
The Indian School Journal

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VOLUME NINE

FOR APRIL, 1908

NUMBER SIX

THE INDIAN AND THE TRADER

ARTICLE III.

BY EDGAR K. MILLER.

With photographs by the author.



HERE is no better way to study the characteristics of the Indian than to make a prolonged visit with the Indian trader, who by right of license granted him by Uncle Sam, carries on his barter and trade with members of the tribe, giving over his counters calico, robes, sugar, meats, coffee, tobacco, canned goods, flour, etc., in return for their pelts, hides, wool, blankets, and other articles of Indian manufacture.

Unlike the early trader who used to ascend rivers, cross lakes and travel overland, meeting the tribes with his cumbersome raft or caravan, the bulk of which was composed of huge bundles of trinkets, ammunition, firearms, clothing, blankets, etc.; the trader of to-day settles down in some community of Indians,—generally at a place easily accessible from certain parts of the reservation,—puts up a shack that will do for the triple purpose of a home, store and warehouse, stocks up with a line of goods not unlike that of a coun-

try cross-roads merchant, and henceforth becomes identified with the interests of his patrons and customers and with that community particularly.

It is interesting to visit these isolated, out-of-the-way places and note the methods of trade used by the man behind the counter and those of the aborigine in front. At no other place can you find out so quickly the peculiar attainments of the Indian to drive a "hard and close" bargain, and that, as a usual thing, he is amply qualified by natural instinct and resource to get all that's coming to him.

Indian Character.

The writer spent sometime not long ago at several of the most prominent trading posts on the Navajo and Moqui reservations in Arizona and gives the following incidents to show some of the peculiar traits of these Indians when it comes to trading.

At Armijo's trading post at Oriabi, Arizona, the customers are both Navajos and Hopis. A Hopi came in one day and after pricing an axe, bought it for \$1.25, giving Mr. Armijo \$1.50. He was given 25c in change. After awhile he came back, and looking wise, asked Armijo what he had taken

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STUDENT CASE FILES.

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INDEX TO FORMER STUDENTS

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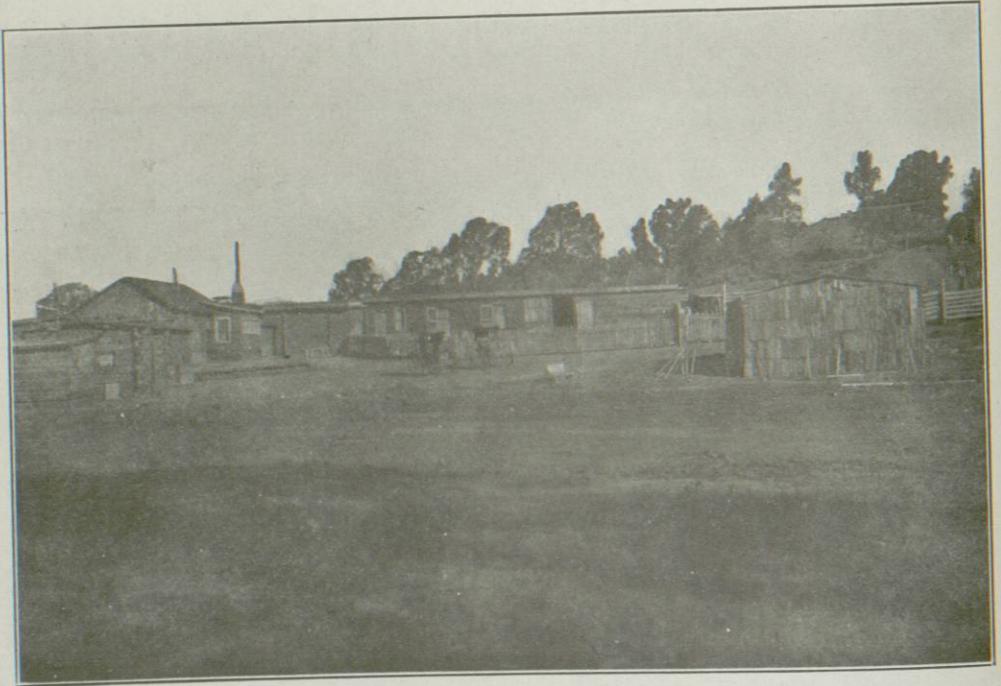
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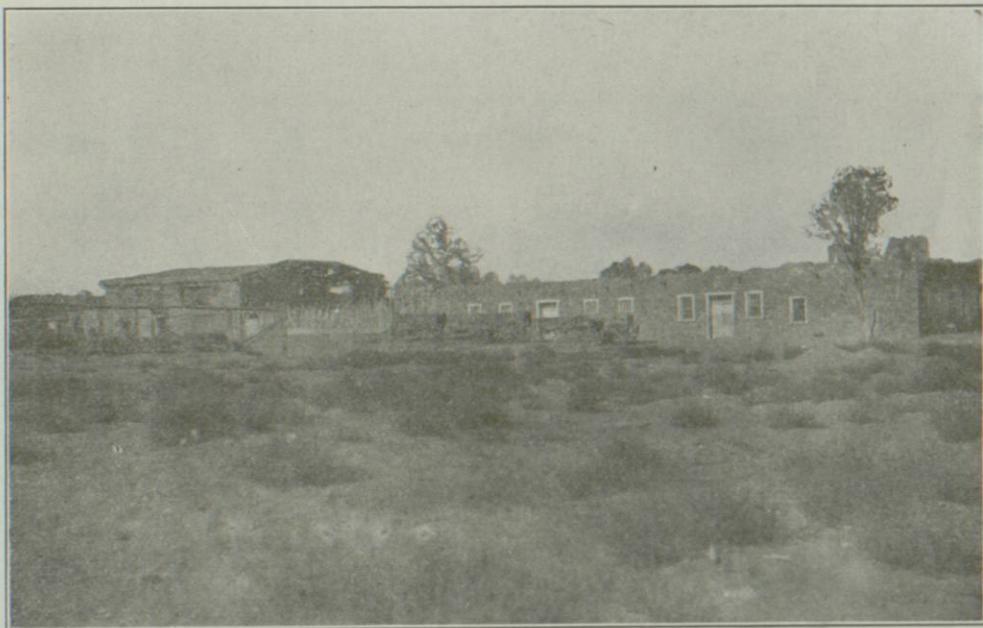
J. B. MOORE'S TRADING POST, CRYSTAL, N. M.—SEVENTY MILES FROM THE SANTA FE.

out of his \$1.50 for the axe. On being told that it was \$1.25 he shoved 25c toward Armijo and said: "I'll give you another 25c, now give me the 50c."

An Indian bought a piece of mutton from this same trader for \$2.25 which the trader had asked him \$2.50 for. After thinking awhile he asked for his money back, saying he did not wish the meat. When given \$2.25 he protested and asked for \$2.50, telling Armijo in no mistaken language that if it was worth that much to the trader it certainly was to him. When refused the extra 25c he took the matter up with the missionary, a person often appealed to in matters of this kind, and who, as a general thing, settles them so that the Indian and the trader are both satisfied.

Buckskins were very scarce at one trading post and the trader was offering extra inducements to get the Indians to bring some in, he having heard of several being recently tanned in a certain neighborhood on the

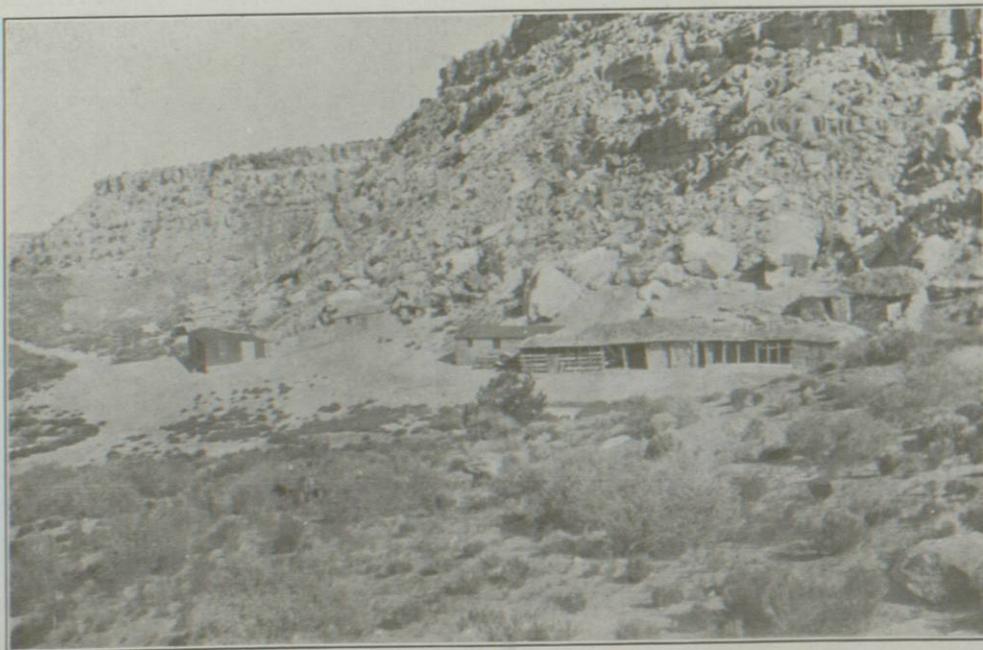
reservation. One Navajo had told this trader where these skins were. He was told that he would be given two Navajo blankets, worth as much as he thought the skin would sell for, and he could go trade them for the skin. Upon its receipt by the trader he was promised a nice saddle blanket for his part in the deal. He acquiesced, but insisted upon having the three blankets then. He was finally given them, and he rode off—for the trader had his heart set on having that skin. The next morning when the trader went to open up the store, there sat his Navajo on the step. "Oh," thought Mr. Trader, "here's where I get my skin!" The Indian unrolled his bundle and produced the two blankets the post-trader had given him to exchange for the buckskin. In few words: "Me no trade," he told the trader he had changed his mind. On being asked where the saddle blanket was that the trader had expected to give him provided he made



HUBBELL'S TRADING POST, GANADO, ARIZONA.—SEVENTY MILES FROM THE SANTA FE.

the trade, he tried to make the trader understand that that blanket had been given to him and he was going to keep it. It took quite an animated discussion in the Navajo tongue to make him believe he had no right to the blanket.

Just as the writer and a trader was ready to quit business for the day and turn cook to the extent of frying some



THE TRADING POST OF ALONZO HUBBELL—KEAMS CANON, ARIZONA. NINETY MILES FROM A RAILROAD.

bacon and eggs and making black coffee for our supper, a tall, handsome Navajo Indian rode up to the post door mounted on a well-built, strong, clean-limbed broncho. His saddle was trimmed with Navajo hand-hammered silver ornaments and the bridle was one of those seen on many a Navajo pony—almost entirely covered with silver. He hung around a few moments, dumb as an oyster. Finally the trader asked him what he wanted for the bridle, and if he would sell it. The Navajo at first appeared unwilling to part with it, but finally agreed to take \$23.00 for it. The trader counted him out twenty-three silver dollars. Of course, we expected to see him spend a good share of that money before he left. We were disappointed. He said he would be back the first thing in the morning to trade, and after begging the trader for coffee, bread, sugar and tobacco enough to last him over night, got on his pony and rode off up the trail toward the next mesa.

As we were eating our fried eggs and bacon my friend, the trader, said:

“That Navajo’s mind is working; he is up to something. I’ll bet you a new hat he’ll be back here before long.” Sure enough, he appeared in the doorway before supper was over and said he had changed his mind about selling that bridle, and offered the money back. The trader laughed, got up, took his money, went up to the store and returned the bridle to the Indian, who quietly replaced it on the horse’s head and rode away—his appetite for supper fully appeased.

The traders are all used to this treatment and laugh as heartily as anyone over a shrewd trick. They expect their customers to take advantage of them whenever they can and often indulge them to an extent that impresses the onlooker with the fact that their patience is cultivated and not of the kind born. As a usual thing they are intelligent, bright fellows, ready and willing to follow the law as laid down to them in their Government license which has been so made that the Indian is amply protected in all his dealings with the traders.



ANTONIO ARMIJO'S TRADING POST—ORAIBI, ARIZONA. SEVENTY-FIVE MILES FROM A RAILROAD

FROM BOYHOOD TO MANHOOD

BY HON. ELMER E. BROWN

An address delivered before the Congress of Mothers, Washington, D. C.,
March 10, 1908

THE President of the United States, in assigning to me the high honor of coming before you as his representative, expressed his deep and serious interest in your undertaking. To promote the general welfare by way of a betterment of American childhood, is, as I understand it, the main object of *your* activities. In this solicitude all patriotic Americans must share. *Your* purpose is, indeed, the broad purpose of making a joyous childhood universal in this land as the best introduction to an honorable manhood and womanhood.

We are seeking to make a childhood of wholesome play lead up to a mature life of wholesome work from which the spirit of play has not been altogether lost. We think it worth while to provide for childhood with its play. We think it worth while to provide in a thousand ways for the work of grown up years. But just at this time we are chiefly interested in the passage from the age of play to the age of work. The school is largely concerned with the transformation of a playing child into a working man with some of the play still left in him. So the question of which I speak is the question of fitting together the later years of school with the earlier years of work. Here is one of the most penetrating questions of our time, and one to which you may fairly devote your most earnest planning and study.

I trust I may be pardoned if I appeal for illustration to my own per-

sonal recollections. They take me back to a childhood on the farm and in a country village in northern Illinois. Before I was ten years old my village life had begun. Before I was eleven the ambition was moving to take some share in the family burdens. I was eager to earn money and pay my part of the costs. After anxious searching and inquiry I found employment in the village which did not interfere with school hours; in vacation time I began working on neighboring farms. With various alterations of work and schooling, and later with short terms of teaching school, the time went on until I was prepared to enter upon my chosen profession. It was a happy life on the whole. There was a fair amount of play in it, and I enjoyed the play a good deal more than the work. But there was interest, too, and pride in the work. Let me repeat that the point to which attention is here particularly directed is the overlapping, or dovetailing, of school life with the life of a wage earner and producer.

There are surely methods to be found by which a closer interaction may be brought about between the schooling and the labor. Already such devices have begun to appear. In the great agricultural states of the west many boys and young men are dividing their time between farm work in summer and studies in agricultural schools and colleges in winter. At the University of Cincinnati and the Carnegie Technical Schools in Pittsburgh young men and boys divide

their time between an apprenticeship in the shop and theoretical study in the class room. It would be practical for many children in their teens to place the school alongside of the factory or the shop, and to have the pupils divide their time between the two. In every way it would appear that any great progress in these matters is dependent upon a full and harmonious development of our systems of enforcement. It will be safe to make the laws flexible, to adapt them to a great variety of conditions, in proportion as their administration becomes exact and dependable. To strengthen these conditions on the administrative side is accordingly one of our chief concerns at this time. The great need is that the opportunity for sound growth and education shall be equalized for our children throughout the land. If opportunity is the very thing our democracy means, then we must realize democracy, as far as possible, by making the opportunity for the child born in one part of the land as fair and en-

couraging as that of the child born in any other part of the land.

Under modern conditions there is need for a great deal of mothering by those who are not mothers themselves, a need for foster-mothering, if the term may be permitted. In recent years the profession of kindergartner and the profession of hospital nurse have been created, so now another new profession for women must be established, the profession of babies' nurse or nursery governess. The training would in part resemble that of a hospital nurse; in part it would draw near to that of the kindergartner; in part it would be different from either—a special training for this new profession alone. A leading place should be given to the care of the little ones' health and nourishment. But there should be a place too for the principles of baby education, which might consist in the prevention of too much education and the securing of a healthy nervous system, capable of standing the strain that school life will put upon it in after years.



VIEW ON INDIAN ISLAND RESERVATION, OLDTOWN, MAINE, HOME OF THE TARRANTINES.

(Courtesy Southern Workman.)

THE IMMIGRANTS

BOSTON TRAVELER.

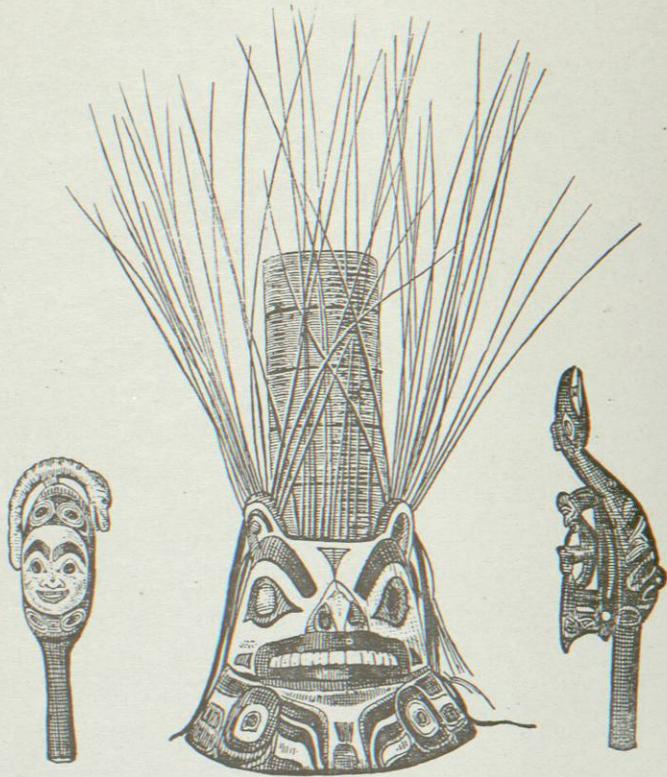
Our Uncle Sam's a kindly man—
He said to all who roam,
"Come hither, stay with me a while,
And I'll give you a home."
And when he called from other lands
There came a motley crew;
His farm they coveted, and so
The long procession grew.

A fine domain had Uncle Sam,
Beneath a kindly sun;
To each he gave a slice, and then
They bade their cousins come.
His children cried, "Stop, father, stop!
What will our children do,
If you their birthright give away
To each who asks of you?"

"You're sturdy lads—just hustle 'round,
And each one help his brother;
And when they crowd you from one place,
Why, then, just try another."
So some went off to Canada,
And some to Mexico;
Some to the islands of the seas,
And some to—Jericho.

And still they come—Like some mad stream
In its tempestuous flow;
Poor children of the Puritans,
You've surely got to go!
In some museum soon you'll find—
Or in some travelling show—
One Yankee and one Indian,
And one last buffalo!

HANDIWORK OF THE ALASKAN INDIANS



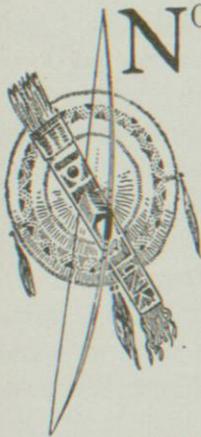
TOTEMS.



HATS.

GOOD OLD WASHAKIE

ROSS B. FRANKLIN IN *Republic Sunday Magazine*



NOT long ago there died, on the Shoshone Indian reservation in Wyoming, Chief Washakie of the Shoshone tribe.

Perhaps a great many have heard the statement made that "the only good Indian is the dead one." However, in the case of Washakie, this was not true; for, throughout a long and busy life this old chief had never wronged the whites or any of his own people. He it was who piloted General Fremont across the country when he went to make a way for the advance of civilization beyond the Rockies.

Washakie was a wonderful man in many ways. He never broke his word. Once, when one of his sons led a band of restless young warriors away from the reservation to pillage among the whites, Washakie sent a runner to say that if the warriors were not back on the reservation by sunrise the next morning they would never return. They did not heed the warning and the old chief personally led some of his best fighters against his son. True to the word of Washakie, none of the band ever returned. All were slain. This seems a hard thing for anyone to do; but, always stern, and vowing all his life that he would never break his word, Washakie made good in this case as he did in every other.

For his long, valuable services to the whites in the troublesome days of the early frontier, President Grant once sent a beautiful black pony, a fine saddle, and a silver mounted bridle by

special messenger to the chief. When the messenger arrived at the agency building the sun had just set. Washakie was standing at a window looking on the gold and purple which flooded the snow caps of the mountains.

Post Trader Moore soon found the Indian and told him to look at the pony with its fine saddle and bridle. The pony stood just beneath where it could be seen to good advantage. Said Moore, "Well, Washakie, what have you to say to the White Father for sending you such a beautiful present."

Washakie did not speak.

The post trader repeated the question; but instead of replying the old chief began to drum on the window panes. Thus he stood for some moments. Moore finally walked to where he could see the Indian's face, and was surprised to see that Washakie was crying. Great tears were rolling over his scarred cheeks, and occasionally the great, fearless warrior sobbed, something that no torture could have made him do.

In due time, Washakie turned about and said slowly: "Tell the White Father for me that when the Frenchman gives thanks he has plenty tongue, but no heart; when Washakie gives thanks he has plenty heart, but no tongue." He meant that he was too much affected by the attention paid him in the bestowal of the gift to express his thanks in words.

Washakie, single handed, could pilot one or any number of whites through any hostile country. All Indians feared him. Once, when with General Fremont, a Shoshone came to tell Washakie that Flying Elk, an Indian

of another tribe, with a number of followers, had spread a report to the effect that he meant to ambush General Fremont's party and kill them all.

Washakie listened till the runner finished talking, then he sat down on a log and laughed. General Fremont was greatly frightened for a few moments, knowing that his party was not very strong at that time and the only escort that he had was the old chief and a mere handful, so to speak, of braves.

When the laugh was over, General Fremont asked for an explanation, remarking that he saw nothing so very funny about the matter.

"I will tell you a story," quietly began Washakie. "Once, long, long ago, there was a medicine man belonging to a tribe of Blackfoot Indians who told that he could hear in the murmur of the river [the Colorado] words that told of wonderful hunting grounds. Game was very scarce at that time where the Indians lived, and it was decided to follow the medicine man's advice and seek the wonderful hunting grounds which he told about. They set out. Long they journeyed; but no wonderful game country had been found. Daily the medicine man listened at the river, and daily he told that the great country was just a few miles beyond. At last they came to where the river emptied. There the stream was very wide and made a lot of noise. Almost disgusted, the Indians refused to go farther. They were very hungry, living almost entirely on fish. The medicine man said, 'I was mistaken. The game lands are in the other direction. We should have gone north instead of south.'

"Again they set out, this time going north, and they traveled and traveled, coming at length to the source of the river, where it was merely a few tiny

rivulets fed by springs and melting snows. Still the waters sang, and the medicine man had to give it up; for the country was devoid of game and his people were tired and hungry and had lost faith. One warrior sat down and laughed as I did awhile ago. His people thought it a strange way to act at the time when starvation was at their heels. Explaining, the Indian said, 'I laugh because of the great words which the river employed to tell the medicine man about the game lands. When we went south we found a great mouth, still talking. When we come north, we find a little head, still talking. Big mouth, plenty noise, little head—no game.'

"That is like Flying Elk," said Washakie,—"big mouth, little head, no fight."

Washakie coolly rolled himself in his blankets and went to sleep, not so much as putting out a guard to watch for enemies. He knew well the man that Flying Elk was. The latter did not so much as come near General Fremont's party.

Chief Washakie fought in one hundred and fifty-seven battles in aid of the whites.

Kit Carson's Cabin in Decay.

A cabin with a history, one that figured prominently in the early border warfare with the Indians in this section of the country, and from which, no doubt, bullets were sent speeding which meant the death of many a redskin, still stands on the outskirts of Denver.

Kit Carson, the famous scout and Indian fighter, once occupied this cabin, which is now in a tumble-down condition. It stands on the prairie about two miles east of the present site of Fort Logan, and is one of the points of interest to which sightseeing expeditions to the fort are always conducted.

Of the cabin itself, its history would fill a book with interesting reading. The walls still contain the loopholes through which its defenders sent their fire against the Indians.

—Denver Times.

*The Love you liberate
in your work
is the only love you keep.*

—*Fra Elbertus*

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON.

March 2, 1908.

To the Boys and Teacher of Printing,
The Chilocco Print Shop:

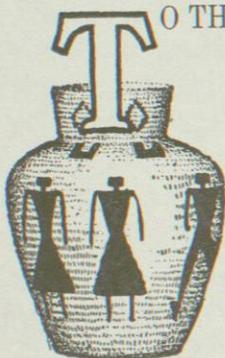
In looking over the Report of the Superintendent of Indian Schools for 1907 I am gratified that you have turned out this piece of good work. The general appearance of the report is excellent, and it gives me much pleasure to commend you for your success. I hope the training in industry and responsibility which you are receiving at the hands of the Government will stimulate your ambition to get into the big, competitive world and become an active factor for usefulness in the community in which you may reside.

Very respectfully,

F. E. LEUPP,
Commissioner.

MAINE INDIANS OF TODAY

L. C. BATEMAN IN *The Southern Workman*



THE average man and woman the history of the Indian is but slightly connected with the New England states. With the mention of that name comes the vision of the rolling plains of the West, where for more than two full generations the savage and his pale-faced foe met in deadly conflict and the tide of battle surged to and fro.

It is true that the western section of our country has witnessed a more protracted struggle, but the future historian will record the fact that here in New England, in the American homes of Anglo-Saxon civilization, the bloody tomahawk and dreaded warwhoop have played a still more important part. The state of Maine has had more than its full share of these scenes of blood. Here, in the long ago, was first planted in the savage breast the seeds of hatred against the invaders from across the sea. It was on the shore of Maine that Captain George Weymouth landed in 1605 and with unequalled treachery made captives of the too confiding Indians who visited his vessel. These sons of the forest were torn from their friends and taken to England, where they were exhibited as wild beasts. Even then the Indian was willing to forget and forgive, and when the Pilgrim Fathers landed on Plymouth Rock, fifteen years later, they were met by the great chieftain, Samoset, with the words, "Welcome, Englishmen!" This kindness was returned by further acts

of perfidy and treachery. Unacquainted with the arts of commercialism they were robbed and despoiled on every hand. These continued outrages at last culminated in King Philip's War, which laid waste all New England and drenched the Colony of Massachusetts in blood.

Maine was then a part of Massachusetts but the full history of this section can never be completely written. Originally there were two grand divisions of the Indian race in New England, known as the Abnakis and Etechemins, and these, in turn, were subdivided into several distinct and separate tribes. From the Abnakis came the Sokokis, Canibras, Anasagunticooks and Wawnenocks, whose villages were scattered along the Saco and Androscoggin valleys. In the other great division were the Tarantine and Passamaquoddy tribes, whose scattered remnants are with us to-day. The Abnakis have entirely disappeared and no written records remain to tell us of their deeds of valor or of love. We only know that the wild beast licked her cubs where now are the busy haunts of men, and through the trackless forest the savage stalked the moose and bear. Here on the swift rolling waters of the Androscoggin, the red man paddled his light canoe and perchance by its moss-covered banks the bold warrior wooed and won his dusky bride.

Long years divide these days from the present. Grim history tells us that whenever two races are brought into contact the inferior one must adopt the habits of the superior race or perish from the earth. The Negro adopts the customs of the Anglo-Saxon

and hence he lives, multiplies, and flourishes. The Indian proudly drew his blanket around his shoulders and sullenly refused to ape the habit of his pale-faced foe. He was noble in his power and noble in his will, but his arrow fell far short of the bullet of the white man's genius, and the hills and valleys where once he roamed in his majestic pride are now thickly dotted with the habitations of another race.

Before passing to the Maine Indians of to-day, it will be well to take one glance backward to the time when the great conflict between savagery and civilization commenced. One legend that fitly typifies the nature of that struggle had its origin on the very spot where this story is written. The most majestic waterfall east of Niagara is located on the Androscoggin in the city of Lewiston. The legend runs thus:

On one occasion a scout was trailing a party of savages who had captured the daughter of a settler and were making their way down the river. Slowly and silently, in the darkness, the scout crept along the shores of the Androscoggin until he discovered a solitary savage gathering the material for a bonfire. Instantly the trained instinct of the scout divined its meaning. It was to be the signal to guide the party of Indians who were coming down the river in canoes. Unless warned of the exact location of the falls the swirling eddies and rapid currents would soon hurl to destruction their frail boats. It was to warn his companions of this danger that the bonfire was about to be lighted. With a cat-like step the scout stole upon the unsuspecting savage and with one careful swing of his rifle brained him on the spot. To have shot him would have aroused the sus-

picious of the Indians who were a short distance above and who could easily have heard the rifle. Without even stopping to scalp the dead Indian the scout hastily made his way down the river to a high point of land nearly two miles distant. On this spot, which was in full view of the river above the falls, he built a huge fire. The Indians saw the signal, and supposing that it had been lighted by their own advance scout, they came fearlessly on. Not suspecting that they were so near the falls they were soon drawn into the rapids and in a moment their birch canoes were completely at the mercy of the swirling waters. The night was intensely dark and escape was impossible. In less time than it takes to tell the story, more than a score of loaded canoes were dashed over the foaming falls and went down into a watery grave.

Whether true or false this legend of those dark days well illustrates the conditions under which our early settlers obtained a foothold for civilization in a savage land. This was an ideal spot for primitive as well as civilized men. The white man came and appreciated its resources and its beauties, and, like the Imperial Cæsar, he saw and conquered.

In 1724 came the great massacre of the Abnakis under Father Raisle, at Norridgewock, and the shattered remnant of a once mighty tribe stalked silently towards the setting sun, leaving the places that had once known them to know them no more. The great parent stock of the Abnakis and all its offshoots have entirely disappeared from Maine, leaving nothing to mark their fate save the legends that are still recounted around many a hearthstone fire.

Not so, however, with the Etechemins. Remnants of that once power-

ful race are still with us, and around the council fires of the Tarrantine and Passamaquoddy tribes the deeds of their fathers are still recited and revered. Of the Tarrantine tribe, there remain about three hundred and fifty members and these are clustered together on a small island in the Penobscot, within the limits of the city of Oldtown. The Passamaquoddy Indians are settled in the extreme eastern part of the state, near Calais, and are about as numerous as the Tarrantines. In these two spots dwell the remnants of a once mighty race. In peace and amity they meet and mingle with their traditional foe, and to-day the white man has no truer friend or trusted companion than the dusky descendant of his ancient enemy.

These Indians are the wards of the state and receive an annual stipend from the public treasury. This is by no means a deed of charity; for it must not be forgotten that the primitive race once owned all these lands that to-day go to make up one of the wealthiest of states. By treaties at different times this vast domain was surrendered to the whites, and in the light of its present valuation these transactions were but little short of robbery. In turn this land has since largely passed into the hands of private speculators who have become millionaires through their possessions. With an irony of fate that smacks of the gratitude of republics, these men are the loudest in their denunciations of the pittance that is to-day paid by the state to the Tarrantines!

The old tribal relations of the Tarrantines are still maintained so far as they do not interfere with the statute law of the state. They have their own laws and their own councils but these are largely of the same nature as toys in the possession of a child.

The state appoints an Indian agent who resides on the spot, and the duty of this official is to manage all the actual business of the tribe. The Indians annually elect their own governor but the power and the glory of the old-time chieftain is no longer his. They also send a representative to the legislature, but as he has no vote in that body he is powerless as a factor in legislation. In fact all of these privileges are worthless baubles. They are given to amuse the Indians who, like a boy with the gift of a new top, receives them with delight.

The particular value of these tribal relations lies in the preservation of the old Indian customs. The history of these people and this tribe has never been written. When that time shall come the historian will find a mass of material that could never have been obtained had the customs of the whites been accepted in their entirety. For example, they have preserved their legends. Strangely enough, many of these legends are similar to the superstitions of the superior race and run parallel to them. Especially is this true of their mythology and religious rites. The story of the Flood, the Crucifixion, and many other stories dear to the Christian, can easily be duplicated in the legends of the Tarrantines. In these humble habitations of the Indian to-day may be heard many a tale that corresponds to the story of the Bible and the Cross. These legends were not implanted in that soil by the Jesuits but have been handed down through countless generations and from immemorial times.

The Tarrantines have produced able leaders and able men. Their earliest chief of whom we have any historic knowledge was Madocawando, whose daughter became the wife of the adventurer, Baron de Castine. Then

came his successor, the famous chief Orono, who died in 1801 and whose grave, like that of the Mt. Horeb prophet, is still unknown. Since that time the long line of able men has remained unbroken. Within the present generation they have had such men as John Neptune, Nickolas Sockabesin, John Swassian, Joseph Nicola, Stephen Stanislaus, and Frank Loren, all of whom were men worthy to be leaders in any race. This last-named Indian was better known as "Big Thunder," and was one of the most famous chiefs of his tribe. He died only two years ago and his mantle fell on Stephen Stanislaus, who may be called the last of the Tarrantine chiefs.

These Indians are all Catholics. They were converted to that faith by the Jesuit father many years ago and to that religion they have ever been constant and true. In their charming little island home the Sisters of Mercy have established a church and a school and with a devotion characteristic of their class they are striving to elevate and educate these wards of the state. Here the boys are taught to be manly and just, and the young girls are trained to the paths of virtue and womanly modesty. They are taught many branches of domestic economy which have never flourished in the wigwam, and are in every way fitted to assume higher stations in life. In purely educational lines these students will compare favorably with similar classes in any of the public schools. They make fine penmen and are equally apt in mathematics and other branches of study. The coming of the good Sisters of Mercy has been an excellent thing for the Indians, and under their teaching the younger generation is making rapid progress. The curriculum will compare favorably with that of any of our schools; it is broad and

generous in its provisions. There are seventy pupils in the school at present and these are divided into several grades. Whoever visits this school is certain to find much that will interest, and will be cordially received by the good nuns and their pupils.

The traditional aversion of the Indian for manual labor has largely disappeared and these Oldtown wards are as industrious as average white men. The men are mostly guides and lumbermen. It must be remembered that Maine in its northern and eastern sections is still covered with deep forests which are the natural habitat of the deer, moose, and bear. During the open season for game thousands of sportsmen are here on hunting excursions, and as the Indian is the best of all guides, his services are in great demand. At other seasons of the year he is equally valuable as wood chopper and river driver, in both of which vocations he is an expert. It must be confessed that as a farmer he is not a success, but in everything pertaining to woodcraft he has no superior. As a hunter he can track the wild animal to its most secret lair or bring down the eagle from its loftiest eyrie.

The women of the tribe are far famed for their skill in making baskets. This may be called their vocation, and with each recurring summer season they break up into small parties and visit the many tourist resorts for which the Maine coast is so famous. The business is a profitable one and rarely does an Indian woman return empty-handed to her island home. Much of her work is really artistic and the average Indian woman has developed a wonderful talent for getting the white man's money in return for the trophies of her skill. On these summer excursions they live in tents and are objects of great interest and

curiosity to the visitors where they encamp. All of these Indian women are interesting and many of the younger ones are really beautiful.

In all their domestic relations the Tarrantines are reasonably correct and compare with the whites by whom they are surrounded, without suffering by the contrast. Among themselves they speak their own language but this is not taught in their school. Once outside and among the whites they use English with remarkable facility. The one conspicuous and besetting sin of these natives is their love of firewater; but let us not forget that it was his pale-faced neighbor who taught the Indian this vice and who now furnishes him the means to gratify it. Even in morals the Indian is improving and the work of the nuns is beginning to show in more than one way. The temperance sentiment is steadily gaining and rarely does one now see an Indian in the village under the influence of liquor. Conscious that the vice is a pernicious one, when he wishes to indulge he takes to the woods and hides himself in some secluded camp until his debauch is finished. Even when under the influence of liquor the Indian is never quarrelsome. The old instinct for blood has been bred out and the Indian of today is the most trusty of companions. His treasure trove of mythological lore is inexhaustible, and a long tramp through the woods is certain to bring out many of the legends familiar to his tribe. The tales that have been

handed down from ancient Hellas can offer nothing more fascinating in the way of mythology, and Jupiter and Juno lose their charms in the halo of glory that is thrown around the brows of Klose-Kerbeh and the White Swan of the Penobscot. Another Homer could here find the material for a new Iliad or Odyssey, and at some future time such a work will be given to the world.

What has here been said of the Tarrantines will apply with equal force to the Passamaquoddy tribe of Calais. Both have descended from the same great parent stock and each have practically the same customs and the same folk-lore. They have always been friends, while the Abnakis and Mohawks have been their common enemies. Here, in this far distant state, the last dying remnants of the once powerful Etechemins are slowly gliding down to the happy hunting grounds of their fathers. The tear of sympathy cannot be suppressed in the kindly eye that witnesses this scene. The face of the red man is not turned towards the sinking western sun, but here amidst the scenes of his former triumphs he is following the star of his destiny and in the not distant future the last member of a once noble race will be shrouded in his blanket and by stranger hands be lowered into his final home. The cold clod will fall upon the silent breast unheeded and unheard by his despoiler, but it will not be unseen by Him who marks the sparrow's fall!

If I knew you and you knew me—
 If both of us could clearly see,
 And with an inner sight divine
 The meaning of your heart and mine,
 I'm sure that we would differ less
 And clasp our hands in friendliness;
 Our thoughts would pleasantly agree
 If I knew you and you knew me.

—Nixon Waterman.

SHERIDAN'S CAMPAIGN IN OKLAHOMA

CAPT. GEO. B. JENNESS IN *Oklahoma Magazine*

THE winter of 1868-9 witnessed the remarkable campaign of Gen. P. H. Sheridan against the hostile Indians of the Cheyenne, Arapahoe and Kiowa tribes of the Southwest, in which he led the 7th U. S. Cavalry, under Lieut.-Col. Custer, the 19th Kansas Volunteer Corps under Col. S. J. Crawford and a small infantry detail for train guards.

The results of that difficult and irksome winter movement were the complete subjection of all the plains Indians, the recovery of two white women captives and the establishment of Fort Sill in the midst of the turbulent savages' camping ground.

In response to the special request of the War Department, Gen. Sheridan had come west to take personal command of the contemplated expedition and he had determined to put a permanent stop to the murderous incursions upon the exposed border settlements.

The Civil War had but recently terminated and the Government had been unable to give that attention to an entirely new field of operations which it deserved, hence the few and scattering frontier posts were inadequately garrisoned and there was no force of regulars available for detached field campaigning. To remedy this defect the Governor of Kansas was called upon for a full regiment of cavalry, which was duly equipped and placed in the field upon the same footing as volunteers during the late war.

Gen. Sheridan had established a base of operation, known as Camp Supply, on Beaver Creek, in the northwest corner of Indian Territory, and here concentrated his forces for the active campaign.

While awaiting the arrival of the new volunteer regiment from Topeka, the 7th Corps put in its time scouting over the country to the south. On one of these expeditions Custer had discovered and attacked a large Indian village on the Washita, killing Black Kettle, chief of the worst band of Cheyennes, and practically annihilating his following. Between seven and eight hundred ponies were captured and killed and large quantities of Indian supplies and ammunition destroyed.

The 19th Kansas, on its march to the rendezvous had encountered a blizzard of unusual severity, and arrived at Supply in a somewhat demoralized condition, having lost a few hundred head of horses and disabled a large per cent of its fighting strength.

Notwithstanding this serious blow to his expectations of being re-enforced by a splendid body of men, mounted upon the most serviceable horses in the West, the General determined to push on and strike the hostiles as effectively as circumstances would permit. Giving the 19th a few days in which to partially recuperate its exhausted men and horses, he broke camp late in November and began the march for the Wichita mountains. Moving in the direction of old Fort Cobb, the command passed over the battlefield of the 7th Corps and Black Kettle's band where the bodies of Maj. Joel H. Elliott and eighteen men of the 7th who had been killed with him, were recovered and all decently buried, save Maj. Elliott, whose remains were taken to Ft. Cobb and forwarded to his family. The body of Mrs. Blynn, a white captive killed with her child to prevent

recapture, was also found and carried to Cobb and sent to relatives. Mrs. Blynn had been captured some months before on the Smoky Hill River, near Fort Dodge, where her husband was engaged in cutting hay for the army post. She was formerly a Miss Harrington, daughter of a hotel keeper of Ottawa, Kan., and was known to the writer when she was a school girl.

From the time the column crossed the Washita, small bands and solitary Indian videttes hovered upon the flanks, constantly observing every move, but declining to communicate with our scouts or resort to hostilities. Before reaching Cobb, however, the scouts succeeded in approaching some of them and told them of the General's desire to talk with their leading chiefs. That night three or four sub-chiefs came in, under the assurance that they should return to their companions without restraint. From this small beginning some degree of confidence was restored, and in a few days Satanta, Timber Mountain, Two Bears, Lone Wolf and two other chiefs, whose names are forgotten, appeared as the important representatives of the Indians then on the war path, or who had been engaged in previous forages upon the border settlements. They were morose and independent, complaining of the attack upon their villages by Custer and the destruction of their supplies and ponies, in fact attempting to assume the attitude of the injured party, and in general "pull the wool" over the white men's eyes, as they had been accustomed to do in previous pow-wows for many years. They were dealing with different material from what they were familiar with and Sheridan soon gave them an emphatic view of the situation from the Government's point of observation. After a brief, and to them unsatis-

factory consultation, they departed in a disgruntled and angry mood, only to return the next day with more complaints.

Sheridan had determined upon heroic measures after observing the stubborn and uncompromising attitude of the Indians and upon their attempting to leave again he told the five chiefs present that he intended to hold them as prisoners until they came to a better understanding of the situation. Satanta fairly raved, and all of them threateningly handled their revolvers, which they carried concealed under their blankets. A squad of troopers, who had been conveniently posted behind the tent, stepped out with ready carbines and they saw that resistance was simply self-murder. The General had them disarmed and sent to a guard-tent, and the squaws who had accompanied them were permitted to occupy a small tent near by and attend to the ponies and the physical wants of the prisoners. It was a glum and moody group of red men that passed the night in that tent under close guard and vigilant watch.

The next morning the prisoners were again brought before the General and though they were somewhat subdued, they were petulant and formal. In fact, they endeavored to turn the conference into a formal pow-wow, but Sheridan would have no nonsense and instructed the interpreter to say to them: "That they were as culprits, raiders and murderers, and not as the representatives of independent nations with power to suggest terms. He had but one proposition to make to them, and that was to send out and have all their warriors brought in, turn over all their arms and mounts, surrender the white women in their possession and return to their respective reservations and remain there under strict supervision."

This was a startling departure from methods previously adopted with them and old Satanta jumped to his feet mumbling some angry, unintelligible threats, while the others appeared startled and dumbfounded.

They all arose finally, glancing about as though contemplating a break for liberty, but the General informed them that "the first hostile move, or attempt to run would result in the shooting down of the last man of them."

Lone Wolf was at that time the youngest of the chiefs, but his intelligence and tact had made him an influential leader, and it was with him that Satanta first conferred, the others occasionally grunting a response when addressed by Satanta. They finally asked how they were to persuade their warriors to come in if they were detained as prisoners? General Sheridan informed them that he would permit all to go out and confer with their head men but Satanta, Lone Wolf and Timber Mountain, and after another confab among themselves this proposition was accepted. Calling the squaws the ponies were quickly prepared and the two released chiefs took their departure, accompanied by all the squaws but three.

There was no way of ascertaining the intentions of the Indians, but their actions left the impression that they were far from enthusiastic in carrying out the General's ultimatum. He had another "card up his sleeve," however, and was not placing his entire dependence upon this move. Three days was the time indicated for the departing chiefs to consult their warriors and return a reply, and during this time the column continued its way towards the Wichita mountains in a leisurely manner, and with scouting parties out daily endeavoring to

locate the principal Indian camps. One of these detachments located and captured a large village near Medicine Bluff Creek and not far from the eastern foot of Mt. Scott. Its occupants were old men and squaws only, all the warriors being out with the other hostiles somewhere west of the Wichita mountains, but a strong guard was placed over this encampment, and the troops retained control of it until the final surrender.

By this time the main command had reached the vicinity of this village and the General fixed his headquarters in the valley to the north of Medicine Bluff.

On the expiration of the three days allowed for a definite reply from the Indians, to the ultimatum sent out by the released chiefs, the General again had Satanta and his companions brought before him, for a final presentation of their case. They were still rebellious and important, but a half hour's talk by Sheridan lowered their feathers. Said he: "You Indians have for years thought it an easy matter to impose upon the authorities no matter what you did. The result has been that when you could not graze your ponies or be sure of your supply of buffalo meat north of the Arkansas, you have professed to be 'good friends' and drawn annuities and rations at your agencies. During the summer you have carried on a system of robbery and murder all along the border, massacring men, women, and children and running off the settlers' stock. Now you have reached the end of your rope and exhausted the patience of the Government, and you will either stop this work or be wiped from the face of the earth. You will no longer be treated as the nation's wards, but as thieves, robbers and murderers. You have one chance to

save yourselves, for I am going to permit you to send some of your squaws out after your warriors and unless they have surrendered and brought in their arms and ponies by one week from today, I will hang all of you to that tree and begin a campaign of extermination against the hostile bands who continue to defy the authorities. I care little, in fact, whether you induce your tribes to come in or not, for it would give me great pleasure to string you up for the murders you have already committed, and I have ample force to take care of your warriors outside and wipe them out in short order when I do begin."

The interpreter delivered this talk with all the impressiveness possible and it had a marked effect upon the chiefs. They again attempted to make excuses and begged for more time, but Sheridan was obdurate and sent them back to the guard tent without further ceremony. In an hour or so they sent word to the General that they would send out a couple of their squaws if he would allow them to pass through the lines. The conference between the Indians and the squaws was earnest and voluble, the chiefs all talking at once and the squaws asking questions. Finally the squaws saddled their best ponies in great haste and rode away westward at a gallop, the Indians watching them until they disappeared over the distant foot hills.

It is doubtful if Sheridan had the authority to take such an extreme position or that he would have proceeded to extremities in case of the failure of the mission, but his one purpose was to impress the Indians with the determination of the Government to put a stop to raiding and murder and that he succeeded, the final results proved.

Obviously the chiefs did not have full faith in the success of their mes-

sengers, for they manifested the greatest uneasiness during the three days, towards the last going to the guard line every half hour to look westward for some sign of their messengers' return.

About the middle of the forenoon of the third day the Indians requested permission to send out the remaining squaw which was readily granted and she rode away in haste on Satanta's fine pony.

All that afternoon the chiefs remained in the tent; they were restless and silent and as night approached they gave way to gloomy despair. Nothing had been heard from their envoy and on the morrow at 9 o'clock Sheridan had told them they would be strung up. At nightfall they began the most agonizing chants, and each singing his death song in turn, they accomplished the most doleful serenade imaginable. This they kept up all night, sometimes in a loud and boisterous tone as though recounting some deed of valor on the battlefield, and again in minor key as though expressing a last farewell to friends and relatives, but always that note of pathos and sadness. They were evidently preparing for contingencies, for if the squaws returned in the morning, well and good, if not, they had complied with all the requirements of savage superstition and were due for a place of importance in the "Happy Hunting Ground."

Their night's agony, reminding the hearers of that noted and pathetic scene in the garden of Gethsemana, proved to have been uncalled for, as a little after daylight a loud call attracted attention to the top of the hill a half mile away, and a party of Indians rode down to our guard line, where the officer of the day received and escorted them to headquarters.

They reported that one band of several hundred warriors were but a few miles behind and that others were coming in later.

Gen. Sheridan had accomplished all he had hoped to and during the following week all the Indians in that region had moved in and encamped around headquarters and turned over their equipment, except one party of irreconcilables who we finally ascertained had the two white women the General was so anxious to secure.

After some days of ineffective negotiations the commander decided upon more energetic measures to bring the recalcitrants to terms, or wipe them from the face of the earth.

This task he entrusted to Custer, who started out with his own regiment and the 19th Kansas, the latter regiment dismounted.

As soon as it was seen that there was no more likelihood of further active service, Col. Crawford had resigned, leaving the regiment in command of Lieut. Col. H. L. Moore. So many of the horses had been lost during the blizzard that had overtaken the command on its march from Topeka to Camp Supply, in a stampede that also occurred on that march, and subsequently disabled, that it was a farce to continue to operate the regiment as cavalry. By Sheridan's orders all the serviceable horses were turned over to the 7th Corps for the many dismounted men of that command, and the 19th Kansas henceforth operated as infantry, the officers only being mounted.

Our scouts had ascertained rather indefinitely as it proved afterwards, that the hostile band was skulking around the head of the north fork of Red River, and to the westward of the Wichita mountains. Custer pushed in that direction as rapidly as possible,

the 19th on foot keeping abreast of the cavalry from the very first, and toward the end of the expedition actually outmarched the horses and wore them out.

The pursuit of the Indians lasted nearly two weeks. During that time they were closely pressed from point to point and at every removal they were forced to abandon camp equipment and supplies, until toward the last their route was marked by disabled ponies that had given out under the stress of constant urging and scant forage.

The troops also began to feel the effects of constant and urgent marching and many horses succumbed to the strain. Rations gave out very early in the pursuit and for days the men subsisted on horse and mule meat with an occasional buffalo for variety. At last the hostiles gave up and sent a delegation to beg for terms, and they were compelled to give up Mrs. Morgan and Miss White, their captives, surrender their arms and ponies and return to the central camping ground near Medicine Bluff.

Thus the dying winter campaign ended, with the accomplishment of every object in view at the beginning, and it effectually ended Indian depredations against the border settlements, as well as Indian wars, so far as the Southwestern tribes were concerned.

During Custer's absence Gen. Sheridan, in his dispatches to the War Department, had recommended the establishment of a military post somewhere close to the Wichita mountains, from which a supervising watch could be kept upon the "blanket tribes" whose reservations were adjacent. The Department approved the recommendation and entrusted to Sheridan the selection of its location and thus Fort Sill came into existence.



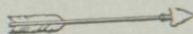
ARAPAHO INDIANS OF OKLAHOMA IN CAMP.

Some diversity of opinion regarding its name occurred among the officers present, many of them believing that it should bear the name of Maj. Elliott, who was killed during the campaign, but Gen. Sheridan preferred Sill and his choice prevailed. Gen. Sill commanded a brigade in Sheridan's old division during the Civil War and was killed at Stone River.

Maj. Elliott was an appointee to the army from the volunteers and was never popular with the West Pointers of the Regular Army. In fact, a very sensational story might be written regarding the whispered stories among the men of the 7th Corps as to the reasons for Custer's abandonment of him at the Wichita battle, when many soldiers heard the firing from his squad not a quarter of a mile away. Yet Custer made no effort to go or send

to his aid and when Custer was killed on the Little Big Horn, failing in succor from Maj. Reno, in much the same manner as poor Elliott had died, many old soldiers of the Regular Army were uncharitable enough to say that it was a just retribution.

It was thus that Fort Sill was created as one of the results of that Indian campaign and the names of those historic personages will ever be associated with it. Today, within the sphere of its influence, the sons and daughters to those doughty chieftains and warriors who caused so much bloodshed and expenditure of treasure in the early days, are now following the pursuits of peace and congregated in their own educational institutions are learning the white man's ways with no desires for the warpath and bloody-ways of savagery.



AN ARIZONA DAY SCHOOL

BY W. H. H. BENEFIEL

I SEND you a photo of the Cibecue Indian day school, together with the children and myself and wife. Mrs. Benefiel and I are, it might be truthfully stated, the pioneers in the school service in the Cibecue country. While it is a fact that other employees preceded us, yet they (Mr. Oleson and wife) did not remain more than two months all told. On account of Mr. Oleson's bad health, along with other causes, they left here in October, 1904. During the short period they were here they did not—nor could not—do more than enroll but a small portion of the Indian children in Cibecue valley. Therefore we claim the honor, if any there be, in being the first to organize and put upon foot

what we have good reasons to believe is one of the largest (in point of attendance) and one of the best day schools in the Service.

We landed here on August 18th, 1905, after a trip of just six months' to a day in an effort to reach the place. The delay was caused on account of high water of the usually insignificant little streams intervening between Rice Station and Ft. Apache Agency.

Cibecue Day School is, no doubt, the farthest away from civilization than any other school in the Service. If you will look on a good map you can locate Cibecue creek and valley, which lies about fifty miles west of Fort Apache. At present there are no other white people living in the valley



THE CIBECUE DAY SCHOOL, STUDENTS AND TEACHERS.

excepting Mrs. Benefiel, an Indian teacher, and myself. We have to depend upon getting supplies from Holbrook, on the Santa Fe, by way of Ft. Apache Agency, in all about 130 miles by a wagon-road which leads over several ranges of abrupt mountains, through canyons, etc.

At present the enrollment is thirty males, twenty-four females—fifty-four pupils, ranging in age from five to sixteen years. We give the pupils a noon-day lunch, Mrs. Benefiel superintending the work, both in the dining and sewing rooms. I do the teaching and superintend the industrial work. Considering that none of these children were ever in school before we came here, and none could talk or understand a word of English, it is surprising how fast they have learned in the school room, and to do the necessary industrial work.

These Cibecue Apache Indians are a part of the old Geronimo band, my nearest neighbor having been one of his lieutenants. At this time these Indians seem very peacable and easy to get along with. Maybe the close proximity of the Ft. Apache army post has a quieting influence.

My career in the Service dates back to August 13th, 1889, when I was appointed farmer at the Omaha and Winnebago Agency, Neb. Under my supervision most of the Winnebago Indians were placed upon their allotments. Since I have had considerable experience with the Sioux, Navajoes, Hopis, and San Carlos and Cibecue Apaches.

Florida Indians and the Sewing Machine.

"I am preparing for my annual trip to the Indians of the Florida Everglades, the most interesting trip I ever take," said a sewing machine agent.

"But what do you sell in the outlandish Everglades?" a woman asked.

"Sewing machines, dear madam," he replied.

"To the Indians?"

"Even so. There is hardly a squaw in the wild and remote Everglades who has not her machine. Indeed, sewing machines have become necessities in the Everglades, like moccasins or firewater.

"Why? For bead work making. You know this beautiful bead work that the Indians of the Everglades sell? Well, it is all made on sewing machines. I have done a good trade in the Everglades for five years."

"In the Everglades," he ended, "the hoot of the loon and the splash of the crocodile in the lagoon are well-nigh drowned in the continuous whir of a thousand busy machines."
—American.

Educational Department

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

DISCIPLINE IN INDIAN SCHOOLS

By E. H. COLEGROVE

AMONG the important things which must be considered in any institution where a large number of people are to be brought together, is organization and the formation of such habits in this large number of people that they will carry forward the organization with the best results for all. This is discipline. It is obviously important for us to consider methods for maintaining and improving the discipline of our school. We learn the wise course to pursue in this work quite as often by making mistakes, and seeing them made, as we do by making or seeing successful efforts made.

One of the most common mistakes of employees in general and those who are inexperienced in particular, is that of giving too high praise to pupils in the hearing of the pupils themselves. This causes children to feel that self improvement has reached its height in them and that no further effort is required. Later this may bring to this, or same other employee, trouble, and then the wonder is "Why John has such an unduly elated opinion of himself." Any boy who is worth while has a high sense of pride in various ways and it is proper to make use of this to promote his well-fare, but he should not be encouraged to feel that he should be satisfied with his accomplishments. He should always be shown that there are probably more rungs above him on the ladder of attainment than below, to the end that he will not, as Shakespear says, "Look into the clouds and frown, scorning the base degrees by which he did ascend."

All persons who have had authority over others, either children or adults, know that of all factors for good—personal example is the greatest. We all know this, we all say it, and we should all practice it, and we do practice it in a measure at least. Few employees would do anything in the presence of pupils which they would list as a flagrant

wrong. Perhaps you have, however, been present when a new order or request came from the superintendent. Have you ever seen the employee whom the order affected remark: "Well, now that will never work; it can't be done, and I don't think it would be right to do it if it could," then follow with all the reasons which could be mustered to convince the children and all others present that the order was not of wise authorship? It is probable that employee did not think he was setting an example which if followed would be destructive to discipline. He thus teaches the children to assume the attitude toward the orders of their superiors that they see the employee take toward authority higher than his own. How infinitely better does the employee teach, who upon the receipt of the order sets about putting it into effect and if it then be found impracticable reports to the person who issued it, without telling his friends that he is "going to headquarters to kick."

Another personal example: The employee once late two minutes at his place of duty should not be surprised if each of his boys is late several times, for they will remember that the boss is not always on time.

Anger, and worse still, a grudge, must never be shown toward a child. The old saw, "First control yourself—then others," is the cornerstone of all matters pertaining to discipline, in fact self control and the control of others are most often found in the same persons. It must be kept constantly in mind that discipline of the proper kind for boys and girls is always founded on justice and right. Those who have had large experience know that while a case of actual guilt may bear severe punishment, a single case of partiality or deferred punishment may give the whole organization a set back. The good boy and the bad should have equal ease of access to advice and instruction at all times—failure

of anyone to provide this will properly cause a feeling of injustice in the boy's mind.

In the larger schools the disciplinarian should see the employees, or at least the heads of departments, often enough for them to have good opportunity to speak of the almost daily conduct of each child. If a boy begins to show signs of going bad, he should be talked over with the disciplinarian. He knows the boy's conduct in the shop, school, dormitory and play ground; perhaps he has gathered some information regarding the home life of the boy, and surely is well informed as to his immediate influence. Never should it be

the girls present, witness their dauntless courage in holding momentarily in suspense the authority over them. These spectacular situations should be avoided if possible. A boy who would with a room full of witnesses place himself in a position for the severest punishment might, if he had not been placed in the lime light, have kept his name and pride as a good boy, and with mild measures kept in much better relation to authority.

Reports and discussion of pupils with the disciplinarian or other employees are not told as gossip and should in no case be repeated to pupils (not to be punished on the inside

A... Because adobe houses are not built and when they get out of repair they cannot be repaired easily.

in Southern California?

A... Houses are plastered.

Q... What kind of a house would you build if you wanted a house?

Peter, you may write a composition on the blackboard on "House Framework."

er property to his own use, it would ly improper for the disciplinarian to at Mr. Jones said he was a thief. e is as true. It would be much ring some good evidence to John's and let him have a good sweat while and perhaps some punishment ad- and left to wonder how he was

ve must remember that the work to discipline in its various forms difficult given to men to perform. success entire, one needs the wis- atesman, the executive power of a e, the firmness of a conquering the kindness and gentleness of a ven if rule is maintained with the it must be in the glove of velvet. the work believe it is better to o prevent wrong doing, and thus habits from being formed, than sh more severely later and break oing after bad habits are estab- e best that can be done is to en- o discipline our pupils that good and body are formed, good at- rd authority of school, state and eaned and exercised enough to ered, then are we disciplining well.

ING ARITHMETIC AND CARPENTRY.

Clarence L. Gates, principal teacher, Sherman Institute, Riverside, Cal. y to show briefly the manner in correlate the industrial with the rk at Sherman Institute. This of vital interest to the pupils; it n to speak, read, and write intelli- eir work and to perform it under-

all bad, always has been, etc. Each employee should do his best to control, direct and discipline in small affairs each day—give all the help possible, and thus by drawing a stiff rein daily avoid the smash-up at the end.

To help discipline there should be an orderly, systematic way of working in each shop or department, and it should be seen that each day finds the children coming into the way of it. Not that your outlines should be inflexible, but they should be definitely enough formed, in your mind at least, so as to prevent shiftiness.

One thought for every day is to make sure that each child tells the exact truth. This is an all-important matter and one often overlooked in our busy days while we are endeavoring to get our many tasks completed. A boy is sent with a note. He is gone too long, but returns saying that the person addressed was here, there, or another place, and the time was spent in finding him. Be sure before long that the story is true and if you find it is not, at least let the boy know that you have found him out. This and similar methods for checking up on a child's truthfulness will give him a training which will be worth more to him than a trade will without it.

It is the height of folly to state in the presence of a boy that you cannot control him, or that he is incorrigible. This not only advertises weakness in an employee but also makes a very impressive (to the children dramatic) situation in which John realizes that he is the center of the stage for the time and that he is playing the part of the "heavy villain." Not a few boys are willing to undergo severe punishment if they are permitted occasionally, only for a few moments to have the shop force, or better still the school with

ment or th be manifest tell John th The reverse better to br attention an explaining a ministered a found out.

With all v pertaining is the most To merit su dom of a sta Wanamaker prince and t woman. E hand of iron Men long in discipline to prevent bad it is to puni up wrong d lished. The deavor to s habits of mi titude toward nation are l be rememb wisely and

CORRELATI

Presented by C

I shall try which we c literary wo makes both enables ther gently of th

standingly. In this lesson I have chosen the subject of carpentry, because it is one of the most important industries for boys. In correlating this subject, the style of houses best suited to local needs must be studied. All industries taught at an Indian school should, however, furnish abundant material for classroom work in reading, composition, drawing and numbers.

Q. What kind of houses do the Indians have on your reservation in Montana, Alfred?

A. They have frame houses.

Q. What kind of houses are on the reservation in Southern California, Ray?

A. They have frame and adobe houses.

Q. Which is the better, frame or adobe?

A. A frame house is better.

Q. Why?

A. Because adobe houses are not neat and when they get out of repair they cannot be repaired easily.

Q. What kind of a house would you build if you wanted a house?

A. A frame house.

Q. What is the first thing you would do if you were going to build?

A. I would first draw my plans, then make an estimate for the amount of lumber that would be needed.

Q. Mention the different kinds of lumber needed in the framework of a house?

A. Sills, floor joists, studding, ceiling joists, plates, rafters, etc.

Q. For what else must you estimate?

A. Hardware—such as nails, butts, locks, sash pulleys, sash cord, sash locks, hinges, etc.

Q. Is there anything else for which to estimate when building a house, Alfred?

A. For finishing materials, doors, windows, base boards, cornice, shingles, siding, flues, and foundation.

Q. What is the first step in the work of building?

A. The foundation must be built good and strong. It must be square and level.

Q. How would you square the foundation?

A. By measuring six feet on one end from the corner and eight feet on the side, then if the hypotenuse is ten feet, the corner is square.

(Alfred illustrated the above by drawing on blackboard.)

Q. After the foundation is built, what must be done?

A. We must measure and cut the floor joists and place them about 15 inches apart, bridge them and make them solid.

Q. What step is next in order?

A. The studding and plates are put into place and nailed and braced. Then we lay our ceiling joists and roof framework, such as rafters, ridge board, collar beam, etc.

Q. After the framework is complete what would you do?

A. Cut the door and window openings, and make the door and window frames and put them in place.

Q. What is very important in this work?

A. Careful cutting. Every piece must be square on end and stand straight and be square and level.

Q. After the framework, what work is next to be done?

A. The outside finishing; then the inside finishing.

Q. How are houses finished on the inside in Southern California?

A. Houses are plastered.

Peter, you may write a composition on the blackboard, on "House Framework."

Ray, you may explain the drawing of a plan of a house showing the ground plan, showing side, and end with truss roof.

Q. What does it cost to manufacture adobe brick in Southern California?

A. The cost is very little, if you live in a locality where there is adobe mud.

Q. How are the bricks made?

A. They are molded, then laid in the sun to dry.

Q. What is the price of lumber in Southern California?

A. About ten dollars per thousand feet.

Q. How do you know?

A. The carpenter told me.

Problem—Alfred, at ten dollars per thousand, find the cost of the lumber for the framework of the house Ray has just planned.

62 pieces of studding 2 x 4 inches by 10 feet;	413
6 plates 2 x 4 inches by 18 feet;	72
8 plates 2 x 4 inches by 24 feet;	128
8 sills 2 x 4 inches by 18 feet;	96
4 sills 2 x 4 inches by 14 feet;	37
2 sills 2 x 6 inches by 18 feet;	36
16 floor joists 2 x 12 inches by 18 feet;	576
9 ceiling joists 2 x 6 inches by 18 feet;	162
18 rafters 2 x 4 inches by 14 feet;	168

Total number of feet of lumber.....1688
Price per M. feet.....\$10

Total cost of lumber.....\$16.88

Peter exhibited the model which he made of a house built after the plans drawn by Ray. He handled and told the name of each part, measuring and giving dimensions, and set up the frame-work of the house. (Teachers should use objects as much as possible in instructing Indian children—Supt. of Indian Schools.)—From Superintendent's Annual Report.

PRIMARY LESSON IN GARDENING.

Presented by Miss Carrie M. Darnell, teacher, Sherman Institute, Riverside, California.

By correlating the class-room subjects with the industrial work of the school, pupils, while learning to speak, read and write English, gain a great deal of valuable information concerning work of all kinds; they draw pictures of objects handled, they first write words, then phrases, which gradually lead up to short sentences, such as, rake, the rake; my rake; I have a rake; we have two rakes; Jaun has a little rake; thus action words and governing words are gradually introduced. Little counting lessons and number problems also creep in; for example, 2 rakes and 1 rake are 3 rakes.

2 rakes.	4 hoes.
1 rake.	2 hoes.
3 rakes.	2 hoes, etc.

I frequently write the word upon which I am drilling. To make the transition from script to print easy, I typewrite all words or sentences, just as I have written them on the board, and let pupils read them in that form. When the words are mastered I turn to a lesson in some reader, on the subject we have studied in class. Pupils usually find but little difficulty in reading the printed page. The industrial work given in the class room furnishes action, which the child requires, and enables the teacher to clothe dull, prosy class-room subjects with interest.

To those who may say this lesson has been given before, I explain that it would be tedious to you to listen to the continuous drill which is necessary in teaching non-English speaking pupils the common words of a new language; and you would have no idea of the results. I have drilled for many months on the simple words in daily use in our language, and give this lesson to show you what results may be accomplished by perseverance and industry and by using subjects which appeal to the child mind. You will find it necessary to interest the child in something he can grasp. Words alone convey nothing to his little mind, but when preparing a nice luncheon (in teaching cooking in the class room) words stand for objects that enlist his interest.

Industrial work, therefore, gives rudimentary knowledge on a variety of subjects. The work in this demonstration lesson cannot be given in one lesson in the school room. It will depend upon the mental development of the children, and their knowledge of Eng-

lish, so the work must be given more slowly to some than to others. All work should be given gradually, one word at a time, and to those who grasp it less readily persistent drill and infinite patience on the part of the teacher will be necessary.

I will give a brief lesson showing how we correlate garden work with class-room subjects.

Q. All the beautiful vegetables and flowers have a home, just the same as the boys and girls. Where is this home?

A. In the soil.

Q. Name some of the kinds of the vegetables that like to live down under the soil?

A. Potatoes, beets, turnips, onions, etc.

Q. Give me the names of some of the vegetables that live above the soil and see the sunshine?

A. Tomatoes, beans, corn, melons, etc.

Q. Why do we make gardens?

A. To have things to eat and to sell.

Q. Each may name some vegetables we raised in our little garden at Sherman.

A. (A number of vegetables were named.)

Q. Susie, how large is your garden?

A. 4 feet by 6 feet.

Q. Susie may measure on the floor the length and breadth of her garden.

A. Susie measures, saying: "This ruler is 1 foot long; 6 times this ruler will be 6 feet; 4 times this ruler will be 4 feet."

Q. When may we make our school gardens?

A. In the spring or in the autumn.

Quincy may pass to the board and write the answers to my questions.

Q. What is done first in making a garden?

A. Quincy writes: "The ground is ploughed."

Juan may read what Quincy has written?

Q. Why did they plough the ground?

A. Quincy writes: "To turn over the soil."

Q. Susie may read what Quincy has written.

The other pupils may answer orally.

A. To soften the ground; to loosen it so we can sow the seed.

Q. How is the garden bed made?

A. It is sunken in the ground 2 inches.

Q. Why made this way?

A. So it will hold the water.

Q. Where do you plant the seed?

A. In little furrows, 1 inch deep.

Q. Then what did you do?

A. Covered the seed over with soil.

Q. Why?

A. So they will be in the dark; to get moisture to sprout; so the sun will not burn the roots.

- Q. Then what did you do?
 A. Watered it.
- Q. How often should we water our gardens?
 A. Once a week.
- Q. Why water the garden?
 A. So the plants can take food from the soil.
- Q. When the plants came up what did you do?
 A. Pulled up the weeds.
- Q. Why pull up the weeds?
 A. They drink the water and choke the plants.
- Q. Frances, John, Rosario, each may draw a picture of one of the vegetables raised in your garden.
 A. I raised a turnip. (Drawing.)
 I raised a radish. (Drawing.)
 I raised a beet. (Drawing.)
- Juan may go to the board and write answers to my questions.
- Q. How many radishes did you raise?
 A. I raised 24 radishes.
- Q. What did you do with them.
 A. 1 ate 4 radishes and sold 2 bunches.
- Q. You may write upon the board how many radishes you had in 1 bunch.
 A. 10 radishes.
- Q. How many radishes in 2 bunches?
 A. 10 radishes.
 10 "
 20 radishes.
- Q. How many radishes did you sell?
 A. 20 radishes.
- Q. How much money did you get a bunch?
 A. I got 5 cents a bunch.
- Q. Write how much you got for 2 bunches.
 A. 2×5 cents are 10 cents.
- Q. Sarah, tell us of your beets.
 A. I raised 2 rows of beets.
- Q. How many beets in each row?
 A. I had 9 beets in one row and 8 beets in another row.
- Q. You had 9 beets in one row and sold 4 out of that row, how many beets did you eat out of that row?
 A. $9 - 4$ are 5. I ate 5 beets out of that row.
- Q. You had 8 beets in the other row, how many did you eat?
 A. I ate 4 beets out of that row.
- Q. How many beets did you have left?
 A. I had 8 less 4 which equals 4, so I had 4 beets to sell.
- Q. How many beets did you sell?
 A. I sold 4 beets from one row and 4 beets

from the other row. 4 and 4 are 8. Or 4 beets and 4 beets are 8 beets.

Q. How much money did you get for these beets?

A. I got 6 cents for each bunch; I had 2 bunches, 2×6 are 12 cents.—From Superintendent's Annual Report.

TEACHING AGRICULTURE IN THE CLASS ROOM.

Presented by Miss Bertha D. Proctor, teacher, Sherman Institute, Riverside, Cal.

NOTE: In this lesson current prices, local methods of cultivation, etc., have been used. These, of course, vary in different sections, and teachers should be careful in order that pupils may be given accurate information on whatever subject is taught.

We should correlate arithmetic, English and composition with agricultural subjects in the class room and endeavor to give the pupils practical instructions that will enable them better to understand the various farming operations. Alfalfa is grown in many sections of the United States and perhaps at most of the Indian schools, so lessons on this subject can be given with profit by many of the teachers present. The subject, however, is too broad to bring out all the points in the brief time allotted me for presenting this lesson, but you can readily see the value of agricultural instruction in the class room.

If you do not grow alfalfa in your section, perhaps your principal crop is wheat, or corn, or cotton. Do not burden the minds of your pupils with information concerning crops they never saw or cannot be successfully grown at their homes. For example, do not waste time teaching orange growing in Montana. If you are located in a grazing section, emphasize stock-raising in the class room. Instruct your pupils in the industry in which they will most probably engage upon leaving school.

Shobe may pass to the board, draw a plow, putting the price under it. You may also answer, in writing, the questions on the blackboard. (Indicating where.)

Q. Antonio, how much does it cost to bale hay?

A. About \$200 per ton.

Q. What is the average price of alfalfa hay?

A. \$12 to \$14 a ton.

Q. What is the average yield per acre?

A. The average yield is about 1 ton.

Q. Agnes, what does agriculture give to the world?

A. Food, medicines, materials for clothing, etc.

Q. What are the agricultural crops grown at the ranch connected with Sherman Institute—our school?

A. Alfalfa, oats, and barely hay.

Q. Describe briefly the alfalfa crop?

A. It grows from 1 to 3 feet high, according to location and soil; it has purple flowers which are long, loose clusters—(like this); the seed are yellowish brown in color—(like these); the roots grow very deep in the ground—(like this). (Pupil displayed specimen in each case).

Q. How would you select alfalfa seed?

A. I would select fresh seed of a greenish hue, plump and bright in color.

Q. What is the color of the old seed?

A. Reddish brown or black.

Q. What kind of soil is best for alfalfa?

A. A deep sandy loam.

Q. How would you prepare your land before planting?

A. The preparation of the soil should begin in the fall. The land should be freed from weeds, and then subsoil from 15 to 20 inches so that the roots may go down deep and stand a great deal of dry weather. A liberal coating of mulching should be plowed under at the time of subsoiling. If the land is allowed to stand idle for sometime after plowing, it should be thoroughly disked. I would run a harrow over the ground a day or two before seeding and then make the ground smooth and level, so that it can be easily irrigated and the mower can run over it with ease and safety.

Q. Why do you work the land so thoroughly?

A. So that the soil will be like a sponge, drinking in all the rain that falls.

Agnes may pass to the board and write a check in payment for a rake, and then solve the problem on the board.

Q. Antonio, what is the best time of the year to sow alfalfa seed?

A. In January or February, according to the weather.

Q. How would you sow the seed if it is a dry year?

A. The land ought to be irrigated before sowing.

Q. How would you do it?

A. I would check off the ground and fill the checks with water; when dry enough I would plow and harrow and smooth it.

Q. How long before it should be watered after seeding?

A. About 2 months.

Q. Shobe, how much seed should be sown to the acre?

A. 20 to 25 pounds.

Q. What is the cost of alfalfa seed a pound?

A. Local price is 14 cents.

Q. How is alfalfa sown?

A. With an Escholon seeder or drill.

Q. What is meant by sowing broadcast?

A. Sowing the seed with the swing of the hand.

Q. How deep should the seed be sown?

A. One-half inch. It is often drilled two ways, which gives it a better stand. When intended for a seed crop it should be sown thin. Thick sowing improves the hay crop.

Q. How long does it take to produce a crop?

A. 6 months, generally, if sown early.

Q. Antonio, how often can alfalfa be cut in one season?

A. About 6 times.

Q. How many tons will an acre yield in a season?

A. 6 tons.

Q. When do you irrigate alfalfa?

A. As soon as the hay is taken off the field.

Q. How long does it take for it to grow large enough again?

A. 30 days.

Q. When is alfalfa hay ripe?

A. When it is in flower.

Q. How do you care for the hay?

A. Cut it with a mower and let it dry, then rake into windrows and shock for convenience in loading; then it is loaded and stored in the barn or stacked.

Antonio may now pass to the board and answer the following questions:

Q. How much water does it take to irrigate an acre?

A. 10 inches.

Q. What is meant by an inch of water?

A. It is water running through an inch hole for 24 hours under a 4 inch pressure. In California a miner's inch is nine gallons per minute.

Q. What is the price of water at Sherman?

A. From 10 to 25 cents, according to season.

Q. How much will it cost to irrigate 1 acre?

A. To irrigate 1 acre it takes ten inches of water running 24 hours. If 1 inch costs 15 cents, 10 inches will cost 10 x 15 or \$1.50.

Q. We will now look at Shobe's blackboard work which speaks for itself. Shobe may explain how he finds the profit on 1 acre of alfalfa.

Shobe: 1 acre requires 10 in. water at 15 cts. per in. \$1.50
20 lbs. seed at 14 cts. per lb. 2.80
Labor..... 3.00

\$7.30

Selling price of a ton of alfalfa	\$14.00
Cost of a ton of alfalfa	7.30
Profit per acre	\$6.70

Agnes may now tell us what it costs to raise an alfalfa crop of 20 acres.

- Agnes: (1). \$25.00 cost to level 1 acre.
20 acres.
-
- \$500.00 cost to level 20 acres.
- (2) 25 lbs. seed to 1 acre.
14 cts. per lb.
-
- \$3.50 to seed 1 acre,
20 acres.
-
- \$70.00 to seed 20 acres.
- (3). \$1.50 to irrigate 1 acre 1 time.
6 times.
-
- \$9.00 to irrigate 1 acre 6 times.
20 acres.
-
- \$180.00 to irrigate 20 acres 6 times.
- (4) \$1.00 to cut and shock 1 acre.
20 acres.
-
- \$20.00 to cut and shock 20 acres.
6 crops.
-
- \$120.00 to cut and shock 6 crops on
20 acres.
- (5) \$2.00 to bale 1 crop 1 acre.
6 crops.
-
- \$12.00 to bale 6 crops 1 acre.
20 acres.
-
- \$240.00 to bale 6 crops on 20 acres.
- (6) \$500.00 to level land.
70.00 seed.
180.00 irrigating.
120.00 to cut and shock
240.00 baling.
-
- \$1110.00 total cost of raising 20 acres
- (7) 20 acres, 1 crop, 1 ton to a
6 crops.
-
- 120 tons.
\$14 selling price per ton.
-
- 480
120
-
- \$1680 total amount of hay sold.
1110 total cost of raising.
-
- \$570 net profit on 20 acres.

Most of the children have land or will be allotted land when they are old enough and we must prepare them in school to make good use of it.

ARE you, as a teacher, studying your pupils individually that you may understand them the better?

LESSON ON ORANGE GROWING.

Presented by Miss Maggie Naff, teacher, Sherman Institute, Riverside, California.

In order to prepare our Indian pupils for the battle of life, teachers must study their individual needs, and the special occupations in which they will engage upon leaving school. If they have land, the cash crops of the locality should be taught. If cattle raising is the industry, this should be taught in connection with language, arithmetic and other lessons.

Orange culture has been chosen as the subject of my lesson as it is a lucrative industry here in Southern California. At Sherman Institute, our school, this is one of the subjects we teach in the class room, as this will be of practical benefit to many of our pupils. Some have worked in packing houses and orange groves. In one of the older settlements of this section, some of the Indians own orange trees; more of them may follow this occupation in the future. We are fortunate at Sherman in having so able an instructor as Mr. Cruickshank, director in farming and gardening, whose information is of great assistance to teachers and pupils. We frequently take pupils to the garden with note books and pencils, and as he gives instruction the class will take notes; these notes are used for language and composition work in class later.

Fellow teachers, when you return to your schools you will not teach orange culture; perhaps you may teach the raising of wheat, or corn, or sheep. We should select industries which our pupils will follow, individual talents and preferences of course being considered; but, whatever our subject, we are bringing out originality and preparing them for useful work, to guard against being cheated in store and other business transactions.

Lesson.—Q. How does Riverside Valley, where our Sherman Institute is located, rank among other orange producing sections?

A. Riverside Valley ranks first in the world, and it is the only place where Navel oranges are produced.

Q. How are oranges propagated?

A. They are grown by seeds and by budding. (Pupil showed seed and also a few buds.)

Q. How would you select your seeds?

A. From a robust growing orange tree with good sized fruit.

Q. How is the seed sown?

A. The seed is sown as soon as taken from

the fruit in beds of prepared soil, and covered with half an inch of fine sand and shaded with a lath house.

Q. How is the fertility of the seed maintained when taken from the fruit?

A. They are put in tins with juice from the orange and sealed up.

Q. How long should seedling trees remain in the nursery?

A. Until they are about two years old. (Pupil showed a small tree.)

Q. What kind of oranges are of the best commercial value?

A. First, the Washington navel; second, the Valencia late. (Pupil showed the different kinds of oranges, named and explained the characteristics of each, and how they may be recognized.)

Q. Why is the navel orange budded?

A. Because it has no seeds. Budding is the only way to keep the variety true.

Q. How should the buds be selected to get the best variety?

A. They should be selected from a healthy tree of good habit and smooth-skinned fruit.

Q. How is the bud held in place until it unites with the stock?

A. It is held in place by being wrapped with budding twine or with waxed cloth torn in strips $\frac{1}{4}$ of an inch wide. (Pupil illustrated this by doing the work hastily.)

Q. How old are the budded trees when ready to set out in the orchard?

A. They are two years old, as it takes one year to grow the stem and one year to grow the top.

Q. What kind of a situation and soil would you select for an orange grove?

A. The best place is a foothill, with a south or southwest exposure; sandy loam, with decomposed granite soil.

Q. What is the price of orange land in Riverside Valley?

A. The prices of the land are from \$400 to \$600 per acre.

Q. How would you prepare the ground for the orchard?

A. First, plow the high places and grade them into the hollows; then plow all of the ground and if necessary subsoil it; then harrow and level with a leveler.

Q. What is meant by a subsoiler?

A. It is a plow that plows twenty inches to two feet in the ground.

Q. What is the cost of grading and preparing the land for a grove?

A. It cannot be determined rightly, but ranges from \$2.00 to \$30 an acre.

Q. What is the cost of young trees?

A. Trees cost about thirty-five cents each when four years old, when you grow them yourself.

Q. Would it pay to grow trees in a nursery for your own orchard?

A. No; time is money in orange growing; buy your trees from a nursery and let your orchard be growing; then you can raise young trees to sell and thus pay for those you have bought.

Q. What do trees cost from a nursery?

A. The value is from 25 cents to \$1.25, according to demand and size of tree.

Q. How are citrus trees generally handled when planting?

A. They are balled.

Q. What do you mean by balled trees?

A. The roots are cut with a sharp spade about six inches from the stem all around the tree, and the soil taken up with it, wrapped in a sack and tied with balling twine. (The pupil balled a tree to illustrate that he knew how to do what he was talking about.)

Q. How many trees are needed to plant an acre?

A. Generally 108 trees are needed to plant an acre, planted 20 feet apart each way.

Q. How should they be planted?

A. They are placed in the holes already dug. The balling twine is cut, and three-fourths of the hole filled with soil. Finish filling with soil. The trees should be straightened while wet.

Q. How would you lay off an orchard?

A. Get a wire the length of the rows one way, and stretch it tight; get a pole the same length as the stated distance between the trees, or have a piece of tin soldered on the wire, the exact distance between the trees; then drive a peg in exactly where each tree should stand.

Q. How could you dig the holes and have your trees in the right place?

A. Before I start to dig, I get a stick with three notches, and place the middle notch in the peg already in the ground; then drive a peg in each notch at the end of the stick; then remove the middle peg and dig the hole. When ready to plant, put the stick with the notches on the pegs and place the tree in the middle notch and your trees will be in the right place.

Q. Agnes, what will it cost to plant a ten-acre orange grove, if the land is worth \$400 an acre, and it requires 108 trees at 75 cents each to plant an acre, and all the expenses for grading, digging holes and planting costs \$30 to the acre.

A. Agnes:

- (1). $\begin{array}{r} \$400 \text{ cost of 1 acre of land.} \\ 10 \text{ acres.} \\ \hline \$4000 \text{ cost of ten acres.} \end{array}$
- (2). $\begin{array}{r} \$.75 \text{ cost of 1 tree.} \\ 108 \text{ number of trees to plant 1 acre.} \\ \hline 600 \\ 75 \\ \hline \$81.00 \text{ cost of trees to plant 1 acre.} \\ 10 \text{ acres.} \\ \hline \$810.00 \text{ cost to plant 10 acres.} \end{array}$
- (3). $\begin{array}{r} \$30.00 \text{ expense to the acre.} \\ 10 \text{ acres.} \\ \hline \$300.00 \text{ total expense for labor.} \end{array}$
- (4). $\begin{array}{r} \$4000 \text{ cost of land.} \\ 810 \text{ cost of trees.} \\ 300 \text{ expense for labor.} \\ \hline \$5110 \text{ total cost of grove.} \end{array}$

Q. How should the orchard be cared for after planting?

A. In the dry season it is irrigated every thirty days, and cultivated every fifteen days, three ways.

Q. Why should the ground be cultivated?

A. It is cultivated so that the soil will hold the moisture, to keep the weeds down and allow the air to get to the roots.

Q. How do you prepare to irrigate?

A. Before irrigating four or five furrows should be made between the trees.

Q. Why do you irrigate?

A. We irrigate so that the tree roots can gather the plant food from the soil.

Q. What is the cost of irrigating per acre?

A. It costs \$1.00 per acre for water and 60 cents an acre for labor each irrigation.

Q. When do trees begin to bear fruit?

A. Three years after planting a tree will produce one box of fruit; when eight years old there are about six boxes to a tree, and when fifteen years old ten boxes to a tree. A seedling orange tree at 30 years of age will yield thirty boxes to a tree if well cared for.

Q. When do you begin to prune the orange tree?

A. Begin pruning about five years after planting, removing the dead wood and suckers or water shoots.

Q. In one year what will it cost to care for a 10-acre grove, cultivation \$25 per acre for a year, \$1.00 per acre for each irrigation and 60 cents an acre for labor, irrigating eight times a year? (Teacher had previously written this problem on the blackboard and pupil had solved it, and at this point he was called upon to explain his solution.)

- A. (1) $\begin{array}{r} \$25.00 \text{ per acre for cultivation.} \\ 10 \text{ acres.} \\ \hline \$250.00 \text{ for cultivation during 1 year.} \end{array}$

- (2) $\begin{array}{r} \$1.00 \text{ for water each irrigation of 1 acre.} \\ .60 \text{ for labor each irrigation of 1 acre.} \\ \hline \$160 \text{ expense for each irrigation of 1 acre.} \\ 8 \text{ irrigations in 1 year.} \\ \hline \$12.80 \text{ expense during 1 year for irrigating} \\ 10 \text{ acres.} \\ \hline \$128.00 \text{ expense during one 1 year for irri-} \\ \text{gating 10 acres.} \end{array}$
- (3). $\begin{array}{r} \$250.00 \text{ for cultivation.} \\ \$128.00 \text{ for irrigation.} \\ \hline \$378.00 \text{ cost to care for land in 1 year.} \end{array}$

Q. How are oranges picked off the trees?

A. They are clipped with one-fourth of an inch of the stem left on the fruit; if not, they are culls. (Pupil showed oranges as picked—in crude shape—with stem.)

Q. Why are the stems left on the oranges?

A. To preserve the fruit from rotting.

Q. If we sold the box in New York for \$3.40, how much would be the profit for oranges from a ten-acre grove, fifteen years old, ten boxes to each tree, 108 trees to the acre, if it costs 30 cents per box to grow them, besides the following expenses for each box: 7 cents to pick and haul to packing house, 43 cents free on board the cars; 17 cents for icing; 90 cents for freight; 20 cents to commission merchant; 3 cents for cartage? (The problem had been previously written on the blackboard and solved by the pupil, and at this point in the lesson pupil explained it.)

- A. (1) $\begin{array}{r} \$.30 \text{ cost per box to grow.} \\ .07 \text{ " " " " pick and haul.} \\ .43 \text{ " " " " pack f. o. b.} \\ .17 \text{ " " " " ice.} \\ .90 \text{ " " " " for freight.} \\ .20 \text{ " " " " to commission mer-} \\ \text{chants.} \\ .03 \text{ " " " " for cartage.} \\ \hline \$2.10 \text{ total expense per box.} \end{array}$
- (2) $\begin{array}{r} \$3.40 \text{ selling price per box.} \\ 2.10 \text{ expense per box.} \\ \hline \$1.30 \text{ profit per box.} \\ 10 \text{ boxes to a tree.} \\ \hline \$13.00 \text{ income from 1 tree.} \\ 108 \text{ trees to 1 acre.} \\ \hline 104 \\ 13 \\ \hline \$1404.00 \text{ profit per acre.} \\ 10 \text{ acres.} \\ \hline \$14040.00 \text{ profit on 10 acres.} \end{array}$

Q. When fruit is gathered how is it cared for before shipping?

A. It is placed in boxes and hauled in orange wagons to the packing house, where it is cleaned, sorted and packed, then placed in cars ready for shipment.

Q. Where is the fruit shipped in order to get the highest prices?

A. That depends on the market, and prices

vary according to demand. The most of the fruit from California is shipped to Chicago, New York and Boston.

Q. What are the prices per box in Eastern markets?

A. That cannot be determined definitely. Prices for navels range from \$1.75 to \$6 per box. Valencias sometimes from \$3 to \$11 per box.

Q. What is the shipping season from here?

A. The shipping season for navels is from October to May; for Valencias from June to September, and seedlings from April to July.

Q. How many cases of oranges were shipped from Riverside Valley during the past season, and what were the returns?

A. In 1906, 28,000 car loads of oranges were shipped from Southern California, bringing \$30,000,000. Growers got \$12,000,000. Riverside growers \$3,500,000. Railway Company and other expenses absorbed the remainder.

The following business letter was written by one of the pupils during the recitation:

Sherman Institute,
Riverside, Cal., April 4, 1907.

Mr. W. W. Watson,
Chicago, Ills.

Dear Sir: I am shipping you today by A. T. & S. F. Ry. car No 3029, 384 boxes of navel oranges, which are of first-class quality and were grown in San Jacinto section.

Will you please endeavor to secure the highest market price, and, when sold, remit to me the proceeds, less your commission, which, I believe, is 7 per cent of the gross receipts. Upon receipt of your bill of sale, if the markets are satisfactory, I will be glad to ship you more oranges.

Very respectfully,

Q. What is the value of full grown orange trees?

A. A healthy and vigorous bearing tree is valued at \$100. The profits in one year will pay a large interest on \$100.

Q. What is the value of some orange groves in Riverside Valley?

A. They are valued at from \$1000 to \$1800 per acre, according to localities as well as kinds and condition of trees. Valencias are as high as \$2000 an acre.

Q. What are the diseases of orange trees and how are they treated?

A. For the insects which infect orange trees, fumigate at night or dull days for red, white and purple scales, as fumigating in the bright sunlight would burn the leaves. For black scales the trees should be sprayed.

Diseases rarely occur in orange groves that

are well cared for. In gum disease the parts should be well scraped with a knife then apply coal tar and ashes. For die back, cut the tree back and give a good dressing of barnyard fertilizer to stimulate the growth. (This answer was written on the blackboard by a pupil.)

Origin of the Term "Uncle Sam."

The term "Uncle Sam" originated at Troy, in New York state, during the war of 1812. The government inspector there was called Uncle Sam Wilson, and when the war opened Elbert Anderson, the contractor at New York, bought a large amount of beef, pork, and pickles for the army. These goods were inspected by Mr. Wilson, and were duly labeled E. A. U. S., meaning Elbert Anderson, for the United States. The term U. S. for United States was then somewhat new, and the workmen concluded it referred to Uncle Sam Wilson. After they discovered their mistake they kept up the name for fun. These same men soon went to war. There they repeated the joke. It got into print and went the rounds. From that time on the term "Uncle Sam" grew to be a nickname of the United States, and now it is everywhere understood that Uncle Sam and our natural government are one and the same thing.—Kansas City Star.

Mr. Friedman's Promotion.

Nearly everyone at Haskell was surprised last week when the morning papers announced that assistant Superintendent Friedman had been selected for the Superintendency of the Carlisle school. It was expected by many that he would become superintendent of some school, but they fancied that he would go west instead of east. Mr. Friedman has been kept busy receiving congratulations since the news came.

As Mr. Friedman is but thirty-three years of age the promotion is certainly a great compliment. He was educated in the public schools of Cincinnati and the technical school of the University of that city. He taught for a time, was manual training teacher in the Phoenix Indian school, then was appointed to service in the Philippines. He organized industrial schools in the island of Cebu and met with such success that he was transferred to the school of arts and trades in Manila. Mr. Friedman is a strong believer in Indian industrial education and believes that to be the solution of the Indian problem.—Indian Leader, Haskell Institute, Lawrence, Kans.

STUDYING THE INDIAN.

From the Southern Workman.

Somewhat more than a year ago there was exhibited in several of the Eastern cities a remarkable collection of Indian photographs. There were many striking portraits, but the collection included also figures in various attitudes peculiar to Indian life, and landscapes such as form the natural settings to Indian scenes. In many instances the Indians were on horseback, following mountain or desert trails; in others the scenes were of Indian camps. In every case the setting, the drapery, and whatever appurtenances and accessories were employed in the make-up of the picture, harmonized perfectly with Indian character and life. But it was not the composition alone which made these pictures remarkable, although this has hardly been so well managed before. There was, in addition, an individual, intangible atmosphere pervading every picture which stamped the whole collection as exceptional and placed it in the rank of distinctly artistic work. Background, foreground and detail were subordinated to an extent almost unbelievable in photography and the very spirit and soul of the subject impressed itself upon the observer. The collection is the result of years of labor on the part of Mr. E. S. Curtis and is so faithful in portraiture and so comprehensive in scope that it is being published in a series of twenty volumes by Mr. Curtis under the patronage of Mr. J. Pierpont Morgan.

Then there is the photographic work of Frederick Mosen among the Pueblos. Of his own motives and methods Mr. Mosen says: "It seemed to me that any truthful record of the lives and customs of the people of the pueblos would have an ethnological and historic value. The only way to gain the true impression that alone would be of value was to become intimate with these people, to understand them and be understood by them. By the use of the hand camera one is able to snapshot any number of charming, unconscious groups that show just what the Indian is like in his daily life and home." Besides this there is the work of Reinhart and a number of other photographers whose motives have been more mercantile and the results correspondingly less valuable.

On the scientific side the Smithsonian Institution has carried on long and constant study of the life of the aborigines, the results of which have been published from time to time in official reports. In addition there has

been the field work of the various museums; such as the Peabody Museum at Harvard, the Field Museum of Chicago, and the American Museum of Natural History in New York, all of which keep men in the field of Indian research more or less constantly.

When we come to the emotional side of the Indian's nature, we find students of his music like Miss Curtis and Mr. Burton and Mr. Farwell; and students of his religion like Miss Fletcher, Mr. Lummis, and others.

Some years ago a note of warning was sounded to the effect that the native life of the Indian was passing and would soon vanish, leaving no traces behind. But when we consider that all this study with the aid of the camera and the photograph is in addition to the work of the legitimate historian, and offers so many "sidelights of history;" and we count, besides, the contributions to the literature on the subject which have been made by many Indians themselves who have received the white man's education, it truly seems that there can be but few phases of his life which have escaped the penetrating rays of the searchlights that have been and are still being turned upon the Indian.

 Praise For Indian Laborers.

A dispatch sent out of Washington, D. C. March tenth to the metropolitan press contained the following good news:

Proof that "Poor Lo" is not the lazy man he generally is sometimes represented to be, is furnished in a letter from H. T. Corey, general manager of the California Development Company of Calexico, Cali., to Charles E. Dagenett, supervisor of Indian employment at Albuquerque, N. M. The letter has just been received at the bureau of Indian affairs.

Mr. Corey gives his experience with Indian labor in the work of the diversion of the Colorado river into Salton sink, which resulted in the forming of the Salton sea, and also with the attempts to close the break in the banks of the river and again divert its entire flow down its old channel to the Gulf of California. In this work 500 Indians, consisting of Yuma, Digeno, Cocopah, Maricopa, Pima and Papago tribes were employed. In speaking of the efficiency of the Indian laborers, Mr. Corey says: "This Indian labor was in the highest degree satisfactory to us—in fact, I am certain that the work could not have been carried to a successful conclusion without it."

This Wide, Wide World

Pen Pictures of Places, Persons and Populace

PASSING OF POLYGAMY.

It is well to be fair when referring to Utah as to other localities. That some differ with me in this attitude, I am convinced from the persistent calumny and misrepresentation they put forth. But, just the same, I maintain that it is well to be fair—indeed, it is the better course—with Utah as with other States.

Under pressure from within as well as from without, the Mormon Church, in the year 1890, adopted a church manifesto requiring a cessation of polygamy, or the marrying of plural wives, which it had been practicing in this nation against the national sentiment. In 1896 Utah was admitted to statehood, one condition being that polygamous or plural marriages should be forever prohibited. This condition was complied with in the State Constitution, which applies a penalty of five years' imprisonment and \$500 fine for each case of polygamy.

In the recent investigation by the United States Senate, in what is known as the Reed Smoot case, it was proved conclusively that since the manifesto of 1890 there had not been celebrated in Utah—or elsewhere throughout the United States, for that matter—a solitary polygamous marriage by or with the consent, connivance, countenance, sanction or approval of the Mormon Church. The Senate inquiry established clearly that polygamous marriages in Utah became a thing of the past more than sixteen years ago, and that no polygamous relations assumed since 1890 have received the sanction of the church. A certain class of preachers and politicians seem to regret the fact, as it removes a notable excuse for assailing the Mormon Church; but it is a fact, nevertheless, established beyond successful dispute.—Reed Smoot, United States Senator from Utah, in *North American Review*.

BOY POLICEMEN.

Council Bluffs, Ia., is the possessor of probably the most unique law and order force in the world, a police force composed entirely of boys, which supplements the work of the regular metropolitan police force. The little policemen work entirely among the boys of the city, and the moral suasion of the "kid"

policemen is so strong that the boys of Council Bluffs are everywhere famed for their good behavior.

What the Juvenile Court is to Omaha, Denver and other cities where that institution has been established, the Juvenile Police Force is to Council Bluffs. The Juvenile Court rewards a good boy by not sending him to the Detention Home; the Juvenile Police Force rewards a good boy by making him a member of the force.

The very highest honor that can come to a Council Bluffs boy is to be chosen a member of the juvenile force and upon the foundation of a natural desire on the part of every boy to be a policeman, wear a star and swing a club, the chief of police of Council Bluffs has built the structure which has become famous as the "Kid Police Force" of Council Bluffs.

The "Kid" force is not maintained the year round, but only on occasions of a holiday—New Year's, Christmas, May Day, Independence Day, April Fools' Day—is the force in evidence. On those occasions when boys band themselves together to have "fun" does the "Kid" policeman get in his work. When boys begin to ring door bells, shoot cannon crackers, steal apples, pull flowers, and play jokes the points of which are too coarse, then does the boy policeman sally forth and gather in his harvest of culprits.—T. R. Porter in *The World To-Day*.

PERILS OF SEAL HUNTERS.

There is a seal fishery which has had a far longer existence than the fur-seal fishery of the Pacific, and enjoys greater vitality, and that is the hair-seal fishery of Newfoundland and Labrador. No marine industry in these days brings such hazards to crews and ships as this one. Daily during the sealing season hundreds of men risk their lives on the floes, and the vessels face arctic "nips" which often crush them. When the hunt opens, stout steamers, built for this fishery and carrying 5,000 men, sail from various ports in quest of mighty floes swept south from Greenland. Somewhere amid these the herds will be found, the mothers having mounted the ice to drop their young, which are cradled there, the parents fishing in the adjacent waters for their subsistence. The sealships must venture amid the floes for their quarry, and the seal men must hunt these "pinnipeds," as scientists call them, across the frozen wastes, subjected to all the perils of such a pursuit, without tents or other shelter, fire, or the means of making any, and no chance of retreat to their ships if a blizzard besets them when they are far from the vessels, and often they go six or eight miles across the crystal wastes in the excitement of the hunt.—Henry Erskine in *Leslie's Weekly*.

"Lo" and Other People

To Make Indians Behave.

A recent dispatch sent out from Washington, D. C., has the following to say of a new policy to be inaugurated by the Indian Office:

In a recommendation made to congress today Secretary Garfield of the interior department announces a drastic policy for dealing with the Indians of the country, with the avowed purpose to secure their assent to the system sought to be enforced by the commissioner of Indian affairs for securing education for Indian children and to cure the red man of the drink habit.

The proposition advanced by Secretary Garfield, and for which he asks the assent of congress, is that the restrictions imposed by the government in the case of allotted lands to the Indians be removed in all cases where Indians resist the efforts of the government to compel the attendance of Indian children in school and when, after repeated warnings, the Indians continue to indulge too freely in intoxicating liquors. The secretary holds that the Indians should be turned over to the laws of the different states.

Geronimo Can't Go With Shows.

Old Geronimo, the Apache chief, must remain on the reservation near Lawton, Okla., this summer says the Commissioner of Indian Affairs. At least he will not be permitted to travel with a wild west show. Application was made by the 101 Ranch to the Indian office for permission to take Geronimo, as a special feature of their wild west show. Commissioner Leupp denied the application today. He said that while he was in favor of the Indians getting out and making a living for themselves, he was opposed to parading before the American people such Indians as Geronimo who was noted only for their belligerency and the number of white scalps they have taken.

A Commendable Trait.

There are sixteen married men with families among the employees at Sherman, and all of them with two exceptions, have children and other attaches in their families. With such a large number of persons not connected with the school on the grounds it would seem that no little harmful gossip and mischief-

making would be going on, but such is not the case at Sherman. The wives and families attend strictly to their own affairs, yet they lend a helpful and loyal interest to the doings of the school, which is quite commendable. Our employees and attaches are not given to harmful gossip, nor to passing it on.—*New's Bulletin*, Sherman Institute, Riverside, Cali.

A dispatch says that the house March 17th passed the McGuire bill removing restrictions on the Quapaw reservation in Oklahoma. The bill cuts loose from government control about 130,000 acres of land owned by 1,595 Indians. Control of land owned by fifty-four incompetents is still retained; also the forty-acre homesteads of all the Indians. It is estimated that this will put \$1,000,000 worth of land on the Oklahoma tax roll. It will enable these Indians to sell all their surplus lands to white people.

The *New Era* (Rosebud, S. D.) writes appreciatively of the attitude assumed by the citizens of Dallas, S. D., towards the Indians of that vicinity. Last December, when it was necessary the Ponca Indians be paid by Mayor Kelley at that town, the Commercial Club insisted upon the closing up of all the drinking and gambling places in the town for two full days. This club has also inaugurated a plan for promoting the leasing of Indian lands.—*Indian's Friend*.

At a Government school in Montana a little Indian girl one day came to school wearing a purple velvet dress covered with two thousand elk teeth. The dress was made just like a meal sack with arm holes and a hole for the head; but the elk teeth are worth about two and a half dollars each, so that this little girl's dress could have been sold for five thousand dollars.—*St. Nicholas*.

A few weeks ago Iron Shield, a prominent chief among the Sioux, died at the age of 75. He was a friend of the whites during the Sioux war of 1862, and one of the most trusted scouts of General Sibley in that campaign. He was aide-de-camp to Sibley both at and after the battle of Wood Lake.—*New Era*, Rosebud Reservation, South Dakota.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—*Addison*.

THINGS OF INTEREST FROM THE COMMISSIONER'S REPORT.

The New Government Townsites.

The act of March 20, 1906 (34 Stat. L., 80), provides for the establishment of town sites on the Kiowa, Comanche and Apache pasture lands. Under its provisions six town sites have been selected and surveyed into lots and blocks, and the lots have been offered for sale at public auction to the highest bidder. The sites were chosen with reference to water supply and drainage and to placing the towns a reasonable distance apart. Five of the town sites are in the "Big Pasture," in the southern part of the former Kiowa, Comanche and Apache Reservation, and one is in the northwest part of pasture No. 4. The designation, location, and acreage of these town sites and the lots sold are as follows:

Randlett, containing 400 acres, is on the south half of section 28 and the east half of the southeast quarter of section 29, township 4 south, range 12 west. It was surveyed into 112 blocks, and appraised at \$29,699. The sale began on May 13, all the lots being sold at the first offering; they brought \$68,754.

Eschiti, containing 320 acres, is on the north half of section 3, township 4 south, range 14 west. It was surveyed into 77 blocks and appraised at \$15,222. The sale began on May 23, all the lots being sold at the original sale, realizing \$50,907.

Quanah, containing 320 acres, is on the south half of the northwest quarter, the southwest quarter, and the west half of the southeast quarter, of section 36, township 3 south, range 16 west. It was surveyed into 74 blocks and appraised at \$12,549. The sale began on June 3. There remained unsold 513 lots, appraised at \$4,728. The lots sold realized \$10,252.

Isadore, containing 320 acres, is on the south half of the northeast quarter, the south half of the southwest quarter, and the north half of the southeast quarter of section 24, township 2 south, range 16 west. It was surveyed into 77 blocks and appraised at \$10,195. The sale began on June 13. There remained unsold 544 lots, appraised at \$3,781. The lots sold realized \$7,937.

Ahpeatone, containing 320 acres, is on the west half of section 34, township 2 south, range 13 west. It was surveyed into 77 blocks and appraised at \$12,541. The sale began on June 23, and 851 of the lots, appraised

at \$7,973, remained unsold. The lots sold realized \$5,751.

Koekazachey, containing 160 acres, is on the south half and the south half of the north half of the northwest quarter and the north half of the north half of the southwest quarter of section 13, township 5 north, range 19 west. It was surveyed into 42 blocks and appraised at \$4,152. The sale began on July 5, and 502 of the lots, appraised at \$3,728, remained unsold. The lots sold realized \$449.

The prices obtained at all these sales are believed to represent the full value of the land.

In selecting the names for the towns I kept in view the preservation of certain historic associations with the period of civic transition through which the region had passed. Randlett was named in honor of Col. James F. Randlett, the United States Indian agent who for so many years and in so unselfish a manner protected the Indians of this agency from the spoilers who beset them; Isadore, in honor of Father Isadore, the good priest who has been so practical a worker in the missionary field among this group of Indians, and the other four towns to perpetuate the names of four of the most notable Indians who took part in the activities connected with the opening of the great Kiowa reserve.

Settlement of Claims Against Indians.

The unusual amount of money which has lately come into the possession of Indians through sales of their inherited lands has occasioned great activity in the business of presenting claims against the Indians, many of them absolutely fraudulent.

Particularly aggravated cases arose among the Winnebago in Nebraska, and, after an unsuccessful attempt to have the claims satisfactorily adjusted by an inspector, with the approval of this Office the Indian debtors employed J. A. Singhaus of Tekamah, Nebr., to effect settlements for them. Contracts with him were filed in this Office, which provided that he should be allowed from the amount saved to the Indians 10 per cent for fees and 1 per cent for expenses. The 123 claims filed in the Office aggregated \$54,763.68. A reduction of \$29,842.06 was obtained by the attorney, and his commission and expenses amounted to \$2,686.30, being a net saving to the Indians of 49.6 per cent of the original amount of the claims. On palpably fraudulent claims, which could be thrown out without examination, no commission was given.

The Indians have employed Mr. Singhaus to procure settlement of other claims which have not yet been filed.

Settlements have been effected at other agencies, but without the employment of an attorney by the Indians. A special agent who investigated claims against Indians in Oklahoma and Kansas settled them at an average reduction of 50 cents on the dollar, and, it is believed, without causing any loss to honest creditors. In fact, after some of these settlements had been effected it was learned that the Indians had paid dollar for dollar for value received, and that the 50 per cent or thereabouts saved to them represented padded accounts and transactions which would not bear strict investigation.

The Office is trying through its field force to exercise a strict supervision over the expenditures made by the Indians from their trust funds, and many Indians have put their money into the building of homes and the purchase of farming implements. The total proceeds from inherited land sales up to June 30, 1907, amounted to \$5,680,820, and they will probably be greater each year as the value of reservation lands increases.

The Burke Law,

I devoted considerable space in my last report to a consideration of the act of May 8, 1906 (34 Stat. L., 182), commonly known as "the Burke law." One of its important provisions was the authority conferred on the Secretary of the Interior to issue patents in fee simple to allottees whenever he was satisfied that they were competent to care for their own affairs.

Under this act 881 applications have been received, and the number of cases acted on favorably up to September 1 is as follows:

Klamath River, Cal.....	2
Southern Ute, Colo.....	1
Nez Perce, Idaho.....	18
Iowa, Kans.....	1
Potawatomi, Kans.....	4
Kickapoo, Kans.....	2
Sac and Fox, Kans. and Nebr.....	5
Santee and Ponca, Nebr.....	30
Omaha, Nebr.....	24
Winnebago, Nebr.....	10
Leech Lake, Minn.....	7
White Earth, Minn.....	16
Cheyenne and Arapaho, Okla.....	15
Sac and Fox, Okla.....	14
Citizen Potawatomi and Absentee Shawnee, Okla.....	118
Kickapoo, Okla.....	1
Otoe, Okla.....	7
Ponca, Okla.....	3
Kiowa, Okla.....	12
Grande Ronde, Oreg.....	87

Siletz, Oreg.....	25
Umatilla, Oreg.....	39
Crow Creek, S. Dak.....	2
Sisseton, S. Dak.....	31
Lower Brule, S. Dak.....	2
Rosebud, S. Dak.....	34
Yankton, S. Dak.....	57
Colville, Wash.....	1
Seeger, Okla.....	1
Yakima, Wash.....	5
Quapaw, Ind. T.....	1
La Pointe, Wis.....	7
Oneida, Wis.....	171
Total.....	753

The total number of patents issued to date is 477. It is less than the number of applications which have had favorable action, because time is required for the preparations of the patents by the General Land Office after their issue has been directed.

The effort to carry out the intent of the Burke law has caused much labor, but the results on the whole are very satisfactory. The chief difficulty is to ascertain the capacity of applicants. Each agent or superintendent has his individual point of view, which, no matter how sincerely he may strive to carry out the spirit of the law, colors his reports and recommendations. A good many allottees have appealed from the pro forma decisions of the Office, which has then ordered a special investigation, with results usually favorable to the appellants.

Some curious reasons have been advanced in support of conclusions for or against the capacity of an allottee. In one case the agent laid considerable stress on the fact that the Indian wore short hair. Others make the educational test paramount. The Office always holds that there is no one standard by which every person can be judged, but that probably the safest test is the industry and thrift of the applicant. If an Indian has supported himself by his own exertions, whatever calling he may have followed, it is reasonable to suppose that he has acquired enough knowledge of money values and opportunities to justify the Government in trusting him with his own land.

On the whole, this provision of the Burke law is becoming better understood, and its effects are believed to be most beneficial. Doubtless mistakes have been made, and will continue to be made, here and there, in its execution, but most of these will be found to have grown out of misinformation received by the Office from other sources than its own agents. The average citizen is not likely to deny a request for his signature to a petition merely because he is not well enough ac-

quainted with the facts; it is easier to sign than to refuse, and in this way the Office is sometimes misled.

The Burke law specifically withheld from the Secretary of the Interior authority to issue patents in fee to allottees in the Indian Territory. The Congress doubtless intended to except only the members of the Five Civilized Tribes in that Territory from the scope of the act; but the effect of the law is to exclude from its benefits the Indians of the Quapaw Agency, the only agency in the Territory besides that for the Five Civilized Tribes. As most of the Indians attached to the Quapaw Agency are thoroughly competent to manage their own affairs, and ought no longer to be held in such property bondage, it is hoped that the Congress at its next session will amend the wording of the Burke law so as to make plain

its real purpose with regard to the Indian Territory.

Reflects Credit on Its Makers.

Washington, D. C.

THE INDIAN SCHOOL JOURNAL,
Chilocco, Oklahoma.

I believe I am in arrears in my subscription to your most excellent JOURNAL. I enclose one dollar for which please renew my subscription for another year and see that I do not miss any copies on account of being late with remittance.

Your publication certainly reflects great credit on those responsible for its being.

With best wishes for your success and prosperity and with much appreciation of your efforts.

Very truly yours,

H. J. CONYNGTON.



OPPORTUNITY

(SELECTED.)

They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you awake, and ride to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanquish joys be blind and deaf and dumb,
My judgments slay the dead past with its dead,
But never blind a moment yet to come.

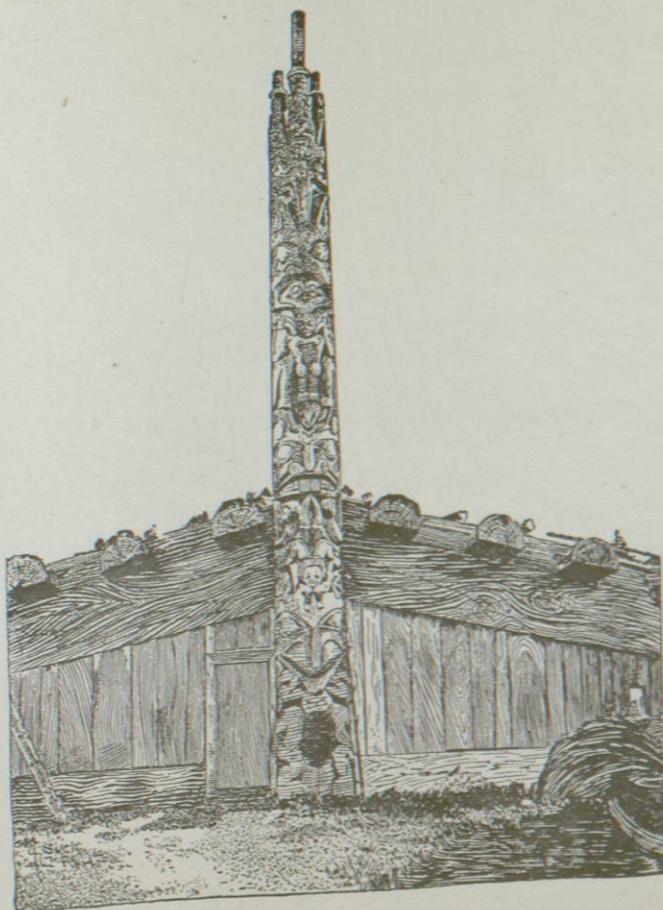
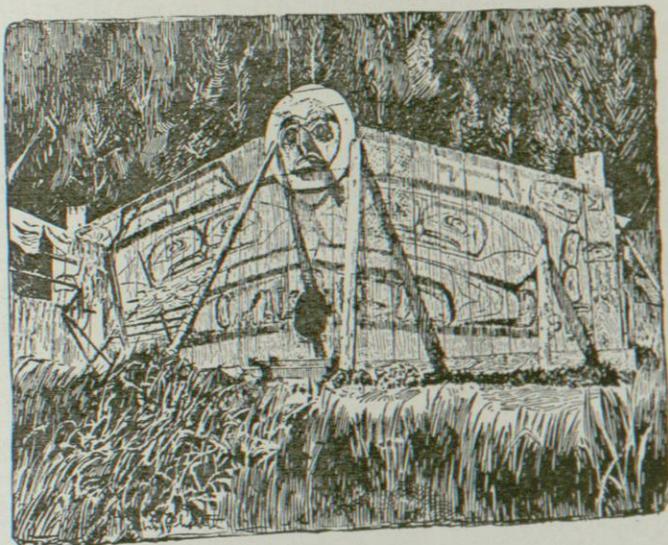
Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!

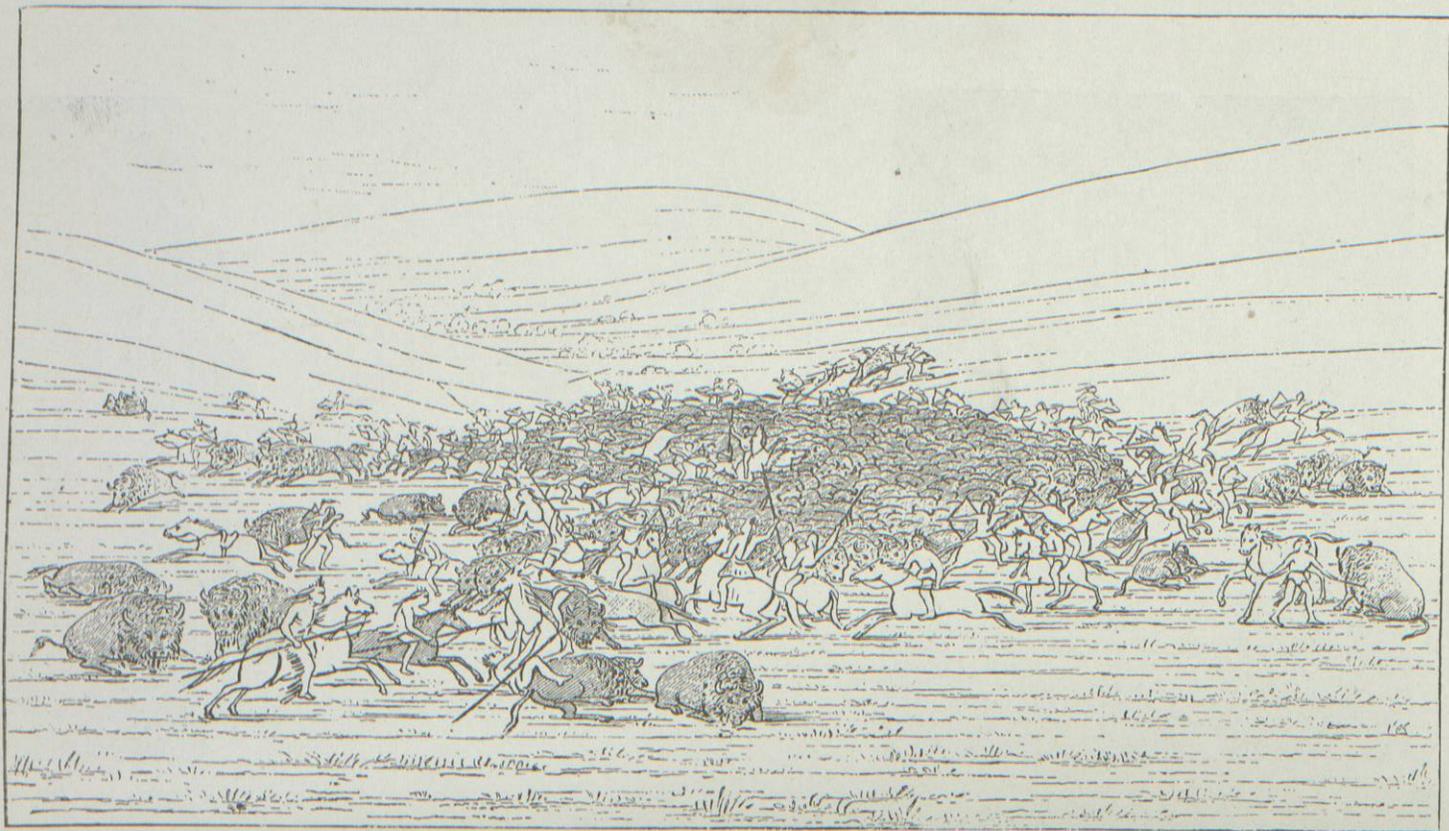
Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven!

—WALTER MALONE.

ALASKAN INDIAN TOTEMS





AN OLD-TIME INDIAN BUFFALO HUNT.
(Drawing after Catlin.)

In and Out of the Service

INDIAN TEACHERS' INSTITUTE TO BE HELD IN CLEVELAND, OHIO, JUNE 29 TO JULY 3.

The coming Indian Teachers' Institute promises to eclipse all previous meetings, and a large attendance is expected.

It seems quite appropriate that this Congress should be held in Cleveland, the home city of the Secretary of the Interior, Honorable James Rudolph Garfield; under whose authority such meetings are conducted. All teachers and employees, however, come under the jurisdiction of Honorable Francis E. Leupp, Commissioner of Indian Affairs, who, for the past twenty years, has made a close study of the Indian.

The program is to be exceptionally interesting and instructive. In addition to demonstration lessons with classes of Indian children, addresses will be made by prominent speakers and educators, among the latter Dr. Draper, Commissioner of Education for the State of New York; whose subject will be "Good Citizenship and Industrial Training." Opportunity will be afforded for Indian workers, in their various branches, to hold special meetings.

An attractive feature of this meeting will be the Indian exhibit from Jamestown Exposition, comprising specimens of classroom papers and work done by boys and girls in industrial and domestic departments. There will also be specimens of pupils' handwork in blanket-weaving, basketry, pottery, beadwork, leather-work, lace-work, etc.

Cleveland, accessible by both rail and water, offers unusual transportation inducements. It is expected that special railroad and boat rates of one fare for the round trip, with stop-over privileges, will be obtainable.

The Lac du Flambeau Exercises.

Dan DeVine is in receipt of an invitation to and program of the Commencement exercises held March 27th at the Lac du Flambeau Indian Training School, Lac du Flambeau, Wisconsin.

The program had a cover through which was knotted ribbon of the school colors, red and white. A hand-painted carnation also decorated the cover. The inside was neatly gotten up on a typewriter. All the pupils

taking part in the exercises are of the Chipewewa tribe, and the program, which we here print, was set up by Dan, also a member of that tribe, and a former student of that school:

PROGRAM.	
Instrumental Music	"Pastime on the Yukon"
	Boys of Class
Invocation	Rev. E. A. Ware
Song	"To the Woods Away"
	Class
Oration	"A Purpose in Life"
	Lester Chapman
Recitation	"The Song of the Camp"
	John Young
Piano Solo	"Woodland Echoes"
	Blanche Turrish
Oration	"The Worth of Good Cooks"
	Clara Chicog
Recitation	"Labor"
	James Neganigijig
Vocal Solo	"The Sea is My Sweetheart"
	George Brown
Recitation	"The Catholic Psalm"
	Blanche Turrish
Oration	"The Practical Painter"
	Samuel Whitefeather
Trombone Solo	"Schubert's Sernade"
	George Brown
Recitation	"Lasca"
	Lester Chapman
Oration	"Duty First"
	Cora Skye
Class Song	"Till We Meet Again"
	Class
Presentation of Diplomas	Supt. John Flinn
Music	Medley: "Pictures of the Past"
	Boys of Class
Sunday, March 22, 2:30 p. m.	Baccalaureate Sermon
	Rev. Perry Millar
GRADUATES:	
George Brown	Clara R. Chicog
John Young	Ethel S. Potts
Lester J. Chapman	Cora J. Skye
James Neganigijig	Blanche G. Turrish
	Samuel Whitefeather
	Class Colors: Red and White
	Class Flower: Red Carnation
MOTTO: A-no-ki-win-ni-tum. (Duty First.)	

Kickapoo, Kansas, School Notes.

The Kickapoo Boarding and Training School has had a prosperous year so far. The average attendance has been about 80, 45 boys and 35 girls. No serious sickness has been among the pupils.

Miss Josephine Parker, a graduate from the Chilocco school, has been here as cook for the past five or six months. She is a bright girl and is giving excellent satisfaction.

Miss Amy Hill, a former pupil of Carlisle, is assistant matron. She is an excellent example of what the Indian schools are doing in the cause of education.

Mr. B. P. Adams, a graduate from Teller Institute, Grand Junction, Colorado, was recently appointed clerk to this school. Mr. Adams spent six years at Grand Junction. He took a business course in a business college of Denver and is well qualified for his work.

Moses Iron Moccasin and wife (formerly Lula Anderson) are pleasantly situated on their farm in the Kickapoo reservation. Moses farms his own land and his wife is as neat a housekeeper as one would wish to see.

Mr. Elmer Masquat and wife (formerly Susan Mas-que-qua) both Chilocco pupils, are living on her farm near this school. They have a beautiful little baby about six weeks old.

Louise, and Sophia (now Mrs. Goslin) Cadgüe are living near here and make frequent visits to the school.

A large number of the Kickapoos are going to farm their land this year. John Thomas raised and marketed over 1400 bushels of corn last year.

John Cadgüe and Vesta Anderson, formerly pupils at Chilocco, were married about two weeks ago and have gone to housekeeping.

D. W. G.

Some Northern News.

Notes from the Weekly Review, published by Riggs Institute, the Indian school at Flaudreau, South Dakota, and one of the newsiest papers in the Indian Service:

Inspector James McLaughlin, having secured the consent of the Standing Rock Indians to an agreement to open their surplus lands, is now at Cheyenne River Agency in council with the Indians there relating to disposal of unallotted lands on their reservation.

Roy D. Stabler, a full blood Omaha Indian has purchased the Winnebago Chieftain, at Winnebago, Nebraska. Mr. Stabler is one of the leading men of his tribe, was educated at Hampton, Virginia, and has a powerful influence among the Indians at Omaha and Winnebago agencies. We hope to see the Chieftain succeed under its new Chief.

The Bismarck School buildings are now complete, and Superintendent W. R. Davis, who has been acting as superintendent of construction, has been appointed superintendent and special disbursing agent for the school. Inasmuch as there are no funds for equipment and maintenance until the appropriation of 1909 becomes available, school will not open until next year.

Carlisle's Commencement.

The Arrow, the paper issued by the Carlisle Indian School, gives the following synopsis of its commencement program for this year:

SUNDAY, MARCH 29.

3:15 P. M.—Baccalaureate Exercises in the Auditorium.

MONDAY, MARCH 30.

7:30 P. M.—Exercises in Gymnasium
Military Drill. Sabre Drill.

Small Boys' Free Gymnastic Drill.

Girls' Wand Drill. Boys' and Girls' Indian Club Drill.
Boys' Single Stick Drill.

TUESDAY, MARCH 31.

2:00 P. M.—Cross-country Run.

7:30 P. M.—Inter-Society Debate.

(For employees and pupils of the school only.)

WEDNESDAY, APRIL 1.

8:30 to 11 A. M.—Industrial and Academic Departments open to visitors.

2:00 to 5: P. M.—Exercises in Gymnasium.

Military Drill. Sabre Drill. Small Boys' Wand Drill.
Girls' Wand Drill. Boys' and Grils' Indian Club Drill.

Boys' Single Stick Drill.

7:30 P. M.—Concert.

THURSDAY, APRIL 2.

8:30 to 10:30 A. M.—Industries open to visitors.

8:30 to 10:30 A. M.—Academic Department open to visitors.

1:15 P. M.—Graduation Exercises and Presentation of Diplomas, in Gymnasium.

7:30 P. M.—Alumni Meeting and Reception in Gymnasium.

Creek Indians in Business.

The Creek Indian has become a factor in the business development of Oklahoma. He has entered nearly every profession and is accomplishing things that a few years ago would have been impossible to the aborigine. Some have become statesmen, lawyers, merchants and physicians. Others are pursuing other lines of business until now an unemployed Creek Indian or an unoccupied Indian is so because he wants to be.

One of the merchant class of the Creek tribe is in Kansas City this week buying a stock of dry goods, having established a dry goods store in Okmulgee, Okla. He is H. M. Harjo, and he is possessed of business acumen enough to bring along two assistants to help him in selecting a proper line of goods. One of the assistants is a woman who will be connected with the new store. The other is a business acquaintance who has volunteered his assistance. Mr. Harjo was at the Coates house yesterday.—Kansas City Journal.

Genuine Hopi Indian Plaques.

The Indian Print Shop has some extra fine Hopi Plaques on hand; some of the Second Mesa, and also of the Oraibi make. They are beautiful designs. Price, from \$2.50 to \$5.00

The News at Chilocco

Spring is here—not "in all it's glory" but it has arrived.

Peter Lafumboise, of Pawhuska, visited us several times last month.

Mrs. J. W. Wyrick, of Hominy, Oklahoma, made her children here a visit this month.

Mr. Sickles took Dan Watson, a Navajo boy, home, to Tohatchi, N. M., last month.

Mr. W. G. Labadie, of Miami, Oklahoma, visited his daughter, Miss Lessie, last month for a few days.

Mr. John B. Pamboga, of Asher, Okla., made Chilocco a visit this month. He brought up three sons to enroll here.

As early as March 17th—St. Patrick's day—we noticed boys with fishing outfits sitting on the banks of the lagoon.

An optical evidence that Indians know how to handle the shovel and pick: The sight of the Chilocco gang digging the water works ditches.

Mr. Moody S. Russell, of Brant, Michigan, has been appointed industrial teacher at Chilocco and assumed his duties here in that position last month.

Miss Jennie Hood, of Winfield, Kansas, has been transferred from Ft. Yuma, California, to Chilocco to take the position of teacher here, a place made vacant by the transfer of Miss Evans.

There is a new time-table in effect at Chilocco. Persons interested can find the corrected time of trains on both roads on page 2. Two important trains on the Santa Fe have been discontinued.

Our base ball team went to Winfield April second and played a game with the South-western team at that place. It was the boys' initiatory game, and for some reason they lost it to the preachers.

A postal card to the superintendent announces the news that Virgil Page, one of our last year graduates, now at Ornton, Utah, is married. Our congratulations and best wishes are extended the couple.

There is no prettier sight anywhere, at any time, than that presented to the view by the Chilocco plum, peach and cherry orchards in full bloom. The pink blossoms of the peach orchard on top of the hill east of the school is especially beautiful.

Mr. Hills is busy with his spring hatch of chickens. He is having very good luck this spring. Now if he can only keep off the rats, skunks and other natural enemies, he'll have plenty of eggs next winter.

The first game of base ball this season was played on the athletic field Saturday, March 14th, between the Printers and the Engineers. The game was one-sided; the engineers proved entirely too much for the typos.

Mrs. Peter Martinez was very ill last month, but is now improving. She was taken to the Arkansas City Hospital where a successful operation was performed by Drs. McKay and Day, the school physicians.

Miss Adaline Default, a Chilocco graduate who has been employed at the Ft. Sill school, came up to the Arkansas City Hospital recently and had an operation performed. At this writing she is convalescing rapidly.

Emma Warren, who left here several months ago to accept a position at Ft. Defiance, Arizona, writes the superintendent that she likes her place "more and more" and is doing her best to give satisfaction. We think Emma perfectly able to do this.

Miss Katherine Peck, sister of Mrs. Bent, came here last month from Cheyenne River Agency and entered the Arkansas City Hospital, conducted by Drs. McKay and Day. She was operated upon for appendicitis and at this writing is improving in health.

The contractors are still working on the ditches and laying the pipes for the water-works system. The contract price is \$15,000 which includes the water tank, plugs, connections, and everything else which will go towards giving us a good water protection in case of fire.

Mr. Abernathy, the accommodating operator and agent of the Santa Fe at the Chilocco station, has had a room for negroes added to his somewhat limited quarters. He says as his is the first station on the Santa Fe line in Oklahoma, he must set a good example for other agents.

Mr. Brown, who has for sometime been visiting his daughter here, Mrs. Leukens, returned to Oklahoma City recently, where he has taken up his duties as city editor on the Times-Journal there. Mr. Brown is a quiet, pleasant gentleman, and we enjoyed making his acquaintance.

The school orchestra is improving. Mrs. Crawford deserves a great deal of credit for working so faithfully in organizing and start-

ing it. It is now composed of the following members: Roy Sousa, clarinet; George Bent, cornet; Mrs. Crawford, piano; Louis Roy, cornet; William Moses, trombone; James Robertson, violin.

Eldridge, the entertainer, was the last number of the Chilocco Lyceum Course. He was here the night of March 23. He was greeted by a good audience who were well pleased with Mr. Eldridge's ability and the program rendered. It was a good number. In fact, all the numbers this season were good ones and gave general satisfaction.

Our boys who are working on the waterworks trenches didn't mind working from twenty to thirty feet down in the ground as long as they could see the sky above them, but when the tunneling was being done under the road leading to the dairy barn, the boys preferred to let the white men do that part of the job. The black hole did not "look good" to them.

Mr. Carner was escort for Sam George, Nez Perce, who went home last month. Word comes from Supt. Lipps, agent in charge of the Nez Perces, that tells us Sam is recuperating and that Dr. Alley says he will probably get well and be strong again. Mr. Carner says he enjoyed his trip, but that he did not like Idaho as well as Oklahoma as a country.

The contractors digging the trenches for the waterworks piping have encountered some hard luck. They had a trench dug extending from the Power House to the rear of Mr. Carner's cottage. This ditch was, in some places, twenty feet deep. A heavy rain one night caused the dirt to cave in extensively in many places, making it necessary to do the work over.

We are in receipt of The L'Anse Sentinel, an eight-page newspaper printed at L'Anse, Michigan. This copy of the newspaper was sent to us with several advertisements marked, that we might know they were set by Theodore Edwards, one of our Chilocco boys who is making good at his trade in that far-away little city. Theodore will naturally gravitate toward the top—he's got it in him.

In the list of Indian Service changes published in this issue of the JOURNAL, we notice the appointments under "Excepted Positions" of three Chilocco students. They are as follows: Ona Dodson, laundress, Western Navajo, \$420; Santiago Duran, baker, Navajo, \$500; Francis Chapman, assistant (print-

er) Pine Ridge, \$600. These three students seem to be using their training secured here. They were, all three, good students.

The Oglala Light (Pine Ridge, South Dakota) for January (belated, from unavoidable causes) greets us with a new "face" and a handsome style that is easily accounted for when we read that a gentleman formerly connected with the Chilocco School JOURNAL—that prince of Indian publications—has taken charge of its management. The Boarding School is to be congratulated on both manner and matter of its organ.—Indian's Friend.

Mr. Leukens, instructor in harness-making, reports good sales for his harness. He has had a steady demand so far this year for Chilocco harness. Several patrons have written him very complimentary letters and ordered additional sets. Harness-making is a very good trade for an intelligent Indian, and the boys here, under Mr. Leukens, seem to be getting some good results, and at the same time are mastering the rudiments of the trade.

Marian Rhodes, a member of the senior class at Sherman, has been given a position by Superintendent Perry, of the Albuquerque school, as assistant matron. She left for her new field on Saturday. Marian is a very competent and good girl and the well-wishes of all Sherman accompany her. She is a graduate of Chilocco in the literary as well as several industrial departments and is well fitted for the work required.—Sherman Bulletin, Sherman Institute, Riverside, Cali.

The printing department last month issued a brochure entitled: "The Chilocco Hiawatha in Picture and Prose." It contains an account of the Ojibway Indian play, as produced at this school, and presents eight full-page halftone cuts of photographs of the play. "A Brief Description of Chilocco" is also given, together with ten views of the school. The booklet is for distribution at ten cents each, three for twenty-five cents, and will be mailed to any address postpaid upon receipt of the price.

Chas. Addington, a Hopi graduate of Chilocco, has resigned his position as harnessmaker at Hamilton & Collinson's, Arkanas City, to accept the position as harnessmaker and shoemaker at Cheyenne River Agency, South Dakota. Chas. has given satisfaction where he has been working and Mr. Collinson says that he is a good man at his trade. The position at Cheyenne River is the third one the De-

partment has offered Chas. and he decided to accept. He came out to Chilocco to bid us all goodbye. Here's success to him.

The March number of the Oglala Light, the magazine put out by the Oglala Indian Boarding School, Pine Ridge, South Dakota, has just been received by the printing department. The boys of the shop take much interest in it, for Francis Chapman, one of our boys, is now at the head of the shop that prints it. He certainly demonstrates in the last issue his ability to get up and print a good paper, for the matter in it is well arranged and the halftones are brought out with an execution far above the average work of the kind. Francis is another Indian whose acts shatter the byword, "The only good Indian is a dead one."

One of the jobs accomplished since the weather has been pleasant, and one which has made a great big showing in the improvement of looks of things, is the change of the driveway in the rear of the buildings on the west side of the campus. This road ran right in front of the cottages; now it has been transferred far enough east so that the cottages of Mr. Wade, Mr. Leukens and Mr. Dodge have room in front of each for a nice lawn. This has been leveled up, hedges of privet set out, then the yards sown to grass and clover. The new road runs between rows of trees started several years ago, and all in all, the change is a much desired one. These three employees are now trying to see who will have the best looking yard this summer.

HOSPITAL TRAINING SCHOOL.

The Chilocco Hospital Training School opened February 11th with two female and one male nurse. The scholastic course embraces Anatomy and Physiology, General Nursing, Materia Medica, Bacteriology, Surgical Technic, and Obstetrics. The students meet promptly every day from 2:00 to 4:00 p. m. They take notes from lectures and have a daily recitation; each lesson is recorded. In addition to the daily recitation there is a monthly written test, which is also recorded. At the end of the school term there will be an annual test. Much ambition and zeal are manifested by the nurses, who claim they like the theoretical part of nursing equally as well as the practical. Miss Charlotte Williams, who is senior nurse, is frequently called upon to visit the sick among the employees and their children. Miss Williams has had al-

most two years' experience in hospital work. She is devoted to her profession, especially to surgical operations. Miss Maud Amiotte is but seventeen years old and has had but one year's experience. She chose the profession because she not only loves the work but is a qualified nurse because she anticipates the wants of the invalid. Miss Williams and Miss Amiotte are first cousins, and are from the Pine Ridge reservation. They are Sioux, and are great granddaughters of the famous old Sioux chief, Red Cloud, who is still living at the advanced age of nearly 100 years. He was chief during the reign of Sitting Bull, who was chief of the Standing Rock Sioux, and Spotted Tail, chief of the Rosebud Sioux. The latter two chiefs have passed to the higher life. Red Cloud is totally blind. Miss Katherine Beaulieu, a Chippewa, entered the Training School March 1. She is but seventeen years old and is just an understudy. Katherine is particularly fond of the work in the drug room. Arthur Guydelkon has asked for and received consent to enter the Training School on April 1. It is Arthur's great ambition to enter the hospital service of the United States army after he has had two years' training at Chilocco.

LETTERS FROM CHILOCCO STUDENTS WHO ARE CARING FOR THEMSELVES.

Pine Ridge, S. D., March 8, 1908.

Dear Mr. Miller:—Your several letters which I've received in the past month or so, were most gladly received—and please allow me sir; to apologize for being so very slow to answer. I did not really mean to be so, but I'm very busy, and then, too—time slips by so swiftly that it hardly seems two weeks since I heard from you last.

Was very glad to hear your opinion of my little paper—especially to receive your suggestions as to how I can improve on its appearance. You may be sure I am doing all I can to get it on its feet with a clean face and a presentable appearance. According to your letter I've ordered two reams of machine finish book and one ream of S. & S. C. book and hope to use it on my March issue. Have also a new set of rollers and some other repairs for my press. It will be sometime tho' before I will have a chance to get new ink, as I have about four pounds left.

Have so far been working under not the best conditions—as far as to printing. It's

very cold up here and two-thirds of my press-work for the past two months has been done of nights after supper, when the building is the hottest. Aside from these few little hinderances I have a very well fixed little plant and my help, considering their opportunities, are a very interesting and gentlemanly force of boys.

The school band, of which I am director, is getting along very nicely and we are playing, with a fair degree of intelligence, such music as "Uncle Sammy," "Powhattan's Daughter," "Iola," "First Heart Throbs," "All Hits Overture," "A Dream of Heaven," and several others familiar to you. We are going to give our first concert this year, next month, and I shall send you a program.

I'm very well contented here at this little place and although it's somewhat lonesome at times—especially when I compare it with Chilocco—I believe I am going to learn to like it better the longer I stay, and so far am getting along fine with everybody—especially Edward, my youngest "pi" eater and type artist, who is almost a twin brother to your famous "Schley."

At present we are swamped with an epidemic of measels—about fifteen cases are reported—and we are under quarantine from the Indian agency, which is about a half mile distant. I do not know for sure whether I've had that complaint or not, but if I do

get it, there is every evidence that the "Light" will go out for a month. However, I shall do my best to set it burning again as soon as possible.

A heavy snow is on the ground at present and sleighing is the most popular pastime for everybody. It has been real cold but the weather is taking on that satisfactory air of having done its worst, and it now looks like coming spring by the sunshine today.

Well sir, what I have failed to tell you I think the February "Light" will, and as I think you may like to glance over it, I shall stop till another time.

With best regards to your family and your printer boys and hoping to hear from you again at your convenience, I am,

Your friend and pupil.

FRANCIS CHAPMAN.

(E. Cherokee.)

SUPT. McCOWAN RESIGNS.

Mr. S. M. McCowan, who for the past six years has been superintendent of this school, resigned March twenty-sixth and was relieved April first by Special Agent W. L. Miller, who is now in charge of the institution.

Mr. McCowan has retired from Indian Service work to settle upon his farm in Butler County, Kansas, where he and his family will, in the future, reside.



STOCK ROOM OF THE PRINTING DEPARTMENT OF THE CHILOCCO SCHOOL.

Official Service Changes

MADE IN THE SCHOOL SERVICE DURING FEBRUARY

APPOINTMENTS.

Milton Boylan, ind'l teacher, Kaw, 600.
 DeWitt C. Nichols, ind'l teacher, Wahpeton, 720.
 Cora Abbot, seamstress, Chey. River, 500.
 Lucinda R. Beaver, cook & laundress, Pottawatomie, 500.
 A. S. Hulden, carpenter, Ft. Shaw, 720.
 Homer N. Sneed, ind'l teacher, Otoe, 600.
 Jas. P. Mahan, ind'l teacher, Sac & Fox, Ia., 600.
 Cora E. Steponeck, laundress, Salem, 540.
 Minnie F. George, asst. matron, Sisseton, 500.
 Francis M. Foxworthy, ind'l teacher, Sisseton, 660.
 Burt Craft, ind'l teacher, Wild Rice River, 600.
 Louie R. Ulrey, asst. matron, Cantonment, 400.
 Walter H. Wegner, blacksmith, Carson, 840.
 Wm. J. Coffin, carpenter, Hayward, 600.
 Carl Jensen, engineer, La Pointe, 760.
 Bertha Miller, asst. matron, Pawnee, 400.
 Mary E. Hay, asst. clerk, Salem, 500.
 Charles C. Clark, ind'l teacher, Southern Ute, 720.
 Jay W. Daley, ind'l teacher, Western Shoshone, 660.
 Harry P. Caldwell, harnessmaker, Haskell, 720.
 Nicholas N. Abernathy, mason, Haskell, 720.
 Marshall L. Boykin, tailor, Haskell, 600.
 Moody S. Russell, ind'l teacher, Chilocco, 660.
 Lloyd R. Ballard, ind'l teacher, Moqui, 720.
 Martha A. Bovee, cook, Round Valley, 540.
 Wm. A. Smith, gardener, Seneca, 600.
 Margaret L. Simpson, cook, Southern Ute, 480.
 Anna B. O'Bryan, matron, Vermillion Lake, 540.
 Morton C. Helm, teacher, Winnebago, 720.
 Olive Flynn, laundress, Ft. Shaw, 500.

REINSTATEMENTS.

Edith N. Sampson, teacher, Shoshone, 540.
 Kate M. Benner, cook, Riverside, Okla., 500.
 Edith D. White, teacher, Chey. River, 600.
 Stella Robbins, music teacher, Haskell, 720.
 Chester A. Wage, teacher, White Earth, 660.
 Janette Woodruff, matron, Crow, 600.
 Cora E. Grant, Seamstress, Ft. Lewis, 520.
 Marie A. Ginsbach, laundress, White Earth, 520.
 Lou C. Starrett, tchr., Colville Sanitarium School, 660.

TRANSFERS.

Alice A. VanDeman, asst. matron, Carlisle, 480, to industrial teacher, Cheyenne River, 600.
 Owen M. Boggess, teacher, Pipestone, 660, to teacher, Wahpeton, 720.
 Sidney D. Purviance, farmer, Wittenberg, 600, to school clerk, Cheyenne River, 800.
 Frederick A. Stokes, physician, Tongue River, 1000, to physician, Cheyenne River, 1000.
 Wm. A. Worley, clerk, Navajo Agcy., 900, to principal, Navajo, 960.
 Byron A. Sharp, teacher, Ft. Mojave, 720, to teacher, Round Valley, 720.
 Reuben Perry, supervisor Indian schools, 2,000, to supt., Albuquerque, 1800.
 Norman H. Justus, farmer, Carlisle, 720, to farmer, Rapid City, 800.
 Mahlon Moran, engineer and plumber, Colville, 800, to engineer, Salem, 1000.

Ellen C. Pierce, seamstress, Fort Yuma, 500 to seamstress, Umatilla, 480.
 R. Lloyd Hughes, engr., Ft. Berthold, 800, to engineer, Vermillion Lake, 720.
 Jas. P. Douglas, engr., Chamberlain, 720, to engineer, Yankton, 720.
 Chas. W. Cranford, farmer, Rapid City, 800, to farmer, Carlisle, 720.
 Fred A. Richter, engineer, Yankton, 720, to engineer & plumber, Colville, 800.
 Jessie R. Powell, cook, Santa Fe, 600, to matron, Fort Mojave, 660.
 Francis L. Hamilton, carptr., Pine Ridge, 600, to disciplinarian, Fort Mojave, 720.
 Thos. M. McKinney, gardener & dairyman, Ft. Totten, 600, to farmer, Pine Ridge, 720.
 LeRoy Carr, carptr. & painter, Pine Ridge Field, 900, to carptr., Pine Ridge, 600.
 Ida M. Butts, laundress, Ft. Shaw, 500, to laundress, Tulalip, 500.
 Chas. H. Allender, ind'l tchr., Southern Ute, 720, to farmer, Grand Junction, 800.
 Mabel E. Curtis, teacher, Santa Fe, 660, to tchr., Likely, Cal., 60.
 Lulu Evans, teacher, Chilocco, 600, to teacher, Genoa, 540.
 W. Ancel Walker, principal, Tongue River, 840, to tchr., Jicarilla, 800.
 Guy G. Gilmore, discip., Ft. Lewis, 600, to discip., San Juan, 720.
 Lizzie G. Daniel, tchr., Red Lake, 600, to tchr., Seneca, 600.
 A. Z. Hutto, painter, Chilocco, 700, to discip., Seneca, 720.
 Pickney V. Tuell, tchr., Tongue River day, 60 mo., to principal, Tongue River boarding, 800.
 Ella V. Beck, cook, Southern Ute, 480, to laundress, Umatilla, 400.
 Wm. R. Davis, clerk, Omaha Warehouse, 1200, to supt., Bismarek, 1200.
 Katherine A. Egan, tchr., Round Valley, 600, to tchr., Ft. Yuma, 600.

RESIGNATIONS.

Marian A. Burns, nurse, Chamberlain, 600.
 Rebecca H. Houghton, cook, Riverside, Okla., 500.
 Ada G. Whicker, cook, Grand Junction, 500.
 Lucinda R. Beaver, cook and laundress, Pottawatomie, 500.
 Wm. Elsenpeter, disciplinarian, White Earth, 660.
 Malcolm W. Odell, teacher, Yakima, 660.
 Clara O. Blevins, seamstress, Fort Peck, 540.
 A. S. Hulden, carpenter, Fort Shaw, 720.
 Frank H. Elsenpeter, gardener, Mount Pleasant, 600.
 Myrtle Maddox, cook, Zuni, 480.
 Amelia F. Quinones, matron, Greenville, 540.
 Susie Turner, stewardess, Haskell, 600.
 Sadie Gidley, asst. matron, Rapid City, 500.
 Jimetta Kidd, teacher, Chamberlain, 600.
 Harry E. Clampett, shoe and harnessmaker, Genoa, 720.
 Lida Jones, teacher, Jicarilla, 600.
 Amos E. Lovett, dairyman, Chilocco, 800.
 Laura K. M. Scieurus, nurse, Navajo, 660.
 Anna L. Lewis, seamstress, Sac and Fox, Okla., 450.
 Frances Peel, laundress, Sac and Fox, Okla., 420.
 Ernest E. Walker, principal teacher, Santee, 840.
 Mary A. Cogan, matron, Umatilla, 520.
 Eva M. Purviance, cook, Wittenberg, 500.
 Nettie V. Stahr, teacher, Blackfeet, 480.
 Ada H. St. John, matron, Green Bay, 520.
 Bessie M. Bamber, seamstress, Kaw, 400.

Mary McCallum, cook, Morris, 500.
 Agnes C. Norman, asst. matron, Mt. Pleasant, 500.
 Cora H. Franklin, teacher, Navajo, 660.
 Leona M. McDowell, teacher, Pipestone, 540.

APPOINTMENTS—EXCEPTED POSITIONS.

Joe Wakefield, asst. engineer, Genoa, 600.
 Zachariah Skenandore, asst. laundress, Oneida, 360.
 Prudencia Rivera, housekeeper, Nambe, 30 mo.
 Edith Whitecrow, cook, Crow Creek, 500.
 Nannie Lahpoo, housekeeper, Oraibi, 30 mo.
 Millie Anderson, laundress, Wahpeton, 480.
 Louis W. Meckstroth, phys., Wahpeton, 400.
 Ona Dodson, laundress, Western Navajo, 420.
 Mitchell Visenor, discip., White Earth, 660.
 Maubess Pete, gardener, Mt. Pleasant, 600.
 Santiago Duran, baker, N. ajo, 500.
 Francis Chapman, assistant, Pine Ridge, 600.
 Alice K. Carr, asst. matron, Pine Ridge, 480.
 Anna G. Canfield, cook, Zuni, 480.
 Chas. Ammon, teacher, Zuni, 540.
 Faustino Lugo, stableman, Sherman Institute, 480.
 Lucinda G. D. Sears, baker, Shoshone, 480.
 Clara V. Francis, housekpr., Tongue River day, 30 mo.
 Nancy White, laundress, Pine Point, 400.

RESIGNATIONS—EXCEPTED POSITIONS.

Leander C. Kennedy, asst. engineer, Genoa, 600.
 Lizzie Elsenpeter, laundress, White Earth, 520.
 Ellen Miller, cook, Klamath, 500.
 Mark Quashera, laundress, Western Navajo, 420.
 Robert Friday, baker, Navajo, 500.
 John Lone Dog, assistant, Pine Ridge, 600.
 Quimby Farris, shoe & harnessmaker, Rosebud, 600.
 Hazel Dave, laundress, Western Shoshone, 500.
 Martha A. Corbin, housekeeper, Cheyenne River, 30 mo.
 Charles Ammon, stableman, Sherman Inst., 480.
 Julia E. Tuell, housekeeper, Tongue River day, 30 mo.
 Louisa Crowley, laundress, Umatilla, 400.
 Sara Wausakakmick, laundress, Pine Point, 400.
 Ada M. James, asst. seamstress, Albuquerque, 400.
 John Godfrey, discip., Pipestone, 720.

RESIGNATIONS—UNCLASSIFIED SERVICE.

Frank H. Young, laborer, Santee, 420.

MADE IN THE AGENCY SERVICE DURING FEBRUARY

APPOINTMENTS.

Stringer W. Fenton, constable, Osage, 720.
 Alferd J. Kreite, clerk, Union, 900.
 James Irving, attendant, Canton Asylum, 480.
 John F. Irwin, blacksmith, Fort Mojave, 720.
 Thompson C. Tweedy, farmer, Leech Lake, 720.
 Bert Smith, carpenter, San Juan, 720.

REINSTATEMENTS.

Arthur T. Blachly, physician, Tongue River, 1,000.
 John Wetenhall, farmer, Navajo, 720.
 D. H. Boyer, general mechanic, Otoe, 720.

TRANSFERS.

Henry C. Smith, asst. clerk, White Earth, 1000, to stenographer, Osage Allotting Commission, 1,000.
 William Wetenhall, asst. clerk, Jicarilla, 900, to clerk, San Juan, 1100.

Carl A. Pedersen, principal, Navajo, 960, to farmer, Carson, 840.

Frank G. Ellis, physician, Colo. River, 1,000, to phys., Winnebago, 1000.

Jno. R. Calloway, phys., Blackfeet, 1000, to phys., Mes-calero, 1200.

Joseph E. Stevens, asst. clerk, Albuquerque, 780, to Issue clerk, Fort Belknap, 800.

RESIGNATIONS.

Paul Bonga, farmer, Leech Lake, 720.
 E. A. Jones, clerk, San Juan, 900.
 Wm. E. Meidel, general mechanic, Otoe, 720.
 August Weber, blacksmith, Green Bay, 720. (Died.)
 Milton Y. Roberts, general mechanic, Otoe, 720.
 Arndt M. Hanson, attendant, Canton Asylum, 480.
 Robert A. Lovegrove, farmer, Carson, 900.

APPOINTMENTS—EXCEPTED POSITIONS.

Wm. Fleury, butcher, Crow Creek, 360.
 Lewis J. Lambert, add'l farmer, Standing Rock, 30 mo.
 Ansel Thunder Hawk, blacksmith, Cheyenne River, 600.
 Timothy Victor, add'l farmer, San Carlos, 50 mo.
 John Smith, herder, Fort Peck, 420.
 Fred Lydy, stableman, Lower Brule, 480.
 Tail Feathers, line rider, Blackfeet, 40 mo.
 Geo. Townsend, add'l farmer, Fort Belknap, 60 mo.
 Wm. Smite, asst. farmer, Standing Rock, 360.

RESIGNATIONS—EXCEPTED POSITIONS.

Frank Pamani, butcher, Crow Creek, 360.
 Harry Curly, add'l farmer, Navajo, 30 mo.
 Geo. Nichols, blacksmith, Cheyenne River, 600.
 Samuel C. Clarke, physician, Santa Fe, 400.
 Geo. Nelson, add'l farmer, Standing Rock, 30 mo.
 Flynn Watahomiji, add'l farmer, Havasupai, 60 mo.
 Fred Buckles, herder, Fort Peck, 420.
 D. W. C. Nichols, stableman, Lower Brule, 480.
 Wm. Smite, asst. carpenter, Standing Rock, 360.
 Alex. Guardipee, line rider, Blackfeet, 40 mo.
 John W. Ijams, add'l farmer, Winnebago, 60 mo.
 Montgomery Marshall, add'l farmer, Ft. Belknap, 60 mo.
 John Harty, add'l farmer, Crow Creek, 60 mo.

APPOINTMENTS—UNCLASSIFIED SERVICE.

Mitchell Viznor, laborer, White Earth, 400.
 Charles McKee, laborer, Western Shoshone, 360.
 Darwin Hays, laborer, Seger, 360.
 John Bellanger, laborer, Leech Lake, 360.
 Milton Y. Roberts, laborer, Otoe, 480.
 James Maloney, laborer, Fort Belknap, 360.
 Colan George, laborer, San Juan, 360.
 Frank Saunsoci, laborer, Omaha, 540.

RESIGNATIONS—UNCLASSIFIED SERVICE.

To-de-gno-zia, laborer, San Juan, 360.
 Alex. Gilbert, laborer, Western Navajo, 360.
 Mitchell Vizenor, laborer, White Earth, 400.
 Norman C. Rogers, laborer, Canton Asylum, 480.
 George Blue Breath, laborer, Fort Belknap, 360.
 Frank Tyndall, laborer, Omaha, 540.

Announcement.

THE JOURNAL wishes to suggest to its subscribers that when writing to the office requesting a change of address they be sure to give both the address where the magazine has been going and the new one they wish it changed to. We have many requests come in without this information; some even where the subscriber has omitted his name. In such cases we are helpless, and can not carry out the wishes of such subscriber.



THE CHILOCCO STONE QUARRY—GETTING OUT FLAGGING FOR SCHOOL WALKS.