
The Indian School Journal

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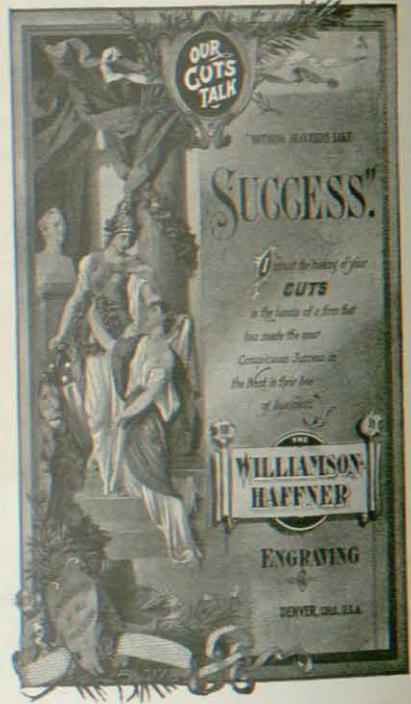
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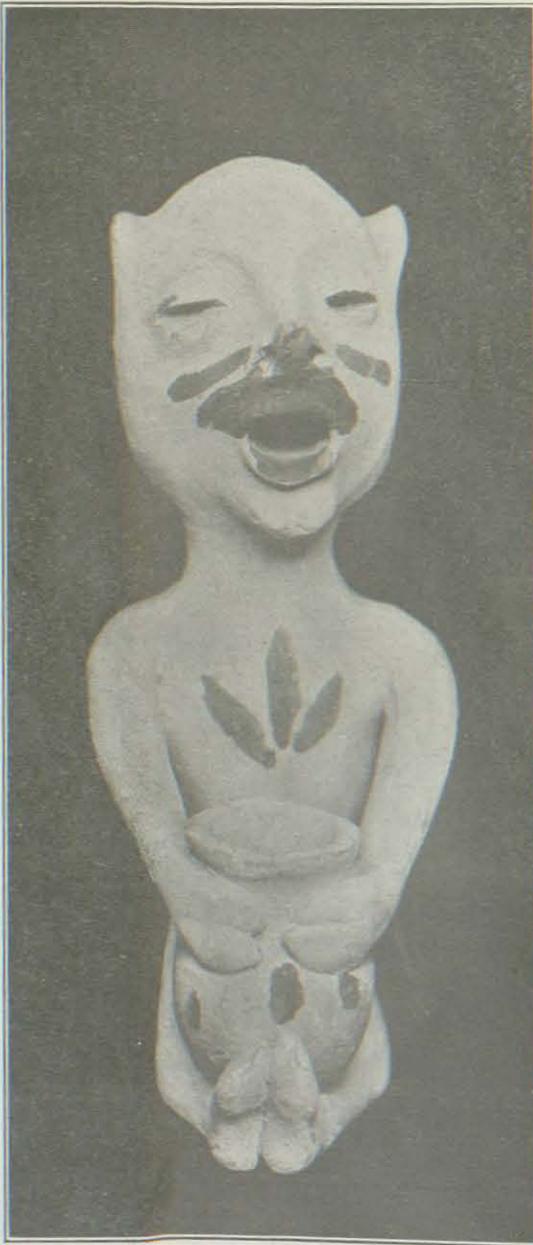
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railway station, lives a strange and interesting race of red men, the Hopi, or as they are sometimes called, the Moqui Indians. For centuries these people have lived here—just how long no one can tell. The Spanish explorers found them when they were searching for a fabulous tribe reputed to have vast possessions of gold and silver. The Hopi warriors, armed with bows and arrows, boldly contested the approach of the white men, but when the latter discharged their fire-arms, the Indians were completely cowed and fled like startled rats to their little adobe houses.

Many strange spectacles present themselves to the sight-seer in Hopiland, not the least of these is to see the Indian houses built on the flat tops of the highest mesas. So perfectly do they blend with their surroundings that they are scarcely distinguishable from the rocky sides of the mesa, as the visitor approaches from the valley below. Every drop

aged long before them and upon them that this burden usually falls.

This strange choice of habitation was a matter of necessity, however, to protect themselves from their warlike neighbors, the Navajos and Apaches, against whom they were compelled to wage continuous warfare. The Hopi is not a fighter by nature. He is small of stature, weak and timid, and in the savage days of old much preferred to cultivate his cornfield or tend his flock of sheep than to engage in the more strenuous avocation of war. It is highly probable that his strategic position is all that has saved his race from extermination, for a few warriors, however weak, could defend the trail against an army. Occasionally the wary Navajos, under cover of darkness, would steal up the trail and gain the top. A desperate hand-to-hand struggle would then take place in the streets of the village. The ruins of several Hopi villages tell the tragic sequel of these midnight attacks.

It appears impossible to grow a

crop on the dry barren desert where these Indians live. There is scarcely any rainfall, except during the month of August and a few scattering snows during the winter. Yet these thrifty little red men raise good crops of corn, melons, and vegetables and usually have a plentiful supply stored away for future use. The secret of the Hopis' success as a farmer is due to the fact that he does not allow the moisture to escape. He plants his seed deep in the ground, and keeps the soil packed to prevent evaporation.

The Hopis, as a rule, have been peaceable and well behaved and have given Uncle Sam but little trouble. Like most other Indians they want to live their own way, keep their old customs and superstitions, and be let severely alone. Last year the Indian agent had some difficulty in getting the children to attend school. He reported the matter to the Commissioner of Indian Affairs at Washington, and that official came out to investigate. He called the Indians together and explained how necessary it was

for them to procure an education. When the Commissioner sat down the Hopi chief arose and replied:

"The white man has his books, his schools and churches; that is good for the white man. The Indian has his traditions, his dances, and his own 'Great Spirit;' that is good for him. Now, be kind enough to go away and let us alone."

It is a long and tiresome walk up one of these trails to a Hopi village, but after one has reached the top he feels amply repaid, for he finds a people living just as they did hundreds of years ago. There are lean, hungry-looking dogs that snap and snarl at him, children entirely naked running about the streets of the village, quaint little men and fat, laughing women lounging in the doorways or upon the roofs of their houses. In a few minutes one is carried from civilization into the heart of things primordial.

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VIEWS AT THE CHILOCCO SCHOOL



THE SPRING AND PUMPING STATION.



THE SLAUGHTER HOUSE.

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...by means of student
... A 45-minute
... on a record book will
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... primary

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Book

... by means of
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... and
... of birth, names of parents or
... and wife. Some folders contain
... many students attending
... in 1912. No other cases have
... for children born after 1910
... (5 USC 552)

IDENTS

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... eye, sex, and the date - but the subject
... information about the subject of a

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INDIANS AS LABORERS—AFTERTHOUGHTS

By J. W. REYNOLDS

"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

TRITE, eh? Be it so; it illustrates my point and that must be my excuse for using it.

During the time from April, 1906, to February, 1907, it was my privilege to be intimately connected with the Indian labor problem in the southwest and to come in close contact with many of the Indian laborers, representing various tribes and schools; and in pondering over some of the facts that have come under my observation the above quotation has recurred to me many times.

In tabulating the statistics of the Indian extra gang employed on the Santa Fe Railway, as noted in a previous paper for THE JOURNAL on this subject, I have been struck by the points of contrast between the school boy and the returned student, on the one hand, and the adult Indian, direct from the reservation, on the other.

As a rule, the school boy has shown a quicker understanding of, and a quicker adaptation of the work in hand, but, also, too often much less inclination to labor steadily and faithfully, than has the less cultured Indian who came direct from the reservation.

Again, the reservation Indian seems to have the advantage in the matter of saving. The statistics show that, while the savings of some of the reservation Indians ran as high as 90 per cent of their earnings, the school boys often fell as low as 40 per cent; returned students averaging somewhat higher than did the boys who were not yet through school.

In view of these facts the question

comes up: Do our Indian schools lay enough stress on the necessity and dignity of manual labor, and the absolute necessity for the practice of economy?

I like the sentiment I once heard expressed in favor of a certain school. A gentleman was asked if he would recommend the placing of an Indian boy in that school. He replied, "Yes, by all means, send him there. That school will not only teach him to work but will inspire him with such love and respect for labor that his future success will be assured."

It sometimes seems as though the boys had got the idea of there being "room at the top," but had failed to grasp the more important one that the top can only be reached by climbing up from the bottom.

Just now there is plenty of room at the bottom. The greatest need of the Southwest at the present time is day laborers, or rather what is commonly called "unskilled labor." Witness the number of Mexicans who are coming in and finding instant and steady employment on the railroads, ranches and irrigation works throughout this section of the country. Witness the thousands of Chinese and Japanese who are employed in the same way.

These should be largely replaced by Indians and could be if the Indians were educated to a realization of the necessity and benefit of work.

At this time (June, 1907) there are employed in the beet fields of Colorado about 600 Indians, and 400 more could have found employment there if they could have been induced to accept it.

We must look largely to the schools to do the work, to give the training,

that will not only inspire the Indian boys and girls with the desire for labor and its benefits, but will make of the "returned students" the leaven that will stir up the older Indians and spread among them the "gospel of work."

If the returned student can do something better and more remunerative, well and good; but let his training be such, that if nothing better offers, he will not be ashamed to throw off his coat, roll up his sleeves, and go to work with pick, or shovel, or hoe, whichever lies ready to his hand.

To go back to the question of economy—Does the Indian school awaken in its pupils tastes that are extravagant as compared with their earning power and the condition that will surround them after they have become "returned students?"

Does the school, while creating a taste for better food and better clothing and more of the conveniences of civilization, also inspire the pupil with

such a desire for these things that he will put forth his best efforts to gain them, after the school has sent him out to battle with the world?

It is not my purpose to offer adverse criticism nor to detract in the least from the just need of praise due to the many Indian schools of the Southwest with their corps of faithful and efficient employees. All of which I have any knowledge are doing good work and are sources of inspiration to the hundreds of Indian youth who come within their influence.

I do believe, however, that less time should be devoted to purely school-room subjects and more to agriculture, stock raising, and the simpler and more useful trades. Omit some of the ornamental things in the education of the Indian and give him more industrial training—more discipline through manual labor. Make a mechanic of him if possible, but teach him that all honest labor is honorable, and that there is nothing in it that will in the least degrade or put him to shame.



A SONG

I shall not pass this way again,
But far beyond earth's Where and When
May I look back upon a road
Where on both sides good seed I sowed.

I shall not pass this way again,
May Wisdom guide my tongue and pen,
And love be mine that so I may
Plant roses all along the way.

I shall not pass this way again,
May I be courteous to men,
Faithful to friends, true to my God,
A fragrance on the path I trod.

—Clarence Urmy, in *Harper's Bazaar*.

MORE ABOUT INDIAN NAMES

BY JAMES P. DUNN

SOME months ago I wrote to the JOURNAL urging that your correspondents who use Indian names should give the translation with the name. The desirability of this is illustrated by the list of names on page 27 of the September JOURNAL, which gives the translations as commonly accepted by the whites. Some of these are clearly wrong, and I do not suppose that the Indians could correct all of them because so many are out of their original Indian form. Gen. Pratt, formerly of Carlisle, expressed the opinion that not one of our American Indian names in twenty would be recognized by the tribe from which it was supposed to come. Probably the situation is not quite so bad as that, but it approaches that. But, to illustrate:

Winona is fairly in its proper shape, and I imagine that almost any Sioux at Chilocco knows that it means more than "first-born daughter." It is a name given to a first-born daughter if she is the first-born child. If the first-born child is a boy, he is called Chas-ke, and then there can be no Winona in the family.

Wabash might not be recognized. It is a French contraction of the Miami name Wah-bah-shay-ke, which is still given to the stream. It means "bright white," and refers to the limestone bed of the upper part of the river. Our common rendering is plainly due to mistaking an illustration for a definition. Somebody has asked an Indian what Wabash meant, and the Indian, looking about for something white, has pointed to a white cloud and said: "That's Wabash." Probably the wind was blow-

ing and the inquirer has supplied the poetry of the usual translation, which is, "a cloud driven forward by the Equinoctial wind." There is nothing in Wabash resembling the word for cloud, which is ah-kwat; or the word for wind, which is ah-lem-sing.

Merrimac is puzzling, but any Algonquin would probably know that it did not mean "swift river," and would recognize the terminal "mac" (varying to mek, meg, mech, mag, maque, or maig) as the composition terminal signifying fish. The word means catfish. It varies in Algonquin languages according to their defective letters. In Ojibway it is man-u-maig; in Miami me-al-lo-mach. In old chronicles and on old maps it is found as Marameg, Malamek, etc., and in these forms was applied to the river in Missouri now known as Meramec; also to the Kalamazoo river in Michigan. The New England names probably came from the Lenni Lenape, but they have lost this word, and now use Wis-a-meek (fat fish) for the catfish.

Chicago could not be identified from language alone, without knowing the reason of the name. For a century past there has been a dispute as to whether it means The Place of the Skunk, or The Place of Garlic, or Wild Onions.

The words for skunk and wild onion have the same stem, she-kaug, referring to the strong odor. But there was no dispute before the American occupation. The earliest French chronicles, like Joutel and Lamothe Cadillac, agree that it was called Place of Wild Onions on account of the quantity of them that grew there;

and as late as 1773, in the deed to the Illinois Land Company, the river is referred to as "Chicagou or Garlick Creek."

I agree thoroughly with Mr. Smithe as to the desirability of knowing more about Indian names, and it seems to me that Indian correspondents of the JOURNAL, who presumably use Indian names in their proper forms, could do a public service which would be widely appreciated by giving the translation with such names, and, when the translation is used, giving the Indian form.

A TOWN RUN BY INDIANS.

The tom-tom has been silenced by the brass band. The pipe of peace has been put out by cigars, cigarettes and the black briar. The paint and feathers which in olden days had a sequel of massacre have been made incidents in solemn celebration of the feast of Corpus Christi. Otherwise, the Passamaquoddy reservation near Eastport, Me., is an Indian village brought down to the present. And the real first families of Maine are doing a fine job in civic government.

Every four years they elect a governor, lieutenant governor, overseer of the poor, constable and representative to the state legislature.

To the political squabbles which from time to time disturb the reservations of the pale-faces in the state they are strangers. They have solved even their own question, peace or war; there is in the whole United States no quieter collection of individuals.

They are poor, but contented, in their barren home at the most northeasterly section of the country. They make their own laws, live their own lives, ask no favors of anybody, behave themselves, and in many respects set an example for their conquerors.

On occasions such as festivals and celebrations they come forth in their feathers and gayly bedaubed faces, but the arrow is absent and the gun is left in the wigwam. They wear paint in honor of Corpus Christi. Instead of a war drum they have a brass band, and the dance around the fire of sticks is merely an outlet for their happiness of the moment.

The Passamaquoddies have become good Roman Catholics, and love their priest, the Rev. Father Joseph Ahern of Eastport, and the Sisters of Mercy, who live among them. They have a village chapel which is one of the prettiest chapels in the whole state of Maine, and there on Sunday is gathered the whole tribe.

Nor is it necessary to visit them on the Sabbath day to know that good Indians are not misnamed. Go there on the occasion of a festival, and one may find them as devout as the Catholics of any section of the world. They appear in their bright costumes of other times, wearing in conspicuous display their ancient and valuable ornaments.

There are only two reservations of Indians in Maine at the present time: the Indians at Oldtown and the Passamaquoddies. Of the two, the latter have clung much more tenaciously to their racial customs. The village at Eastport, unlike that at Oldtown, is occupied only by redskins. It is located on the banks of the St. Croix river, and commands a splendid view of Passamaquoddy bay. Strangely it is treeless, for the trees were long since transformed into firewood.

In winter the settlement is dreary enough, with the snow drifting over it many feet deep and the winds from the north having a fine chance to give proof to their coldness. In summer the sun beats down on the village with some heat, but the Indians do not appear to mind the warmth any more than the cold. Apparently, they are impervious to either extremity of the weather.

They till the ground in the neighborhood and live comfortably on the products, supplemented by the fish which the braves catch. The men follow the ancient customs of their race and do not pretend to work. A little farming, a little fishing, enough to live on, and that's the end of their ambition.

They like to go seal and porpoise hunting as well as they like to do anything else in the world, for there's small profit in bounties.

The women are good looking and industrious. They are noted for their beautiful, shiny black hair, a possession which is accounted for by the fact that during eight or nine months of the year they wear no hats. The average Indian maiden is even more reserved than the average Passamaquoddy brave. They do not resent the intrusion of white persons, nor do they welcome them. They assume an air of superb indifference. In past years some female members of the



INDIAN SCHOOL VIEWS—STUDENT GROUPS, CARLISLE, PENNSYLVANIA.

Passamaquoddies secured employment in the sardine factories, but the confinement of the town did not please them very long, and it mattered not to them whether they became industrious, as white men understood industry, so long as they had their reservations and houses and blankets. But the women find much diversion in making baskets, toys and other fancy articles. In this handicraft they show a native ability which is oftentimes most surprising.

Very frequently the Indian women appear in the streets of Eastport, going from house to house trying to dispose of their wares. They have got over their prejudices against accepting favors from the whites sufficiently to be perfectly willing to sit down to kitchen tables and partake silently of food. Indeed, according to the housewives of Eastport, they manage, somehow, always to call about dinner time.

Podunk is Really a Town.

Look on any good map of Connecticut and you see the River Podunk, which runs for miles through the town of South Windsor and empties into the Connecticut just over the line in East Hartford. The Podunk is not a brook. It affords good water power for the mills at Pleasantville, and the stream does not run dry in the summer, says the Hartford Times.

Since we have begun to tell about the Podunk river we may as well add the facts that in this town, through which the Podunk flows, were born Jonathan Edwards, Oliver Wolcott, and John Fitch, the latter the father of all steam navigation, whose first thoughts of what might be accomplished by putting an engine into a boat, no doubt, came to him while, as yet a youthful clockmaker, he wandered along the shores of the Podunk, a full century and a half ago. He was born in January, 1743.

Podunk, Conn., is the place to which to send all letters for Podunk people, where the name of the state is not given. There is no other Podunk anywhere that can "hold a candle" to this Podunk that we all know about here.

In fact, our Connecticut Podunk is the original article, and all others are mere imitations.

After the Englishmen under the lead of Winthrop who were determined to be Americans arrived in Salem in 1630, one of the first Indian chiefs who came from the backwoods

to make their acquaintance was Wahquinna-cut, who went to Boston in 1631 to see them, and he is said to have belonged to the Windsor tribes, or Podunks.

Podunk signifies the place of fire or place of burning, from "potaw," fire, and "unck" place of—hence Potaunk, or Podunk, or Potunk. None of the historians intimates that it was an Indian synonym for Hades, but it certainly meant a hot place. It is also made clear in the ancient histories that the Podunks were great fighters, or "hot stuff," in the vernacular of today. None of them was ever converted to Christianity.

The Podunks owed their gradual extinction to their bitter feuds with the Mohawks, down the river. Sixteen or more of the Podunks were killed at one time in a Mohawk ambush. A remnant of the tribe existed in East Windsor in 1745, but had quite disappeared in 1760, says Dr. Stiles, who also says that it was somewhere in the Podunk wilds of Windsor that Miantonomah, the great Narragansett chief, met his death at the hands of Uncas, his Mohican conqueror, probably September 28, 1643. Uncas was a mighty man of war, and sent his son, Oneko, over into the Nipmuck country, Massachusetts, on a raid about 1660. The Nipmucks were trimmed on that occasion in great shape. This happened in what is now the town of Brookfield. The settlers from Ipswich got there about that time and found that a meadow at the head of Quabaug Pond was called Podunk, and the name has lasted, although it does not appear that any of the Podunk tribe of Indians ever lived there. For Podunk history you must come to Connecticut, and there is plenty of it here.

The "Flute Dance"—A Prayer For Harvests.

As they played, the priest rose and began to go slowly down into the water. He stepped carefully and shudderingly because the water was very cold and he was very old, but he resolutely knelt in the water where it was shallow at the edge of the spring, then rose again, and slowly made his way, getting always deeper under the water, into the center, where he disappeared entirely and remained under for what seemed several minutes to me, but in reality must have been more than a few seconds. Then he emerged with both upraised hands full of corn and vegetables of all kinds, melons, and all the things given by the kindly earth that the people may live. These he brought up one by one and handed

to the priests seated around the spring, who blessed each article of food as it came out of the water and laid it aside. After all had been taken out of the spring the aged priest, shivering piteously but hopeful and serene, came up from the water. The other priests rose, and fell silently into line, forming a procession, with the two maidens in advance, which slowly took its way back to the village on the top of the mesa. The march was slow and frequently halted, for the reason that the rites and observance connected with it were many and elaborate, the priests and their attendants pausing every few steps to mark strange symbolic figures on the sand by strewing the sacred corn meal. Special prayers were also uttered and the strange minor chant formed an undertone to the entire ceremony, until finally the procession reached the public plaza on top of the mesa. By this time it was nearly dark, but the ceremony went on in the center of the plaza where other mysterious symbols were outlined on the rocky floor with the stewn corn meal, and numbers of supplementary chants were sung until night closed down entirely and the moon appeared, when some of the Indians came out, holding torches high above their heads to illuminate the scene. There are no words for the ghostly beauty of that scene, the silver moonlight, the sharp ink-black shadow, through which the torches show like smoky yellow points of flame, the wide silence, and the creeping chill in the air!—Fredrick Mosen in *The Craftsman*.

The Last of the Modocs.

Placidly smoking the pipe of peace, apparently forgetful of the eventful past, about fifty Indians, relatives and survivors of the renowned Modocs, who took part in a most interesting Indian rebellion in American history, are living on allotments near Miama, I. T. These fifty are, perhaps, the only survivors or relatives of the once powerful tribe.

The Modocs, it will be remembered, were an Indian tribe of Northern California and Southern Oregon. In 1872 they became turbulent and refused to remain on their reservation. General E. R. S. Canby, a veteran of the Mexican and Civil war, was sent against them, but they, after firing on the United States forces, retreated to the lava beds. The advance of the United States troops was greatly impeded by the peculiar topography of the country, and a good many of them

were picked off by Indian sharpshooters concealed behind the rocks and crags of the lava beds. Efforts were then made to negotiate with them, and a conference was held between General Canby and the peace commissioner, on the one hand, and a number of Modocs, including their chief, Captain Jack, on the other. While General Canby and his aides were seated on stones around a fire, two Indians who were concealed in the bushes rushed from their hiding places with guns and shot to death the general and one of his companions. A vigorous campaign was then begun against the treacherous Indians, and in the following summer General Jefferson C. Davis, who succeeded General Canby, captured the Modoc band. Captain Jack and three other leaders were tried by military commission and hanged, while two others were imprisoned for life. About one hundred who had not followed Captain Jack were permitted to remain in California. The remainder of the tribe, about one hundred and forty-five, of whom the fifty are either survivors or descendants, were transferred to the Indian Territory. Altogether the war cost half a million dollars. Sixty-odd soldiers and Indians allies were killed and nearly as many wounded.

"Little Man," who is said to be a nephew of Captain Jack, is the only known relative of the famous warrior. Chief "Scarecrow," now bent with age and infirmity, is one of the survivors of the rebellion. Besides him are two or three others who were transported from California. The others now in the territory are all descendants of the warriors. If the tribe continues to dwindle as rapidly during the next few years as it has in the past, another decade will mark the death of the last Modoc Indian in America.—*Kansas City Star*.

Evidence of Indian Ability.

The exchanges that reach our office week by week and month by month, give excellent evidence of the ability of Indian youth of both sexes to make good use of the instruction they receive. In some cases, not only is much of the matter written by Indian pens, but the mechanical work of setting up and of printing is creditably done by the pupils—evidently in the face of difficulties for which they are in no way responsible. *THE INDIAN SCHOOL JOURNAL*, published at Chilocco, Oklahoma, is a magazine that is, in all important respects, equal to anything of the kind issued by any New York house.—*Indian's Friend*, New York City.

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order of being, and replying to the suggestion that she, a king's daughter ought not to address him as Father, said: "You did promise Powhatan that what was yours should be his, and he made a like promise to you. You, being in his land a stranger, called him Father, and by the same right I call you so. Were you not afraid to come into my father's country, and cause fear in him and all his people—but myself—and do you fear that I shall call you Father here? I tell you I will call you Father; and so it shall be forever."

Decanesora, an Onondaga, in a speech to the Governor of Albany, 1694: "We Onondagas acknowledge ourselves to have been the chief promoters of this message of peace to Canada. We were in haste to prevent the designs the French had against our countries and yours. We did not take it amiss that you sent to the Dewahgunas and the Satanas, both of them our enemies; and for the same reason our brother ought not be displeased with our sending to the French for peace. The only reason, to be plain with you, of our sending to make peace with the French, is the low condition to which we are reduced, while none of our neighbors send us the least assistance, so that the whole burden of the war lies on us alone. I have truly told you the reasons which induced us to offer peace to the French. We shall likewise inform you of the design we have in this treaty. When the Governor of Canada shall have accepted the belts we send, we shall have something more to say. We shall say: We have a brother, with whose people we have been united in one chain from the beginning. They must be included in this treaty; we cannot see them involved in bloody war while we sit easy in peace. If

the Governor of Canada answer that he cannot make any peace with you, because the war is from over the great lake, then we shall tell him the treaty will become thereby void; and if he persists, we will absolutely leave him."

Garanguia, the pride of the Onondagas, in the council with the French in 1785, replying to Frontenac, Governor of Quebec, who had demanded reparation and security, and friendly alliance with the French: "Yonondio!" (Iroquois title for the Canadian Governor.) "I honor you, and the warriors that are with me all likewise honor you. Your interpreter has finished your speech; I now begin mine. My words make haste to reach your ears; hearken to them. Hear, Yonondio! what I say is the voice of all the five nations: open your ears to what they speak. The Senecas, Cayugas, Onondagas, Oneidas and Mohawks say that when they buried the hatchet at Cadarackui, in the presence of your predecessor, in the middle of the fort, they planted the tree of peace in the same place, to be carefully preserved; that in the place of a retreat for soldiers that fort might be a rendezvous for merchants; that in place of arms and ammunition of war, beavers and merchandise should only enter there. Hear Yonondio! Take care for the future, that so great a number of soldiers as appear there do not choke the tree of peace planted in so small a fort. It will be a great loss, if after it had so easily taken root, you should stop its growth, and prevent its covering your country, and ours with its branches. I assure you in the name of the Five Nations that warriors shall dance to the calumet of peace under its leaves. They shall remain quiet on their mats, and shall never dig up the hatchet, till their brother Yonondio, or Corlear

(their name for the Governor of New York) shall attack the country which the great spirit gave to our ancestors."

White-Eyes, Delaware chief, who had counseled peace: "If you *will* go out in this war, you shall not go without me. I have taken peace measures, it is true, with the view of saving my tribe from destruction. But if you think me in the wrong, if you give more credit to runaway vagabonds than to your own friends, to a man, to a warrior, to a Delaware,—If you insist upon fighting the Americans—go! and I will go with you. And I will not go like the bear-hunter, who sets his dogs upon the animals, to be beaten about with his paws, while he keeps himself at a safe distance. No! I will lead you! I will place myself in the front. I will fall with the first of you! You can do as you choose, but as for me, I will not survive my nation. I will not live to bewail the destruction of a brave people, who deserved, as you do a better fate."

Tecumseh, at a council at Vincennes, at the conclusion of his speech, found no seat provided for him. Gen. Harrison, observing this, directed a chair to be placed, and the interpreter said, "Your father requests you to take a chair." Resentful of the inadvertent slight, and with an assumption of great dignity, he said, "My father! The sun is my father, and the earth is my mother! I will repose upon her bosom"—deliberately seating himself upon the ground.

At a council with the Wyandottes, who urged the Shawnees to keep peace with the Americans, Tecumseh said: "Elder-Brothers! we have listened with attention to what you have said to us. We thank the Great Spirit's absence. It was the Great Spirit's will that he should do so. We hope it

will please Him that the white people may let us live in peace. We will not disturb them; neither have we done it, except when they came to our village with the intention of destroying us. We are happy to state to our brothers present that the unfortunate transaction that took place between the white people and a few of our young men at our village, has been settled between us and Governor Harrison; and I will further state that had I been at home there would have been no blood shed at that time. We are sorry to find that the same respect has not been paid to the agreement between us and Governor Harrison, by our brothers the Pottawattomies. However, we are not accountable for the conduct of those over whom we have no control. Let the chiefs of that nation exert themselves, and cause their warriors to behave themselves, as we have done and will continue to do with ours. Should the bad acts of our brothers the Pottawattomies draw on us the ill-will of our white brothers, and they should come again and make an unprovoked attack upon us at our village, we will die like men—but we never strike the first blow."

Have we any enlightened governments today that proclaim righteousness and justice in clearer tones than these speeches of the savages of the forest?

TAKE the lowest seat and work your way up. Do your work wherever you go, and do it faithfully and so contentedly that men will want you one step higher and will call you up. And when you get there, do your work so thoroughly well and contentedly that they will want you still higher. The more you do your work well, the more they will want you still higher and higher and higher. Be drawn up. Do not force yourself up. That leads to chicanery, to pretense, to mistakes, and even to temptation and crime.—Henry Ward Beecher.

Educational Department

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

ELEMENTARY INDUSTRIAL TRAINING IN DAY SCHOOLS.

EDMUND THICKSTUN.

AT THE day school there are two employees to teach, in whole or in part, housekeeping, sewing, laundering, cooking, baking, gardening, woodworking, iron-working, tin-working, leather-working. At the Boarding Schools these things are done by specialists, each branch being conducted by its own presiding genius. But the Day School employee rarely expresses a hint of the importance of anything he does. It is taken as a matter of course that he should be the most versatile of mortals. From the first of September to the last of June he works through these numerous avocations, far from the maddening crowd, and makes fairly good progress. This is the more remarkable when it is considered how little time he has in which to perform his multitudinous duties. The Boarding School specialist has his class each day for three hours, but the Day School employee has just one hour each day for *all* industrial training. Here, then, is the Day School employee's problem for industrial training: He must be in from one to five different places to the Boarding School teacher's one; he must do his work in one-third the Boarding School employee's time.

The Day School employee, in his first year, when the long list of his duties obtrudes itself, greatly feels the lack of time. Let him be undismayed by the seemingly insurmountable mass of work before him. By properly laying off his work, he can accomplish immensely more than appears possible at first blush. Arrangement is really more important than the method of operating.

An important element of success is the monthly industrial detail. With a weekly detail, the different occupations are not served up to their fullest capacity, because the pupil employed in a given task has only just begun to take hold and learn, when he

is changed to another detail. In unskilled labor like wood-sawing, hoeing, sweeping, scrubbing, scouring, cleaning dishes, policing premises, etc., a reasonable proficiency can be acquired in a week, but all details should be made for a month, so that a pupil may become somewhat expert before he is changed. When he returns to a detail after some months he takes hold more readily than when he is detailed weekly.

To supply the oversight necessary for several details at work in separate parts of the premises, the monitorial system will be found of great service. Give the apter pupil in each detail the command of that squad, and make him responsible for the amount and quality of the work. One very successful teacher carries this practice to the extent of having inspectors of different tasks and interests. When anything is imperfectly done, the teacher calls up the responsible inspector, he goes after the squad monitor, and the monitor gets his boys or her girls together at recess or after school closes, and corrects the deficiency. Thus valuable time is multiplied.

Another way to save time is to do many of the unskilled tasks and the cooking outside of the industrial hour. The daily sweeping and dusting of the schoolhouse is done after the close of school, and is no hardship for two janitors, as they perform the task in fifteen or twenty minutes, because they are anxious to get out and start for home. An exception to this rule must be made on stormy evenings, when all should assist in cleaning the schoolroom.

Dishwashing is done best by all of the girls at the noon hour, immediately after dinner is finished. A quick and proper distribution of the girls at two dishpans and six teatowls at the clearing way, and placing in the cupboard of the dishes, occupies only a short time, because every one is in a stew to get out to play. If the two cooks are required to perform all these dining table duties, without assistance, they are from fifty to seventy-five minutes getting through.

This will be a great hardship on them, because they are required to prepare the dinner during the morning hours of school, and their legitimate duties as cooks are onerous enough, without putting upon them the additional drudgery of setting the dining table to rights.

These are some of the things that may be done outside of regular industrial time. But the pupils detailed for these duties are not excused from industrial work during industrial hour. The cooks join their mates in the sewing room or elsewhere, and the janitors can have a month's tour with tools, to be described later.

On approaching the discussion of the *modus operandi* in the unskilled occupations, I am reminded of an excellent housekeeper on our reservation, who was asked at the Round Table in Institute to tell how she cleaned windows. She would have preferred cleaning every window at her school to facing the Institute in trying to tell how she did the work, and so she arose very diffidently, while a profound silence fell over all. After a moment, she huskily said:

"Madam, the President, when I wash windows, I give each girl a panful of water, a cloth, a piece of soap, and we—er—we—naturally—er—just go after the windows." Then she sat down amid a storm of applause. There's an immense deal of philosophy in those halting words. Possibly a novice would gather as much from them, as from the following:

"In the cleansing of windows, you require the ingredients of water and soap. The water is prepared by heating it over a brisk fire, and when it is of the proper temperature, it is ladled carefully into either pans or basins, and one basin is given to each of the girls who is to operate upon the windows. Each girl is furnished with two cloths or sponges, and she is directed to saturate one of the cloths with water, and then to briskly rub the soap upon it, until a lather or suds is formed. The girl now goes to the window, passes the cloth rapidly over a pane of glass, and in a short time, the soiled part of the glass is cleansed, whereupon the operator places the wet cloth in the basin of water, and takes a dry cloth, which she briskly applies to the surface of the glass. This is done for the purpose of removing the particles of water that adhere to the glass. When the first pane of glass is thoroughly dried, the girl puts the dry cloth in a dry

place and repeats the process upon a second pane of glass, and then upon a third and fourth, until the entire window is cleansed."

Now, "I am not very clever, but I could talk like that forever," but a thousand pages of such matter would not contain a half-dozen available pointers for a beginner in the Day School Service, in conducting the unskilled tasks. Give your wood-sawing squad their tools, and tell them to go after the wood; show the brooms to the janitors, and tell them to go after the floors; show the garden boys where the hoes are, and tell them to go after the weeds. A boy learns the use of most tools by using them. If he is required to complete a task in a given time, and in a certain way, he will quickly learn the best way to hold and operate ax, saw, broom or hoe. Occasionally a pupil "soldiers" on his comrades—rides his end of a cross-cut saw, or lifts lightly on a load that several are carrying, but such cases require discipline, not instruction. Better progress will be made, and vexation will be spared, if one will let the pupil know that he knows that the pupil knows how to perform a certain task. Indian children appraise themselves away below par to a new teacher. That is a rule to which I have seen one exception only. Assume at the outset that your predecessor was an average teacher, and that he taught something in the unskilled occupations. Then go ahead very much as though you had been teaching right there for the last year. You will quickly detect the cases of real ignorance, and can govern yourself accordingly.

But it is desirable to learn the rudiments of a few skilled avocations in the Day Schools. If the system of Indian schools is to be in fact, as in theory, a graded system, where the pupil is advanced to the Boarding School after completing the third grade, then it is important that he learn the names and uses of some handicraft tools. He will thus gain an impetus, so to speak, that will assist him in more rapid advance on his removal to the Boarding School. Furthermore, some Day School pupils, on account of ill-health, will never graduate into the Boarding Schools; and they should have enough of industrial training to enable them to do a little building, and perform the simpler operations in mending harness, shoes, tinware, and farm implements and vehicles. As this work is much more cheerfully performed than what we have been discussing, it is

more satisfactory to the teacher. Besides, it is one of the most rapid methods of teaching English.

In a Day School where a scheme of manual training in the classroom is in operation, the manual training lesson, from time to time, will build up a considerable vocabulary for the children of the first and second years, besides starting them in a knowledge of handicraft on the program. You will probably find that a half hour on Tuesdays and Thursdays may be profitably given to manual training in the class room. Let us illustrate with the lesson of the handsaw: You use a plank 1x12x36 inches. Show a boy of the fourth year how to scribe a line by the side of the 24-inch square, across the plank, and one inch from the end. Now instruct him in holding the saw, showing him the difference in the teeth of the cut-off and rip saws. He must start on the line, holding the saw to its place with the thumb, and be careful to not hurt himself. On finishing the cut, he must be careful to not make a splinter in the direction of the plank. He should write his name and date on the block, so that it may be saved for future comparison, with later work. The rest of the boys are closely watching all this, and are learning from his mistakes, so that each boy, when he comes to recite, as it were, takes hold with more confidence. The little beginners will all want their turn at the saw, and can at least try, although they may not be able to saw the block off.

This class-room exercise will run through all the common carpenter, tinner, and shoemaker tools. The blacksmith shop can not be brought into the school-room, but the class may go to the shop, on a pleasant day, and there learn about the anvil, the bellows, the vise, and "catch the burning sparks that fly like chaff from a threshing floor." This presupposes that all Day Schools are equipped like those on the Pine Ridge reservation.

Aside from unskilled labor, and aside from the manual training lesson, the two janitors should be the apprentices in the current handicraft work of the month. Quite extensive building and repair operations have been carried through by many teachers, during the industrial hour. Here is what one teacher accomplished: He built a school kitchen and bath room, 12x16 feet, and finished it in good style, equipping it with extension partitions for bathing booths. He erected a gymnasium, containing swings,

trapezes, horizontal bars, etc., even to a small Ferris Wheel. He built a substantial farm truck, a handy garden cultivator, a summer-house about the flag-pole hundreds of rods of fence. He arranged a store in his class-room, in which all the groceries and other supplies of the school are weighed, measured and accounted for. He also has an irrigating wheel that raises enough water to start his seed to growing in the spring. This start has given him good gardens in some seasons when other gardens failed. Everywhere about the premises, and in the school-room, may be seen the products of this industrial hour. And he did not always have a perfect equipment for work. When I visited him one of his boys was making a mortise in a 6x6 timber with a quarter inch firmer chisel. How he avoided breaking the slender tool in such a heavy timber was a wonder to me—considering the speed with which he worked.

This teacher, Thomas J. Jackson, of No. 5 Day School, Pine Ridge, is notably successful in this especial line, but there are many fair seconds to him in industrial training. Not many teachers possess this physical strength, ingenuity and mechanical skill, but anyone may have his enthusiasm, which counts for more than all the other qualities. Because of their educative value in the class-room exercises, Mr. Jackson took up these forms of training. I consider the material gain quite secondary to the literary advancement in his school directly due to his industrial system. If you have a desire for your school to advance more rapidly on literary lines, and if you will start in to teach all you know in the handicrafts, you will find them learning their books more rapidly; you will find yourself learning more all the time; passing many an hour pleasantly, that will otherwise be irksome and profitless; incidently you will be improving your material condition. Assistance may be derived from the many cheap manuals of the handicrafts now published. Generally your agent or superintendent will be able to get these for you with your other supplies. "Bench Work in Wood" is one of the most important of these, and may now be in your school library.

The general principles here noticed apply with such force to gardening, that it is perhaps well that I should not enlarge upon that branch of the subject. Supervision in gardening is easier than in the mixed occupations mentioned above, because the entire

working force is generally under the eye of the teacher at one time. Teacher and pupils are all intent on making a good garden, this being one of the few interests they have in common. The good time coming next winter, when they will all be eating the products of the garden, is a thing that may be appealed to with something like sentiment. Thus more work can be gotten out of the school in gardening than at any other task.

I have endeavored to direct attention to the scope of the work and the principles involved, rather than to the minutiae of the several tasks. It will be valuable only in proportion to the necessities of my readers. If you needed an itemized daily program, this will scarcely fill the bill. If you want a general plan, a little encouragement and sympathy, and a hearty God-speed in an effort to do more and better work, I trust that I have humbly ministered to your wishes.

THE RIGHT KIND OF AN EDUCATION.

BY HON. E. E. BROWN.*

I AM wholly without experience in the matter of Indian education and I shall not try to instruct you on that subject. It is only fair, however, that I should say that I am at this time specially and deeply interested in all that you are doing in the education of the Indian, because of the problems we find in the Bureau of Education in the education of the Indian and Eskimos of Alaska; and I feel sure the Bureau of Education has very much to learn from the Bureau of Indian Affairs with reference to the problems that confront us in Alaska. In some respects they are the same problems that you are facing in the Bureau of Indian Affairs; and in other particulars they are very different, particularly our problem of the education of the Eskimos and the special type of education which is based upon the introduction of the reindeer—the introduction of a new industry, necessitating and intended for a new type of industrial education for those people.

Now you are engaged in various kinds of industrial education among the Indians, and I am sure that for both of these classes of natives which we have to deal with in Alaska we shall learn very much from what you are doing here. And I should add that we shall do our best to accomplish something up there that may make some small return for what we shall get from them.

It is possible that I may be able to make some little suggestion of a purely general sort. I cannot say what ought to be done, but that is not what you expect of me. Probably you expect me to make some suggestion as to the bearing of these educational efforts that you and the Bureau of Education are engaged in, upon the larger educational problems of the time. There are two ways that occur to me now in which it seems that this education of the Indians and Eskimos has a very important bearing upon the large educational movements of the time. The first of these relationships I would speak of somewhat in this way: Repeating what has been said elsewhere, our educational development, our development of elementary education, particularly within the last few years, has shown a peculiar tendency of two types of education to draw near to each other, namely school education and the education of apprenticeship. I think it is fair to expect that those two kinds of education, which are really the two commanding types of education and which have gone apart for many centuries, are now to converge and give us a new type of school. I think that in our general education we are working toward a type of school that is different, very different, from the ordinary elementary A. B. C.-and-arithmetic school of the past, and that the new type of school is but fitting together the best things of the literary school and the best things of the whole apprenticeship system. The school means this—it means that a man is to be prepared for the skill by the actual doing of things. Now both of these things are needed in a well developed education,—both the apprenticeship and the ideas that shall give to the apprenticeship its value.

What you are doing in these things in the Indian schools is teaching us a lesson for all our education; and that brings me to the second way in which I think our general education, and such special education as you have to do with, are coming together. It may be somewhat as follows: We are finding of late that the peculiar types of education which have arisen under special conditions have taught us things that we have overlooked where conditions were more normal. In some respects the problem of education has been simplified and clarified for us by putting it in the form of the education of a special class. Now, that has happened in a dozen ways of late. Curiously, two of the most significant ways in which it has happened

have come to us from the state of Alabama. I refer to Tuskegee and Helen Keller. In one year there appeared Booker T. Washington's "Up from Slavery" and the story of Helen Keller's life, and for the general student of education both of these books were significant—tremendously significant, and stimulating—for the work of general education. They showed us some things about the training of the senses under those very difficult conditions that Miss Sullivan had to fight, that we had not seen before. They showed us what we can do to advantage for white people under normal conditions, by showing what the colored man had done under the tremendously accentuated difficulties of the man who is working his way up from slavery. Those two things wrote large for us some of the things we had overlooked in our general education. Now, as I have said, in those things are the finest, the most suggestive relationship, so far as I have studied the question, between the work you are doing in the Indian schools and the work of general education with which the Bureau of Education is mainly concerned.

The little more that I have to say I should like to say with reference to these two relationships. You are to teach us lessons for general education, because the peculiar conditions of the education of the Indians are throwing out in sharp relief things that would otherwise be overlooked in the education of the normally constituted civilized community. Furthermore, the particular way in which you are to give us help in the improvement of our educational practice, is by showing us how the training of a man to do an actual day's work by doing an actual day's work is going to fit into and reinforce the traditional instruction of the school. Great stress has been laid upon the work of normal training and the work of agriculture. I may have something to say about these before I get through, but I should like to turn now to another side of this work of apprenticeship that seems to me of even greater significance for our general education. This other thing that I wish to speak of especially, and I do it with great reserve because I know so little about it,—I speak of it simply because I am interested in it,—is the manual training, the domestic training, you provide for girls. In some respects, the work you do for girls has larger significance for the making of a sound American civilization among the Indians than anything you can

possibly do for the boys. We, in our problem of general education, are faced by the normal conditions of our time. We realize the fact,—and if we did not realize the fact all we have to do is to read the morning paper and we would realize it,—that a large part of the normal issue of this present day centers in the home. What are our schools, our ordinary schools for white boys and girls, going to do to improve those conditions that affect the American home? That I believe is one of the most urgent problems of general education in this present time. Now I don't believe that good cooking is going to solve this problem, but I do believe that it will do something towards solving it. As a man, I may say frankly that for me good cooking makes a great difference in the home, and I trust I give good evidence that my wife has cared for that side of the matter.

One of the most interesting things that have come to us from Europe of late is the story of what is done by the London school board to teach good housekeeping to the girls of the poorer districts of London. There again we are getting suggestions from abnormal conditions that should teach us lessons for our normal education. The accounts that have come to us are not all complete. Some of them are in the form of little notices in such articles, for instance, as that of Mrs. Kelley's in a recent number of the *Century Magazine*; some information has come to us by word of mouth from these teachers that have been visiting us under the arrangements made by Mr. Mosely. What has been done seems to be simply this, that in the neighborhood of some of the large boarding schools in the more crowded portions of London houses have been used that are very much like the ordinary houses in which the ordinary life of these people is carried on. And into these houses girls have been sent in classes from the neighboring schools to do the ordinary work of cleaning, making beds, cooking, all of the ordinary things that make a house homelike and comfortable, and sanitary. Now this one little experiment appealed to me most strongly. I do not believe that that sort of thing can be carried on for a long time in any neighborhood without having its affect not only on the health of the homes of that neighborhood, but also upon the sense of the home. And the sense of the home is the thing we want to cultivate. Now you are doing a work for girls of which

I get some glimpses here and there. It is, I believe, preparing the girls to make, under the conditions that obtain in their communities, simple, dignified, clean, attractive, American homes; different undoubtedly from the homes of the East, and that should be so, —I should think that the homes of one race ought to be different from the homes of another race. There should be some things that represent the peculiar tastes, the peculiar excellence of that race, whatever it may be,—it should encourage those elements of comfort, of neatness, of self-respect, of care for the things that are becoming and tasteful, for those things that go into homes everywhere where there is anything that we Americans would call a home. In so far as you can teach the girls of your Indian schools to make homes of this sort, I think that you are preparing the Indians to resist the bad influences of the white man, and I hope you will help to teach the white man how to do the white man's work.

Now this is the most that I have in mind to say at this time. The work in manual training and the work in agriculture is of very great significance to us in general education. At this present time we are finding in the United States a great deal of interest in agricultural education. Do not feel that what you are doing in the way of training for agriculture in the Indian schools is done as a separate isolated work, simply because you are in the Indian schools. You are doing it as a part of the great movement that affects our schools in general. In half a dozen of the states legislation has been had during the last year with reference to agricultural education. The National Government has gone on step by step furthering agricultural education. One of the most important steps was taken early in March of this year, when a large addition was made to the endowment of agricultural and industrial colleges in the states and territories, a portion of which may be used in training teachers of agriculture for the lower schools. This provision will have a very great and significant influence on the extension of agricultural education. Now I believe that you will be able to work out important problems in your teaching of agriculture, in your apprenticeship in the work of farming, in your apprenticeship in the care of live stock. I believe that you will be able to teach, in your apprenticeship along these lines, lessons that will be of use to us in our agricultural work. It is in view of such questions as these that

your gathering here is of more than ordinary interest, and certainly of an interest that extends far beyond the range of the education of the Indian, which of itself is of such fascinating interest.

*Synopsis of an address delivered by Mr. Brown, United States Commissioner of Education, before the Department of Indian Education at the annual convention of the National Educational Association, held at Los Angeles, Cal., July 8-12, 1907.

HOW TO RUN AN ENGINE OR STEAM-HEATING SYSTEM.

BY JOHN BLUESKYE.

To run an engine or a heating system successfully, one must become familiar with their construction so that in case of trouble one may know where to locate it and cause as little delay as possible. Any one can start or stop an engine, but suppose that a valve should become loose on its stem, or the eccentric should slip on the shaft, if you had not become familiar with its construction, could you reset the valve? No, you could not unless you had the knowledge of its construction.

Suppose you were using a valve without lap or lead and you wanted to put on a valve with lap or lead, could you change the eccentric so that it would cut off even at each end? Could you do it if you did not have the knowledge of its construction and know when it was right? I will tell you how to set a plane slide valve. Place the engine on the center, place the valve directly over the port openings, set the eccentric ninety degrees ahead of the crank to run over, or ninety degrees behind the crank to run under. Adjust the connecting rod to the proper length and the valve is set. Another thing is to keep the bearings so adjusted that they will not knock nor heat. The only ones that give much trouble are the brasses on the cross-head and wrist pin.

These are just a few things that I have mentioned about the engine. A small engine does not need the attention that a larger one does, but they are all constructed on the same principle and if one understands the one, he will understand the other.

Now, I try and say something about a heating system. It is the same with this as it is with the engine. You have to know something about it. You have to understand and know how to handle the steam boiler, and the pumps and the other things that are connected with it. One of the principal things is the designing of the pipe system. In plan-

ning any system of steam pipes there are two things to be kept in mind always, and that must be fully provided for. These are drainage and movement by expansion. No heating can be done without condensation and the water thus produced must be disposed of properly and completely, and in a manner that will not interfere with the steam supply. Expansion and contraction are inevitable and the movement is repeated every time there is a change in temperature of any amount. This movement must be provided for, otherwise it will break the joints and make all kinds of trouble. Our system here is a force-return system; that is, the condensed water is forced back to the boiler by a pump. Also it is a one-pipe system; that is, the condensed water has to return back through the same pipe in which the steam goes in. Occasionally, a radiator will gradually fill up with water. This occurs when the steam valve remains nearly closed for a considerable length of time, but not shut tight; and as soon as the valve is opened, a violent struggle will begin between the entering steam and the escaping water. This will cause what is known as "water hammer."

I will just add in conclusion, that to run anything successfully, whether it be an engine, or a steam heating plant, you have to study its construction and learn to know it thoroughly.

Lac du Flambeau, Wis., June 7, 1907.

REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

The pessimist who disputes the alleged progress of the Indian and claims that no good exists in the policies of the Indian Office, will find food for thought in the recent report of the Board of Indian Commissioners, an advisory board appointed by the President. The contrast is here drawn between the state of Indian affairs as it is today and it was forty years ago when the Board was formed; and the evidence is forth coming to show not only that there is marked improvement in almost every respect but also that the present condition of the Indian service is such as to gratify all true friends of the native American. Conceding that there is justice in Helen Hunt Jackson's biting phrase, "a century of dishonor," as applied to the Government's treatment of the Indians from

1776 to 1876, nevertheless the legislation of Congress for the past thirty years in behalf of the Indians, their education and allotment, makes upon the whole a chapter of political history of which Americans may justly be proud. Indeed it may be questioned whether any other nation has come so near to exercising kindly and conservative guardianship over a conquered people.

A comprehensive glance backward which shall ignore petty details and observe only general movements and tendencies will perhaps make this clear. In the beginning the white man's greed of land led to the crowding of the Indian tribes westward and to their confinement on reservations. The reservation policy soon proved injurious to the Indians and was seen to be full of errors and evils both in theory and in administration. The realization of these errors and evils came haltingly and the plans and changes for correcting them required time and seemed to drag unwarrantably, as the movements of governments and bureaus always seem to do, but gradually the Government manifested a most intelligent and persistent determination to do away with the hated reservation policy by bringing individual Indians, through the schools and by allotments of land, into the body of American citizenship. And this is the situation and the plan of action to-day.

One of the essential steps in this process of developing the Indian into an American citizen is his training in self-support, and the report notes, among the new features in Indian administration which are especially commendable, the plans inaugurated by the present Commissioner, Mr. Leupp, for securing to the Indians opportunities for well paid labor, such as the new employment agency in the Southwest and the project of beet-raising by Indian labor upon lands leased from the reservations. The holding of agricultural fairs among the Indians for the competitive exhibits of their own farm products and live-stock; the law admitting white children to schools established for the Indians; the admission of some eighty children of the Omahas into the white schools of Pender and Bancroft, Nebraska; and the passing of the Lacy Bill by Congress as a step towards the eventual breaking up of tribal funds in the United States Treasury, are also among the more recent steps in Indian administration which are commended by the Board of Indian Commissioners.

The report points out certain needs in the service to which attention might well be given. Chief of these is the need for making some provision by the Government out of tribal or trust funds to provide for such public interests as roads, bridges, schools, and courts in communities where numbers of allotted Indians hold large tracts of land that remain untaxed for twenty-five years. Without such provision it is hardly to be expected that white tax-payers will consider their untaxed Indian neighbors as fellow-citizens entitled to like privileges with themselves. Compulsory school laws and the accurate and complete registration of Indian marriages and births are two of the needs emphasized.

Among the difficulties and dangers imminent in the present situation, the report notes, on the one hand, intoxication, which seems to follow allotment and release from control in the case of most tribes, and, on the other hand, the evils of over-management and too much control by Government.

In emphasizing the latter evil this Board puts itself on record as regretting the passage by the last Congress of the Burke Law. The Burke Law, as was explained some months ago in these columns, amounts practically to a modification of the general severalty act known as the Dawes Bill. By its provisions Indians allotted after May 8, 1906, do not become citizens by virtue of allotment until after the expiration of twenty-five years, the period covered by the protected title to their land—the trust deed from the United States which keeps Indian allotments inalienable and untaxed for that length of time. While some exceptions may be taken at the discretion of the Secretary of the Interior, the whole aim of the law is to deprive the Indian of that presumption in favor of immediate citizenship coming with his allotment of land which characterized the Dawes Bill.

"Clearly as we recognize the evils of the liquor traffic among the Indians," this report says, "and greatly as we desire active efforts on the part of the Government to protect the Indian against the evil of drink, we regret this modification of the allotment law, designed to keep Indians out of citizenship for twenty-five years after they receive their allotments. We think that this prolonged period of exclusion from the duties and rights of citizenship is too heavy a price for the Indians to pay for protection by the Indian Bureau."

Here is surely the crux of the situation. The question to be determined is the difficult one of saying when the Indian is capable of being left alone to manage his affairs. On the one hand the advocates of his protection point out that he is still a child and will fall by the wayside if allowed entire freedom. On the other hand the opponents declare that continued coddling will weaken the child. It is a perplexing problem. The tendency of the Indian character is to evade responsibility and the Southern Workman believes that, given the proper education for Indian youths, manhood can only be gained by throwing him upon his own resources. But whatever may be the wisest course, the Board of Indian Commissioners hopes for the amendment of the Burke Law by the next Congress.

—Southern Workman.

INDIAN HISTORY IN DRAMA.

The Class of 1907 of Cotner University by means of its commencement exercises distinguished itself in a manner and to a degree above any of its predecessors. The class gave an original play based on the incident of the removal of the Ponkas from their old home on the Niobrara River to the Indian Territory. The play was called "From Tomahawk to Court." The principal character is Standing Bear, a chief of the tribe, who by the way is still living. The play depicts the removal to Indian Territory, the destitution, sickness, desperation and utter misery of the Ponkas in their southern location and the resolution of Standing Bear and his band to return to their old home, there to bury the body of his son who had died in the south. Near Omaha, Nebraska, the pitiful party was arrested and ordered back to Indian Territory, by orders of Gen. Crook of the U. S. Army, acting on orders from Washington. A newspaper man, T. H. Tibbles, busied himself in behalf of the Ponkas, interested two attorneys, John L. Webster and Mr. Poppleton in the matter, so that they undertook the defense in a suit of habeas corpus proceeding for the release of Standing Bear. The case was tried before Judge Dundy, and his decision in favor of the defendant was the first instance in history of the recognition of the rights of an Indian as a person. This piece of Nebraska history was eminently to be worked up by a class of Nebraska young people in a Nebraska institution of learning.

The play was given twice, afternoon and

evening, to accommodate the large number who wished to see it. The class won most complimentary comment for their composition and rendering of the play. The play was written by collaboration of all the members of the class. The amount of reading which they did on all manner of things connected with Indian life and thought was in itself a revelation to the members of the class. Also the whole school and others who saw the play were brought to think of our native Americans in a more sane and just way than is common.

There were eleven members of the class, and their names and cast of characters are as follows:

Standing Bear, chief	E. J. Sias.
Tazhabut, chief	Edward Clutter.
White Eagle, Tazhabut's son,	A. J. Hollingsworth.
Iron Eyes, Standing Bear's son,	E. E. Smith.
Susette, Standing Bear's wife,	Mrs. W. A. Dobson.
Bright Eyes, Standing Bear's daughter,	Clara De Forest.
Landsharks,	W. A. Dobson, G. C. Aydelott.
Missionary,	E. M. Johnson.
Government officers,	C. Kleihauer, W. A. Dobson.
Omaha Indian,	E. E. Smith.
Government attorney,	G. M. Jacobs.
Attorney for defense,	G. C. Aydelott.
Editor,	E. M. Johnson.
Judge Dundy,	C. Kleihauer.

SYNOPSIS.—ACT I. Scene 1. Landsharks reveal their plot. Scene 2. In their Dakota home. Meeting of White Eagle and Bright Eyes. Missionary's startling announcement. Landsharks begin to work their scheme.

ACT II. Indian Council. Intimation of young chief's disloyalty. Sharks demand removal and Indians refuse. A pseudo-officer aids landsharks. Consternation among the Indians.

ACT III. Scene 1. Destitution in Indian Territory. Standing Bear's report from Washington. Utter despondency among the Indians. Scene 2. Love scene between White Eagle and Bright Eyes. The Chief's pledge to White Eagle. Resolution by the Indians to return to Dakota.

ACT IV. Scene 1. Indians on the march, halted by Government officers. Scene 2. Court scene.

By the kindness of the officers of the Nebraska State Historical Society the characters were amply fitted out with costumes for their parts from the Indian collections in possession of the Historical Society. These costumes used in the play approximated in value probably from \$1000 to \$1500. M. R. G.

The Office to Control Seminole Schools.

The following we print as an excerpt from a recent Washington dispatch:

Attorney General Bonaparte to-day rendered an opinion holding that the Department of the Interior has control of the school funds

of the Seminole Nation in Indian Territory. This has long been a disputed point. The Seminoles had their own system of schools until former Secretary Hitchcock asserted authority over the school fund and proceeded to administer the schools.

The change caused dissatisfaction in Indian Territory. Secretary Garfield wanted the point settled and referred the facts to Attorney General Bonaparte, who to-day confirms the department in its authority over the schools. Accordingly, the department will go ahead with its organization and administration of the schools, and promises that facilities to accommodate all students will be ready and that the schools will open by October 1.

The Twenty-Third Psalm in Sioux.

- 1 Wonmakiye cin Jehowa hee: Takudan imakakiji sni.
- 2 Peji toto en iwanke maye kta; Wicoozi mini kin ineahda yus amaye kta.
- 3 Minagi yuecetu kte; Woowotanna mini kin ohna amaye kta. Iye caje kin on.
- 4 Han, wiconte onanzi kaksiza kin en mawani kinhan, Taku sica kowakipe kte sni, niya mici yaun heon; Cansakadan nitawa qa cansagys nitawa, he-na cantohnagm maye kta.
- 5 Tokamayanpi iweitokam wanna wotapi wan wiyea miyecinnake kta; Wihdi on pa sdamayakiye; Wiyatke mitawa iyatahde.
- 6 Awicakehan wani kta aupetu owasin, Wowaste wowaonsida ko miyanna un kta: Qa Jenowa ti kin en ounwaye kta, anpetu nanskaska.—Indian's Friend.

Indians For Congress.

From the Shawnee Herald: Three Indians are running for congress from Oklahoma. Charles C. Carter is a Chickasaw, Reford Bond is a Chickasaw and Joe LaHay, of Claremore, is a Cherokee. R. L. Owen, candidate for the United States senate, is a Cherokee. Several intermarried citizens are numbered among the candidates for state and district offices. The Indian seems to be holding his own in politics. To him it is an old game. Throughout Indian Territory for generations the tribal elections have marked the close of exciting political struggles, in which both diplomacy and strategy have been displayed. The Cherokees are great politicians, with the Choctaws ranking second.

"Lo" and Other People

The Last Chief of the Creeks.

Moty Tiger, chief of the Creek Indian nation, succeeding the late chief Pleasant Porter, has received his commission from President Roosevelt making him the authoritative head of the Creeks.

In view of the fact that he will probably be the last chief of the Creeks, much interest attaches to Chief Tiger. Bearing a name which indicates agility and strength, Chief Tiger does not belie his name in appearance. He is straight as an arrow, has piercing black eyes, wears a black beard and has a dignified manner which commands attention at the first glance.

The chief's given name is Ho-mah-ti-ka, which, being difficult to pronounce in English has been corrupted to Moty. This name translated from the Creek means: "The first to cross the river, enter the enemies' countries and recapture canoes." It was the name of one of Tiger's gallant ancestors who with three other brave Creek warriors were the first to recapture canoes from the enemy during the Florida war.

Moty Tiger comes from pure Indian blood, and was born in Indian Territory five years after his father, Tulsa Fixico, and mother, Louisa, emigrated with the Creek tribe to Indian Territory in 1835.

Tiger, true to his name and parentage, early became a warrior, and at the outbreak of the civil war he enlisted in the volunteer Indian regiment of Colonel Chilly McIntosh and served throughout the war, retiring as a first sergeant. Reduced to poverty in the service of the Southern cause, he split rails, fenced a plat of ground and proceeded to make a living for himself and family. He was not called to official position until 1874, when he was elected captain of the light horse of the Creek nation. Later he was elected a member of the house of kings from Tuckabatchee-town and held successively thereafter the positions of district judge of Deep Fork district, member of the house of warriors, attorney general, superintendent of Creek orphans' homes, and prosecuting attorney of Deep Fork district.

While serving his term in this position the act of congress known as the Curtis bill, was passed.

In the fall of 1899 Tiger was elected second chief of the Creek nation and re-elected in

1903. In 1893 the Dawes commission was created by act of congress for the purpose of negotiating with the several tribes of Indians in Indian Territory with the view of dissolving the tribal relations and allotting the Indian lands. A mass meeting of the Creeks was called by the chief of Creeks to consider the proposition of the commission and Tiger was the only Indian present who did not oppose the plan.

Derivation of the Name "Oklahoma."

As I write this little article I have before me Watkin's "Complete Choctaw Definer." I turn to the word "people" and there find that the Choctaw equivalent is "okla." I now turn to the word "red" and find its equivalent to be "hommo." For five years I was missionary to the Choctaws. I have asked a dozen of them to say "red people" in their language and invariably they would say "oklahomma." Instead of pronouncing the word "okla" as we would, it sounds something more like "okala," but in reality it is a word of only two syllables, and is invariably spelled by the Choctaws o-k-l-a. Their precise and overdone syllable pronunciation may be responsible for the muffled and partially uttered broad "a" sound immediately following the "k." If you were to pronounce the word "o-ka-la" a Choctaw would tell you it was incorrect. You would satisfy him better by just saying "okla." "Homma" is pronounced just as it would be in English. In both the above words a is pronounced as a in father, and the o as o in go.

Some authorities give the meaning of the word as "beautiful land," and others "the home of the red man." I am not seeking a reputation for presumption, but I do presume to say that I consider these authorities mistaken. I am convinced, reasoning *a priori*, that the origin of the name "Oklahoma" is solely from the Choctaw term for "red people." — Rev. J. B. Rounds, in The Indian Outlook, Darlington, Okla.

Garden at Tulalip is Object Lesson.

An eye-opener to easterners and many residents of this section as well is the splendid gardening results arrived at by Government Employee A. B. Roscovious at Tulalip agency, where he has caused vegetation to flourish on an apparently barren stretch of land without irrigation. The garden of the Indian training school is a wonderful example of what can

be accomplished on the poorer quality of soil in Snohomish county, for the land in question, a bluff overhanging salt water, is little more than a gravel pit, and yet the garden flourishes without artificial watering in a manner almost rank in growth.

The school garden is an example of dry farming. Seed onions make wonderful growth, while cabbage, cucumbers, parsnips and beets are strong and healthy and large enough to gather. A large area of the school truck patch is planted to tomatoes, and their growth is a revelation to those who aver that tomatoes cannot be successfully grown in this section of the country owing to the cold nights. Not only do tomatoes mature in size on the reservation, but they ripen, something deemed impossible unless protected by a covering at night, according to an opinion voiced by former county fruit inspector John F. Littooy.

This garden received but scant fertilization before being planted, the secret of its success, according to Mr. Roscovious, being the constant working of the soil in its dry condition.

The product will save the government considerable money, as the garden will yield sufficient vegetables to feed the large number of Indian students during the school year.—Everett Daily Herald.

Big Chief in Topeka.

Big Chief Wa-qua-bas-kuk from the Pottawatomie Indian reservation at Mayetta, was in town today shopping in North Topeka, says the Journal. Chief Wa-qua-bas-kuk is the man who generally goes with D. C. Tillotson an attorney, to do business with the "White Father" at Washington.

The chief is 70 years old and still clings to some of the customs of his forefathers in the matters of dress mingled with some of the modern ideas. He wears his hair "bobbed" according to the style affected by the majority of the small girls, only he leaves enough long hair in the back to make a "pigtail" which is allowed to dangle down behind. The rest of his garb was a wild attempt at modern dress. His extremely tight trousers were trimmed with a wide blue stripe running down the sides, a striped shirt, not tucked in, and a Prince Albert coat many sizes too large, completed the dress of the ambassador.

His present wife, who does his English talking for him, says that the chief was 40 years old before he was hit by Cupid's arrow. His first wife died and then he married a half-breed from California, who speaks

perfect English, and in fact, had to learn the Pottawatomie language.

"Don't put in the paper how much money we spent while in town," was her laughing caution. "That seems to be what all the papers print about us."

No Paper Money for the Indians.

From the Washington Post: "There are two traits about the American Indians that civilization and contact with his white brothers cannot overcome," said Frank L. Campbell, who has spent several years as a school teacher among the Sioux and has learned to know them well.

"Those peculiarities are his aversion to paper money and his appetite for dog. An Indian will never take paper money if he can avoid it. He wants, in the language of the Sioux, 'muzza ska,' which translated means white iron. The red man cannot bring himself to believe that a small piece of printed paper can be worth as much or more than the metal itself. Strange to say, an Indian would also rather have ten silver dollars than one ten dollar gold piece. I do not know whether it is because the ten pieces of money appear to be more, or whether it is simply because he likes to jingle the coins."

Varieties of Schools.

The function of education varies with the population. The rule of the three R's is no longer absolute. Education is compulsory throughout the country, but it may mean one thing in a New England village and another in a large city congested from immigration. The age is one of specialization. Of music and drawing many common schools now give enough to start any talent that may exist in those directions. The high schools which fit girls as well as boys for commerce increase in numbers every year. Normal schools prepare our teachers. In some cities the child may be carried, on the taxpayers' money, from the kindergarten through a college course. Lately we have gone a step farther, and, not satisfied with elaborate opportunities for the sound, average or normal child, have been developing training for those who have come maimed into this world—crippled in body or handicapped in faculty. The crippled, the blind, the dumb have been excluded from the public schools, but the less definitely helpless, but still defective children, have been allowed to clog the wheels of progress.—Collier's Weekly.

In and Out of the Service

Historic Indian House.

Steps are being taken to preserve the historic old log house at Muldrow, I. T., where Sequoyah, famous inventor of the Cherokee Indian alphabet, formerly made his home. It was while living there that Sequoyah worked out many of the details of his famous alphabet and perfected his system. It is intended to preserve the house as one of the show places of the nation.

The best picture of Sequoyah was painted by Mrs. Narcissa Owen, mother of Robert L. Owen, democratic nominee for United States senator from Oklahoma. It shows Sequoyah smoking a long-stemmed pipe and holding in his hand a tablet bearing the characters of his alphabet. This picture is almost life size and was on exhibition at Muskogee during the Sequoyah convention in the summer of 1905. This relic of the famous Cherokee will also be preserved for future generations.

Tepee Etiquette.

"If you should ever go into an Indian tepee," writes John H. Seger in the *Arapahoe Bee*, "remember they have rules of etiquette that are more rigidly adhered to than in our parlors. Do not think they are not sensitive, for they are more so than the Japs. If you make fun of his layout the whole family will remember the insult for a lifetime. The seat of honor is just opposite the door, across the fire pit. Wait until you are invited before you take that seat. If you go bolting into an Indian's tepee and rush over and take this vacant seat he may not take you by the nape of the neck and throw you out, but he would like to if he thought it he could be done without cutting off his rations. In leaving the tepee, never pass between anyone and the fire. An old chivalric warrior will crawl around the side of the tent and kick a hole in the wall on the north side in a blizzard before he would violate this rule of etiquette and pass between his guests and the smoke embers.—Kansas City Times.

Older Pupils Anxious to Go.

Among the older boys and girls at these Indian schools, however, there is the primitive wish to return home on vacation. Such

bustling and excitement as rippled through the dormitories at Chilocco this year was almost beyond belief. There were bags and trunks and boxes bumping along the halls and piled at the doorways, ready for the hackmen. And boys and girls sat in the blazing sunshine waiting for the wagons, fearful lest they should pass without being seen. Many times the mothers and fathers came for their children and sat in the shade on the lawns waiting for the hour of departure. After all, perhaps the hearts of little Indian boys and girls are thrilled with the same things that cause little white boys and girls to be sad or happy.—Kansas City Star.

The following dispatch is from a correspondent at Muskogee, I. T.: W. T. Elliot, chief of the division of accounts in the Union Indian agency here, has been appointed a special Indian agent at a salary of \$3,000 per year. There are five of these special Indian agents in the United States and they work under the immediate supervision of the commissioner of Indian affairs, traveling from one reservation to another and looking after the business of the various agencies and checking up their accounts. Elliot is a Missourian and has been in the government service several years. He was in charge of an Indian school in Arizona when he was sent to Muskogee. He will report in Washington for duty next month.

Wounded Elk, a full-blooded Sioux missionary, is organizing a revival movement in New York city. He has a wonderful flow of simple oratory, besides a majestic presence. The Great Father, he says, does not like to look down on the "great white way," as it makes Him sad to think of the souls that are being wrecked there. New Yorkers may keep on smoking, as all good Indians smoke, but they should follow the example of Powhattan and use a pipe. If some of the folks could only sleep in tents instead of being cooped up in their little bird-cage flats, the Sioux evangelist says, the town would be better off. Wounded Elk has a white wife.—Kansas City Journal.

The middle northwest is at present being pretty well covered by the field service officials: Inspector McLaughlin is at Pine Ridge. Inspector Dalby at White Earth. Special Agent Allen at Shell Lake, Wis. Special Agent Connell at Rosebud. Special Agent Downs in charge at Cheyenne River; Supervisor Dixson in charge at Chamberlain; Supervisor Perry at Cheyenne River, and Supervisor Pringle at White Earth.—Flandreau Weekly Herald.

The News at Chilocco

Mr. Barnhardt, our blacksmith, has resigned and is now in Kansas.

Miss Pearl Dumont has left Chilocco to join her sister at San Antonio, Texas.

The mason and his boys have put in some new cement flooring in the horse barn.

The band gave their first concert this season on Sunday, September 22. It did well.

The hostler tells us that there are 10,000 bales of hay in the mow of his barn. A good summer's showing for him.

Tulie Arispe, Wichita, is another Chilocco student that has married well. She seems to be happy at her home near Anadarko.

Two white goats have right of way on the Chilocco campus just now. One of the teachers has to have an escort for this reason.

Roy McCowan has accepted a place as chief clerk and stenographer with the big Putney wholesale grocery firm of Albuquerque, N. M.

J. R. Crane, who with Mrs. Crane, used to be employees here, orders his JOURNAL sent to Ft. Wingate, N. M. He has been transferred from Walla Walla.

Mr. Grove, teacher, has resigned and entered the Weather Bureau service of the Agricultural Department. He is assistant director of the station at Denver, Colo.

Geo. Bent writes that he is getting up a good foot-ball team at the Flandreau school. George is certainly a good coach and it won't be his fault if his team is not a winning one.

Nannie Ellis, one of our old Wichita students, is now married to a "white man" and lives on a farm near Anadarko. She is using her education to good advantage in her home.

Harry Carner is attending a select military school at Syracuse, N. Y. He writes that he likes it very much there and that the school site is a beautiful one. He plays alto in the band.

The engineer has recently made several improvements around his department building. The iron banisters on the steps and around the walks look well. He is now fixing up his boiler-room.

Nora Goodsquaka, an old Comanche student, and Baldwin Parker, a son of chief

Parker and a Chilocco student for a short time, are married and keeping house on their allotment near Cache, Oklahoma.

Hugh Woodall, with his wife, both Chilocco students, have been transferred from Ft. Bidwell, Cal., to Cantonment, Okla. Hugh is now earning sixty dollars a month and proving his worth by sticking to his work.

Mr. and Mrs. Hauschildt, farmer and dining-room matron, have resigned and taken up their abode in California, where they have a nice fruit farm. They are at Tulare. The Service loses two good employes in these people.

Leona Gray Eyes, Lulu Wilson, Adelaine Default and Clara Star, old Chilocco graduates, are employed at the Ft. Sill School, Lawton, under Superintendent Haddon, who speaks well of their department and of their work there.

Louis Roy, one of our last year's print shop boys, writes that he has enjoyed his vacation and is now back at his duties at Flandreau as assistant disciplinarian and printer. Flandreau gets out a bright, newsy little paper—it is one of the best in the Service.

Josephine Parker, one of our prettiest and best girls, left this month to take a position at the Kickapoo school, Horton, Kansas. Josephine is an industrious, bright and unspoiled Chippewa Indian girl and will give satisfaction in her new work. She passed the Civil Service examination for domestic science with a grade of 86. Not so bad—for an Indian.

Our nightwatchman, Mr. Freeland, was one of a party sent to the Jamestown exposition by Capt. J. W. Guernsey, of Chicago. Capt. Guernsey sent out invitations to members of Co. I, 16th Ill. Infantry, assuring each that the trip would be made entirely at his expense. Mr. Freeland served as sergeant in this company.

In a letter to us Homer Hill, '06, tells that he is now in charge of a Print Shop recently established at Whitaker's Orphan Home, Pryor Creek, I. T. He is publishing the Orphan Home Mission, of which he is now editor and manager. Homer certainly does excellent work and will make good at all times. He is a fine example of a boy who has taken full advantage of a mechanical course offered the Indian by Uncle Sam. Here's success to him in his first business venture.

The Hiawatha Society gave an "opening session" Friday evening, September 27th in

their room in Home Four. The program follows: 1. Hiawatha Song; 2. Roll Call and Minutes; 3. Piano Solo, Nellie Peck; 4. Recitation, Mayme McKee; 5. Vocal Duet, Nannie Long, Ruth Walton; 6. Impersonation, Marian Nolan, Emma Warren, Mae Jackson, Minnie Cooper, Mary Kent; 7. Hiawatha Recorder, Maggie Roberts; 8. Debate: Resolved: "That money has more influence on mankind than education." Affirmative: Fannie Miller, Lessie Labadie, Nellie Peck. Negative: Miss Osborne, Maud Wade, Eva Walker; 9. Critic's Report; 10. Closing Song. The judges decided in favor of the negative side by a core of 3 to 2.

In a letter from Harrison Diaz, an old printing department apprentice, he tells us that he is back again at Albuquerque, New Mexico, working at his trade. We are glad to hear from him and are pleased that he is doing well.

Theodore Edwards, Chippewa, graduate of the Printing Department here in '07, left the first of the month to accept a fine position in his home town, Houghton, Mich. The print shop and the entire school will miss Theodore. He has attended Chilocco for five years and has been an earnest worker, ever desirous of doing his part and getting all the good possible to be absorbed at this institution. He was first and foremost in everything he undertook. He leaves the school, a splendid example of the "self-supporting" Indian, and with his qualifications as a workman, good nature, ambition and industry, the word "success" will be writ in large letters over his future. There is a vacant place at the print shop hard to fill, but the instructor in charge knows that in this student his fullest hopes have been realized. It's remuneration in cupfuls to turn out such graduates as Theodore Edwards. Here's success to you Theodore.



A CLASS OF SELF-SUPPORTING INDIAN GRADUATES.

The above class of Seniors graduated from the Chilocco Academic Department last June. Every one took the Civil Service examination and all now have positions excepting George Selkirk, Chippewa, who will further prepare himself for a business career.

The News at Chilocco

Mr. Davies now sports a rig of his own.

September was a hot, dusty, windy month here.

Mrs. Dumont has temporary charge of the dining hall.

Mr. A. Z. Hutto has been reappointed painter at Chilocco.

The Dining Hall looks good again—it is filled now at every meal.

Grapes were plentiful at Chilocco, but they did not last long enough.

A nice new surrey was received from the Chicago warehouse last month.

Mr. and Mrs. Dodge are the proud parents of a fine girl, born September 26th.

Chilocco has several very fine colts which give promise of making good drivers.

Roger W. Bishoff, of Wyandotte, I. T., has been transferred here as school disciplinarian.

Miss Daugherty has resigned as kindergarten teacher and is now matron of Home Three.

Mr. Miller, the photographer, says that he has had calls for "Hiawatha" pictures from Europe.

Miss Della Henderson, of Fort Belknap, Montana, has been transferred to Chilocco as a teacher.

Miss Katherine Krebs, of the Southern Ute, Col., school, has been transferred here as teacher.

Edward Nanonka has ordered his JOURNAL forwarded to 666 North Eleventh street, Philadelphia, Pa.

The Indian Print Shop has some Swastika pins—genuine Indian handiwork—and other Navajo silverware on sale.

Mr. R. B. Loafman, of Celestine, I. T., visited his daughter, Mrs. Peter Martinez, here for several days last month.

Miss Florence Snyder, of the Shawnee School, has been transferred here as housekeeper. She arrived October first.

Miss Nora Sparks, of El Reno, Oklahoma, has been appointed teacher at Chilocco. She entered upon her duties October first.

Mr. Dumont has connected up several new buildings with the gas mains. He and his force are now at work on the replumbing of Home Three.

The Domestic Art and Domestic Science classes are big ones this year. Both are full, the Senior and Junior classes being unusually large.

It was a good, big task to grade the new students, but everything now is well started on another year's work in the school rooms. Every room is full, the Senior class being a very promising one.

The socials have been started. Every Saturday night a mixed literary and social program is put on in the Gym for the benefit of the students.

Mike Lemeaux, Chippewa, Chilocco '07, has left here to accept a position as teacher at the Jicarilla Indian School, Dulce, New Mexico, under Supt. Johnson.

Father Reedy has left Newkirk for a larger field at Clinton, Oklahoma. He will be missed at Chilocco, where he made many friends during his pastoral visits here the past year.

Mr. Berninghaus, of St. Louis, visited Miss Miller a few days last month. He is an artist and was in this section gathering sketches and material for commercial work. While here he sketched some of our pupils.

The Indian Print Shop is sending Navajo Blankets out every week to particular customers. If you are interested let us file your name so that you will get one of our catalogues when they are ready for distribution.

The officers of Home Two gave a very pleasant social party to the faculty and their particular friends last month. Music was furnished by Mr. Kelley's Military Orchestra. The Gym was prettily decorated for the occasion.

The painting department has executed much work this summer. Mr. J. H. Smart, of Stillwater, Okla., has been temporarily in charge of the work. Several nice jobs of carriage painting have been turned out from the shop.

Mr. Freeland, nightwatch, discovered a wild-cat carrying off one of our pigs one night last month. He did not contest the ownership of that particular pig, although he said his sympathy was entirely with the rooster.

Frank Marquis of the engineer's force and one of our oldest students, left the first of the month to accept a position as chief engineer at the Riverside Indian School, Anadarko, Okla. Frank is a steady young man and will make a good employee.

Mr. James Miller, of Rapid City, Michigan, was a visitor at the school for several weeks last month. Mr. Miller is the father of Mrs. Dodge and has several children at Chilocco. He says he is well pleased with our school and with the progress his children are making here.

Minnie Skenendore, Oneida, and Betty Welch, Eastern Cherokee, left Chilocco the last of September to accept positions at the Potawatomi school, Hoyt, Kansas. These two girls, or young ladies rather, were two good students, Betty graduating here last year, and we see no reason for either not filling expectations.

We learn of the marriage of Fleming Lavender, who left Chilocco to take the position of harness-maker at the Albuquerque, N. Mex., school, to Miss Addie Beaver, teacher at that place. Fleming is "making good." Miss Beaver is noted for her charming manner and as an Indian maid who has taken advantage of her many opportunities. Their Chilocco friends wish them every success.

An employee of this school recently visited Nat White, Mojave, who has been holding the position of band leader and disciplinarian at the Riverside school, Anadarko, Okla., since his graduation from Chilocco two years ago. Nat is respected and liked there for the way he has executed his duties and stuck to his work. He has a fine band of Indian players which is the pride of that part of the country.

James Ware and Dorothy Poolaw were married July 16th. Mr. Ware is a student from Chilocco School, a good young man. Dorothy is one of the finest girls among the Kiowas, beautiful in character and respected by all. One who has completed the course at Rainy Mountain School. This marriage is a worthy example to all, for they did not marry in the Indian road and then in the white man's. Another Christian home. May joy abide with them.—The Indian Outlook, Darlington, Okla.

Francis Chapman, graduate of the Chilocco printing department as pressman, '07, sends us a sheet 25x38 with 24 full page halftones run in black ink, as a sample of his work. Last spring Francis left here to take a position as pressman with the Moore Printing Co. of Wichita, the finest office there, and he has stuck right to his work every since—despite other offers that looked tempting. His employers speak with full praise as to

the quality of his work. The sample of his work sent his old friends in the printing department gives evidence that he is fast becoming an expert pressman. He's another Chilocco printer whom we are proud of.

There seems to be plenty of football timber at Chilocco this year and the outlook is splendid for an all-student team. Big Eagle, Blind Woman and Sousa, last year's men, are back and will be in the line up. White Bear, a member of our team two years ago, is here again and will probably play right end. New raw material will make up the balance of the line-up. The squad is out on the athletic field every evening taking hard practice under the captainship of Sousa. The line-up will probably be as follows: Casper Cornelius, right half; Thomas Blind Woman, left half; Joe Jorada, quarter back; Lee Big Eagle, left end; Blake White Bear, right end; John Swick, right tackle; Chas Martine, left tackle; Earnest Swallow, left guard; Francis McFarland, right guard; Harry McDonald, center; Eloy Sousa, full back.

Chief Porter Passes Beyond.

General Pleasant Porter, chief of the Creeks, designated by President Roosevelt as "the best Educated Indian," died at his home at Vinita, Indian Territory, September third. Chief Porter was a "good Indian," a power for good in the nation he controlled, and will be known in history as one of America's greatest chiefs of the new regime.

Employees' Notes, Greenville, California.

Mrs. Geo. Wimberly and son William Louis, are visiting relatives in Oklahoma.

Mr. and Mrs. Edwin Paine, Miss Margaret Martin, Miss Bertha Crouch and Mrs. Thomas Crouch, who spent their vacations at Camp "Shoo-fly," are again on duty.

Mr. Charles Trubody, is one of the carpenters working on the new Club Dining-room.

Miss Amelia Quinones, who spent her vacation at her home in Los Angeles, is on duty as matron.

Miss Ella Beck, who is at Ignacio, Colo., states that she likes her work very much, but often thinks of her school days at "Old Carlisle."

SEND us a dollar for our magazine—^{last} you'll always think well of the investment.

This Wide, Wide World

Pen Pictures of Places, Persons and Populace

THE INSTANTANEOUS CITY.

Oklahoma City is possibly the finest example of speedy and magnificent metropolis building in the world. Seventeen years ago it was a piece of open prairie, with a sluggish creek, which has no right to be dignified as a river, meandering and elbowing through the fertile soil. Why the site was selected no one knows. "It sort of looked good to them," is the explanation of an original "boomer." Guthrie, the temporary capital, thirty miles to the north, had a much better start and was better situated as regards general physiographic conditions.

Oklahoma City grew from the nothing of 1889 to 42,000 people in 1906. Last year there were twenty-two miles of fine asphalt streets, seventy-five miles of brick and cement sidewalks, twelve miles of gas mains and natural gas being piped in, twenty-five miles of electric street railway of the most modern types of cars, fifty-two miles of sewers and sixty-five miles of water mains. There were four national banks, three State banks and one trust company, with deposits aggregating over \$6,000,000. The bonded indebtedness of the city was only \$743,000, in the face of the erection of several public buildings and all the city betterments.

That which has made Oklahoma City the star town of the State has been public-spirited co-operation and a square-jawed determination to win on the part of a large portion of her citizens.—Emerson Hough in *Appleton's Magazine*.

BOOKLESS HOMES.

College teachers report almost incredible ignorance of standard literature among classes that come up to secure the higher education. An examination of the minds of many freshmen brings to light cavities of appalling magnitude; young men from well-to-do homes arrive at the college gates without any of the passwords which admit men to educated society. They have a hazy idea that the Bible is an old book which belongs with "The New England Primer" on the dusty shelves where obsolete publications are put out of the way. They have heard of Shakespeare, but are under the impression that he was a

popular novelist. They have no knowledge of Colonel Esmond, Mr. Pickwick, Sir Roger de Coverley, Miles Coverdale, or Evangeline. They know something about Rip Van Winkle because they have been to the theater, and for the same reason they are not without impressions of Hamlet, though they fail to associate his tragic career with Shakespeare. The examination papers in English are sometimes far more amusing than the journals which make joking a profession. If it were not for the entrance requirements, some students who knock at college doors would be as innocent of knowledge of the literature which is supposed to be the common possession of educated men as if they had just arrived from Mars. * * * Bookless homes are merely boarding-houses for neglected children.—*Outlook*.

THE RAILROAD PROBLEM.

The United States Government should fix a rational and fair rule for the taxation of railroad properties which would leave nothing to discretion, which could be ascertained to mathematical certainty—such as would be the percentage tax on gross receipts, levied by the various States in proportion to their mileage.

There are other provisions which a national incorporation act should contain. One is an insurance and pension fund for employes. One per cent of the gross receipts of all railroads of the country would be about \$20,000,000 annually. This sum put into a pension fund, invested under the direction of the Secretary of the Treasury, would yield a wide and important benefit. The Interstate Commerce Commission should also be made an effective board of conciliation between employes and railroads to prevent the war which now follows their failure to agree—war which does not involve them only, and to the detriment of both, but which involves the entire country, sometimes threatening the destruction of commerce between States and communities.—Senator Francis G. Newlands in the *Independent*.

GOVERNMENT-BUILT WARSHIPS.

The Government builds the best ships that float. That is certain. The Connecticut is the finest vessel of her rate and size in the world, and she was built in a Government navy yard. Government money is spent honestly. There are no fights and squabbles to

get what the contract calls for. If it does cost a little more money it is worth it. In the progress of building up our navy for the last twenty-one years we are gradually getting to what is the nucleus of a very fair navy. We who are interested in the upbuilding of the navy want more ships. We are to-day endeavoring to get what we have been quietly working for for the last fifteen years—that is, large ships with large batteries and great speed. But the seagoing classes and the merchants are conservative. It takes a long time to change them. Take, for instance, the case of the first monitor. It took the Government a long time to adopt the plans. These monitors were intended for smooth water and not to go to sea. In the early days we were occupied in getting this type of vessels made into a battleship. We didn't want the monitors because they were unstable. It is only when we get the big battleships, whose movements are so slow and steady, that we get the best results for warfare.—Rear Admiral Joseph B. Coghlan, U. S. N., in Leslie's Weekly.

WOMEN AND GOOD GOVERNMENT.

The books will tell us again a great deal about our rights of suffrage and what we ought to do about that. This is all very well if it be not exaggerated, as it generally is. Every intelligent man in America is glad he has the right of suffrage, and he tries honestly to use it—twice a year, perhaps, once a year, perhaps, once in two years, perhaps, or when the presidential election comes around once in four years. But every intelligent man of America knows that in the business of governing America, nineteenth-twentieths of his duty is done without any reference to his rights of suffrage or to his vote. And this consideration ought to soothe a little the anger of those women who are distressed because they have not the right of suffrage connected with their rights of tax paying and service in the militia.—Woman's Home Companion.

POST-OFFICE TELEGRAMS.

In Great Britain the government runs the telegraphic service and dispatches are sent from the post-offices. The charges are about half the American rates. The sender of a message pastes on the "blank" postage stamps in payment for the charges. There is no "collect" privilege. On the Continent

messages are printed on tapes as in our "tickers," the tapes being torn off and pasted on regular blanks.—The Travel Magazine.

INSECTS AS DISEASE SPREADERS.

The spreading of disease by insects is now proving to be much more common than was believed to be the case but a year or two ago, or even a few months ago. The greatest attention has hitherto been given to those diseases wherein the insects act the part of a secondary host in which the parasite undergoes some kind of change not possible in man—malaria, yellow fever, filaria, Texas fever, etc. It is interesting to find increasing attention being given to the possibility of the mechanical transmission of infective organism from man to man by means of the commoner insects, flies, bed bugs, roaches and fleas. There is no reasonable doubt that in recent wars flies were responsible for the transfer of typhoid bacilli to foods which were not screened.—American Medicine.

Connecticut's Indian Tribes Nearly Extinct.

Among the last remnants of the Indian tribes once inhabiting Connecticut are the Schagticookes, living within the borders of the town of Kent, not far from the New York line, where they have existed for nearly 200 years. There are 25 of them now on their reservation, and it is supposed that there may be three times as many more scattered about the state. Those that are left are half-breeds or quarter-breeds. Their business affairs are cared for by Fred R. Lane, their overseer, leaving them free to spend their time in hunting, fishing or making baskets.

The story of the Schagticookes is that of nearly all Indian tribes. But once in their history were they oppressed, and than not by Connecticut men. The tribe was formed of the wreckage of once powerful bands, and dates well back into the eighteenth century, when a Pequot, Gideon Mauwehu, founded it. This Indian, who was evidently a man of more than ordinary ability, once lived in Derby, and he first appears in Connecticut records as being one of 13 Indians who, in 1729, sold a section of land, then a part of the town of New Fairfield, to a few white men for \$325, the land thus transferred comprising what is now the town of Sherman. Mauwehu then went across the line into New

York and remained for a short time, when he chanced to stray into the hills now prominent in the town of Kent, and caught the idea of forming a settlement there.

Mauwehu then gathered to himself a crowd of Indians, some being, it is supposed, of his own tribe, some Mohegans from the Hudson valley and most of the Waramaug from New Milford, until probably upward of 200 settled with him in the Kent hills, where they deemed the white man would not come. Hardly had they established themselves there before they were found by those inveterate missionaries, the Moravians, who labored faithfully among them, the leader of the mission band being Christian Henry Rauch, who in due time converted Mauwehu and upward of 150 others.—Hartford Courant.

Lo! the Poor Indian.

One of the stock subjects at various philanthropic conferences and gatherings for the reform of everything in general is the alleged way in which the Indian has been cheated and ill-used by the government of the United States. It is called a record of shame, and the government held up to condemnation and obloquy as having been guilty of cruelty and crimes toward a helpless and long-suffering race, such as have few, if any, equals in historical annals. In judging the treatment accorded to conquered and inferior peoples by the dominant races, while justice and fair dealing in the abstract cannot be ignored, due weight should be given to what has been universal usage.

Very little historical reading is necessary to show that from the earliest time, including the Egyptian Homeric and Hebrew conquests, there has been but one method adopted. Seizure, dispossession, confiscation, captivity, enslavement, and the Hebrews, acting under Jehovah's sanction, exterminated the peaceful tribes that came in their path and under divine guidance, "went up against the land to possess it." Christian nations ever since have followed in their footsteps, and in the recent partition of Africa there has been simply a struggle to see who could get the most without any question of compensating the natives for what was taken.

This is in marked contrast with the policy of the first settlers in this country. Mr. Evarts once said that they first fell upon their knees and then upon the aborigines, but as Mark Twain said of the report of his death,

that is much exaggerated. They were too few and feeble to assume an aggressive attitude, and from the very outset recognized ownership of the soil in the Indians, made treaties with them as independent nations, and bought land from them. That that was a mistake there can be no doubt. The Indians were roving bands, who did not hesitate to dispossess each other when they could, with no thought of compensation and had simply a right to subsist off the country which should have been recognized, but they had no real title to the land.

Had we treated the Indians as other countries have treated the savage occupants of territory they have conquered, we should never have considered any question of title to the land, and should have left them to look out for themselves. Instead of this, and in spite of the constant treachery and cruelty on their part, we have from the first paid for the land and done everything possible to bring them to peaceful and civilized ways. That there have been numerous aggressions and infractions of treaties by the whites is undeniable, but they have not infrequently followed terrible and unprovoked atrocities on the part of the Indians. The government has paid them in cash more than their land was worth, and hundreds of millions besides in annuities. Add to this the enormous amounts contributed by individuals to advance their welfare, and there is no doubt which side of the account the debit will be found on. No one desires for our aborigines anything but humane and liberal treatment. We have made some of the tribes the richest communities on earth, the wealth being estimated per capita, and our general policy of feeding and coddling them has resulted in a large degree of degeneracy and pauperism. They will doubtless disappear in a few generations but if they are to survive, let them be thrown on their own resources. And isn't it time to stop talking about the cruel and unjust treatment of the Indians?—Washington (D. C.) Post.

Blankets, Pottery and Pillow Tops.

The Indian Print Shop has a word to say to prospective purchasers of these things: If you are intending to buy a Navajo Blanket or a piece of Pottery we would suggest that you get in your order early—do not wait until this season's stock is low; when the entire lot is picked over. All our blankets are good, but, of course, the finest patterns and weaves will go first. Send in your Christmas orders now.



Where The Nude is Natural.

When living by themselves under perfectly natural conditions, as I found them fifteen years ago, nearly all the Hopi children ran about entirely nude, and the adults were as unconscious of the need of clothing or of the lack of it as were Adam and Eve prior to the apple episode. The presence and teachings of the white man have of late years induced a certain measure of self-consciousness, so that all except the very little children are chary of allowing themselves to be seen unclothed by strange eyes, but I lived so long among them and gained their confidence to such an extent that I was able to photograph them as if from the viewpoint of one of themselves and so to gain a record, which to anthropologists should prove very interesting, of the fact that these people are physically at an earlier stage of development than the white race.

Although, if you have lived long enough among the Hopi for them to feel thoroughly acquainted and at home with you, they may go around without clothing as comfortably and unconsciously as with it—you feel no sense of shock as to the sight of nakedness, for your experience is precisely like that recorded by the explorers and travelers in Africa and among all dark-skinned races;—it is not the lack of clothing but the sight of the white skin that is startling. A brown skin seems in a way to be a sort of clothing like the fur of an animal and excites no more attention after once you are used to seeing it undraped. You note only the extreme beauty of color, form and movement, and after a while, begin to realize something of the innocence, freedom and childlike joy of living that we like to think prevailed among all men in the morning of the world.

As babies and little children are so seldom troubled with garments of any description, they are early inured to all changes of temperature and remain unaffected by chill winds, soaking rain and the scorching desert sun. Also, they have the same freedom in the use of every muscle as little animals, and they can climb almost anywhere and balance themselves in most precarious positions with no more danger than as if they were panther kittens. Look at the picture of the baby

climbing up the almost perpendicular flight of rough steps that lead to his home above. A white child would almost inevitably roll down and break his neck, but this placid, fearless, sure-footed Indian baby is as secure in his dizzy position as the ragged little Indian chicken following him home to roost.—Frederick Monsen in the Craftsman.

Pueblos Are After The Coin.

The following, from the Albuquerque (N. M.) Citizen, is only one of a dozen such incidents happening on the Santa Fe station promenade every day, as the overland through trains stop for meals:

A Santa Fe passenger, evidently from the far east, during the time the train stopped at Albuquerque today, strolled up and down the station platform viewing with superior curiosity the sights within range of his eye glasses. He paused before one of the Isleta squaw vendors of Indian curios and painstakingly inspected her stock. By the expression on his face it would seem that he was comparing the crude pottery of the Indians with the delicate creations of Dresden or the matchless ware of Sevres. However that may be, he picked up one piece and inquired the cost.

"Twenty-five cents," meekly answered the representative of the fast disappearing noble red race.

"Twenty-five cents for that worthless object!" gasped the stranger, "How ridiculous!"

Thereupon he once more paced back and forth upon the platform. Suddenly a light appeared to dawn upon him. He took from his pocket a small round mirror, such as is often given away as an advertisement, and approached the Indian woman.

"See this! See this pretty glass. I will give you this for your little misshapen bowl! Will you do it?"

The squaw grinned and began talking in her native tongue to several others of her race near at hand. The easterner was ignored, but not non-pulsed.

"Don't you understand," he persisted, "I will give you this pretty looking glass for your crude dish."

The Indian woman called to an Indian youth about sixteen years of age, who was near, and spoke to him. The youth turned to the easterner and said in faultless English, such as they teach at Carlisle, "My dear sir, I

got over that sort of thing twenty years ago. We're after the coin now!"

The Puget Sound Indians.

The Puget Sound Indian is not a desperate character, no matter how evil-looking he may appear. He is content with little. Such as do not have reservation farms near Tacoma subsist upon fish and the proceeds of basket sales. Squaws, squatted on some down-town sidewalk with their wares spread before them, are a common sight in Tacoma or Seattle. The resident of the cities pays no attention to them, but they are a source of wonder to the tourist. They never urge or solicit you to buy, but appear wholly indifferent in the matter. Learning the ways of civilization and understanding thoroughly the weaknesses of the white race, they set their prices for baskets high enough, so that they can concede something to the prospective purchaser, who would drive a bargain. During the hop-picking season, they flock to Puyallup from British Columbia and all sections of Western Washington. Their camps then are really interesting both to the Sound inhabitant and the Eastern visitors.

The Indians of the Puyallup reservation are in rather comfortable financial circumstances for the reservation comprises some very valuable lands. For long, this land could not be sold, government restriction preventing. This has been removed now. With the straightening of the Puyallup river so as to provide a waterway from Commencement Bay to the town of Puyallup, these reservation lands will become too valuable for farming and will be utilized for factory sites. The Indians, fast disappearing now, will be driven farther and farther away from the city and may, in time, become a picturesque object of as great curiosity to the dwellers of the Sound cities as they are to the Eastern tourist. —Tacoma (Wash.) Daily News.

Nez Perce "Society" Item.

The following is a "society item" of the Nez Perce reservation, appearing in the Spokane Spokesman-Review:

The second day of the tribal celebration of the Nez Perce Indians was rather quiet, no exercises being indulged in the evening, when a council was held to complete plans for the war dance and feast, which will be held July 4th. Contrary to expectations, few visiting

delegates from other tribes arrived, but many Nez Perce Indians came trooping in from the reservation. All is in readiness for the grand war dance, and gray-haired warriors spent today in arranging their finery and telling history to admiring young bucks, who hear of the glories or war with the same admiration as do their white brothers.

The camp is situated on the Clearwater, at the mouth of Lapwai creek, and is hemmed in by walls of bare mountains. Fat squaws watched perspiring papooses paddle around in Lapwai creek this afternoon, while the young Indians and some of the older ones, clad in abbreviated bathing costumes, swam in the river.

George Moser, an educated Indian, has charge of the ceremonies, and he has made plans for a big gathering. Forty tepees are pitched and many more are being raised. Indian Agent Lipps is expected to attend Thursday, but if he can not come, Friday will be the date of the other festivities given in his honor. Bull Tongue Crow, a chief-tain from the Little Big Horn Crow tribe of Montana, spent this afternoon receiving callers in his tepee. He was clad in pale pink pajamas, and appeared not to mind the heat.

Annual Oklahoma Squaw Dance.

This is from the Watonga Herald: "It was watch them dance all night until daylight, then go home to your squaw in the morning, with many of our citizens. The Cheyenne and Arapahoes are holding their annual squaw dance at this place. More than 5,000 Indians are encamped at the city park. The dance is a continuous one, day and night, and will last for several days. The bucks and squaws all take part in these festivities, and the little ones can be seen imitating their elders by dancing around all the time the tom-tom is pounded. The garments worn by some of the tribe are things of beauty, decorated as they are with feathers, beads and other ornaments. Some have bells on their wrists and ankles and the movements made by them seem to be for the purpose of getting as much noise as possible out of these things. If a person has never seen anything of this kind before it will cause him to think of the many ceremonial dances described by old King Solomon and his bunch during the glorious time of his youth."

RENEW your subscription before it expires.

OFFICIAL REPORT OF INDIAN SERVICE CHANGES FOR JULY.

CHANGES IN INDIAN AGENCY SERVICE.

Appointments.

Dave Conger, farmer, Fort Mohave, 720.
James M. Tolson, carpenter, Shoshone, 720.
Ole Oleson, general machanic, Fort Peck, 900.
A. M. Fulkerson, blacksmith, Sac & Fox, Okla., 700.
Charles M. Bradford, farmer, Cheyenne River, 720.
Arndt M. Hanson, attendant, Canton asylum, 480.
Clair S. Brown, general mechanic, Cheyenne River, 720.

Reinstatements.

Herman Kampmeier, clerk, Round Valley, 900.
Cyrus Prettyman, assistant farmer, Crow, 400.
John G. Antrim, wheelwright, Uintah & Ouray, 720.
M. A. Widrig, sawyer and logger, Hoopa Valley, 720.

Transfers.

Sue O. Smith, Tchr., Albuq., 600, to asst. clerk, Albuq., 600.
C. W. Driesbach, Phys., Chey. River, 1200, to Phys., Jicarilla, 1200.
Stacy Hemenway, Phys., Klamath, 1000, to Phys., Klamath, 1000.
Fred LaRose, farmer, Ft. Hall, 680, to asst. farmer, Ft. Hall, 680.
Tom Benton, wagonmaker, Yankton, 360, to carpenter Yankton, 400.
Chas. Fickel, carp. & blacksm., Pima, 720, to blacksmith, Pima, 720.
Henry C. Smith, clerk, Lemhi, 900, to asst. clerk, White Earth, 900.
Antoine M. Caisse, asst. Clk., Tulalip, 720, to Copyist, Indian Office, 900.
Jno. W. Fletcher, Ind. Tchr., Klamath, 660, to add'l farmer, Klamath, 60 mo.

Resignations.

James A. Robb, clerk, Nevada, 880.
Ida Vorum, stenographer, Kaw, 600.
Wm. O. Dunn, engineer, Nez Perce, 720.
Wm. N. Merrill, carpenter, Tulalip, 720.
Frank Vielle, asst. farmer, Blackfeet, 500.
Louis G. Rising, farmer, Warm Spring, 720.
Talleyrand Avery, farmer, Red Lake, 720.
Walter Murphy, asst. clerk, Leech Lake, 900.
David D. LaBreche, asst. farmer, Blackfeet, 560.

Stanley Rides-a-Horse, asst. farmer, Crow, 400.

James L. Blanchard, add'l farmer, Winnebago, 60 mo.

Clair S. Brown, general mechanic, Cheyenne River, 720.

Thomas Kelly, asst. farmer, Navajo extension, 480. (Died.)

Appointments—Excepted Positions.

Thos. Gardner, apprentice, Crow, 360.
Wilbur Peawo, stableman, Kiowa, 420.
Estella Fulton, financial clerk, Pala, 720.
Frank H. Young, teamster, Santee, 480.
Frank Miller, add'l farmer Shoshone, 60 mo.
John Kloope, add'l farmer, Pierre, 60 mo.
Tom Smith, asst. carp., White Earth, 480.
Wilson Lee asst. carpenter, San Juan, 400.
His-Rock-is-Medicine, apprentice, Crow, 360.
George H. Neimann, physician, Ponca, 720.
Inez J. Perkins, financial clerk, Colville, 720.
Thomas H. Watkins, add'l farmer, Zuni, 60 mo.
Fieldy Sweezy, add'l farmer, Chey & Arap, 45 mo.
Geo. W. Bandy, add'l farmer, Umatilla, 65 mo.
Frank Monteith, add'l farmer, Pierre, 60 mo.
John Otterby, asst. blacksmith, Chey. & Arap. 480.
Philip Frosted, asst. carpenter, Standing Rock, 360.
Charles Moccasin, blacksmith, Cheyenne River, 360.
John Garreau, harnessmaker, Cheyenne River, 500.
Giles Tapetola, Supt. of work, Cheyenne River, 540.
Geo. Nelson, add'l farmer, Standing Rock, 30 mo.
Thomas Otterby, add'l farmer, Chey. & Arap. 45 mo.
M. H. Francis, add'l farmer, Tongue River, 60 mo.
Lizzie A. Williams, financial clerk, Pottawatomie, 600.
John C. Stewart, add'l farmer, Truxton Canon, 60 mo.
Jahwe Norman, teamster and laborer, Shoshone, 360.
James L. Blanchard, add'l farmer, Winnebago, 60 mo.

Resignations—Excepted Positions.

James Vallier, blacksmith, Seneca, 350.
Robert Thomas, stableman, Kiowa, 420.
Xavier B. Alltime, apprentice, Crow, 360.
Mortimer Dreamer, apprentice, Crow, 360.
John Pugh, add'l farmer, Lemhi, 60 mo.
J. H. Mollering, add'l farmer, Truxton, 60 mo.

Ernest Benjamin, add'l farmer, Ft. Peck, 60 mo.

Clarence F. Brown, add'l farmer, Crow, 60 mo.

John Garreau, harnessmaker, Cheyenne River, 500.

Samuel Ellefson, add'l farmer, Whittenberg, 65 mo.

Ralph H. Gilliland, financial clerk, Fort Belknap, 800.

Charles Driskell, teamster and laborer, Shoshone, 360.

James L. Blanchard, add'l farmer, Winnebago, 60 mo.

Theophile Traversie, Supt. of work, Cheyenne River, 540.

Stanislaus Paintsbrown, asst. carp., Standing Rock, 360.

Ironhand, add'l farmer, Tongue River, 400.

Peter Old Rock, line rider, blackfeet, 40 mo.

Charles Moccasin, blacksmith, Cheyenne River, 360.

Appointments—Unclassified Service.

James Kennedy, laborer, Seneca, 420.

Rufus Twin, laborer, Winnebago, 360.

Samuel Smythe, laborer, Blackfeet, 480.

Clarkson Maine, laborer, Fort Belknap, 360.

Norman C. Rogers, laborer, Canton Asylum, 480.

Eli Wind, hospital laborer, Cheyenne River, 360.

Resignations—Unclassified Service.

Frank Jack, laborer, Klamath, 360.

Chief Pipe, laborer, Ft. Belknap, 360.

Samuel Smythe, laborer, blackfeet, 480.

Richard Rondin, laborer, Blackfeet, 360.

David D. Henderson, laborer, Tulalip, 720.

Arndt M. Hanson, laborer, Canton Asylum, 480.

Frank High Eagle, laborer, Cheyenne River, 360.

CHANGES IN INDIAN SCHOOL SERVICE.

Appointments.

Mary A. Sullivan, cook, Pipestone, 500.

Mable E. Curtis, teacher, Santa Fe, 660.

Marian B. Burns, nurse, Chamberlain, 600.

Madge C. Lawyer, matron, Leech Lake, 520.

Payson M. Kelley, teacher, Rosebud day, 600.

Lloyd E. Hansen, teacher, Rosebud day, 600.

John W. Warrel, farmer, Tongue River, 720.

Romelia H. Downing, cook, Ft. Bidwell, 500.

Maggie J. McAllister, seamstress, Santee, 420.

Lida B. Hansen, housekeeper, Rosebud day, 300.

Nellie M. Doyle, seamstress, Sac & Fox, Okla., 450.

Mahlon M. Hutchens, industrial teacher, Lower Brule, 600.

Andrew J. Dains, industrial teacher, Chamberlain, 600.

Andrew C. Thompson, clerk and stenographer, Ft. Lapwai, 800.

Reinstatements.

Belle Gillespie, laundress, Santee, 420.

Fronia Ward, matron, Wittenberg, 540.

Transfers.

Belle Dean, teacher, Santa Fe, 600, to teacher, Pima, 540.

E. H. Colgrove, discip., Carlisle, 1000, to discip., Albuquerque, 800.

Edwin Schanandore, discip., Albuquerque, 800, to discip., Zuni, 800.

Olive M. Huffman, teacher, Yainax, 600, to teacher, Siletz, 600.

John Whitwell, prin. tchr., Haskell, 1200, to prin. tchr., Carlisle, 1300.

Hugh Woodall, Ind. teacher, Ft. Bidwell, 600, to gardener, Cantonment, 600.

Florence L. Gordon, matron, Ft. Lapwai, 500, to seamstress, Rapid City, 500.

Edith L. Cushing, kindergartner, White Earth, 600, to kinderg., Tulalip, 600.

Herman C. Haffner, asst. supt., Ft. Lewis, 840, to disciplinarian, Grand Jct., 720.

Resignations.

Anna F. Stone, cook, Pipestone, 520.

Louis C. McDonald, farmer, Seger, 600.

Mary M. Donica, teacher, Ft. Peck, 660.

Louis B. LaRue, farmer, White Earth, 600.

Carl A. Pedersen, farmer, Mount Pleasant, 720.

Appointments—Excepted Positions.

Waldo Reed, carpenter, Seger, 360.

Dolly Johnson, cook, Red Moon, 400.

Wm. H. White, engineer, Crow, 720.

Cheroquis, nightwatchman, Pima, 360.

C. M. Hollister, physician, Pierre, 400.

Mary Jake, laundress, Greenville, 480.

Henry Apawcum, asst. engr., Pierre, 360.

Susan Warren, laundress, Red Lake, 420.

John C. Powless, teacher, Oneida day, 40 mo.

Nikifer Shouchuck, asst. cook, Carlisle, 360.

Sallie V. Richards, Chehalis, housekeeper, 300.

Emily Williams, housekeeper, Jamestown, 300.

Nellie Kelly, housekeeper, Rosebud day, 300.

Lydia Doxtater, asst. cook, Wittenberg, 360.

Ernest Secirva, nightwatchman, Zuni, 480.

J. T. Meredith, physician, Fort Bidwell, 480.

Sam J. Smith, asst. engineer, Shoshone, 600.

Andrew McCloud, gardener, Puyallup, 660.

Sylvas Lubo, asst. engineer, Sherman Inst., 600.

Ush-ka-nez-kin-e-be-ga, assistant, San Juan, 400.

John Archuleta, shoe & harnessmaker, Moqui, 500.

Frank R. Robitaille, nightwatchman, Ft. Lewis, 480.

Sam Oitema, shoe & harnessmaker, Hoopa Valley, 500.

Amoretti Yellow Bear, nightwatchman, Shoshone, 360.

Francis Mansfield, shoe & harnessmaker, Ft. Apache, 400.

Resignations—Excepted Positions.

D. W. Robinson, physician, Pierre, 400.

Charles Martin, carpenter, Hayward, 600.

Samuel Thunderbull, carpenter, Seger, 360.

Candelario Roybal, baker, Albuquerque, 480.

Emeran D. White, engineer, Standing Rock, 660.

Appointments—Unclassified Service.

Thomas Wyakes, laborer, Tulalip, 500.

Wilbur M. Johnson, laborer, Red Moon, 500.

Carles Musgrave, laborer, Riverside, Okla., 480.

An Indian Artist.

This is from the Shawnee Herald:

As a striking instance of what modern education will do for the once savage Indian, a water color sketch of the fine residence of Charles Kirst, on the Broadway heights, made by a young Shawnee Indian named Ernest L. Spybuck, is the latest.

This young man is a pure blooded Indian, the son of parents who have not yet dropped their aboriginal style of living. He was educated at the mission school and shows that he is a born artist of no mean qualifications.

The sketch of the buildings and grounds is really far above the average efforts in water color, even by those who have established a reputation for good work. The writer can vouch for the excellence of the picture, and its accurate following of nature in the surroundings, including the fountain, the wind-mill showing beyond the porch and seen partly through it; the arrangement of the lawn and flower beds and the close following of the

natural colors of ground, plants and buildings. It is an admirable picture, true to nature almost as a potograph could be.

Mr. Kirst will send it to the Jamestown exposition as a contrast between the drawings of the Indians of the present day and those of the tribes ruled over by Powhatan and Pocahontas in the early Jamestown colony 300 years ago.

An Irresistible Weapon.

The Indian possesses a sense of humor which sometimes displays itself at unexpected moments. The Rev. Egerton R. Young gives an example of this in "Stories from Indian Wigwams." The tale was told to the author by General Custer himself.

Custer, following a band of hostile Indians, drove them up to a region of mountains and ravines. At one time he made an all-night march, and in the morning came upon a group of unsuspecting red men. The enemy was taken completely off guard, and without attempting to fight, fled.

The general was at the top of a steep bluff, below which the Indians had retreated. The company had a small howitzer, carried on the back of a large mule. Custer ordered that this gun should be loaded while still on the animal, and fired down the side of the bluff, where the greatest number of the enemy had disappeared. The mule was dislodged by the concussion, lost its footing, and went crashing down the bluff into the undergrowth far below.

Meanwhile, the troops had descended the other side of the bluff, and were searching the woods beneath. After a time they came back with a large number of Indians and one chief, known to be very warlike and cunning. Custer expressed his surprise to this chief, and asked him how he came to be captured.

"General," said the red man, "I am not afraid to fight a man armed with bow and arrows, or with spears and tomahawks; and I love to battle with your soldiers armed with guns. You know I have not often been beaten. I have heard the roar of big guns and have not been afraid. But, general," here came a bit of twinkle in his eye, "when you fired a whole mule at me, I said, 'It is time to surrender!'"

He and his man had been hiding in the underbrush at just the spot where the howitzer and the mule crashed through.—Youth's Companion.

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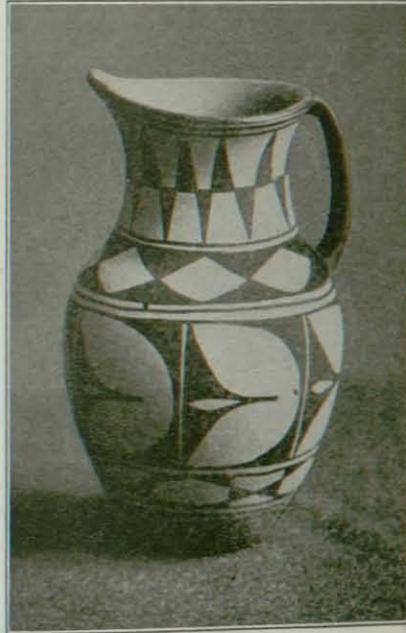
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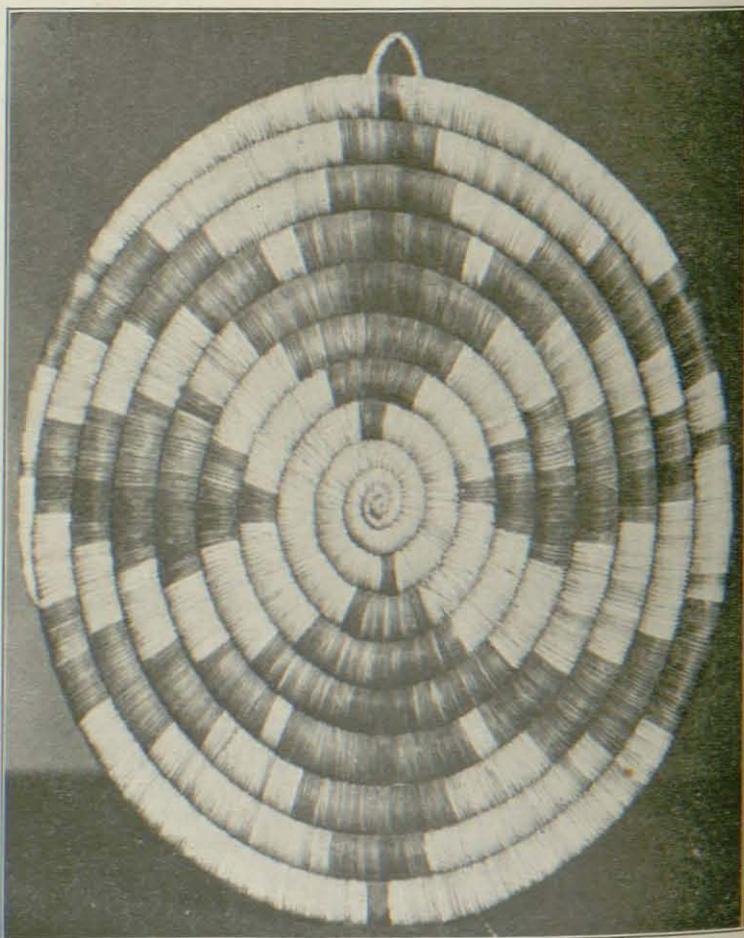
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