERS IN THE SERVICE

LESSON II. FROM SUPERINTENDENT REEL'S OFFICE

To teachers in the Indian Service: The following lesson illustrates instruction of a practical character as given at Tuskegee. Teachers will be expected to formulate a series of similar lessons giving pupils in reading, language, number, and other classes, helpful information concerning useful work and a fuller knowledge of its significance. F. E. LEUPP,

Commissioner.

The most important part of an Indian child's education is the art of making a living. If we can teach lessons in economy and industry with reading and writing, and also numbers, we are working to a greater advantage. As we are laying the foundation in this grade it is especially important that we emphasize these points.

Teacher: How many of my little girls want to learn to cook?

How many would like to help mother when they go home, she will be so tired you know and very glad to have you help? To cook we must first have a fire. How many have a fire at your homes? Do you have a stove? (asking each.)

We see that so many of our children have stoves and all must learn to make a fire. To make a fire we shall need (teacher writes on board) Wood cut fine, large wood, paper, matches. Edna, read what we shall need for making a fire. Ans. Wood cut fine, large wood, paper, matches.

I think we have these and class may take them out of their desks.

Agnes you may write the story on the

board, telling what we are going to do. (Agnes writes: We will build a fire.)

Before we make a fire we must clean out the stove, taking up all the ashes. What do we use for taking up the ashes? No reply. I shall write it on the board and see how many can read it—hands. What shall we need Susie? Ans. Shovel.

Yes, we shall need a shovel, but I would like you to tell me this in a sentence. We must have a shovel to take up ashes. That is much better.

What else do we need; what do we put the ashes in? Class: bucket. Yes, but I do not want the answer in one word: tell me the story.

We put the ashes in a bucket. That is good. Susie you may write that on the board. "We put the ashes in the bucket."

Now we have taken all the ashes out of the stove. We put in what first. Tell me class.

We put in paper, crumpling it.

Next we put what, class?

We put in the kindling wood.

Kindling wood. Kindling is a long word, what does it mean?

Kindling means small wood.

Why do we cross the kindling wood?

To let in the air so the fire will burn.

We then put larger wood on top of the kindling wood, then we light the fire. Agnes may tell that story. Agnes writes: "We light the fire."

What do we need to light the fire? We need matches to light the fire.

Where do we get the matches? We buy matches at the store.

What do matches cost? 5c for a small box, 10c for a large box. Teacher asks: Who can express that better? Another pupil writes: We pay 5 cents for a large box of matches.

We must be careful not to waste matches, and light one carefully so it will be enough to start the fire. We must remember that a small box of matches does not last long, and when it is gone we will have to buy another box.

If one box cost 5 cents, two boxes will cost how much, Edna?

Have Edna write:

One box 5c.
One box 5c.

2 boxes cost 10c.

What will 3 boxes cost?

5
5
5

3 boxes cost 15c.

Let us do that it another way, who can?

5 plus 5 equals 10.

Another way class; who can?

5
2
—
10

Another way.

2 times 5 equals 10.

Two boxes matches cost 8c. What will 4 boxes cost?

What will 6 boxes cost?

Using the toy money, show 5c.

Teacher: Hand me the money (toy money, and use the actual money.) Four boxes would cost—; 6 boxes,—; 8 boxes,—.

Your mother gives you 25c (having one child select 25c) and sends you to get 3 boxes of matches. How much change do you bring home? Show me 10c.

Teacher: We have learned that the matches are bought at the store and we must not waste them.

Now our fire is started and burning. We will cook potatoes for our luncheon.

How many have seen potatoes growing?

As soon as the time comes we are going to plant potatoes of our own so we shall know all about them and how they grow.

Now, I would like to have you look at your potato.

The potato has something that you have. Who can tell me what it is? The potato has eyes.

How many eyes have you? Agnes: I have two eyes.

How many fingers have you, Susie? I have five fingers.

Now I want each one to count carefully and tell me how many eyes your potato has.

When you have found out you may go to the board quickly and write it for us.

My potato has 11 eyes.

My potato has 12 eyes.

My potato has 9 eyes.

That is very good. We must now wash the potatoes. To be a good cook it is necessary to be very clean. We must have a clean face, clean hands, clean dress, and a clean room. If our hands are not clean we may get something in the things we are cooking, and if we eat what is not clean it will make us sick. We will not be able to cook nicely, people will say we are not nice girls, and what we eat will make people sick. So tell me again what is necessary, Class?

WE MUST HAVE CLEAN HANDS, CLEAN DRESS, AND KEEP OUR PANS CLEAN AND NOT LET ANYTHING THAT IS NOT CLEAN COME NEAR OUR FOOD.

We will wash our hands. We will wash the potatoes. We will peel the potatoes. (Teacher writes this on the board.)

Class read:

Let us peel the potatoes quickly. How many ways may potatoes be cooked Edna? Tell me one way. I like them baked.

Agnes tell us another way. Boiled. Susie tell us how you like them. I like them fried.

Today we will stew them. I shall write the recipe on the board for stewed potatoes.

Wash the potatoes, peel them.

Teacher. Watch carefully while I cut my potato and cut yours just like it. (Teacher cuts in half.) How many pieces have I?

Answer. Two pieces.

Teacher. I have cut my potato in half. Teacher puts halves together, saying, $\frac{1}{2}$ and $\frac{1}{2}$ equals 1 potato, or write it another way: $\frac{1}{2}$ plus $\frac{1}{2}$ equals 1.

When this is understood and can be written, the teacher cuts the potato into 4 pieces, explaining $\frac{1}{4}$ plus $\frac{1}{4}$ plus $\frac{1}{4}$ plus $\frac{1}{4}$ equals 1, illustrating these fractions by the fractional parts of the potato.

Bring out much work in fractions.

$\frac{1}{4}$ plus $\frac{1}{4}$ equals 2-4. 4-4 minus $\frac{1}{4}$ equals $\frac{3}{4}$.

$\frac{1}{4}$ plus $\frac{1}{4}$ plus $\frac{1}{4}$ equals $\frac{3}{4}$. $\frac{3}{4}$ minus $\frac{1}{4}$ equals 2-4.

You may now cut the potatoes into small pieces.

Wash them again. Why do we wash them again?

Put potatoes into saucepan, cover them with boiling water, let them boil 20 minutes. If the water boils down add more water; potatoes must not burn.

We will set the saucepan on the stove for the potatoes to cook.

Who can show me on the clock's face how long the potatoes must cook?

Teacher, moving the hands on the face of the clock, asks:

This far is how many minutes? This far is how many? This far is how many minutes?

When the potatoes have cooked 20 minutes, how can we tell when they are done, or ready to eat?

We must pierce the pieces with a fork. If the potato is soft and the fork goes through the pieces easily, they are ready to be eaten. We then put salt and a little butter on them and they are ready to serve.

Pupils may now write the recipe of stewing potatoes in their small cook books.

Teacher explains that each child is making a cook book and when she learns how to cook a new dish writes the recipe in her little cook book, and studies it until she can repeat it from memory.

At the next class every child will be expected to tell us all about stewing potatoes.

BREAD MAKING.

BY A. W. SCOTT.

Wheat is classed as white, or soft, and red, or hard wheat. The former is known as winter wheat, having been sown in the fall, and from it the best pastry is made; the latter is known as spring wheat, having been sown in the spring, and from it the best bread flour is made. Spring wheat contains a larger amount of gluten than winter wheat.

Yeast is a microscopic plant of fungous growth and is said to be the lowest form of vegetable life. It consists of germs floating in the air, which collect and multiply very rapidly under favorable conditions and by this process of growing cause a chemical change called fermentation. Fermentation is that change in organic substances by which their sugar, starch, albumen, etc., are decomposed, and recombined into new compounds. There are different kinds of fermentation.

Lactic fermentation is the change which takes place when milk sours. The lactose, or sugar of milk, under the influence of the germ floating in the air, is converted into lactic acid and this reacts upon the mass and causes it to "turn sour" on heating.

Alcoholic or vinous fermentation is that which is produced in substances rich in sugar and starch. Under the influence of air,

warmth, moisture and some ferment (yeast), the starch is converted into sugar and the sugar into alcohol and carbonic gas $C O_2$. This is the fermentation that takes place in bread-making; the carbonic acid gas seeking to escape lightens the dough. If alcoholic fermentation goes beyond a certain limit, acetic fermentation takes place, in which the alcohol is turned into acetic acid and the mixture is sour.

Liquid, dry or compressed yeast may be used in breadmaking. The latter makes excellent bread when it can be kept fresh. The yeast plant is killed when heated to 212 Fahrenheit; life is suppressed but not utterly destroyed at 32 Fahrenheit. The best temperature for its growth is from 75 to 80 degrees.

Fermented bread is made by mixing to a dough flour with a definite quantity of milk or water, salt and ferment. Enough sugar should be added to restore the natural sugar of the wheat changed during fermentation. The dough is then kneaded to thoroughly mix the ingredients, and is allowed to rise till double in bulk. It is then kneaded a second time to break the large bubbles of gas formed. It is shaped into loaves and allowed to rise again. If it rises too long it will be coarse-grained; if not long enough it will be heavy.

For three loaves of bread, soak two-thirds of a cake of Yeast Foam (compressed yeast) in a cup of luke-warm water. Have ready the water from two boiling potatoes, and half of one potato, well mashed, add a teaspoon-full of salt, and twice as much sugar, and while this mixture is hot—not scalding, add flour to make a stiff batter, beat well (these quantities may be doubled for a large making of bread), then add the cup of water containing the dissolved yeast, beat thoroughly, and set in a warm place (if in cool weather) to rise. This mixture should be made after supper, or while you are finishing the evening's work. Let this mixture stand until morning, when it should be double in bulk. Scald a cup of good sweet milk, let cool, then stir into the sponge, adding a small piece of lard, and flour enough to make a medium stiff dough. The dough should be kneaded smooth, this usually takes about twenty minutes. Have ready a greased kettle or pan, not too wide, put dough in, cover with a clean cloth and set in a warm place to rise to double its bulk; knead the dough just enough to handle, make into loaves, put in greased bread pans and set in a warm place to rise till double in bulk again.

The oven should be hot enough to turn a

piece of white paper a dark brown in five minutes for the baking of bread. The heat should increase slightly for the first ten minutes, and gradually decrease till the end of the baking. The heat in the center of the loaf should reach 212 degrees, otherwise the starch cells will not be broken or the ferment germs killed. The heat changes the starch on the outside of the loaf to dextrine. If it burns, the dextrine is turned into caramel, and has a slightly bitter taste. When the loaves are removed from the oven, place

where the air will circulate freely around them. Do not cover, if you want a crisp crust. When cool, put the loaves into a clean, sweet bread-box, without wrapping, as the latter will give it a musty flavor.

One hour is usually long enough to bake bread. Small loaves require about fifty-five minutes.

Bread is baked (1) to kill the ferment, (2) to make the starch soluble, (3) to drive off the alcohol and carbonic acid gas, (4) to form a brown crust.

Hygiene in The Elementary Schools

From The Nature Study Review

If there is one hopeful feature about the public schools of today, it is their improvement. We are all familiar with a day's program in an elementary school at the present time. There is the usual succession of lessons in arithmetic, grammar, writing, and geography, relieved somewhat by nature-study, music, physical culture, and manual training. Comparing the program of fifteen years ago with that of today, we note that some new subjects have appeared, others have dropped out. But what can we say of those subjects that appear in both programs?

In arithmetic of former times, we should have heard the children recite long rules and solve still harder problems. Today, we may find them at work on problems more or less connected with practical life. We may even find them solving problems by the shortest and the quickest methods. In geography, naming all the capes, bodies of water, rivers, and lakes of a continent was considered the goal of ambition. Today that is changed; we find children making a map of their own neighborhood or town; educators have discovered home geography. In the study of foreign countries, the people and their industries, now claim their proper amount of attention. In grammar, it was formerly thought necessary to parse every word in Gray's "Elegy in the Country Churchyard." Today, the amount of time given to technical grammar is limited and more time is given to literature.

The question now arises, can we point to a similar gain in the teaching of that subject called in the course of study, anatomy, physiology and hygiene? Formerly, most of the time allotted to this subject was devoted to the effects of alcoholic stimulants. The text-

books for grammar and even primary schools taught about cells and other microscopic anatomy. We should indeed have to make a careful search if we are to find many improvements in the teaching of this subject. Perhaps time would be better spent in suggesting improvements.

The teaching of hygiene is only one part of a larger subject, namely, the good health of children. The teacher is only partly responsible for the good health of the children under her care. She shares with the parents, the school principal, the superintendent, and the board of education, the responsibility of keeping the children in good health. Each of these has his own duty to perform towards the child. The school-board sees that the surroundings of the child are healthful. It is responsible for a school building that is not only pleasant but sanitary as to ventilation, heating, lighting, plumbing, and bathing facilities. The superintendent, the principal, and the teacher share the responsibility of the teaching in the course of hygiene. To a certain extent they should see that the pupils put into practise the laws of health taught in the class-room. The help of the parents is very necessary. Evidently, the parents' chief duty is to keep the child well by proper care, food, clothing, and cleanliness. In some schools the medical examiner assumes the responsibility in regard to contagious diseases of the eyes and ears. In a few instances a trained nurse is engaged to carry out the suggestions of the school physician. Occasionally, school-boards have found it necessary to supply food for the children.

The question still remains as to what shall be taught during the time allotted to hygiene. There are certain general principles that should

apply to this as well as to the other course in the elementary schools. In the first place, the subject-matter should be adapted to the age and to the intelligence of the child. There are many facts about dress, breathing, cleanliness, and other topics of hygiene that children can understand as well as their elders. The time when the children begin to take pride in looking well is the best time to teach them to dress properly. Habits of neatness and cleanliness formed when young will seldom be outgrown. Early training in these important matters is very valuable. Fortunately, there is subject-matter enough in hygiene that is adaptable to every grade of an elementary school. The subject-matter should be hygiene or good health rather than anatomy or physiology. Is it not time to discover good health as well as home geography?

The following outline will indicate how the subject of "Clothing, How to Dress Properly" may be taught in an intermediate grade of an elementary school:

Why we dress—To keep warm; to protect the body; for ornamentation.

Materials used for clothing—Kinds of material: cotton, linen, silk, wool, rubber, fur, feathers, leather; use of each.

The weight of our clothing—As light as possible for the warmth; weight suspended from shoulders.

Airing our clothing—Air day clothes during the night; air night clothes during the day.

Bed clothing—Mattress and spring is better than feather-bed; warm, light-weight covers; woolen blankets desirable.

Clothing of feet—Keep feet warm and dry; overshoes, gaiters, thick soles and high boots for outdoors; slippers and light shoes, but not overshoes and rubbers in the house.

Clean clothing—Change of clothing; garments of wash material when possible; clean linen and boots.

The fit of our clothing—Tight clothing, effect on body; difference between well-fitting and tight clothes.

It naturally follows that the lessons in hygiene should be closely connected with the lives of the children. Every teacher should have a certain amount of freedom in teaching hygiene. "No one course in hygiene can be planned for all children of a certain grade any more than one kind of dress of one material, of one make, of one color, or of one size can be worn by all children of a certain age. The surroundings in which the individual child is placed determine which phases of the sub-

ject he most needs to have impressed upon him. While all the pupils need to know the general laws of health, the various classes of children need special emphasis on the subjects that will help them most in their own lives. The teacher ought to know the individual pupils and homes from which they come. The teacher must know what the pupils are in order to lead them into better ways of living. She will need much tact in showing the children the ill effects of some habits that prevail in their homes without criticising either parents or their homes. If we apply the same good sense and reason in teaching hygiene that we use in teaching English, history, geography, and nature-study, we cannot fail to obtain as good results."

In the upper grades, the lessons in hygiene should include the principles of public health. Everyone should be intelligent on such questions as the care of the streets, the water supply, the milk supply, sewerage, lighting systems, and boards of health. In teaching these subjects, the local conditions should be explained first and other illustrations given afterwards. This connects very closely with lessons in civics.

"The lessons in hygiene may well consist of two kinds, the informal and the formal. The informal lessons are given as occasions arise in the schoolroom. They should be brief but to the point. As an example: on a rainy day when some of the pupils have had wet feet and have dried them, a lesson may be presented on the advantages of keeping the feet dry and some of the dangers of wetting them. Informal lessons are not unprepared lessons. One needs to have the subject well in hand to be ready with informal lessons.

"A formal lesson comes at the regular time set apart in the program for this subject. It may present the same topic as that recently presented in a brief informal lesson. The formal lessons may be conversational, and if any records are desired for future study, they may be kept in a note-book set aside for this purpose. A review of the subject may be obtained by reading the chapter in a good text-book on that subject. Studying from topics may vary the work. The topics may be written on the board, and the pupils may study and then recite from the topics. An experienced teacher will readily think of other ways to create and sustain an interest in the subjects. While there is a natural sequence in teaching some of the topics in general hygiene, it is far more important in dealing with children that the teaching should

be closely connected with events in their every-day life. The logic of the course does not appeal to the child as does the direct interest or usefulness of the information."

The lessons in hygiene should be well illustrated. "The young child naturally looks to his teacher as a living example of what she teaches. It does very little good to teach one precept, and to live another. The first duty of a teacher of hygiene is to keep herself in good condition. A teacher who is constantly illustrating the bad effects of headache and dyspepsia cannot effectively teach children what they should eat and how they should live. The teacher needs to illustrate the results of careful eating, of exercise, and of rest, as well as to show good taste and cleanliness in her personal appearance. The schoolroom, also, should be an example in its way, and should illustrate good housekeeping. It should be kept clean and tidy. The children can help in many ways to keep the desks clean and well arranged, the room neat, and the blackboards clean."

Pictures, charts, food, and articles of dress may all serve to make the teaching of the various subjects more impressive and interesting. With all the teaching we must not forget to do or to carry out the suggestions given in the lessons. The doing often precedes the talking.

"The aim of all teaching of hygiene, namely, the formation of good habits of living, should always be borne in mind. The positions of all children in writing, reading, and studying are all-important in their effect that these positions may have upon the growth. Good habits in living, like good English, can be acquired only by constant practice.

"The need of teaching hygiene is unquestionable, yet those who have tried to give instruction in the laws of health will agree that it is one of the difficult subjects to teach well. Subjects like history or geography interest children readily. Many a child will listen for hours at a time to the story of some hero or read at length about travels in distant lands. In teaching hygiene our special aim is to inspire the children with an earnest desire to be well and strong. We may accomplish this end in part by making use of the child's admiration for some person who has a fine physique. Much tact and thoughtfulness are necessary in teaching children better ways of living, for the personal element in the subject is very prominent. We need rational teaching in hygiene."

Without doubt there is need for improve-

ment in the teaching of hygiene. But where shall we look for help? The teaching to be effective must be done by the teacher in charge of the children.

These teachers need, however, encouragement, suggestions, materials, and enthusiasm. In some cases, a helpful outline with supervision would be a great help. In other cases, more extended knowledge is needed. An awakening to the importance of this subject among supervisors and principals would give the whole subject a wonderful impetus.

LESSONS IN COOKING AND HOUSEKEEPING.

The teachers of the service have this year received instructions to include in their work, lessons on the rudiments of cooking and housekeeping. Our teachers have taken up this work and we insert a few of the lessons as they were developed in the class-room. The lessons are from the primary grades and are therefore elementary. In one of the rooms, step by step a miniature kitchen and dining room are being installed. In the more advanced grades, domestic hygiene and principles underlying cooking are being studied. The article "Bread Making" appearing in this issue was thus used.

LESSON IN COOKING.

This lesson in cooking was taught in grade 4, October 4:

Lesson based on suggestion (page 28) of Miss Reel's pamphlet: Have class make a list of articles they would purchase, giving cost of each, if they were going to spend a certain amount in furnishing kitchen or dining room.

Question: If you were planning a four-room house, what rooms would you have?

Answer: Kitchen, dining room, bed room, sitting room.

Q. Why have a dining room?

A. We eat in the dining room.

Q. What is the kitchen for?

A. We cook in the kitchen.

Q. If you could have but three rooms, which would you have?

A. Dining room, kitchen, bed room.

Q. If you could have but two rooms, which would you leave out of your plan?

A. Dining room.

Q. Where would you eat?

A. I would put an extra table and chairs in the kitchen and eat there.

Q. If you were planning a kitchen what

are some of the things you would be particular about?

A. It should not be too big. This saves steps and cleaning. It should be light.

Q. Name some things used to furnish a kitchen?

A. Stove, table, chairs, cupboard, kitchen cabinet.

Children were asked to make list of kitchen furnishings they would purchase if they might spend \$10 to \$25. They used catalogues and a list of prices which had been placed on the board. For this lesson they were not to count cooking utensils.

I give three lists handed in:

I have \$25 to furnish my kitchen with; this is what I will buy: Cookstove, 14.25; table, 5.00; cupboard, 2.00; kitchen cabinet, 3.00; chair, 75c; total, 25.00.—Inez Denney.

I have \$10 to furnish my kitchen with; this is what I will buy: Cookstove, 4.65; table, 2.00; cupboard, 2.35; chair, 1.00; total \$10.00.—Bessie Parker.

I have \$25 to furnish my kitchen with; this is what I will buy: Gasoline stove, 5.00; table, 4.00; kitchen cabinet, 4.00; cupboard, 3.00; wood bottomed chair, .75; linoleum, (54 cents per yard) 8 yds., 4.32; rocking chair, 1.87; clock, 1.06; total \$25.00.—William Four-horns.

[Since William wanted to invest in 2 chairs it would seem that he intended to spend the most of his time sitting.]

MAKING TEA.

A lesson on Making Tea, given in Third Grade, Oct. 8, 1906:

The nature of tea and its effects were carefully explained to the children before the responsive lesson was given. The recipe was also carefully read and learned.

Q. In making tea we must have what?

A. The tea, teapot and boiling water?

Q. How much tea do we use?

A. We use one teaspoonful of tea.

Q. How much water does it take for one teaspoon of tea?

A. It takes one pint of boiling water.

Q. May we use water not boiling?

A. No, the water must be boiling.

Q. What do we do first?

A. First scald the teapot.

Q. Why scald the teapot?

A. So it will be clean and hot.

Q. After the teapot has been scalded, then what do we do?

A. Put in one teaspoon of tea.

Q. Then what?

A. One pint of boiling water.

Q. Then what?

A. Then we cover the teapot and let the tea steep five minutes.

Q. Must we let the tea boil?

A. Do not let the tea boil at all.

Q. Why?

A. If it boils it does not taste so good, and draws out more of the acid.

Q. Should we use tin in which to make tea?

A. We should never use tin; use porcelain or granite.

Q. Why?

A. Because the acid in the tea will draw the acid from the tin and often causes a poison.

Q. With what do we serve tea?

A. We serve tea with sugar.

Q. If one teaspoon of tea and one pint of water makes tea for two people how much will it take for four.

A. It will take two teaspoons of tea and two pints or one quart of water for four people.

Q. How much will it take for twelve people?

A. It will take six teaspoons of tea and six pints of water for twelve people.

Q. How much will it take for the people in this room?

A. It will take nineteen teaspoons of tea and nineteen pints of water for the people in this room because there are thirty-eight people here.

MODEL CLASS LESSONS.

The following lessons were first outlined, then actually taught and then the account of teaching was written as "Lesson Developed."

The pupils were small pupils who are in the school for the first time; some of them with absolutely no knowledge of English.

The teacher was a tenth-year pupil doing pupil-teacher work under her regular teacher.

The series of lessons here begun is designed to supply the home surroundings for the pupil. The next lessons will take up the table, the table-cloth, and the chair. Bread and milk will be served from bowls at the table and the new words necessary will be taught.

FIRST LESSON—THE CUP.

We have seven cups of different sizes and colors. Will ask the class to tell me what they see on the table, and will find out in this

way how many know the name—cup.

Next will ask how many they see, and will develop sentences and number work from this.

Will also develop sentence by having them hold the different cups. Ex—large small, blue and white cup. Will have them use their slates for written work.

Will teach them motion song.

Lesson developed:

T. "Class what do you see on the table?"

Only a few hands went up. Alright Annie:

"What do you see see?"

A. "I see cups."

T. "Class, what do you see?"

C. "Cups."

T. "Good; how many?"

C. "Seven."

T. "Alright, now who can put that in a story?"

Several hands went up.

Clara, "I see seven cups."

I then had each one repeat this sentence separately until they could pronounce every word distinctly. Next I had each one hold a cup and repeat, "I have a cup;" then I gave them a blue cup, and had them say, "I have a blue cup." I passed the yellow and white in the same way, next I had them hold the blue and white cups and say, "I have a blue and a white cup."

Next I held up a large cup and asked:

"Class, what have I?"

C. "A cup."

T. "Yes, what kind of a cup?"

C. "A white cup."

T. "Yes, but who can think of something else?"

Earl, "A large cup."

T. "Good; Now who can put that in a nice story? hands up."

T. "Alright Perpetita."

P. "You have a large white cup."

T. Good; now all repeat that. Next I held up a small cup and developed a sentence from this then I put all of the cups together and asked how many? Took one away, and so on.

Have each one repeat separately the different sentences.

I then drew a cup on the board, and had them take out their slates quietly and draw the picture of a cup.

For the last period I taught the little motion song:

Sippity sup, sippity sup.

This is the way we drink from our cup.

Sweetest new milk and water so cool.

We must learn how to drink

Just right at our school.

Sippity sup, sippity sup.

The handle we hold to lift up our cup.

Tipping it gently up to our lip.

We must not make a noise and must not spill a bit.

Sippity sup, sippity sup.

SECOND LESSON—THE CUP.

Outline: Review of all the new words given them in first lesson,—handle, white, cup, drink, from.

Put them in sentences and have them read from board. Will hand one of the class a cup and say, "I give you a cup," having him hand me the cup and repeating the same sentence. Will have each one in the class repeat these words and actions until they can pronounce "give" correctly. I will have some milk and water in the room, and will develop sentences by having each one drink from the cup. Ex.: "I drink milk from the cup." "I drink water from the cup." Drill on the new words, give, milk, water.

Lesson Developed: I asked all that could tell a long story about a cup to raise their hand. Several hands went up. Called on Perpetita, who gave the following: "I saw a green cup; I saw a white and a black cup, the blue cup had a red flower."

Teacher.—"Very good. Now who can think of something Perpetita did not tell?"

Several hands went up.

T.—"Alright, Annie."

Annie.—"I saw a tin cup. I saw seven cups."

T.—"What do we drink from the cup, class?"

C.—"Water; milk."

T.—"Good. Estanislao, can you name something else?"

Estanislao.—"Coffee; tea."

T.—"Good. Now class, how many things do we drink from the cup?"

C.—"Four."

T.—"Very good. Now who can name all of them?" Several hands went up.

T.—"Alright; Blanche, you may name them for us."

Blanche.—"Milk, water, coffee, tea."

T.—"That was very good."

I then took milk and had each one drink from a cup and say after drinking: "Thank you. I drink milk from the cup." Next I wrote these words, "I drink milk from the cup" on the board, and had the class read and called for the different words to be pointed out separately by each child.

Next I took moulding clay and showed them how to make a cup—then let each one make one and put them on the boards to dry.

Ended the lesson with Motion Song:

"Sippity sup, Sippity sup."

OFFICIAL REPORT OF INDIAN SERVICE
CHANGES UP TO OCTOBER 15.

CHANGES FOR THE SCHOOL SERVICE.

Appointments.

- ✓ Harvey C. Hansen, teacher, Fond du Lac, 60 per mo.
- Walter Huddleston, farmer, Pierre, 600.
- Melie McLennan, cook, Navajo, 600.
- Bridget A. Dorey, asst. matron, Carlisle, 600.
- ✓ Karl H. Baker, printer, Carlisle, 720.
- ✓ Mabel A. Doerfus, teacher, Arapahoe, 660.
- ✓ Oscar Hanson, teacher, Chey. River, 60 per mo.
- ✓ Waldo G. Brown, teacher, Flathead day, 60. per mo.
- Nannie F. Haddon, matron, Fort Sill, 600.
- ✓ A. Elma Brisbin, teacher, Riverside, 600.
- Stella M. Jones, seamstress, Seger, 480.
- Mary T. Huckaby, cook & baker, Seger, 500.
- ✓ Luella Sherer, teacher, Shoshone, 540.
- ✓ Jessie B. Allen, kindergartner, Shoshone, 600.
- ✓ Minnie Silver, teacher, Umatilla, 540.
- Norman Egolf, dairyman, Carlisle, 480.
- Flora M. Newman, asst. matron, Carlisle, 480.
- ✓ Clarkson Erwin, teacher, Bishop, 72 per mo.
- Frank C. Dumont, plumber, Chilocco, 720.
- ✓ Taylor P. Gabbard, teacher, Colorado River, 720.
- ✓ Olive E. Harrington, teacher, Flandreau, 600.
- Katie A. Williamson, cook, Ft. Berthold, 500.
- ✓ Byron R. Snodgrass, teacher, Ft. Berthold, day, 60 per mo.
- ✓ William George, teacher, Fort Shaw, 720.
- Geo. A. Simms, teacher, Pine Ridge, 600.
- Maud Thomas, cook, Moqui, 540.
- Nellie Morris, cook, Otoe, 480.
- ✓ Dwight J. Henderson, teacher, Osage, 720.
- Louella Rhoades, asst. matron, Phoenix, 540.
- Benj. F. Norris, Ind'l teacher, Pawnee, 660.
- ✓ J. Henry Perry, teacher, Rosebud day, 600.
- ✓ Frances E. Thackrey, teacher, Rosebud day, 50 per mo.
- ✓ Jeremiah L. Suffecool, teacher, Sac & Fox, Okla., 660.
- Elvira T. Bacon, asst. matron, Sherman, 540.
- ✓ Erma B. Durant, teacher, Seneca, 600.
- ✓ Thos. A. McLean, teacher, Porcupine, 60 per mo.
- Theodore W. Reeder, Ind'l teacher, Colorado River, 720.
- Blaine Page, engineer, Green Bay, 720.
- Gertrude E. White, seamstress, Crow Creek, 500.
- ✓ Ellen P. Rogers, teacher, Chilocco, 540.
- Alice L. Nolan, nurse, Ft. Mojave, 720.
- Lucy J. Cox, cook, Ft Yuma, 540.
- ✓ Joseph L. Brown, teacher, Willow Creek day, 60 per mo.
- Mary J. Embree, cook, Puyallup, 540.

Lillian M. Campbell, asst. matron, Puyallup, 500.

Anna A. Doerr, cook, Vermillion Lake, 480.

Samuel B. McLane, farmer, White Earth, 600.

✓ Claude P. Rook, teacher, Pembina day, 60 per mo.

John M. Barkley, shoe & harnessmaker, Pierre, 600.

Appointments—Excepted Positions.

Bessie M. Hansen, housekeeper, Fond du Lac, 30 per mo.

Gertrude Jackson, laundress, Lower Brule, 480.

Tirzah Ghangraw, cook, Blackfeet, 420.

Edward Nanonka, asst. carpenter, Chilocco, 600.

✓ Susie Rayos, teacher, Carlisle, 420.

Clara Degering, housekeeper, Colville, 300.

Helen Hanson, housekeeper, Cheyenne River day, 30 per mo.

Jessie Parker, asst. matron, Fort Hall, 500.

Flossie M. Stacher, housekeeper, Navajo Springs, 300.

Pascual Martinez, baker, Riverside, Okla., 420.

Ralph L. Funk, physician, Kickapoo, 300.

Lilly Swimmer, housekeeper, Rosebud day, 300.

Mary Liphart, asst. cook, Salem, 420.

Agnes Dwire, housekeeper, Taos, 30 per mo.

Lucy M. Kearns, housekeeper, Sia, 30 per mo.

Gulia E. Sargent, housekeeper, Cochiti, 30 per mo.

Nettie B. Likens, housekeeper, San Carlos, 30 per mo.

John Trehero, gardener, Shoshone, 480.

Julia Wheelock, laundress, Shoshone, 480.

Josephine White Lightning, housekeeper, Standing Rock, 30 per mo.

Mary L. Fiske, housekeeper, Porcupine, 30 per mo.

Harriet Yellow Earrings, housekeeper, Bullhead, 30 per mo.

Lily Nomkena, housekeeper, Moencopi, 30 per mo.

Sophie Parker, cook, Pine Point, 400.

May Herron, laundress, Chamberlain, 450.

Esther Sprague, baker, Chamberlain, 400.

Jas. E. Howard, assistant, Flandreau, 500.

Mary G. Snodgrass, housekeeper, Fort Berthold day, 30 per mo.

Lilly Use, laundress, Lemhi, 420.

John J. Teeple, asst. clerk, Mt. Pleasant, 600.

Addie Molzahn, laundress, Pine Ridge, 500.

Louis Goings, asst., Pine Ridge, 600.

Eddie Iron Cloud, nightwateman, Pine Ridge, 400.

Charlotte D. Breuninger, baker, Pipestone, 400.

Lillie Van Voorhis, housekeeper, Taholah, 300.

Edna Case, housekeeper, Standing Rock day, 30 per mo.

Jane B. Shriver, housekeeper, Bullhead, 30 per mo.

Mary J. Mclean, housekeeper, Porcupine, 30 per mo.

Mary S. Pidgeon, housekeeper, Fort Totten day, 30 per mo.

Marie E. Klingenberg, housekeeper, Fort Totten day, 30 per mo.

Adell Gauthier, laundress, Green Bay, 500.

L. G. D. Sears, cook, Green Bay, 500.

Elizabeth Tourtillott, seamstress, Green Bay, 500.

Louise M. Fassett, housekeeper, Mesita day, 30 per mo.

Catharine Sears, laundress, Ft. Peck, 500.

Francita Jojolo, housekeeper, Isleta day, 30 per mo.

Sophia Brown, housekeeper, Willow Creek day, 30 per mo.

Donal Cloud Chief, nightwatchman, Cantonment, 360.

Arthie A. Edworthy, asst., Flandreau, 400.

Otelia O. Troutwine, housekeeper, Ft. McDermitt, 30 per mo.

Wm. Simmons, gardener, Grand Ronde, 400.

Maggie Otterman, housekeeper, Rosebud, 300.

Jas. McAdam, gardener, Shoshone, 480.

Hannah E. Rook, housekeeper, Pembina, 30 per mo.

Goldie M. Simms, housekeeper, Pine Ridge, 30 per mo.

Transfers.

James F. Long, wagonmaker, Haskell, 720, to War Department.

Mary R. Sanderson, teacher, Phoenix, 721, to teacher, Camp McDowell, 72 per mo.

Effie Moul, asst. matron, Carlisle, 600, to teacher, Rapid City, 600.

Cornelia Marvin, seamstress, Santee, 420, to seamstress, Springfield, 420.

Nettie E. Matthew, teacher, Cherokee, 600, to teacher, Wittenberg, 600.

Mary R. Pollock, teacher, Ponca, 600, to kindergartner, Osage, 600.

Hattie E. Simmons, teacher, Chilocco, 660, to teacher Navajo, 600.

J. E. Simmons, farmer, Chilocco, 900, to gardener, Navajo, 720.

Eliz. Cracraft, field matron, Albu., 720, to teacher, Seama, 72 per mo.

Grace Allingham, Stewardess, Haskell, 600, to D. S. teacher, Chilocco, 660.

B. N. O. Walker, clerk, Seneca Agcy., 1000, to clerk, Chilocco, 1200.

Ella McKnight, seamstress, Cantonment, 400, to asst. matron, Chilocco, 540.

Alice C. Luce, matron, Colville, 600, to asst. matron, Carson, 520.

Jennie L. Klein, matron, Ft. Berthold, 600, to teacher, Tongue River, 660.

Emma C. Lovewell, asst. matron, Chilocco, 500, to matron, Cherokee, 600.

Katherine Norton, teacher, Zuni, 600, to teacher, Cherokee, 600.

Mary Fennell, teacher, Shoshone, 600, to teacher, Colville, 600.

Eva Greenlee, cook, Wittenberg, 500, to asst. matron, Colville, 520.

Morton E. Bradford, teacher, San Jaun day, 72, to teacher, Canyon day, 72 per mo.

Fannie Bradford, housekeeper, San Jaun day, 30, to Housekeeper, Canyon day, 30.

Nellie Finger, laundress, Tohatchi, 540, to cook, Ft. Lewis, 500.

Jennie L. Burton, kindergartner, Crow, 600, to teacher, Ft. Lewis, 600.

Samuel F. Stacher, Financial Clerk, Navajo Spgs. Agency, 720, to teacher, Navajo Spgs., 720.

Mary A. Howard, seams., Ft. Peck, 540, to Seams., Ft. Shaw, 600.

Mable B. Sherry, housekeeper, Ft. Totten day, 30 mo., to teacher, Ft. Totten, 540.

Louise McCarthy, teacher, Tomah, 480, to teacher, Genoa, 480.

Sarah E. Sample, teacher, Ft. Shaw, 720, to teacher, Haskell, 540.

Jennie Kingston, cook, Ft. Berthold, 500, to cook, Shoshone, 540.

M. A. Harrington, teacher, Pierre, 600, to teacher, Sisseton, 600.

Wm. H. Embree, teacher, Yokima, 720, to Farmer, Tongue River, 720.

Clarence W. Miller, teacher, Phoenix, 660, to teacher, White Earth, 660.

Emma C. Beeler, asst. matron, Ft. Mojave, 540, to matron, Zuni 600.

Lizzie Erwin, laundress, Grand Junction, 540, to housekeeper, Bishop, 30 per mo.

Samuel J. Saindon, supt., Lower Brule, 1000, to teacher, Colville day, 600.

Matharine E. Gohen, Seams., Crow Creek, 500, to nurse, Ft. Shaw, 600.

Sarah I. Sampson, laundress, Hayward, 480, to seamstress, Morris, 500.

Ellen F. Burden, kinder., Mt. Pleasant, 600, to kinder., Otoe, 600.

Harriet M. Chapman, matron, Ft. Bidwell, 500, to matron, Nevada, 520.

Elora M. Sanderson, asst. matron, Sac & Fox, Okla., 300, to asst. matron, Pawnee, 400.

Daisy Young, laundress, Omaha, 420, to laundress, Pottawatomie, 420.

Fred E. Bartram, teacher, Port Gamble, 720, to teacher, Taholah, 720.

Frederick W. Griffiths, teacher Taholah, 720, to teacher Port Gamble, 720.

Annie Griffiths, housekeeper, Taholah, 300, to housekeeper Port Gamble, 300.

Wm. B. Shriver, teacher, Klamath, 660, to teacher, Bullhead day, 60 per mo.

Chas. E. Coe, teacher, Rosebud day, 600, to teacher, Havasupai, 600.

Lyda Little, Seams., Kickapoo, 360, to asst. matron, Colo. River, 600.

Hans B. Klingenberg, teacher, White Earth, 660, to teacher, Ft. Totten day, 72 per mo.

Chester C. Pidgeon, Fort Totten, 540, to tchr, Ft Totten day, 72 mo.

Emma E. Vander Heyden, laund., Santee, 420, to asst. mat., Green Bay, 480.

Charles Milne, farmer, Navajo Agcy, 720, to farmer, Chilocco, 900.

- Fred A. Foote, engr. & saw., Pineridge agcy., 720, to engr., Oneida, 780.
 Sara Pierre, hospital cook, Carlisle, 360, to cook, Southern Ute, 400.
 ✓ Cyrus B. Pickrell, tchr., Swinomish, 720, to tchr., Port Madison, 720.
 Amma W. Pickrell, housekp., Swinomish, 300, to houskpr., Port Madison, 300.
 Mable M. Kennedy, laund., Pottaw., 420, to laund., Lower Brule, 480.
 Meda E. Dunlap, asst. mat., Colville, 400, to seams., Nevada, 480.
 ✓ Edith N. Sampson, teacher, Haskell, 600, to teacher, Shoshone, 600.

Resignations.

- Cora M. Embree, asst. matron, Carson, 520.
 Alice M. Norton, baker, Carson, 500.
 Katie L. Hawkins, laundress, Carson, 500.
 Horace Randal, carpenter, Haskell, 720.
 Eliz. E. Gates, cook, Vermillion Lake, 480.
 ✓ Florence Horner, teacher, Chamberlain, 600.
 Gertrude R. Nicholson, baker, Chamberlain, 400.
 Wm. T. Courtney, engineer, Arapahoe, 720.
 ✓ Geo. M. Over, teacher, Colorado River, 720.
 Maggie Farrell, seamstress, Ft. Berthold, 500.
 ✓ Michael F. Minehan, teacher, Ft. Berthold day, 60 per mo.
 Lizzie Moore, cook, Lemhi, 500.
 Etta P. Dennis, matron, Nevada, 520.
 Roysel H. Darrow, engineer, Nevada, 900.
 Amanda L. Friend, seamstress, Nevada, 480.
 ✓ Hattie R. Quinter, kindergartner, Osage, 600.
 Floyd N. Cooper, Industrial tchr. Pawnee, 660.
 ✓ Katherine Spiers, teacher, Phoenix, 720.
 Emma B. Hubbard, laundress, Pine Ridge, 500.
 ✓ Frank Gibbs, teacher, Pine Ridge day, 600.
 Kate M. Benner, cook, Ponca, 480.
 ✓ Maud Abney, cook, Puyallup, 540.
 Nannie A. Cook, teacher, Puyallup, 540.
 Florence Liston, matron, Puyallup, 540.
 Anna B. Hopkins, nurse, Sherman, 600.
 ✓ John C. Foley, teacher, Siletz, 600.
 ✓ Jennie L. Klein, teacher, Tongue River, 660.
 Chas. M. Moody, carpenter, Colorado River, 720.
 ✓ Allen A. Bartow, teacher, Port Madison, 720.
 J. J. McKoin supt., Western Shoshone, 1400.
 ✓ Wm. B. Dew, supt. Ft. Lapwai, 1600.
 Samuel A. Selecman, teacher, Blackfeet, 60 per mo.
 Elvira P. Sorkness, cook, Blackfeet, 420.
 Edith Sampsell, matron, Albuquerque, 660.
 Bridget A. Dorey, asst. matron, Carlisle, 600.
 M. S. Barr, nurse, Carlisle, 720.
 Thos. F. McCormick, Industrial teacher, Arapaho, 600.
 ✓ Charles S. James, teacher, Bishop day, 72 per mo.
 ✓ Mattie Olsen, teacher, Fort Shaw, 660.
 May White, asst. matron, Genoa, 500.
 Clara F. Barnhisel, housekeeper, Genoa, 500.
 ✓ Emily J. Viets, teacher Oraibi, 72 per mo.
 J. Grace Viets, cook, Oraibi, 48 per mo.
 Francis A. Penland, disciplinarian, Navajo, 720.
 Annie L. Beisel, cook, Otoe, 480.
 ✓ Ashworth Heys, teacher, Pine Ridge, 600.
 Bertha Kelley, laundress, Puyallup, 500.
 Rebecca M. Henderson, asst. matron, Puyallup, 500.
 ✓ Gladys I. Dunn, teacher, Phoenix, 660.
 Annie E. Hoffman, cook, Phoenix, 660.
 Maude A. Nolan, laundress, Sac & Fox, Okla., 420.
 Robert C. Spink, clerk, Salem, 1000.
 Mary T. Huckaby, cook & baker, Seger, 500.
 Nellie Swayne, cook, Western Shoshone, 500.
 ✓ Helen C. Sheahan, kindergartner, White Earth, 600.
 ✓ Charles Eggers, teacher, White Earth day, 60 per mo.
 Lucien M. Lewis, disciplinarian, Moqui, 840.
 ✓ Nettie H. Lewis, teacher, Moqui, 600.
 Cora A. Griffith, asst. matron, Grand Junction, 540.

Resignations—Excepted Positions.

- Josiah Oldman, gardener, Shoshone, 480.
 Marcia K. Sherry, housekeeper, Standing Rock day, 30 mo.
 Baldwin Twins, nightwatch, Cantonment, 360.
 Annie Minehan, housekeeper, Ft. Berthold, 30 mo.
 Frank L. Hubbard, assistant, Pine Ridge, 600.
 Lydia A. Gibbs, housekeeper, Pine Ridge day, 300.
 Mary B. Felix, baker, Pipestone, 400.
 Martha Little Chief, matron, Lemhi, 520.
 Lily Swimmer, housekeeper, Rosebud, 300.
 Mary L. Fiske, housekeeper, Porcupine, 30 month.
 Harriet Yellow Earrings, housekeeper, Bullhead, 30 mo.
 Olive A. Abert, seamstress, Bena 400.
 Rosa St. Pierre, matron, Bena, 420.
 Louise A. Bartow, housekeeper, Port Madison, 300.
 Annie E. Steel, assistant laundress, Carlisle, 300.
 Catherine Benoist, assistant, Flandreau, 480.
 Lulu W. James, housekeeper, Bishop day, 30 mo.
 Gertrude Jackson, laundress, Lower Brule, 480.
 Brig George, gardener, Panguitch, 500.
 Mary E. Heyes, housekeeper, Pine Ridge, 300.
 Narra Cross, housekeeper, Rosebud day, 300.

Isa E. Dwire, housekeeper, Santa Fe day, 30 mo.
 John Trehero, gardener, Shoshone, 480.
 Josephine White Lightning, housekeeper, Standing Rock day, 30 mo.
 Eva Eggers, housekeeper, White Earth day, 30 mo.

Reinstatements.

- ✓ Mabel Egeler, teacher, Omaha, 600.
- ✓ Fannie L. Case, teacher, Ponca, 600.
- Lizie Hunsberger, cook, Wittenberg, 500.
- Clarence W. Benner, engineer, Navajo, 900.
- Wm. H. Wisdom, industrial teacher, Cantonment, 600.
- Lou Goenawein, laundress, Carson, 500.
- Margaret Nessel, asst. matron, Grand Junction, 540.
- ✓ Sara J. Porter, teacher, Grand Junction, 540.
- ✓ Carrie E. Scoon, teacher, Fort Sill, 540.
- Arthur J. Watkins, nightwatchman, Salem, 500.
- ✓ Annie M. Sayre, teacher, San Juan, 84 per mo.
- ✓ Allie B. Busby, teacher, Santee, 540.
- ✓ Mary A. Reason, teacher, Shoshone, 660.
- ✓ Mary Moores, teacher, Shoshone, 600.
- ✓ M. Katharina Squires, teacher, Standing Rock day, 60 per mo.
- Amos B. Iliff, carpenter, Zuni, 720.
- Pearl R. Evans, laundress, Zuni, 500.
- Myrtle Maddox, cook, Zuni, 480.
- ✓ Jessie W. Cook, teacher, Chamberlain, 600.
- ✓ Blanche T. Thomas, Kindergartner, Mt. Pleasant, 600.
- ✓ Louise Cavalier, teacher, Pierre, 600.
- ✓ Allace B. S. White, teacher, Green Bay, 540.
- Katie E. Cluster, matron, Albuquerque, 660.
- ✓ Margaret Walsh, teacher, Fort Lewis, 600.
- Emily Staiger, seamstress, Warm Springs, 480.

Appointments—Unclassified Service.

T. J. Torson, laborer, Kickapoo, 480.
 Lincoln Robinson, laborer, Santee, 420.
 Courtney Chapman, laborer, Umatilla, 480.
 David Smith, laborer, Bena, 500.

Resignations.—Unclassified Service.

Frank H. Young, laborer, Santee, 420.
 Chas. A. Wakefield, laborer, Bena, 500.
 Chas. B. Green, laborer, Genoa, 500.
 Lincoln Robinson, laborer, Santee, 420.

CHANGES FOR THE AGENCY SERVICE.

Appointments.

Eilbeck M. Burwell, assistant clerk, Kiowa, 840.
 Amos Morgan, blacksmith, Fort Peck, 720.
 Wm. O. Dunn, engineer, Nez Perces, 720.

Henry D. Allen, Jr., assistant clerk, Cheyenne River, 900.

Walter W. Penrose, general mechanic, Seger, 780.

Resignations.

Pinckney V. Tuell, assistant clerk, Tongue River, 720.

Arena Brunjes, Jr., clerk, N. Y. Warehouse, 1000.

Philip Knarr, blacksmith, Fort Peck, 720.

C. E. Carter, line rider, Fort Apache, 720.

Otto Wells, farmer, Kiowa, 720.

Wm. A. Widrig, miller and logger, Hoopa Valley, 720.

John V. Raush, blacksmith and carpenter, Lemhi, 840.

Charles L. Kuchenhecker, stableman, Navajo, 600.

C. W. Fish, sawyer, Round Valley, 75.

Harry L. McClure, farmer, Kiowa, 720.

John Patterson, carpenter and blacksmith, Pima, 720.

Leulla E. Robey, assistant clerk, Umatilla, 720.

Alphonse Hock, assistant clerk, San Juan, 720.

Transfers.

Marion W. DeLoss, clerk, Green Bay, to Department of Agriculture.

Thomas K. Kinnard, clerk, Indian Office, 1200, to clerk, Ponca, 1200.

Wm. M. Plake, clerk, Osage, 1000, to oil clerk, Osage, 1200.

George H. Beaulieu, stenographer, Osage, 900, to clerk, Osage, 1000.

Toler R. White, physician, Colorado, 1000, to physician, Moqui, 1000.

Charles D. Honner, teacher, W. Navajo, 600, to general mechanic, W. Navajo, 900.

Healy M. Loomer, assistant clerk, Osage, 1000, to clerk, Osage commission, 1200.

Wm. Mickelsen, assistant clerk, Yankton, 720, to clerk, Umatilla, 840.

Wm. T. Sullivan, stenographer, Standing Rock, 720, to assistant clerk, Navajo, 840.

Allan F. Morrison, financial clerk, White Earth, 900, to assistant clerk, White Earth, 900.

J. Russell Elliot, clerk, Blackfeet, 1000, to clerk, Siletz, 1000.

George H. Blakeslee, clerk, Chicago Warehouse, 1000, to clerk, Blackfeet, 1000.

Seldon K. Emerson, farmer, W. Navajo, 800, to farmer, Santa Fe, 720.

George B. Perce, industrial teacher, Santee, 600, to additional farmer, Santee, 60 per mo.

Henry R. Wheeler, physician, Blackfeet, 1000, to physician, Fort Hall, 1100.

Solon Jones, assistant clerk, 360, Pima, to additional farmer, Pima, 60 per mo.

Appointments—Excepted Positions.

Poncho, assistant sawyer, San Carlos, 30 per mo.

United States, assistant sawyer, San Carlos, 30 per mo.

Martin R. Shuler, additional farmer, Truxton Canon, 60 per mo.

Wm. Washburn, teamster, San Jaun, 400.

Frank H. Young, additional, farmer, Santee, 65 per mo.

Wm. A. McDaniel, farmer, Pottawatomie, 60 per mo.

Wm. Simmons, additional farmer, Grande Ronde, 360.

Fred Belland, teamster, White Earth, 400.

Thomas P. Myers, additional farmer, Winnebago, 60 per mo.

Neil Miller, San Carlos, 360.

Nancie MacArthur, financial clerk, Pala, 500.

Bat Weed, teamster and laborer, Shoshone, 360.

John Morgan, line rider, Blackfeet, 360.

Henry N. Fielder, superintendent of work, etc., Cheyenne River, 540.

John C. Bostlemann, financial clerk, White Earth, 1200.

Isaiah H. Osborne, additional farmer, Lower Brule, 60.

Charles Face, Wheelwright, Cheyenne River, 360.

Thomas Mosier, interpreter, Osage Allotting Commission, 600.

Thomas F. Woodard, additional farmer, Kiowa, 60.

Jesse Smith, additional farmer, Grande Ronde, 360.

Hart Schultz, line rider, Blackfeet, 30.

Fred Leonard, teamster and laborer, Shoshone, 360.

Resignations—Excepted Positions.

Bat Weed, teamster and laborer, Shoshone, 360.

John Warren, additional farmer, Grande Ronde, 360.

Wineford Bellcour, teamster, White Earth, 400.

Robert Mahseel, miller, San Carlos, 360.

John Baptiste, additional farmer, Winnebago, 60.

Wilbur Peano, harnessmaker, Kiowa, 360.

Joseph Packineau, additional farmer, Ft. Berthold, 60.

William Simmons, additional farmer, Grande Ronde, 360.

John Foster, additional farmer, Rosebud, 60.

Iron Necklace, line rider, Blackfeet, 30.

Louis F. Burton, additional farmer, Lower Brule, 60.

Jesse T. Witcher, additional farmer, Cheyenne & Arapaho, 60.

J. M. Thorne, additional farmer, Havasupai, 60.

John Munn, additional farmer, San Jacinto, 60.

John W. Welsh, additional farmer, Cheyenne River, 60.

Wm. A. McDaniel, additional farmer, Pottawatomie, 60.

Quirino Richards, teamster, Southern Ute, 360.

Comes At Night, line rider, Blackfeet, 30.

Frank H. Young, additional farmer, Santee, 65.

Fred Leonard, teamster, Shoshone, 360.

Bat Weed, teamster and laborer, Shoshone, 360.

Wm. Goss, stableman, Blackfeet, 500.

Appointments—Unclassified Service.

Wm. Jefferson, laborer, Cheyenne River, 360.

George Morris, laborer, Tulalip, 390.

Charles Sahastian, laborer, Fort Belknap, 360.

Robert Madill, laborer, N. Y. Warehouse, 75.

Paul E. Jette, laborer, Mescalero, 720.

Henry Sheridan, laborer, Omaha, 540.

Earl Evans, laborer, San Carlos, 360.

Arthur Butcher, laborer, Leech Lake, 360.

Charles McKee, laborer, Western Shoshone, 360.

Resignations—Unclassified Service.

John Teller, laborer, Western Shoshone, 360.

Frank C. Allen, laborer, Mescalero, 720.

Maurice Head, laborer, Crow Creek, 360.

Wallace Springer, laborer, Omaha, 540.

Nosie, laborer, San Carlos, 360.

John Old Chief, laborer, Blackfeet, 360.

Arthur Butcher, laborer, Leech Lake, 360.

Leo First Raised, laborer, Fort Belknap, 360.

Hairy Coat, laborer, Blackfeet, 360.

James Auld, laborer, Kaw, 360.

Reinstatements.

John P. Bonga, farmer, Leech Lake, 540.

CHILOCCO NEWS ITEMS BY PUPILS.

Grace Miller is assisting Miss Rogers in the library.

We all miss Miss Scott, whom we liked very much.

The officers drill every Monday night in the gymnasium.

We had dress parade Sunday for the first time this year.

Henry Tall-Chief is a new member of the seventh grade.

Miss Lucy Cadotte is the new assistant matron of Home Four.

The girls have new shawls and they are very proud of them.

Did you hear the new yells Saturday? They were half the game.

The sixth-grade school room is decorated with leaves, grass and vines.

We are very sorry to hear of the death of Bessie Gayton. She died the 19th of October.

I could hear the girls take a long breath when the magician wiped the blood from his sword.

The members of the Hiawatha Society have

their new badges. Their colors are red and green.

The Domestic Science girls served a dinner to guests Sunday, November 11th.

We are having some fine weather at Chilocco. There has been enough frost to make some very pretty leaves.

When the fire whistle blew the other day some of the girls nearly broke their necks getting out of the building.

The girls of Home Four are very sorry to lose Mrs. Carruthers, but hope our new matron will be as kind as she has been.

The ball game Saturday was just fine. Ike did most all the work for Friends', but of course, one couldn't do it all, so we won.

Miss Rowen, the new second-grade teacher, organized a Young Girls' Christian Association last Sunday for the girls of Home Two.

The Indian Print Shop has some very fine souvenir postal cards—about 16 different views—on sale. Have you sent some home?

Saturday the domestic science girls served dinner and supper for the football boys. They all seemed to enjoy their supper on the round table.

The assistant superintendent's cottage is nearly finished on the outside. It looks fine. Mr. Sickels says he is to take Christmas dinner in it.

Fannie Danenhour received a letter from Mrs. Lovewell, our matron of last year, and she said that she was doing finely. She is at Cherokee, North Carolina.

Mollie Turtle went away last week to be assistant cook at Ft. Shaw, Montana. We all hated to see her go, because she was one of our good pupils.

Home Two: Newhats, new hoods, new uniforms, new brooms. Home Three: Old caps, no hoods, old uniforms, old brooms. Home Two seems to beat Home Three nowadays.

A hotly contested football game took place on the evening of November 6, between the small boys of Home Three and the large boys of Home Two. Score: 17 to 2, favor Three.

The sixth grade has been studying about the horse ever since school began. They measured a horse this morning and I think when they are through they will know how to take care of a horse.

Mr. Brush, the magician, was gladly received at Chilocco Saturday night. There was a large audience of pupils and all enjoyed his cunning tricks. Next morning I heard so many ask each other how he got out of that basket and how he took a string of sausage out of Hugh Arnold's coat.

We have so much fun this year, our first team is determined not to be defeated in any game. The last time they went off to play, the girls didn't get to go and meet them, for it was too late, but instead we went on the bridge and made up a yell: "Stand-by Stand-by, Hash and pie, V-j-e-t-o-r-y; Did we win, well I guess; Chilocco's First Team, yes, yes, yes."

The News at Chilocco

Miss Sloan, of Missouri, is the new large girls' matron.

Misses Bogers and Ranson, and Mr. Lovett are the Club managers for the next quarter.

Superintendent and Mrs. Sherry, of the Osage school, Pawhuska, made us a visit this month. They are enjoying their vacation.

Mr. Abernathy, the genial and ever obliging agent and operator of the Santa Fe in charge of the Chilocco station, has a new boy at his home.

Mr. Phenix, of the Hampton school, made Chilocco a visit this month. He was on a trip west studying conditions at different schools and agencies.

Our Lyceum Entertainment Course for this year has started out well. We have had two good numbers, Brush the magician, and Davis the cartoonist.

Hallowe'en began early at Chilocco this year. The small boys piled boxes before doors the night before, and such other innocent jokes as their youthful minds could plan.

Company F, captain Theo. Edwards, took part in "In the Court of the King," by Arkansas City local talent, as a Hospital benefit, at the Opera house in that city, November 14th.

Marien Rhodes, Martha Arnold, Lucy Snyder, and Lulu Wilson, Chilocco girls who recently left here to start out on their life's work, report pleasant surroundings and that they are getting along nicely.

The Sequoyah Society gave a stag party in their club room Hallowe'en and all reported an enjoyable time. Their room was trimmed in harvest dress and looked very artistic. Games, dancing, and eating was participated in, though the girls could not see how they could dance without them. Many of the guests were masked, which added to the merriment.

The officers of Home Three gave a party to their friends Hallowe'en. Ghostly amusements and tempting refreshments entertained those present. Santiago Duran, George Selkirk, Theodore Edwards, Chas. McGlashlin and Willie Burns, assisted by Mrs. McKnight, had charge of arrangements. Home

Three is crowding Home Four for the place of honor as entertainers.

The Christian Association has lately organized and with the officers elected, will surely accomplish good work for the coming year. Officers of the Y. M. C. A.: Richard Lewis, president; Amos Dugan, vice-president; A. K. Risser, secretary; Mr. Davis, musical director. Officers of the Y. W. C. A.: Mary Brown, president; Grace Miller, vice-president; Sara Chapman, secretary; Rosa Kawkeka, sergeant-at-arms.

A most worthy employe has recently left us to take her new home at Lampasas, Texas. Miss Scott has been employed at Chilocco for several years. The pupils miss her. A shower was given her just previous to her departure. Her many friends showed their appreciation of her service and kindness by numerous and pretty gifts. She left Sunday, October 29, was met at Fort Worth, Texas, by W. W. Polsgrove, where they were married. Her friends at Chilocco wish her all the happiness her life of service merits, for then the measure will be running over.

"Bury thy sorrow;
Come on Witch Night, at eight;
Be Merry with the Hiawathas
And know thy fate."

So the invitation ran with a hand holding cards in one corner and skulls in the other. This was ghostly and witch-like to begin with. Nearly all the guests were ghosts and their room was the ghosts' home, with the lights grinning at us through grewsome faces. A very unique and ghostly program was rendered, after which unmasking and then refreshments and a social hour. The Hiawathas are to be congratulated upon their decorations, their program and ability to entertain.

Several of the teachers have gone into the dairy business if appearances are not deceiving. The seventh grade domestic science class have just completed the study of milk. The crowning lesson was that of churning, caring for the butter, and later, serving bread and butter and butter-milk to the class. Some of the pupils are sure it will be only necessary to review that particular part of the month's work. The model class in the senior department have also been making butter. The small first-graders became so interested in the shaking process that their practice teacher assured them would bring butter, that they came near getting into the can themselves to watch results. They were not disappointed, as it was of a No. 1 quality.

CHILOCCO ATHLETIC NOTES.

The Chilocco Indians went through and around the line of the Friends University of Wichita Saturday on the Chilocco grounds, to the tune of 28 to 4. The Quakers made their only score in the first half by a place kick from field. They could not hold the Indians at any time. The game was a very spirited one and on account of the new rules, which permit of open work, in was an excellent one from the spectators' point of view. The Quakers are the second team to score against the Indians this season. The Quaker's star was Johns. He played with the Indians last year and the year before, but he is now attending the Friends University. He is a Washoe Indian. The features of the game were the interference of the Indian team and the work of Dugan, McCowan, LaFlamboise and Oliver, of that team.—Arkansas City Traveler.

The Chilocco Indians played here on October 20 and our boys made their first touchdown of the season. Our boys played a better game on this day than they did against the University, but the Indians were too strong for them. The touchdown for us was made by Lowry, who secured a punt blocked by Hess, and made a thirty-yard run. The Indians made most of their gains on end runs. Their interference was fine and the fleetness of the back field did the work for them. Although our boys were defeated, they are to be congratulated upon their hard playing and upon the fact that this was the first touchdown scored against the Indians this season.—Stillwater (Okla.) College Paper.

Chilocco played Friends University at Wichita November 10th, Friends had five new men in the line-up. It was a rough, hard game for our boys for they were greatly outweighed. In the first part of the game LaFlamboise, our half back, broke his leg. The score was 12 to 0 in the Indians' favor.

In a good game of basket ball in our gymnasium November 10th, the Alva Collage girl team played Chilocco with a result of 18 to 19 in favor of Chilocco. Our team plays mostly with the open court and for this reason Alva held her own in the last half.

The big game for the Chilocco eleven will be in Kansas City the 17th, when we play K. C. A. C. at Association Park. We expect a very hard game.

AN APPEAL IN BEHALF OF THE INDIAN ORPHANS OF I. T.

BY J. S. MURROW.

THERE are over 90,000 so-called Indians in Indian Territory. Twenty-four thousand only are full bloods, or pure Indians. The rest are mixed bloods, Negroes and pure Whites. The large majority of the full bloods are simple, ignorant people, easily the dupes of designing men. Their lands have just been allotted. Grafters, chiefly white men and speculators, are robbing them shamefully and the government has thus far been unable to prevent this robbery. In a few years thousands of these full bloods will be paupers and vagabonds.

They are dying out very rapidly.

Among these full bloods there are over two thousand orphans.

An act of congress, passed at the instigation of the grafters of this Territory, allows white men as well as Negroes and Indians to become the guardians of these Indian orphans.

The grafters immediately and greedily sought the guardianship of these orphans and have secured a great many.

I heard a white man, a speculator from Kansas City, ask in open United States court for the guardianship of one hundred and seventy-four.

These men care nothing for the persons of the children. They seek the children's land. Before the tribal governments were broken up they provided schools and homes for their orphans. Now the children are unprovided for and are growing up in want, ignorance, indolence and sin.

Three years ago God put it into the hearts of some Christian men and women of this Territory to found a Christian Industrial Home for these Indian orphans—founded on benevol-

ent principles and open to all tribes in the United States. There was no such institution in all this broad land, the original home of the dying race.

The necessity was very great. It was practicable because land could be secured for the home farm, which with the guardianship of the children and with wise and honest management of their estates, would amply provide for their support. God has blessed this institution. The home has over three thousand acres of land confirmed by an act of Congress and patents ordered issued. This farm has been greatly improved, largely by the Indian orphan boys. The only thing lacking is money for buildings. It is not a State institution, and I trust never will be. The title is in the children and the home farm can not be sold or mortgaged. It is one spot in this great country of which Indian orphans, and old, sick and poor adults cannot be dispossessed. It is purely humanitarian. It has the confidence of all men. The children are raised in habits of industry, economy, purity, healthfulness and the principles of Christianity. Their own individual allotments scattered all over the Territory are cared for, rented, and improved and so much of the income as is needed used for their support. Any over plus is put in banks to their credit, and when they are of age all their property is turned over to them. Thus they are saved from a pauper's life, educated and well raised and their property saved for them from thieves and robbers.

The greatest need is money to build cottages for the children and the old, sick and poor adults on the farm. Three thousand dollars will build a stone cottage capable of housing twenty-five or thirty-five children comfortably. There is impera-

tive need for six cottages and a school building. An abundance of good building stone is on the farm.

We are now caring for nearly one hundred children. Some are on the farm, the others are here in Atoka in

temporary quarters. Will not friends of humanity and of this long suffering race furnish a few thousand dollars with which to build cottages for these orphan children? What will you do kind reader?



THE MESCALERO APACHES

THE SANTA FE NEW MEXICAN

THE work of civilizing the Indian is often discouraging, even to the most patient, and particularly is this so with the tribes of the Southwest—the most refractory of all. But no tribe has made greater advances in this direction during the last few years than has the Mescalero Apache, under the efficient superintendency of James A. Carroll. These Indians are making wonderful progress in agriculture and stock raising, and, what is even more gratifying, take an active and increasing interest in educational matters.

As regarding their work as agriculturists, their advancement along these lines can be no better shown than to quote from a recently published article on the subject by Pro. John A. Craig, who has charge of the Texas Experimental Station and was formerly Professor of Animal Husbandry in the University of Wisconsin:

"This reservation was set aside in 1873 by the executive order of President Grant for the use of the Indians, of which there are at present about 450. The land is vested in the United States and there are no allotments. It comprises 474,240 acres in the northeast portion of Otero County, New Mexico, in the southern portion of that Territory, and lies mostly in the Sacramento and White Mountains. It is in these that the six main creeks and streams that traverse the reservation have their origin. The altitude of this immense domain varies from 2,000 to 12,000 feet above the sea level. The geological formation is mostly limestone, with some granite and sandstone. The grasses are mostly gramma, both white and black, with some mesquite and wild oats in sections. The most of the reservation is covered with a sparse growth of pine, of the Norway variety, and the spruces. The grass grows abundant-

ly, especially so in the higher valleys and where water is accessible; this with the shelter of the pines provides splendid grazing facilities for either sheep, cattle or horses. In the central portion of the reservation, near the headquarters, there are many fertile canons in which are successfully cropped wheat and oats.

"The farming of the Indians is mostly confined to those two crops, because they are both staple crops and the Indians have abundant need of both of them for their own uses. Then they are crops which experience has proved to be of excellent quality and certain in production under the conditions which prevail. At various times the writer has seen unusually fine oats in these canons; clean, large and plump with meat, and the wheat also very promising. In going over the reservation the sight of splendid fields of wheat running up small canons, as well as large ones, and occupying every available acre of ground was certainly a silent, but all the more effective and positive proof of the success of the present agent, James A. Carroll, in encouraging the Indians to work and farm. They are supplied with seed and implements, but even then constant encouragement and even much urging and, at times, direct command must be given them to do these things at the time they should be done. All the work, plowing and seeding, as well as irrigating and harvesting, is done by each Indian for himself. It has required a steady effort on the part of the several agents to keep the Indians up to their ability in this direction, for there are times of waiting in farming when the cultivator of the soil must have faith. For instance, Mr. Carroll had to do much urging to ultimately lead the Indians to see that it was better to save some of their best oats and wheat for the next year's seed-

ing. Their policy was to sell what they had in hand, or use it lavishly and let seed time take care of itself, even if they realized that they must pay out the following spring for seed several times the amount they were getting for their own grain at harvest time. To see, as the writer has, the splendid fields of oats and wheat in the canons and valleys makes one realize that much hard work has been done in farming by the Indians, and also that there has been much harder work done by the agent in persuasion and oversight and work to secure such gratifying ultimate results."

While himself an untiring worker towards this end, Mr. Carroll gives freely much of the credit of this result to Captain Stottler, one of his predecessors, in the following words from a recent report: "Considered as a tribe, however, the Mescalero Apache is more nearly civilized than any of his western brethren, a fact which will stand for all time as a monument to the intelligence, energy and perseverance of Capt. Victor Stottler, U. S. Army retired who compelled them to abandon their nomadic habits and adopt the pursuits of civilized life."

While liberally according credit to Capt. Stottler, there is none the less much to be given Mr. Carroll for his persistent efforts to induce the Indians to work and the confidence he has inspired in them, and much must also be given to the loyalty of Captain Miller in supporting and assisting Mr. Carroll in carrying out his plans. There are 200 acres of wheat at the present time and this is in very promising condition. The Indians at the instigation of Mr. Carroll, have contracted to furnish 40,000 pounds of flour due them at \$2.50 as there is a flour mill near the headquarters of the reservation. There is at present a much larger acreage of oats as the yield of this year is expected to reach 300,000 pounds. The average crop in former years has been 60,000 pounds, so that it is apparent that much progress has been made. As these crops can only be easily sown in the narrow canons and valleys, owing to the fact that most of the reservation is rolling and rough country the effort in planting and harvesting this crop cannot be expressed by figures of acreage. Mr. Carroll is also making experiments with potatoes, beans, onions, cantaloupes and cabbage. In this work much experimenting is required for certainty of crop is a feature of more than the usual interest, for the confidence of the Indians must be nurtured by careful direction towards doing those things which

are sure to bring reward. It may be added, however, that, whereas up to five years ago no year had shown a yield of oats exceeding 60,000 pounds, instead of the 300,000 as quoted above, the season of 1905 produced yields of 400,000 pounds.

With Indians generally, this tribe suffers its full share of physical disability, tuberculosis especially having made great ravages upon it and the disease is indeed being visited on the second generation. In spite of this, however, and the rule of prohibiting the attendance at school of children afflicted with chronic diseases, which is scrupulously adhered to, the attendance is excellent, being much above the average for such schools throught the country.

A discussion of the Mescalero Apache Indian Reservation without some reference to its climate and magnificent scenery would be incomplete. Being of about the same elevation and only a few miles from the famous summer resort, Cloudcroft, it has the same delightful summer temperature, without, however, so great a rainfall. Consequently, it even surpasses that famous place for climate. Some scenery on the reservation beggars description, as, for instance, along the course of the romantic Ruidoso, which beautiful stream springs from the base of the peak of White Mountain and cuts its bed thru the solid granite, its banks being lined by green grass and wild flowers, while it takes its course thru a forest of gigantic pines at the bottom of a deep canyon with perpendicular walls. This stream, leaping as it does from rock to rock, eddying here and there, making double the number of bends made by an ordinary stream, forms many small, clear pools which abound with that rare game fish, the speckled trout. On the other side of the divide, in the Rio Tularosa, in equal abundance may be found the rainbow trout. The peak of White Mountain, in the northwestern corner of the reservation, may be justly termed the pride of New Mexico, as it is the highest point in the Territory, reaching an elevation of 14,269 feet, being thus something over 100 feet higher than the famous Pike's Peak of our sister state. It is indeed a majestic piece of Nature's work.

Besides plenty of water for ordinary use, near the Agency are several mineral springs, one chalybeate and three or four white sulphur. These waters flow clear and strong and their health-giving properties are pronounced unsurpassed by those who have tried them.

It is a matter of some wonder that in spite of efforts that have been made for some years to get some enterprising party to erect a hotel at the Agency for the accommodation of transients generally and especially numerous summer visitors who would be attracted by the mineral waters, delightful climate, etc., no one has ever yet taken hold of the proposition. The Agency is situated near enough to Cloudcroft for guests from either place to drive to the other, and, while a few parties from Cloudcroft do occasionally visit the Agency during summer, many more from there and other places would come if they could get any place to spend the night. Although it has never been tried, it is believed that any responsible party would find no difficulty in getting a permit from the government to erect a hotel at the Agency.

The question of opening the reservation to settlement is one that has been agitated from time to time, and even now there is pending before Congress a bill providing for its opening. As the country is not adapted for homesteads, only a small portion of it being arable, it is easy to guess that the promoters of such a measure seek only to get at the fine timber in the mountains and the mineral that is supposed to be there.

James A. Carroll is a native of Thompsonville, Georgia, and is 38 years old. His father was Rev. E. B. Carroll, a noted Baptist minister and officer in the Confederate army. Mr. Carroll was educated in the common schools of his home town, and at Mercer University, Macon, Georgia, from which institution he graduated in 1888, receiving the degree B. A. After graduation he taught school for a time, and later took up newspaper work, being city editor of a well-known daily paper. In 1889 he was married to Miss Eloise Allen, of Wytheville, Vermont. Mr. and Mrs. Carroll have three children the eldest, a boy of sixteen being a cadet at the New Mexico Military Institute at Roswell; the second a daughter of fourteen, attending the Loretto Academy at Santa Fe, and the third, a little girl of six, in the kindergarten at Mescalero.

Mr. Carroll entered the Indian Service in December, 1895, his first appointment being to the position of clerk in charge of the Indian warehouse at Valentine, Nebraska. From this place he was successively promoted to positions of trust at the Pottawatomie Agency in Oklahoma, and finally to the superintendency at Mescalero. Mr. Carroll is a man of simple habits, quiet and unassuming, but his

untiring zeal, energy and immense capacity for work are shown by the facts that even with all the care necessary to accomplish what he has at Mescalero, he has still found leisure to devote to the study of law in the knowledge of which he has become proficient. He modestly says, however, that whatever measure of success he may have attained at Mescalero is to be attributed not so much to his own merit and ability as to that of a competent and faithful corps of employees and to the impress left on the tribe generally by such former Agents as Captain V. E. Stottler and Colonel W. H. H. Llewellyn.

Your correspondent who has been intimately acquainted with conditions and officials of the reservation for thirty years, holds that Superintendent Carroll is one of the best officials who have had charge of the reservation, and the condition of the Mescaleros today is very gratifying and speaks highly for the administrative abilities and exemplary efficiency shown by the present superintendent during his five years of service here. In addition Mr. Carroll has thoroughly identified himself with New Mexico and is one of its best and patriotic citizens. He is very popular and highly respected by all who know him and with whom he has had official or social intercourse in the Territory. Mrs. Carroll is a true woman of most amiable character finely educated, charming appearance, extremely well liked and a favorite socially.

New York Fashions.

In Nebraska the farmers have taken a hand in making up the public school curriculum with the result that under a new law all the teachers in that State in the primary and secondary groups must be able to impart the rudiments of agriculture to their pupils, telling them of the soil, its constituents and how it is cultivated. It is not intended to go deeply into the subject of practical farming, the aim being to dignify the industry to the children and to interest them in it in the hope that the section will produce more farmers and fewer professional men. In Colorado \$2,500 in gold has been offered as prizes to be given to children of the state for the best cereal seed raised within the next few years. Missouri, Iowa and Kansas are among the other western states that have established experimental schools of agriculture, or offered normal college courses in it, or whose farmer's institutes have originated and kept alive an interest among the young in agriculture as a pursuit.—Vogue.

FROM THE RED MAN'S VIEWPOINT.

The following upon the doom of the red man was written for the Muskogee Phoenix, by Charles Gibson, the famous full-blood Indian writer and author, who is well known in Indian Territory and Oklahoma for his characteristic Indian utterances:

The redman hears the shouts of the throng; he hears the sound of the cannon, and the thunder of the guns of the victorious. What means this great rejoicing of the paleface; is it a sign that the redman's glory is gone—is it the death knell of his happiness?

He looks sadly on. He knows it is something not good for him that is in store; he feels that he has run his race and lost; he has put up a staying hand to no effect; he has begged to be let alone, as the days of his existence was numbered at the best.

How the mighty hath fallen to say the least of it; he has always been the under dog only to his sympathizers, who were few and far between. It will be but a few years that when his worldly goods have gone he will be a football for the vicious stranger who will crowd into this new country. Man's inhumanity to man will crop out and tell us nothing to the contrary. We see it today smoldering beneath the ashes of victory. There will be a rush which will be the vortex over the red race. The unthoughtful will say, "What a pessimist!" It is putting the shackles on the hands of once as proud a people as the Great Spirit ever fashioned and placed upon this earth; and the knowledge of man cannot comprehend the time in the dim past when he was free to come and go at his free sweet will. This is now forbidden. It is true he has a resting place for his feet and a place he can call a home. But he is told that thus far shall thou go and no further; within these bounds live and die.

The forest, the dale, the rivers, the silver lakes, the mountains, great camp fires which knew him once, will know him no more forever. Reader! white, black, or red, place yourself in his stead for a few moments and you will appreciate the redman's doom. He did his best and has failed; this is the winding of all that remains of the red race proper; he has struggled with one that was much his superior in strength and must submit and make the best of the balance of his short life. His people will go down and out without a history only as the historians want to record it. The Great Spirit will soon see the

last of his most true, honest and upright race swept off the earth.

The habits of the white race are not wholesome for the red race, the habits of which he is forced to adopt. It would seem as if the Great Spirit made him to roam at will, to inhabit the hills, seeking nature's quietude and enjoying nature; this will be a thing of the past. This will shorten the life of the red man, his squaw and papooses. He is told now that he is living in the new born state of Oklahoma. This sounds strange to him, as he had nothing to do with this state of affairs. They tell the red man that all of this hubbub is for his good; he knows he is powerless and goes to the slaughter like a sheep without complaint, knowing that his voice is not heeded. The new dawn, as it is called, is a leap in the dark to him; but fate has decreed and he must abide by the consequence. He must make believe.

It is a sad thing, the change. He roamed over the wilds of this country without hindrance; he sported in the limped waters of this once his native land; his cheerful whoop was heard from mountain top to mountain top; the merry laughter of his squaws resounded in echo down the beautiful streams and lakes; the shouts of the little papooses running from cabin to cabin are hushed. No more will the whoop in sport of the happy red man be heard in this land he once called his own.

It is all new to him and will be to the older ones until he is carried out and placed beneath the polk bushes. It is now up to our little papooses to make an effort to learn to adopt this new order of things and live up to this new cause.

Once upon a time this thing of taking land in severalty came to the red man; he was offered this great western country in exchange for his old haunts in Georgia, Alabama, Florida, Mississippi and Tennessee, and was told here he could rear his papooses and chase the buffalo and wild deer to his heart's content and would live in peace and quietude as long as grass grew and water ran. This looked good to the red man and he undertook the hardship of the trail, losing by death the most of his old people enroute. But once settled in this wild country he became happy. For many years after so long a time he was forced out and a change came upon him. This is the winter of his discontent, of his melancholy days and in the name of the Great Spirit we beg pity for the full-blood redman.

A SKETCH OF THE CHEMAWA SCHOOL.

From Sunset Magazine, San Francisco.

The Salem Indian School, at Chemawa, Oregon, is one of the oldest institutions of the kind in the country. It was originally established at Forest Grove in 1880, and moved to Chemawa, five miles north of Salem, in 1885. The citizens of Salem and Marion county donated 177.32 acres of land to secure its location at Chemawa, which was increased the same year by the purchase of 84.92 acres by the pupils of the school from their earnings in the hop fields and on farms adjoining the school, and later 82.83 acres were purchased by the government, giving the school, at the present time, a farm of 345.07 acres of land. From the first the school has had a steady growth until now it has a capacity of six hundred pupils, requiring a force of employes and instructors numbering forty-one.

Chemawa has always stood in the front rank as an industrial school, and the northwest has many farmers and graduates from its departments. The Southern Pacific Railroad passes directly through the beautiful grounds, which are kept up by labor of the Indian pupils. Trains on the main line between Portland and San Francisco, stop at the main entrance to the school.

The faculty includes many able instructors, and the school has had the benefit of their service for several years. The superintendent, Edwin L. Chalcraft, entered the service in 1883, serving at Chehalis, Puyallup, Salem, Wind River, Wyoming, then supervisor of Indian schools, and then back to Salem. His assistant, W. P. Campell, will celebrate his silver wedding anniversary in the employ of Uncle Sam on the first of September. He was disciplinarian at Carlisle for thirteen years and superintendent at Sisseton, South Dakota, Wind River, Wyoming, Warm Springs, then to Salem. He has always taken a great interest in athletic work and in the social side of the life at Government schools. He has seen Chemawa grow from three hundred to eight hundred pupils.

The corp of employes comprises physician, nurse, classroom teachers, instructors in farming, gardening, dairying, mechanical trades, matron, and includes nine Indians, mostly graduates of the school. One, the disciplinarian, David E. Brewer, has been with the institution since it has been opened at Forest Grove—first as a pupil and later as an employe. For fifteen years he has had personal

control of the boys, numbering sometimes more than one-half of the enrollment.

The instruction covers all branches taught in the grammar schools of the country, and industrial training to boys is given in farming, gardening, carpentering, wagon-making, blacksmithing, shoe and harness-making, tailoring, printing, plumbing, baking, steam and electrical engineering. The girls, first of all, are taught to be good house-keepers and home-makers, to which is added special instruction in dress-making, tailoring and nursing.

The literary and industrial departments are equipped with modern appliances for the instruction of the pupils and in performing the work of the school. The correlation of literary and industrial features are properly adjusted to produce a well-rounded education, and stimulate the best qualities of the individual. The distinct individuality of the Indian pupil, which is varied as in any other race, is recognized and cultivated. While literary instruction does not go beyond the common school grades, the industrial instruction is continued until the pupils are equipped to earn their living with their hands and possess confidence to meet their white brethren on equal footing in the industrial world. The numerous young Indian men who have left school and are now leading useful lives in the northwest as farmers, blacksmiths, millmen, tailors, engineers, electricians and laborers, demonstrate the value of the institution to the commonwealth of Oregon and the northwest country, in arousing the dormant traits of a sturdy race to their former zeal, and directing them into the channels of good citizenship.

Boys Should Learn a Trade.

It is well for a boy to learn a trade and learn it well. No matter how wealthy he may be, when he arrives at manhood he will be proud of the fact that he is able to earn his way in the world with the work of his hands if necessary. Besides, circumstances may require him sometime to earn a living in that way. Proficiency at a trade is something which can not be stolen, destroyed by the elements, nor inadvertently lost. Ability to pursue a trade is an asset which never loses its value nor can it be diminished by financial disaster. The owner of a manufactory is best equipped if he is familiar with all its operations, familiar because he has operated the machinery himself and learned to do the work. By all means acquire a trade when you have the opportunity.—Exchange.

In and Out of the Service

Improvement Among the Pueblos.

"What improvement has there been among the Pueblo Indians? Are they growing in wealth and increasing their industries or are they going backward? Have the attempts at Christianization or civilization and the attention we have given them done them any good?" is a question recently asked Gov. Hagerman of New Mexico.

"There is considerable improvement in their condition, their habits, their mortality and their mode of living," answered the governor. "I am of the opinion that their number is not increasing, but is decreasing. You cannot get blood out of a turnip and you cannot undo their peculiar customs in a few years, because they have lived under them for many centuries, and you cannot within twenty years bring them up to our standards and expect them to increase and prosper. That they are better off materially, mentally, physically and morally than they were before is true. That many of their children are educated at government schools and day schools in their pueblos is a fact, and that this is elevating them is true. Nevertheless the job of civilizing the Pueblos according to our ideas and standards is very slow and in many instances it kills. I estimate the number of Pueblo towns at nineteen and the number of inhabitants at about 8,000.

"They are not retrograding, but the improvement is slow, and there is much hope for them. The children at the various schools are generally found to be gentle, docile and tractable. They are none too bright, and it takes many years to drill an average common school education into them. There are exceptions, however; there are a number of bright young men and women among them now who are practically civilized according to American ideas and are striving to attain a higher elevation. Upon the whole, I should say that the Christianization and civilization accorded them by our government has done them good. Had it not been for these two powerful agencies I believe they would have dwindled away very rapidly and would be among the extinct races very soon. I believe that had it not been for the care and watchful attention given them by the federal government great numbers of them would have died of disease, such as smallpox, diphtheria

and typhoid fever. From this fate the supervision, regulation and care given them by officials of the government has saved them to a great extent, although even now, under the most careful rules and regulations, epidemics will appear and carry off the aged and the children in too great numbers."

What Tuskegee Is Doing.

Tuskegee Institute was opened July 4th, 1881, with one teacher and 30 pupils. At that time it had neither land nor buildings, nothing but two thousand dollars a year granted by the Alabama legislature. Even the dilapidated shanty and the old church in which its first sessions were conducted were lent by the colored people of the village.

It was not long, however, before the school acquired a small tract of land. The first piece of live stock which it became possessed of was an old blind mule, the gift of a white man in the neighborhood. This represented the capital of the school.

At the close of the school year last May it owned 2,000 acres of land, 83 buildings, large and small, used as dwellings dormitories classrooms, shops and barns, which together with the equipment, live stock, stock in trade and other personal property, were valued at about \$831,895.32. This does not include 22,000 acres of public land remaining unsold from the 22,000 granted by congress, valued at \$135,000, nor the endowment fund, which amounted January 1, 1906, to \$1,275,674.—Exchange.

Contract Schools for the Indians.

For some time Hampton has been the only "contract" Indian school. All other schools for the education of Indian children are Government schools built and directed by the Indian Office. The relation of Hampton Institute to the Government, on the other hand, is that of a private school which enters into a contract with the Indian Office for the education and maintenance of a certain number of Indian children, the Government paying for board and clothing only.

It is interesting to note in this connection that under the new regulations by which the schools of Indian Territory are to be conducted this year, all the boarding schools are to be placed under the contract system. The change is made by the Secretary of the Interior on the suggestion of J. D. Benedict, superintendent of schools in Indian Territory.

There are thirty-five boarding schools in

the five tribes, some half a dozen of which have an attendance numbering upwards of a hundred, so that some of the contracts will be large. No one will be awarded a contract who is not a practical school-teacher and who has not had experience in boarding schools. It is stated that enough applications have already been received to indicate that there will be no lack of persons ready to take up the contracts.

The experiment is a valuable one and perhaps points the way to the gradual elimination of the Government boarding schools although the Government still maintains the function of guardian to the Indian child—a function which must naturally cease some day. Meantime there are arguments both for and against the contract system and the progress of the pupils under the new regime will be watched with interest.—The Workman, Hampton's paper.

The Outing System.

The end of the vacation and the return of the Indian students to Hampton again calls attention to the summer outing system as practiced in Indian education. In the sense in which education means a fitting for life, it may be said that the boy on the old-time New England farm received an education which was and still is, in some ways, unequaled elsewhere. The little red schoolhouse played only a small part in his instruction. The all-round training which the boy received at home in an isolated community where many kinds of industry were carried on upon every farm, and where each community was sufficient unto itself furnished a variety of lessons not usually attainable elsewhere. Such lessons were of great value in the formation of character, and the influences which attended them still exist to a considerable extent upon the farm today. Hence the value of the outing system.

By this system the boys and girls in certain Indian schools are placed in carefully selected homes upon farms for the long summer vacation, where they are employed for three or four months in the various duties which usually fall to the "help" in such situations. The advantages which they derive from this plan come not so much from the work which they do as from the fact that they live in Christian families where they learn lessons of frugality and industry indispensable to the training of Indian youth.

This system has long been in vogue at Hampton and Carlisle and has been adopted in

some measure by some other Indian schools. The impression made upon the youthful mind by this contact with practical life is often more lasting than lessons of the classroom. Years after he left school, one of Hampton's earlier Indian students was asked how long he had been at school. "Two years at Hampton and one summer in Massachusetts," he said. The reply seemed to show that the one summer in Massachusetts was of too great importance to be omitted from the category, and emphasized again the value of this feature in Indian education.

Indians Wield Influence.

The Indians who are seen in the cities of the new state are men of moment and means. They are generally college graduates, clever politicians, good friends, reliable business men and able politicians. I have never seen a better "mixer" than Pleasant Porter, Chief of the Creeks. I have never known a more eloquent orator than Chief McCurtain, head of the Choctaws. I have never known a cleverer youth than McCurtain's son, whom they call "D. C." down this way. He may be a congressman from the new state. I have never known a better campaign manager than Charley Carter, secretary of the State Democratic Committee. And if there is a solidier, more imposing citizen in any community than John Palmer, an educated full-blood, I can't think what he could be like.

It is possible that one of the big chiefs may go to the senate from the eastern side of the new state, and there is little doubt of the election of an Indian to the House of Representatives, whether young McCurtain or not.

There is nothing of the aborigine about these original citizens of the newest State in the Union. They are tremendously interested in the development of the latest commonwealth. They take part in its opening politics and are among the cleverest organizers to be found. They will lend every aid to this much-mixed population in its effort to put this wonderfully rich State in its proper place among the States of the Union.—Homer Bassford in the St. Louis Republic.

Beautiful and Durable.

Of all the beautiful and wonderful handicraft of the North American Indians, there is nothing to compare with the Navajo Blanket. It is not only a real work of art, but it is an article of the greatest utility. The Indian Print Shop has for distribution a very choice lot—some for \$10.00; some at \$20, and up to \$100. Nothing but the finest.

This Wide, Wide World

Pen Pictures of Places, Persons and Populace

EDUCATING NEWSBOYS.

Boston has an association of newsboys which has begun to establish a fund for educating at Harvard one or more among them, and has raised already \$2,000 toward the necessary amount. This lively association has already been addressed by President Eliot more than once, and its latest step shows how full of high ambition these boys are. There could be, we gratefully believe, no more sterling proof of opportunity and of character in America than these self-supporting youths now give. In what other nation would a boy born in poverty, earning each day his food and bed, set out cheerfully to pass the examinations of a great seat of learning, and, once in, to master to the full its manifold weapons for adding to the conquests of his life? Criticise it how we will, and should, we may well glow always for our land of the free. Now, as ever, since the pioneer's ax fought its battle with the wilderness, is it the home of Opportunity and of her daughter, Hope.—*Collier's Weekly*.

THE UNAPPRECIATED HICKORY.

It is rather a pity that our hickories should receive highest appreciation from us when they are yielding up their substance in roaring flames in our fireplaces. For nowhere in the forest world can we find a genus of trees that is, as a whole, more attractive and valuable than the genus *Hickoria*. Most of the hickories are beautiful in summer when their glossy foliage is at its best; in autumn this foliage turns the color of uncoined gold, and when bare of leaves, there is revealed an oak-like twist to the branches which makes these trees most picturesque and beautiful objects in the winter landscape.

We have never made as much commercially of the nuts as we might well have done. Our Indian predecessors knew how to make a most attractive beverage from them, and the early settlers pressed from them an oil that was a luxury. The pecan is the only hickory species that has been developed and cultivated to any extent; and this has only recently begun its career as a cultivated tree.—*Country Life in America*.

POVERTY A DISEASE.

A large part of the poverty of the world is a disease, the result of centuries of bad living, bad thinking, and of sinning. We know that poverty is an abnormal condition because it does not fit any human being's constitution. It contradicts the promise and the prophecy of the divine in man. There are plenty of evidences that abundance of all that is good was man's inheritance; that, if he claims it stoutly and struggles persistently toward it, he will gain it.

The fact is, that a large part of the poverty of the world is due to downright laziness, shiftlessness, an unwillingness to make the effort, to fight for a competence. It does not matter how much ability one may have; if he does not have the inclination and the energy to use it, it will atrophy. Laziness will ruin the greatest genius. It would kill the ambition of an Alexander or a Napoleon. No gift or talent is great enough to withstand it. The love of ease has wrecked more careers than anything else except dissipation, and laziness and vice usually go together. They are twins.—*Success Magazine*.

SELF-GOVERNMENT OF EMPLOYEES.

An interesting feature in the organization of the Illinois Valley Railway is the method used in maintaining discipline among employes. The method is that of self-government and the employes are practically their own disciplinarians. The employes, with the sanction of the general manager, select a committee of three of their number, the duty of which committee is to keep in close touch with the employes and to investigate any changes of disorderly conduct made against any employe. Upon the recommendation of the committee a motorman or a conductor is discharged without further investigation. The members of the committee receive no pay for their services while conducting an investigation, except when such service conflicts with their daily duties. They are chosen from the list of those who have been longest in the service of the road. Since this system of discipline was inaugurated the men have taken an increased interest in their department. As a direct result of this organization detail, a better class of men is available for train service, the social standing of the employes is greatly improved and there is greater harmony among the men themselves.—*Electric Railway Review*.

INDIAN LACE MAKING.

"If you had told me a dozen years ago," Miss Sibyl Carter said recently to a friend, "That I was going into the Indian country to start lace schools, that I should have seven of them on my hands within a year, that Indian women would be making lace that was selling to the richest women of the country on its own merits, and that Queen Victoria would be returning us her thanks for a magnificent piece of lace made by a squaw, I should have laughed."

Miss Carter laughs still, but it is with gratification and thankfulness instead of incredulity. In 1891 she was talking with an Indian girl who had attended an Eastern school, and she asked her what she had been doing since returning to the reservation. "Nothing!" was the sullen reply. At Miss Carter's impulsive rebuke, the girl flashed out: "Work? work? What work could I do? I live in the woods!" What, indeed, could the woman do; those poor squaws, to raise themselves in their own eyes and in the respect of the world?

Miss Carter pondered the question, and finally she gathered twelve Minnesota squaws together and taught them to make pillow-lace—"the only thing," Miss Carter confessed, "which I knew how to do with my own hands." When she saw the intense eagerness of these women to acquire some means of self-support, their facility in learning and their innate artistic sense, she told Bishop Whipple, who had been her steady encourager in the project, that she would raise money enough to start the work, and that she would then go to Florida to rest. Within a week she telegraphed him, "Three thousand dollars in the bank; leave on the nine o'clock train for Florida."

Then Miss Carter took her three thousand dollars and spent it. It went like water, but how much she did with it! She founded six lace-schools in Minnesota. She had to patch up an old log cabin and make it habitable for the teachers, and then had to teach the lace-making. Her missionary work seemed to begin where that of others left off. It begins with the people who have been left out—the Indian mothers. Other people have taken the boy and the girl and put them in school, but have left the old woman on the reservation,—forgotten or ignored her entirely. Their eagerness is pathetic. Women carrying babies upon their backs have walked 36 miles to beg for a lesson, and then after tak-

ing it have walked the 36 miles back. Miss Carter went 90 miles herself through a trackless forest in response to a touching appeal for a school, and there in the dense woods found 45 women gathered to take a lesson.

Since Miss Carter began her home industries among the Minnesota women 13 years ago, there has been a wonderful change among them. What has done it? Just old-fashioned work, with wages promptly paid. One of these Indian mothers took her own girls when they came back to the reservation from the Government schools and taught them lace-making. The girls, instead of finding their mother in the miserable tepee where they had left her, found her in a neat cabin, in a rocking-chair, working at a piece of lace at \$10 a yard; and they were forced to look up to her, and learned from her what the Eastern school had not taught them. And the men would come in and say, "How nice it is; mother teach daughters."

The lace is of two kinds, that made on pillows, after the Venetian designs which Miss Carter chooses and imports for them, and the Renaissance lace, done with a needle, which they work exquisitely. It is she who collects the money needed, selects and instructs all teachers, and then sells all the lace. Her strong, brilliant face beams with the joy of it. The prevalent phrase, "the dirty squaw," is never used by a person who has seen the exquisite whiteness of their handiwork, no piece of which ever needs laundering before selling. Can many white Americans say that of their own embroidery and drawn work?

Miss Carter's lace schools, or, rather, cottage industries, now number 600 Indian women workers in Minnesota and the adjoining states; and in addition she has recently established a school in Honolulu and one in Italy itself. The teacher who undertook the latter school declares humorously that her Florentine pupils are almost as quick to learn as the Indians! Both of these foreign teachers were taught by Miss Carter in her own house. She has been awarded two magnificent gold medals for exhibition of the Indian women's work,—one by the Pan-American and the other by the Paris Exposition.—Lucy Elliot Keeler in *Advocate and Guardsman*.

The Same Old Story.

Adam—"They tell me we shall have to move out of the garden."

Eve—"And I haven't a thing to wear. It's always just the way."—*Boston Transcript*.

SAID OF THE INDIAN'S WAY



How the Makah Indians Kill Whales.

There was now a death like stillness in our canoe, as we moved silently but swiftly forward. How those Indians paddled, and how the canoes raced! A few more strokes and we were within one hundred feet of the monster, who had not noticed our approach. The canoe I was in was allowed to take the lead, the other two falling in the rear to lessen the chance of discovery. Kewclub, our harpoonist, with gleaming eyes, tense muscles, yet steady nerves, stood in the bow of the canoe, poising his harpoon ready for the blow. A few more muffled strokes and we were within fifty feet of the great beast, still unconscious of our approach. His huge fluke and pendant fins could be plainly seen, while a strong fishy odor was wafted from his body.

Forty feet, thirty, twenty—now we were alongside the whale and within striking distance. My heart stood still, as the bronzed figure at our front raised his arm on high, and then, quick as a flash of lightning, he sent the harpoon deep into the inert mass of blubber and flesh. Scarcely was the harpoon thrown when our canoe was driven quickly backward, to be beyond reach of the deadly fluke, one stroke of which would splinter it into kindling wood.

Instantly the death-like stillness that had hung over us for the last few moments changed into a mighty uproar. With a terrific bellow that sounded like the trumpeting of a herd of elephants, the huge beast sprang forward, churned the sea into foam with his enormous tail, then again plunged forward and dived out of sight.

The chase was now on in earnest. The air rang with the shouts of the pursuing hunters, while our canoes were driven forward at a furious pace.

Not long, however, did the monster remain under water; for a long line of floats were by this time pulling at his side. Fifty yards ahead of us he broke, blowing great fountains of crimson spray into the air, and before he could get fairly under way again one of the other canoes was at his flank and another harpoon was sent into his body.

"Boys, he's got his death," exclaimed John, the halfbreed, pointing at the long trail of blood on the sea.

SCHOOL JOURNAL

white man, dating from 1803 to the present day, have proven themselves the noblest type of redmen upon the American continent.

Two distinct causes may account for the superiority of the Flatheads over other Indian tribes, viz: a natural disposition and temperament which furnished excellent moral traits upon which to work, and a religious training afforded to few, if any, other Indian nations. Because of their docility and eagerness in adapting the principles of Christianity and because of the persevering labors of Jesuit missionaries and Catholic Sisters and Nuns, covering over half a century, the Flathead Indians are today a civilized community.

Father De Smet's first report contained the following: "I have found the Flatheads and *Prend d'Oreilles* in the best desirable disposition, well resolved to stand by the true children of Jesus Christ. They can not be tired; all come to my lodge at the first ringing of the bell. I have baptized 200 children, and expect to baptize 150 adults in a short time."—*Progress*, St. Louis, Mo.

As A Working Man.

On several of the big Government irrigation projects now under construction pains have been taken to give employment to large numbers of Indians living near the works. In connection with every project the Government finds it necessary to undertake more or less road building, and it is principally on this work that the Indians are employed. Others, more accustomed to labor, have employment on the canals and at the dam sites. In this way they are enabled to earn a living and to fit themselves to become self-supporting when the Government moves from the field and they are thrown on their own resources.

In Arizona several hundred Apache Indians are now employed in road building and on other works connected with the irrigation system. When this project is completed and the lands are taken up by settlers, the Indians, or many of them, will be able to find employment with the settlers; as there is much work to be done before the irrigated lands are converted into productive fields. In Montana many more Indians are at work on the Milk river project, and later, when the Government begins constructions in the Klamath basin, employment will be given to all Indians who desire to make from \$1 to \$2 a day. Possibly better pay will be granted to those who are competent to earn more.

PECULIAR INDIANS OF ALASKA.

The Alaskan Indian is so unlike the red man of our great West that he is probably of a different racial stock. Many students of ethnology claim that these queer people of the North are of Asiatic origin, from the fact that their skillful carvings and methods of weaving indicate that at some time or other they must have been in contact with the Japanese race—even the features of the Chilkat tribe bearing a slight resemblance to those of the little brown men of the Orient.

The Indians are known under the general name of Thlinkets, and are divided into tribes called the Chilkats, Stickenes, Yakutats, Haidahs, Aleuts, and Auks. There is nothing picturesque in either the dress or make-up of the squaws. The former usually consists of a dirty calico or worsted dress, a greasy-looking shawl and a high-colored handkerchief tied over the head. Many of them still cling to their moccasins. The laboret, or lip ornament, is fast disappearing, but there is one woman at Wrangel who still wears it. She appears to be about ninety years of age, although the tourist is told that she is one hundred and ten. This hideous face decoration is peculiar to the Alaska Indians. An incision is made in the chin just below the lip, and a piece of green wood forced into the hole. The wood swells, and when the opening has healed, the laboret, the size of a spool of buttonhole twist, is inserted. It is usually made of abloni shell, but sometimes common glass. Its weight often pulls the lip down, disclosing ragged teeth. But the laboret was a mark of rank and wealth and was universally worn. Rings through the nose were also in fashion among both sexes, but this custom has entirely disappeared. Cheap American jewelry has taken the place of these once prized ornaments, and fancy bracelets and rings with colored-glass settings adorn the arms and hands of the squaws. Another tribe, the Auks, paint their faces with a peculiar kind of wood found in the mountains, and after satisfying a foolish desire to try the effect on my own face, I can testify that it will not readily wash off.

Their manner is stolid, but the sight of a camera will nearly always cause a stampede to cover. They sit along the streets of the "white man's town," selling baskets, moccasins and trinkets. Babies are often on their laps, yet they rarely cry and do not disturb their mothers as they offer Indian wares. The baskets on sale are unique, the main tex-

ture of them being spruce roots interwoven with blades of glass and colored with a vegetable dye prepared by an unknown process. Many days are often consumed in weaving a single one, as the worker cannot even begin the basket until hundreds of slender threads of fibre have been secured. They are carefully wrapped to keep them from getting soiled, and the customer is requested not to handle them. Prices range from one to twenty-five dollars, according to the size and quality of the work. Attu baskets are more expensive, and bring from twenty-five to one hundred and fifty dollars. This is due to the scarcity of weavers, which now number about thirty-five. The finest basket ever woven by this tribe was presented to Helen Gould as a token of their appreciation of her kindness, several years ago, when they were on the verge of starvation. The soft coloring and delicate weaving of Attu baskets so attracted Madame Calve's artistic eye during a visit to Seattle, that fifty specimens of Aleutian work, together with a number of carvings on mastodon ivory, now occupy nooks and corners in her Parisian home.—Mrs. C. R. Miller in Leslie's Weekly.

A PSALM OF FARM LIFE.

Tell me not in broken measures
Modern farming does not pay,
For a farm produces chickens,
And the hens—do they not lay?

Eggs are high and going higher,
And the price is soaring fast
Every time we get to market
It is higher than the last.

Not a coop but it produces
Every day an egg or two.
So each farmer gains his millions
Even though his hens be few.

Every egg is very precious,
And the hens are held in awe.
When a hen begins to cackle
Then the farmer goes "Haw, haw."

In the broad and busy farmyard
Struts a rooster now and then,
But the shrewd, bewhiskered farmer
Only notices the hen.

Trust no rooster, howe'er showy,
Beg the feathers in his tail.
Pay attention to the biddies,
And your wealth will never fail.

Lives of farmers all remind us
We may roll in wealth some day.
If we hustle to the market
With the eggs our pullets lay.

—Chicago Chronicle.

Lolami in Tusayan Indian Boyhood and Others



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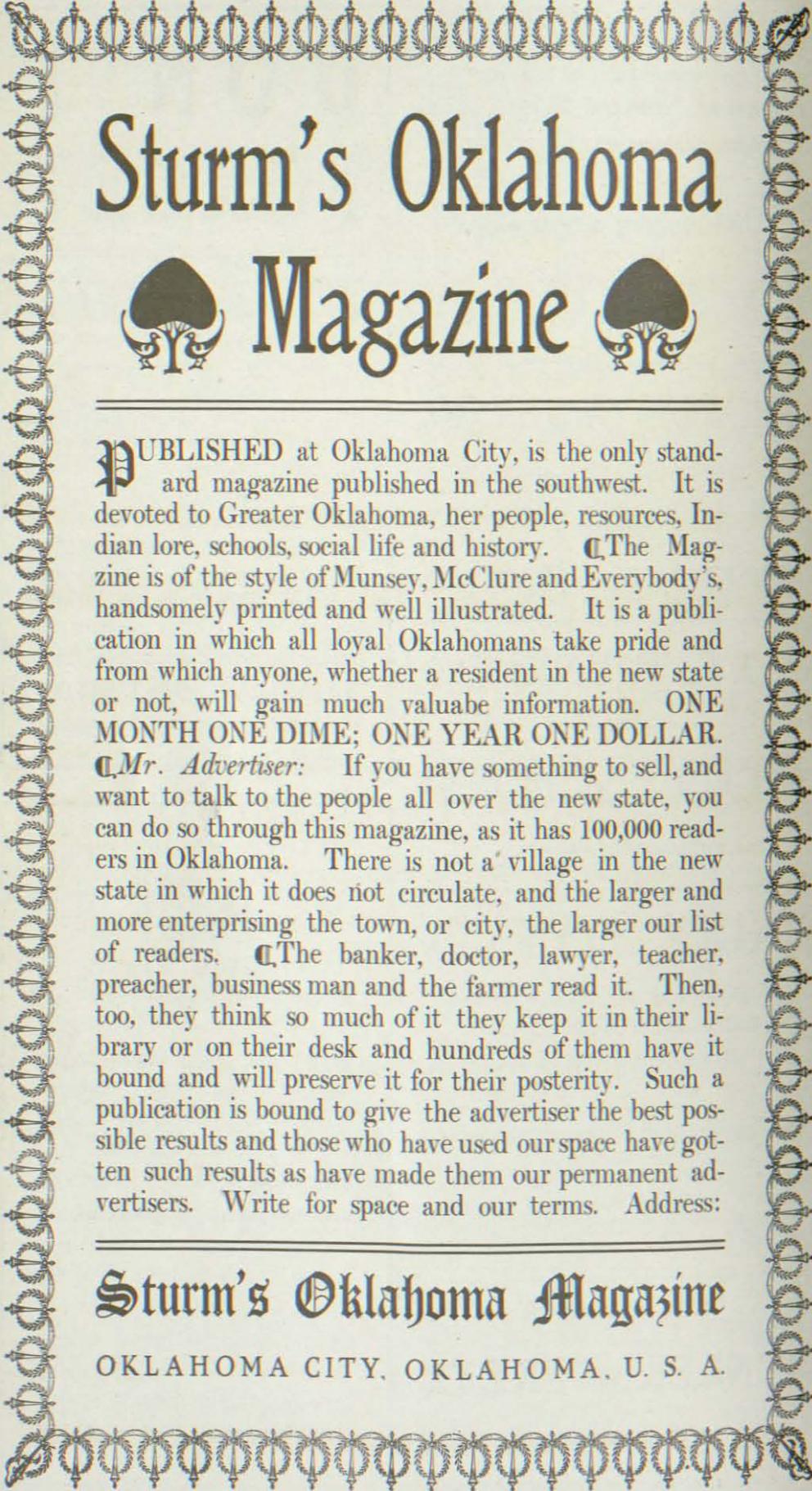
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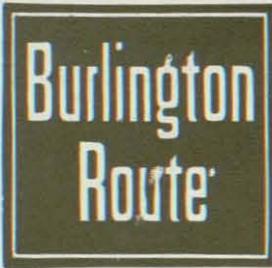
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MORE ABOUT INDIAN NAMES.

TO THE INDIAN SCHOOL JOURNAL:
As plainly suggested in my former letter criticising the so-called work of "renaming the Indians" as it was reported in your July number, my confidence in the excellent personal character of Dr. Eastman made me feel that statements had been made concerning the manner of his work which were incongruous with the facts. Now I wish to state that one who is best able to set forth the Doctor's attitude towards the matter in question writes me that:

"Dr. Eastman did not say just what was attributed him; the remarks to which you took exception were merely a garbled quotation from an article purporting to be 'an interview.' You know how errors will creep in under such circumstances. The Doctor is by no means hasty in bestowing new names and surely would be the last man to 'cast a slur upon all missionaries and their work,' he, a zealous Christian worker and constant upholder of missions."

Really this is the Doctor as we have known him in past years and we believe he has not changed. The trivial and thoughtless way in which strangers, ignorant of the present condition of the Indian tribes, acting as "reporters," make the case of some poor, aged and uncultured Indian representative of the condition of the whole tribe is accountable for much of the prevailing misunderstanding concerning Indians and their sayings and doings in general.

My correspondent further says:

"It is proper to state that Dr. Eastman's instructions from the Department were to retain the native word wherever possible. It is desired by Hamlin Garland and others who were instrumental in having this work done and is the Governmental policy, to keep the distinctive Indian names, so

that a man of Indian descent may in future be generally known as such by the family name."

Good! My only serious criticism would then fall upon a possible indiscriminate use of Christian names not selected from most authentic records where such are in existence.

A. B. CLARK.

Rosebud, S. D., Oct. 25, 1906.

KANSAS KICKAPOO SCHOOL NEWS.

The average attendance for September and October was 72.

J. C. Brown, farmer, says many of the Indians of this reservation have raised good corn crops this year.

Miss Susie Hines, who was clerk at this school for several years, is now chief clerk at Whiterocks, Utah.

Supt. Edwin Miner of the Skokomish reservation of Washington, near Seattle, has been appointed to succeed Supt. Ziebach.

The foot ball team played the Powhattan team on the latter's ground last Saturday. The Kickapoos met defeat. The Powhattan team was too heavy for our boys.

The Kickapoo reservation has many representatives at Chilocco school, and we hear good reports from all the boys and girls, which is pleasing to their many friends at their home school.

All the large boys are rushing the corn-husking and are cribbing about 160 bushels a day. Nearly 2500 will be raised this year. This with 419 bushels of wheat, 240 bushels of oats, and a good crop of potatoes, millet, and hay, makes a good showing for this school.

The primary pupils in charge of Miss Mabel Whitaker are doing some nice work in dictation exercise at present. The pupils in Mr. Gilliland's room are taking great interest in spelling. Adelaide McKinney and Minnie Wahuasuch are the champion spellers so far.

Supt. C. M. Ziebach, who succeeded Supt. O. C. Edwards here about one year ago, has been transferred at an increased salary to Ft. Totten, North Dakota. Supt. Ziebach has made an excellent superintendent and the employees and pupils are sorry to have him and his pleasant family leave. D. W. G.

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NOVEMBER, 1906

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of Nebraska



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