



## EDITORIAL COMMENT.

### Get the Children.

The Bureau of Indian Affairs is just now entering upon a very grave situation. The last administration believed there was a surplus of schools and adopted the policy of abolishing them, at least those that are denominated non-reservation boarding schools. Considered abstractly, the doing away with any class of schools in a growing population does not strike the average American mind as wisdom. Lack of membership hardly justifies the abatement of our churches. Is it not a fact that there are hundreds of children under the 14-year limitation who are living the tepee life? The soliciting of parents to send their children to non-reservation schools has perhaps been abused in some instances, but is not the principle of inducing children to enter school remote from deplorable surroundings a sound one? Shall we do away with a sound principle of action because some one abuses it? Why not accept the inevitable that the child, to make a good American citizen, must be educated broadly in government schools provided for the purpose? Guard the work all you please, and give it proper channels in which to move, but let us not make the grave mistake of throwing the Indian children back into a life and surroundings it is the very purpose of the non-reservation schools to ameliorate. It is the opinion of *THE JOURNAL* that to best conserve the interests of the Indian child, he should be compelled to attend the school provided for him. Would it not be better to enter upon a campaign to gather in the Indian children, and compel their attendance upon school—any school they choose, but at least some school. If this could be done Indian education would receive an impetus never before equalled in the history of the work.

### Looking Backward.

The next annual encampment of the G. A. R. is to be held at Atlantic City Sept. 7 to 24, 1910. This is the city of the "board walk," limited costumes on the bathing beach, etc. The selection and the attractions suggest an old saying that "it is characteristic of age to look backward." The encampment just closed was held at Salt Lake City. That was also highly suggestive, but Atlantic City in warm weather discounts it. What next? Where next?

### New Magazine.

A new exchange comes here to Chilocco. It is Vol I, No. 1, of a 52-page magazine, "The Osage Magazine." The design of this new periodical is an ambitious one, but a close examination of the contents leads us to believe it will be successful. The matter it contains is excellent. It is published at Pawhuska, Okla.

### Economy.

The practice of economy is generally considered a virtue, but there is a generous spirit, such as is desired and expected to characterize our dealings with the Indians, that is far more commendable and productive of results than the most rigid economy of resources. We are making an investment which will bring rich

dividends in our dealings with the red man, and the capital is constantly increasing rather than diminishing. The Government of the United States recognizes this view of the matter, and there is little cutting down of estimates or complaint of extravagance. We cannot be narrow in philanthropic work, nor apply the rules of a close business corporation to our affairs. While wastefulness should be stamped out without reserve, there should be no hampering the Service with finical restrictions. Any effort which responds beneficently should be cheered, encouraged and helped. Pinch it, and you dwarf its growth and sour its life.

**The New Year.** THE INDIAN SCHOOL JOURNAL enters upon the New Year with no regrets, but full of hope for a successful future in giving its readers a valuable compilation of Indian news and interesting reading matter. Primarily THE JOURNAL was instituted to enable the Indian youth of this section to learn something of the printing trade and of book making, but while it is now doing all that, it has so widened its scope in response to a healthy demand that it finds itself shoulder to shoulder with the other standard magazines of the country representing special interests, growing daily, and encouraged by the appreciating support of those within and without the Service. Its pages are open to all, and we welcome any contribution touching Indian affairs. As a means of usefulness to the Service generally, the Department of the Interior lends it hearty approval and cordial good will. THE JOURNAL we trust will be used more and more by departmental officials to communicate with their coworkers. And thus the new year opens auspiciously!

**Good Results.** The wide-open policy of Commissioner Valentine is certain to produce good results. He believes in plenty of light. His calling together the field men—superintendents of Indian schools, agencies, etc.—cannot but result beneficially. Brought face to face, representatives of all tribes and all sections will carry home with them excellent material for thought and action. They have heard the experiences of their fellows, and touched hand and heart with those like themselves engaged in the great work of elevating the Indian. Every thought out problem was discussed and the results reached crystallized in the customary “resolved.” It was a pleasant and profitable gathering. The head and the feet of the Indian Service looked upon each other. They expressed their encomiums of praise, or complaints of distress, to friendly ears. They dissected strenuously. Questions of varying import were discussed from every standpoint. The searchlight was not more penetrating than were the anxious inquiries of these diligent searchers after facts. Enthused by the freedom and diligence of the Commissioner, they plowed deeply. There were no restrictions. They sought the best. And have undoubtedly found it.

**Work and Values.** It is believed that the imparting of the “work habit” and a sense of commercial values are two of the most important objective propositions in Indian education. Does not the average industrial department in an Indian school lay too little stress on the value of a pupil’s work, and the relation it bears to the cost of his maintenance? The Indian must be industrious if he is to support himself and family when Government aid has been withdrawn or exhausted, but this industry will only be for the benefit of others unless we can give him a sense of commercial values to guide him in his dealings with those who will be quick to take advantage of his

weakness. Have we been working along these lines, or have we been giving him something for nothing, and spreading roses in a path which all too soon will be a path of thorns? When the time comes to incorporate the Indian into the body politic, and the tendency seems now to be strongly in that direction, the result of our efforts will be clearly apparent. The future only can decide the value of any education, and whether the Indian, when once he finds himself thrown entirely on his own resources, strikes out boldly for the farther shore, or whether in helpless despair he sinks to rise no more, or looks again for life and help to the strong and protecting arm of his white brother, will rest our claim. And Posterity will be the Judge for upon the future must be conferred the benefit or penalty of our success or failure.

**Peary and Cook.** Were it not for the native American Indian, locally denominated Esquimaux, neither Peary nor Cook (if he did) could have reached the north pole. Then let us do justice and say, that to the Indian belongs the credit in great degree of the recent performances. Scientists may quarrel as to "proof" and white personality, but to the dark skin races, the Esquimaux with Cook, and the Esquimaux and African with Peary, is mainly due the credit for the great walk north. Let the whites take on humility in the presence of these incontrovertible facts!

**Indian Population.** Elsewhere in our columns will be found an interesting tabulated statement including the Indian population. This statement comes from the desk of Josiah H. Dortch, chief of the division of education in the Indian office, Washington, D. C., and may be considered as reliable as can be obtained under existing conditions. The figures given will be of great value to all persons interested in Indian affairs. The contents otherwise, such as changes in the official roster, have been brought up to date.

**Promoted.** "Superintendent Peairs, who has for nearly twenty-three years been connected with Haskell Institute as teacher, disciplinarian, principal, assistant superintendent, and superintendent, has been promoted to the position of supervisor of educational work. This means a substantial increase in salary as well as the honor, so that in spite of his devotion to Haskell, Mr. Peairs could not in justice to himself and family refuse the promotion. While his headquarters will be in Washington his family will reside in their beautiful new home in Lawrence for the present."—*Indian Leader.*

THE JOURNAL congratulates Superintendent Peairs upon his well-earned promotion. His long faithful, and efficient service as an Indian school man not only entitled him to recognition, but his experience peculiarly fits him for the duties of the new position.





1. Robert G. Valentine, *Com'r.*  
 2. F. H. Abbott, *Asst. Com'r.*  
 3. C. F. Hauke, *Chief Clerk.*  
 4. W. C. Randolph, *Wahpeton.*  
 5. Oscar H. Lipps, *Supervisor.*  
 6. Wm. R. Logan, *Ft. Belknap.*  
 7. C. E. Burton, *Grand Junction.*  
 8. John S. Spear, *Ft. Lewis.*  
 9. F. M. Conser, *Sherman Inst.*  
 10. F. W. Broughton, *Sec'y to Com'r.*

11. R. P. Stanion, *Otoe.*  
 12. L. M. Compton, *Tomah.*  
 13. E. L. Chalcraft, *Salem.*  
 14. S. B. Davis, *Genoa.*  
 15. W. W. McConihe, *Special Agent.*  
 16. W. T. Shelton, *San Juan.*  
 17. John B. Brown, *Ft. Shaw.*  
 18. F. E. McIntire, *Santee.*  
 19. H. B. Peairs, *Haskell Inst.*  
 20. Estelle Reel, *Supt. Indian Schools.*

21. J. F. House, *Rapid City.*  
 22. J. B. Mortsof, *Hoopa Valley.*  
 23. Frank Kyselka, *Cherokee.*  
 24. C. H. Asbury, *Carson.*  
 25. Eli J. Bost, *Wittenberg.*  
 26. C. F. Pierce, *Flandreau.*  
 27. C. J. Crandall, *Santa Fe.*  
 28. C. W. Goodman, *Phoenix.*  
 29. J. R. Wise, *Chilocco.*

30. Dr. J. A. Murphy, *Supervisor.*  
 31. Moses Friedman, *Carlisle.*  
 32. H. M. Noble, *Ponca.*  
 33. M. M. Griffith, *Ft. Bidwell.*  
 34. J. R. Brennan, *Pine Ridge.*  
 35. A. F. Duclos, *Ft. Mojave.*  
 36. W. R. Davis, *Bismarck.*  
 37. W. N. Sickels, *Lac du Flambeau.*  
 38. C. R. Wanner, *Clerk, Ind. Office.*

39. H. H. Johnson, *Puyallup.*  
 40. J. H. Dortch, *Chief Ed. Div.*  
 41. S. G. Reynolds, *Crow Agcy.*  
 42. E. B. Merritt, *Clk. Ind. Office.*  
 43. T. J. King, Jr., *Clk. Ind. Office.*  
 44. R. A. Cochran, *Mt. Pleasant.*  
 45. W. S. Campbell, *Pipestone.*  
 46. Jno. Francis, Jr., *Chief Land Div.*  
 47. Jos. C. Hart, *Oneida.*

## THE CONFERENCE OF SUPERINTENDENTS.

The conference of Superintendents of Indian schools, twenty-six of non-reservation schools and ten of reservation schools and agencies, from December 6th to 10th, last, in Washington, marked an important event in the progress of the present administration of Indian affairs. To make the personal acquaintance of and touch elbows with their co-workers was not only a source of pleasure to each of the Superintendents present, but it will necessarily be highly advantageous to them in their future work. The field-wide exchange of views upon questions vitally affecting their work, and the opportunity to see things from the other fellow's view point also proved highly profitable to all present.

The opening address of Commissioner Valentine was marked by the utmost frankness, and by intense earnestness. In the sessions which followed the best of feeling prevailed and the Superintendents in their discussions, as a rule, took a broad view of the problem in hand and manifested a disposition to subordinate self-interest to the welfare of the whole service. Near the close of the conference the resolutions printed below were adopted by the Superintendents after careful deliberation and thorough discussion. Representing therefore as they do, in essence, the deliberations of the conference and the opinions of a body of men whose high mindedness and breadth of experience entitle their expressions to great weight, the resolutions should receive as to the topics touched upon, the most careful consideration at the hands of all who have to do with Indian Affairs:

1. That the total capacity of non-reservation schools be reduced by the abolishment of such schools as the Indian Office may designate, and that no school shall have an average enrollment of over 500 pupils; that the remaining schools should be better equipped for more efficient work.

2. That the present law be amended by eliminating the per capita allowance of \$167 per pupil and that hereafter a lump sum be appropriated for each school specifically appropriated for.

3. That at the present time any great reduction in the number of reservation boarding schools would be inadvisable, and that in the few cases where the abolishment of boarding schools is desirable, the plants of such schools be used as consolidated day schools similar to those now being organized in the progressive rural communities.

4. That the age limit for enrollment of reservation pupils in non-reservation schools should be made twelve years unless by special permission, and that reservation Superintendents be instructed to encourage the transfer of such pupils; that transfers be made on a basis of proximity and climate, except in the case of a few larger and specially equipped schools, which may recruit more generally.

5. That the Indian Office should prescribe a course of study and grades for each school and that a pupil enrolled in a non-reservation school be not permitted to enroll in another school until he has completed the course for that school, except with the permission of the Superintendent under whom enrolled.

That a course of study should be made to conform to that of the State in which the school is located, not omitting, but continuing to emphasize, industrial features.

6. That local Civil Service boards in the vicinity of Indian schools and Agencies be constituted and authorized to hold examinations as may be required to secure eligibles for positions in the Indian Service.

7. That Superintendents be authorized to designate one employee to act with them in

visiting agencies and confer with Agents, pupils and parents relative to the transfer of pupils and for the purpose of keeping in touch with returned students.

8. That Superintendents be urged to secure the enactment of compulsory education laws for Indian pupils in their respective States.

9. That the school term be reduced to nine months.

10. That at the beginning of the fiscal year ample funds be placed to the credit of Superintendents of both reservation and non-reservation schools for use in transporting pupils from the reservation to non-reservation schools.

11. That Superintendents encourage the enrollment of Indian pupils in public schools and the enrollment of white pupils in Indian schools upon payment of actual cost to the Government.

12. That there is an imperative need for better qualified employees for industrial positions and this need can be supplied by the payment of better salaries and by the provision for local Civil Service examinations as before suggested.

Further, better qualified men are needed as principals of reservation schools and such men can only be secured by raising the entrance salary.

13. That the effort being put forth for the stamping out of tuberculosis, trachoma, and other diseases among Indians should be persistently continued.

That, wherever practicable, gymnasiums should be provided and that systematic physical training be given.



## EFFICIENCY.

By THOMAS C. SMITH, *Assistant Superintendent, Chilocco, Okla.*

HOW many times a day do employees come to the Superintendent's office to voice complaints about their equipment or associations, to magnify their difficulties, and offer excuses for not getting results; to get excused from duty for personal reasons; to tell you how hard they work, how badly they are treated, or to suggest some scheme whereby they will only have to perform half as much service! How surprising it is sometimes to note with what spontaneity the proverbial mole hill becomes a mountain when an additional requirement is made, and how easily that same mountain is swept away when it stands in the way of personal plans and purposes.

There are undoubtedly a few employees in the Indian Service who waste valuable gray matter in scheming to avoid their work, always fearful that they will inadvertently perform some service for which they do not receive pay. This is the em-

ployee who will tell you that ability is never recognized in the Service, and that merit, without pull or influence, has no chance to succeed. This is the employee who drifts with the wind and the tide, who never puts forth any more effort than is necessary to keep him off the rocks, insistent on what he considers his rightful privileges, but who conveniently evades his proper duties, and whose difficulties and troubles are all magnanimously unloaded on the superintendent. This employee takes no pleasure in service well performed, he wants pay for every stroke, and his services being so valuable he has plenty of time after earning his salary to foment trouble and discontent, and add to the sum total of grouch and growl.

However, I believe that this type of employee is fast disappearing from the Service, and we find encouragement and hope in the efficiency of that larger body of faithful workers who lay the stress not

so much on the size of their monthly check as upon the volume and quality of the good they may be able to do. This employee bears the brunt of a difficult task. He takes up his work, not in the hope that it will be all sunshine and flowers, but knowing that there will be trials and discouragements, and sometimes almost overwhelming difficulties in his path, that countless annoyances and inconveniences will be encountered, but having an interest in his work, and willing to make personal sacrifices, he highly resolves, and that resolve means victory, that his dogged determination and perseverance will meet this onslaught and win success, and when he emerges from the fight his battle-scarred armor reflects in emblazoned letters the magic word EFFICIENCY, and he take his place above his fellows in the ranks.

When this employee enters the office the Superintendent is not forced, with his back to the wall, to listen to a tirade of complaint and criticism, and spend a half hour solving the pretty problems of his department, but he enters with a step and mien that spell encouragement and help. His suggestions are for progress and improvement in his department, and he cheerfully assumes a heavier load for the good of the cause. He has the welfare of the Indians and his institution at heart; he has an ultimate aim in view; he is after results, and he gets them. He renders loyal, efficient, and satisfactory service; he receives and executes his orders cheerfully, and without excuse or protest, realizing that the man who gives the order is the man who carries the load of responsibility.

The individual in the Service must be loyal to the Cause, and to his accredited superior officers; he must add honesty of purpose to a determination to advance

the right at whatever personal sacrifice, and when a policy is once formulated by those who are responsible for policies, put his shoulder to the wheel and strive with all his strength to go forward, remembering that only through cooperation and concerted action will progress be made.

Even if convinced that your idea and your way is the better, your loyalty should submerge your desire to be an individual star and add your weight to the line.

Let us all get off and push, and make it equally unpleasant and hazardous for those who are stealing a ride, and for those who have thrown themselves in front of the wheels.

#### Supt. H. B. Peairs Promoted.

LAWRENCE, KAS., Dec. 25.—H. B. Peairs, superintendent of Haskell Institute, has received official notice from the commissioner of Indian affairs at Washington appointing him national supervisor of Indian education. Mr. Peairs will take the place February 1, with an increase in salary. It is not known who will succeed him here.

A father was romping his six-year-old son when the latter fell down and raised a howl that could be heard several squares away. "Get up, Willie," expostulated his father. "Yon mustn't cry like a baby. You know that if I fell down I wouldn't cry, I would merely say—" "Yes, I know what you would say papa," sobbingly interjected the youngster, "but I go to Sunday School and you don't."

Man was made for action and achievement and the earth is an arena for his valor.

The world's richest treasures are its moral and intellectual fiber and productivity.

### Indian Saw Great Sights.

From the Daily Drover's Telegram.

"I never saw so many cattle and live stock in all my life as I did here in these yards today, and I never saw such a big town as Kansas City before."

This remark was made by "Am" Simms, a full blood Apache Indian who marketed a carload of Angora goats yesterday. Mr. Simms belongs on the Mes-calero reservation, and this was his first trip to market. He is a fine physical specimen of that race, and especially that tribe, which is made up of powerful men, as a rule. Mr. Simms is considerably over six feet in height, and very broad shouldered and erect. Unlike most of the members of his tribe, he cuts his hair short, and dresses as an ordinary citizen. At the Indian school on the reservation the younger set of the tribe are being educated, although the old Indians cannot speak English. Mr. Simms can read and write and speak very good English. He attended a theater, visited the business section, and took in about all the sights in the city.

"This trip has been a great treat to me," added Mr. Simms. "Raised as I was in the wilds of the mountains down there in southern New Mexico, where we are kept on a reservation marked off by lines, we really have little chance to see the outside world. The government has white men over us. Of course the children growing up are educated at a very fine school, and we get rations from the government when we need them, and all that. But our fathers and mothers still cling to the old customs and traditions, and live very much as they did many years ago while we were running at large as we pleased. We raise sheep, goats and horses, and each person can do for himself in a way. This shipment of goats

belongs to me individually. Others raise sheep and horses as well as goats, just as they please. But many of our tribe do little work, and have little outside of what the government allows them."

### Elk Defending Young.

A hunter, writing in a sportsman's paper, tells how, with a companion, he came upon a herd of elk, and was attracted by the strange antics of the animals. There were cows, calves, and spike bulls. When the hunters first saw them, they were huddled together in a round bunch, like cattle in a round-up. As they stood looking at them, the elk broke into a run, going one hundred yards or so, then knotted up again. At first the men could not make out what the matter was, but on going closer to the elk, they saw that the animals were being harassed by two big wolves. The elk would bunch, with the cows and young bulls on the outside, heads out, calves in the center, and wolves circling round the outside and trying to break up and scatter the herd so they could single out a calf. The wolves charged again and again, but for a long time the elk stood firm. At last the wolves withdrew, and seemed to give it up. At this the elk broke into a run again. When their organization was broken, the wolves returned to the charge, and this time succeeded in cutting out a two-year-old heifer. As soon as the heifer was separated from the bunch, her fate was sealed, as the wolves kept between her and the rest until they were well out of the way, and then closed with her. One of the wolves seized her by the ham, and in an instant she was down, with hamstring severed. The other wolf then sprang at her throat, and the jugular vein was cut as with a knife.

# ADDRESS BEFORE INDIAN RIGHTS ASSOCIATION

By HON. R. G. VALENTINE, *Commissioner of Indian Affairs, at Philadelphia, Pa.*

I AM glad to be here. Your invitation to me to speak at your annual meeting would in itself be a compliment, for this is an occasion when the collected data and thoughts of a year are naturally being gathered into orderly array, and so one in which your own minds are most sensitive to the impressions of the past and most prolific of plans for the future. It is an occasion in which there must necessarily be much that is still tentative, much that is balancing on the edge of judgment. It is therefore an occasion when it is particularly kind of you to invite a stranger within your gates, for unless he come in full recollection of his presence as a guest, he is likely to introduce a jarring element thoughtlessly though not of course intentionally, and so interfere with the clarifying of the situation in your minds.

But your invitation is even more kind than this. You have coupled with it in response to my query as to what subjects would interest you most, the further invitation for me to state my views as to the good that can come from cooperation between the government and an association like yours.

Before I take up my views of cooperation, it may be useful for us all for me to sketch in briefly the main outlines of Indian Affairs as I see them, that we may all have the larger elements of the picture clearly before us, get its perspective true and become fully aware of our point of view—that point of view common to all who have the best interests of the Indians, and only those of heart.

The geography of the picture is clearly on this map behind me. The yellow areas indicate the regions where many of the Indians live, in these the reservation being still a dominant issue in the problem. Nearly half of the three hundred thousand Indians in the country today live in the regions not clearly shown here, one hundred thousand, for example, in the eastern part of Oklahoma, many thousand scattered through California, and many in Michigan, and smaller groups scattered through other of the twenty-six states in which the Indians live. The total area of this Indian country, were it grouped into one solid mass, would be more than twice the state of New York in size; and it is really very much larger than that because of the difficulty of transportation within many of these regions where oftentimes a large section of country is accessible only by trails. We all know how the good wagon road, the railroad and the automobile road have played tricks with the geography of our youth.

To this great physical size of Indian affairs is added a bewildering complexity of content. It is perhaps best illustrated by the fact that the tribes within those areas speak something like two hundred and fifty fairly distinct dialects, and those dialects are but one evidence that the variety of thought, action, and human qualities generally, make our work heterogeneous in character. You will pardon me for telling you many things which you already know, but I find it often useful to review these facts in my own

mind. The Blackfeet are as different from the Hopi, the Sioux from the Navahoe, as are the nations of Europe from each other, and each must consequently be dealt with in his own peculiar way. In many of these regions, the tribal relation is still almost as powerful as of old; in others it has almost disappeared. As a whole the problem, either from the point of view of what does exist or will soon exist, has become one in which the individual Indian, whether closely bound in tribal customs or entirely freed from them, has become our main work. The government today, with its corps of two hundred men in Washington and five thousand in the field, must do the best it can with three hundred thousand quite separate human beings as its task.

Politically, this living human problem of three hundred thousand souls has been directly entrusted by the President of the United States, on behalf of the people of the United States, to the Commissioner of Indian Affairs and his force of over five thousand assistants, almost all of whom are today under the Civil Service of the United States. This is a task no one man can hope to handle except in its broadest outline. He must depend for its in any wise successful execution, not only on the subordinate help of his own employes as government official, but on their equal and cooperative help as fellow-workers. And these are the least part of the forces which work either for him or against him. In a sense, the greatest body of fellow-workers in the task are the great body of citizens living on or around Indian Reservations who are largely outside his jurisdiction, to a number far exceeding the number of the Indians; and beyond this great mass of citizens are the rest of the people of the United States, themselves knowing more or less about Indians, some-

times unorganized, and sometimes organized into associations like yours. Standing in the midst of such mighty human currents as these, the only way in which the man who is supposed to handle Indian affairs can move in the right courses is by recognizing the fundamental laws of human action. I will therefore try to sketch for you just as I have the objective side of the problem, its subjective aspect.

You will readily perceive that in such a situation the merely human plans or policies of any individual, clothed with no matter how high seeming authority, have little place; how, if he would be strong for the purpose of guidance, he must know not plans or policies, but principles. You may think my distinction a fanciful one, but to me it is most healthful. I can perhaps illustrate it and emphasize it in your minds by an illustration from trade. A so-called captain of industry building a great railway system or great manufacturing or commercial enterprise becomes what he is by seeing, as other men do not see, the fundamental principles of production and commerce. Into his net fall the smaller men who merely had business plans and business policies. So great are the principles of life as opposed to mere plans and policies that even when these plans and policies are concentrated in all the power of the government of a great nation, they do not suffice to buck successfully the simple laws of trade. The government of the United States cannot in any lasting way name the price of boots and shoes. I have therefore said many times in my Indian administration, "I have no plans or policies," that in all my words and thoughts I am only trying to express, whether to the people in the Service or to the citizens who live near the Indians,

the principles in the light of which we must live, if we would do good to the Indians. I try to view and express these principles from every possible point of view.

The first principle of which I would speak is this: That no human power can long stay the land from being put to beneficial use. I am often asked why we cannot keep the Indian in the old reservation life, why we ever need attempt to make him share our civilization—why, in short, the Indian may not remain an Indian, with all his customs intact. The principle I have stated answers—cruelly, if you please sympathetically perhaps, if you listen right: Every acre of the land of these United States must be put to its own greatest productiveness. Oppose the Indian to this, and you push him under the wheels of a Juggernaut, which is greater than you or I, or all the power of the people's government can stay, because the people themselves, whether consciously or unconsciously, are bound to make this land blossom. Nothing but an act of God, changing the nature of man, would avail. It is so that the property of the rich man's son, does he fail in his stewardship, passes into the hands of the man who only starts poor. And so it is with the Indian's money as it is with his land, and so it will ever be as with all human beings. The only hope for the Indian is in teaching *him* to be the *one* to make the beneficial use. All of the energies of those who have the good of the Indian at heart should be bent toward teaching him to use his land, and such Indians as can never be made into farmers must be taught the beneficial use of their moneys, or their hands or their brains—in the light of this same great principle of beneficial use which will crush everyone and anyone who does not either consciously or uncon-

sciously obey it.

In this connection, I would point out a way in which one of the greatest forces which is bound to bear on the Indian, whether we like it or not, can be turned to his advantage. I speak of the grafter, the man of the community who is trying to get the Indian's land away from him. I want us to look for a moment at a side of the grafter which I think we have never fully grasped. Picture to yourself one of you going to live near the Indian country. You are young; you are strong; you have a good mind; you are poor, perhaps, but your sound vitality and healthy human instincts lead you to make the most and best of all that comes your way. You go down into a rich agricultural land and buy forty acres. Bordering you lives an Indian on one hundred and sixty acres of that rich land with a little garden on only a few acres of it. The seasons roll by and you make the most of your forty acres. You farm every square yard of it intensively; you get fine crops and a growing bank account. But the years that have seen this advance for you finds the Indian still just where he was when you came. You think what you could do if you had some of his land, and in a perfectly honorable way you spread your own domain by buying some of his at a full and fair price.

Now this is the spirit of progress in its most honorable form, moving under all the law-imposed rules of a high political and ethical state. But imagine the infinite varieties of this same perfectly normal healthy spirit of acquisition under all the imperfect forms of civilization. Not only you but the adventurer and the robber go in. At bottom they have, like you, the perfectly healthy instinct of making use of what comes their way, but they take as you bought. An average community

around an Indian Reservation, as right here in Philadelphia, is full of the play of such forces from one extreme to the other, and the bulk of people in one community, as in the other, is fundamentally sound and healthy. It is merely that the looser rein of political and social life give freer scope here and there for the elemental qualities to play. But in the history of the world there never has been a community, whether it were the pilgrim fathers of Plymouth, or the penal colonies of Australia, which did not evolve out of itself, law and abiding order.

It is to this great fact to which I would appeal in our Indian affairs. On the one hand move our forces forward as never before to teach that Indian I have pictured for you how to increase his acreage, hold for him all that part of his one hundred and sixty acres which he is using and which, in all reasonable probability, in his lifetime he can hope to use. It may be twenty acres, it may be forty, it may be eighty, and so on, but unless it happen to be in some particular case the whole one hundred and sixty, sell that part which he will not in due time come to use as land—sell that part to this perfectly healthy instinct, stripping it however of its guise of robbery or sin—to the force that will put it to beneficial use. Stated in abstract terms, the idea is this: The land of almost every Indian falls into two parts,—that which he will use as land to raise crops, and that part which is simply property to him. Change that at the earliest practicable date for full and fair price into some other form of property. Changed into money, it can be just as wisely administered by him or for him, and the land which before was tied up from beneficial use, which kept out the taxpayer, the good neighbor and

consequently the school, will serve its true purpose.

So much for the principle of beneficial use. Another I will express as follows: The enormous risk attendant on getting something for nothing. In the light of this principle, I denounce the bulk of all our leasing of Indian lands. I will ask your charity in suspending judgment on this statement until you have thought it over in all its aspects. It is a somewhat more evasive principle than the one we have just left, and so I ask this suspension rather than to take your time to go into it deeply enough to prove my point at this time. It would lead us back to the question of the Indian's original right to land as we know land, and it would vanish here and there in the light of the fact that to a man who is working hard at one thing and whose character is stable, other things which may come for nothing are but added and helpful tools to his wise usefulness in the world. But bared of these fringes and pared down to its naked essence, the principle stands that something for nothing is a grave danger. In short, the Indian who is farming a little and at the same time receiving large rentals for a part of his allotment, has every temptation, at least not to increase his farming, and as his rental grows, to decrease it—too great a temptation to put in the way of a character not stable, not fortified in the habit of work. I will not here attempt to go into the thousand modified applications of this principle further than to say that I believe the able-bodied Indian, whom it is wise to try to make into a farmer, should not be allowed to lease at all, but that such surplus land should be sold. For the old or sick, the question of leasing or sale should be decided according to the merits of each particular case. For the children likewise.

The applications in all their great variety to individual Indians of these two principles throw great light on the vital subject of the issuance of patents in fee. They bring us by irrefutable logic to the conclusion that the issuance of the patents in fee should be limited to the indisputably competent Indian; and in making this statement, I am simply leading you to our third great principle by stating this time the concrete fact before I state the principle itself. It is this. Healthy growth can only exist by using our powers to their fullest capacity. The unused arm becomes flabby; the coddled child grows to the insipid man. On the other hand, the thoroughly tired body wakes to stronger activities, the actively employed mind to clearer thoughts, the daring seeker after right (even he who in his seeking makes missteps and gets hard falls) into fortified character. The Indian is in no wise exempt from all this. As I have said elsewhere, burdens must be put upon him to the very limit he can bear, but not beyond that limit. Complete tire must not be allowed to reach the exhaustion which does not pass; the lesson must not be so severe that naught remains with which experience may do better another time. The patent in fee is therefore, at once one of our most useful and one of our most dangerous administrative means for creating Indian manhood.

I turn now more specifically to the invitation within your invitation to me to come here,—the invitation to give you my views of the good that can come from cooperation between us. It may be a relief to you after the attempt we have made to grasp this mighty problem in its entirety and the mighty principles that pervade it, and the consequently laborious language in which such matters have to be expressed, if I now throw my subject into

the simpler forms of expression which this branch of it permits. As what we are both after is to do the right thing, I would rather, instead of limiting myself to a statement about your association alone or even to a statement about what any association of people interested in the Indian is actually doing or not doing to help or hinder in this work in which we are all engaged, state my propositions in the subjunctive form of *what would help*, and *what would hinder*.

An association like yours then, would help the government or would hinder it if it did the things I will now mention, and you will realize that I must necessarily make all these statements tentatively, and as subjects rather for debate than as attempting to be dogmatic truths, because I can be of most help to you if I state them to you clearly from my point of view, which is, officially, the government's point of view. I must necessarily know that far better than I can know yours. For purposes of simplicity, I will use the term "you" for all associations like yours and "me" for all Indian Commissioners like me.

*You* would help *me* by being certain that your general view of the work was based on the most thorough-going and empirical study of it. To achieve this you would, ideally speaking, every one of you, go into the Indian country, dividing the field into as many parts as there were members of you, and, returning from the field, compare your notes and test your observations by every possible means know to human intercourse. Failing your ability to do this, you would delegate your eyes and ears in the gathering of this material to the very finest quality of agent you could find so that you could be as certain of the accuracy of your material as if you had been on the ground your

self. The arrangement of this material, the marshalling of it and the deductions from it you could' of course, make yourself here in your libraries in Philadelphia, as well as you could sitting on a horse in the midst of the Navahoe Desert, and really better.

There are a number of important aspects in connection with the work of such agents in the field which I must speak of before I come to the question of your use of the material or thought they furnish you. The main one is that their work in the field should be conducted in such a way that while they should have every facility given them on the part of the government to get information and study all sides of every question, they should not interfere in the slightest degree with the actual running of the government's administration. This is a matter which it behooves even my own inspectors to pay the greatest heed to. A slip on their part of this kind has always serious consequences. How much graver than such consequences must be to the necessary discipline of the service when committed by any one else. I may be able to show you a little more clearly just what I mean if I say that even when I myself have found conditions at an Agency far from satisfactory to me that I knew I should shortly dismiss, perhaps in disgrace, the superintendent on the ground, I have while I was present at the Agency and conducting my examination, supported the power and the authority of such a superintendent in every possible way, and the best part of it is that the Indians understood my actions.

I recall one case where I said to them "I want you to stop complaining about this Agent, or saying to me that you want him removed. I say to you this: I am going to make your affairs here go right. If they are not going right now,

I shall find it out, and if this man isn't doing right, I shall send you someone who will. But this man, as long as he remains here, you must not forget, is the Superintendent in charge." Time and again I have found Indians able to appreciate this attitude, and I have been touched equally by their trust in me and by the way in which my statement led to the cutting out of the vast mass of irresponsible talk which can be raked up on any Indian reservation in the country. Lest you should think because of the Office of Commissioner, I might be able to do this, I will say that one of my most effective acts of this kind was five years ago when I was on a reservation as an inspecting official.

In connection with the subject of not interfering in any way with the administration until the time comes for the proper authority to interfere in just the right way and finally, I would call your attention to another phase of the situation. Unless it be a New England village, I know of no spot on earth more fruitful of gossip than an Indian reservation, and this is only the shore of the ocean of difficulty. The deep water into which one may plunge stretches beyond the horizon. You know, I think, that I speak with some knowledge of actual conditions for I have a rather wide knowledge of things first hand in most of the twenty-six states where we have Indians, when I say that I could go on any one of those reservations, and if I wished, pick up enough apparent testimony to bring exceedingly serious charges against every employe and most of the Indians on it. I could, in many cases, get an affidavit from an Indian on at least two sides of a question; and the affidavit has in many cases become such a pleasantly exciting, interesting occupation that I frequently say to a man

when he offers to give me an affidavit to such and to such a fact, "oh, please just write me a letter," really feeling that he is more likely to tell the truth when he isn't going to swear to his statement than when he is. The main point I would make here is that rumors and scandals flock to the man who is looking for them: and that it is not by such means, whether in the service or out, that the right inspector gets at the real gist of a situation.

An inspection or an investigation then, made by one in or out of the service, should be conducted in such a way that the fact that an investigation is going on should be either as little known as possible, or so skilfully handled that the really pertinent facts are not swept over by the mass of irresponsible clutter. Underneath it all lies the fact, too frequently forgotten in a large number of aspects of the Indian business, that the good of the Indian is the real thing to be considered, and that the employe under consideration is only an incident. The other day I quickly relieved a Superintendent from his task, and he may, I am frank to confess, thereby not go where he belongs—into jail. I did it simply because to have proved the criminal case which I believe to exist against him, would have meant my retaining him for an indefinite period in charge of these Indians to their very great detriment. I felt that my duty to them exceeded my duty to the community at large in letting a possible criminal loose among them.

\* \* \* \* \*

Only one other point occurs to me of sufficient importance to bring before you tonight, and that is the importance in all statements of the most careful substantiation on the one hand of any statement made, and furthermore of having in readiness before making a statement, all the I

evidence in the case. This is a situation am frequently confronted with, and probably have more daily training in than most people. I make a statement, for example, to the Secretary of the Interior. I make it in the rush of the daily business, believing that it is absolutely true; go back to my Office, forget all about it. Suddenly the telephone bell rings; the Secretary sends for me. I go there; find perhaps a Senator or a Representative, possibly accompanied by some important constituents. The Secretary says, "Mr. Valentine, I understood you to say that such and such was the case?"

"Yes, Mr. Secretary." Think of the humiliating and contemptible position I would be in had I not my substantiating facts ready. I have had a number of such incidents happen to me, and thanks to the training I long ago got in making statements, I have been able to make good and have the satisfaction of hearing the Secretary say,—after having made my substantiating statements or having produced my evidence,—"You see, gentlemen, that apparently settles it." And if a statement which has been made on the very best of authority and belief comes out later to be untrue, there is no more certain road to the permanent harmony between cooperating parties, than the most instant and candid retraction.

The files of the office are full of papers which would seriously blacken the character and interfere with the career of many an honest man. I came across some points the other day which made me almost question the acts of a certain public man who had always been to my mind beyond a shadow of suspicion. I simply had to fall back on the belief that I had always had in the man, and as the papers did not prove their case, I think I can say I have honestly eliminated their

miserable implications from my mind. But for one to be sure that one's mind has not been tainted by such things is a difficult intellectual and moral task. It seems to me of prime importance that an association like yours should be warned of the morasses, the fens and the tainted air into which you, like myself, must go and through which you must pass unharmed, if you would help me: for only so can you or I sift the false from the true.

Leaving this phase of the subject, I turn now to the happier one of our honest intellectual differences. That is a field which, in Indian Affairs, cannot be too widely developed. I welcome the most thorough-going difference of opinion and the frankest and kindest, even uncompromising—if we think the matter of that importance—disagreement. You could help me most by taking up with me as often as possible any and every subject on which you thought I was going wrong and doing your best to convince me of that fact. In matters of that kind, a sense of proportion on the one hand, and a recognition on the other that we are all of us very far from perfect, would keep us from ever getting embittered, even were one or the other as a result to be put out of official existence!

Your name—the Indian Rights Association—indicates to me, although I do not know your charter, a number of ways in which your particular organization could be of great help to the Government. A very great service to the Indians would be a compilation of Indian laws annotated with the decisions of the courts since the year 1902. It is probably impracticable at this time to codify or greatly condense the existing statutory law by reason of the great number and variety of Indian treaties, but such a

compilation would form the basis of a future codification and a most valuable legislative handbook, which would go far toward insuring the Indians against the tremendous losses, financial and otherwise, which result from the passage of conflicting legislation.

But the *rights* of the Indians are, in their lives as in our own, if dwelt upon out of proportion to other things, often as much a hindrance as a help. Too many members of many a tribe have had their finer activities paralyzed by following some claim against the Treasury, just as Hawthorne's Pyncheons were cursed by that estate in Maine. There is hardly one of us, I suppose, but has in insisting on a *right* lost a *privilege*. Indian nature and white nature are strangely alike. While the feet of the Indian administrator must be on the firm ground of right, what is chiefly occupying his mind and inspiring his handiwork, is the human progress of the Indian. The bulk of my days should, I believe, be devoted to the Indians' schooling, to securing their industrial foothold, and to safeguarding their health—physical, moral and religious.

It would be very gratifying to me if your association would thoroughly canvass all we are trying to do in our campaign against tuberculosis, trachoma and other scourges, and give me needed help in this matter, both in thoughts and works.

The relation both of reservation life and school life to this campaign of cure and prevention needs the most careful study.

The moral health of the Indians—the development of character in both child and adult—is a field too little explored. I should be glad at any time to take up with you many ways in which you could assist us in our campaign against the use of liquor by Indians.

## MANY MONUMENTS TO INDIANS.

By Wm. E. CURTIS, in *Chicago Record-Herald*.

WASHINGTON.—E. R. Harlan, curator of the historical department of Iowa, opened a mine of interest when he asked for information about monuments which have been erected in the United States to the memory of Indian chieftains. In discussing monuments that have been erected to American women I have already described the statues to Sakajawa, "the Mother of Oregon," who guided Lewis and Clark on their memorable expedition across the continent in 1804, and that of Pocahontas, which has been made by William Ordway Partridge for the Pocahontas Memorial Association" to be erected on Jamestown Island, and I have heard of eighteen other statues and monuments that were erected in the United States to commemorate the achievements and the loyalty to the whites of warriors, sachems and chieftains of the aboriginal tribes of North America. There are probably more, and I am sure the readers of these letters will appreciate any information on the subject. The list at present is as follows:

Mahaska, recently erected in Iowa.  
Red Jacket in Buffalo.  
Miantonomah in Boston.  
Sleepy Eye at Sleepy Eye, Minn.  
Shabonee at Morris, Ill.  
Sakajawea at Portland.  
Osceola at Fort Moultrie, Charleston, S. C.  
Tomochichi in Savannah.  
Uncas at Norwich, Conn.  
Pushmataha in Washington, D. C.  
Cornplanter in Pennsylvania.  
Cornstalk at Point Pleasant, W. Va.

Logan at Auburn, N. Y.  
Keokuk at Keokuk, Iowa.  
Attucks in Boston Common.  
Waban at Newton, Mass.  
Leatherlips, Franklin County, Ohio.  
Brant (Thaynedanegea) at Brantford, Ontario.

If any reader of these letters knows of other monuments to American Indians I shall be glad to receive descriptions of them, biographical sketches of the Indians so honored and the circumstances under which they were erected.

A statue to Joseph Brant, principal chief and warrior of the Six Nations during the latter part of the eighteenth century, was erected in 1886 at Brantford, Ont., "by his fellow subjects, admirers of his fidelity and attachment to the British crown," so reads the statue inscription.

Brant's Indian name was Thayendanegea. He was a full-blooded Mohawk and not a half-breed, as has been represented, or the son of an Englishman. He was born in 1740, and at the age of 13 he fell under the notice of Sir William Johnson, the superintendent of Indian affairs for the British government, who sent him and his sister Mary to Dr. Wheelock's Charity School at Lebanon, Conn. He there not only became familiar with the English language but was converted to Christianity, joined the Episcopal church, became a minister and settled at Canajoharie, N. Y., as a missionary among the Mohawks; but fate had other work for him to perform, and in 1763 he became a soldier under Sir William Johnson and fought with great distinction

against Pontiac and other rebellious chiefs. He visited England in 1775, where he was received with great ceremony and lionized by all classes. At the outbreak of the revolution he received a commission as colonel in the British army, organized the Indians against the colonists and was the leader in several of the massacres and guilty of many barbarities. After the treaty of peace in 1783 he retired from the service on half pay and obtained a grant of land in Ontario along the Grand River where he founded the town and settled down with the remnant of the Mohawk tribe. There until his death he devoted his life to the improvement of his people, teaching them the gospel and looking after their moral and physical welfare. He translated the prayer book and parts of the New Testament into his native tongue and he planned to write a history of the Six Nations, which was never accomplished however. In 1785 he again visited England, where he was received with the greatest honors, introduced into the best society and presented at court.

While there he secured sufficient funds with which to build a church for his people—the first Episcopal church ever erected in upper Canada. His last days were spent on his estate at the head of Lake Ontario a gift from the king—upon which he built a large residence, and here resided, with his youngest son, John, who afterward became a chief, and a daughter, Elizabeth, who married William Johnson Kerr, a grandson of Sir William Johnson, while his wife preferred the simpler life of the savage and dwelt with the tribe in the Indian village at Grand River. The last survivor of the Brant children was Catherine B. Johnson, who died at Wellington Square, Canada, in 1867.

Osceola, the great chief of the Seminoles who fought General Jackson in Florida

with such stubborn ability, lies buried within an inclosure at the entrance of Fort Moultrie, near Charleston, S. C. He was buried where he died, Jan. 30, 1838.

There has always been a controversy over Osceola's ability and character. Some writers have represented him to be a coward and a knave; others have made him the greatest of chiefs, the ablest of counsellors and bravest of warriors. He was born on the Chattahoochee River in Georgia in 1804. He was not a chief by birth, his father being an Englishman named William Powell, and his mother a Creek of the Red Stick tribe. He was taken by his mother to Florida at the age of 4 years, and by his force of character early attained prominence among the Seminoles. He was slender, well formed, muscular, an excellent tactician and a great admirer of order and discipline, having become versed in military movements among his white neighbors. His manner was bold and impressive, well calculated to influence the timid and encourage the brave. The Seminole war of 1835 was largely instigated by him, both on account of personal affronts and in resistance of American encroachments. He directed every important action.

At the beginning of the war the Seminoles numbered 2,000 men, but in June, 1835, with seventy-nine men, precipitated the battle of Outhlacoochee. In this fight Osceola, dressed in his red belt and feathered head-dress, sheltered himself behind a big tree, occasionally stepping out to level his rifle, and bringing down a man at every shot. It took several volleys from the whole platoon to dislodge him, and the tree was literally shot to pieces. Osceola after the battle had an interview with General Gaines in relation to terms of peace. The general told him

to move to the south of the Outhlacoochee and hold himself ready to attend a council when called, and they would not be disturbed. He was attacked near Fort Drane, and had it not been for a faithful spy Osceola would have been taken prisoner. Making a narrow escape, he met General Call at Wahoo in a sharp fight, in which the American army was badly handled. Osceola's severe blows in that contest still made him master, though the report was circulated that he had been deposed for cowardice. When General Jessup, certain that the war was at an end, called upon Osceola to bring his men in for removal the latter broke up his plans, for when the transports arrived not an Indian could be found. In 1837, the Indians trusting in a truce until fall, Osceola was seized by strategy of General Jessup when on his way to arrange a treaty, and, after several months confinement in St. Augustine, was sent to Charleston, S. C., and imprisoned in Fort Moultrie until his death.

Cornplanter was a famous Seneca chief, also known as John O'Bail, and is supposed to have been born between 1732 and 1740 on the Genesee River, New York. His father was a white trader named John O'Ball or O'Beel, said by some to have been an Englishman, although Harris (*Buffalo Hist. Soc. Pub.*, VI. 416, 1903) says he was a Dutchman, named Abeel, and Ruttenber (*Tribes Hudson R.*, 317, 1875) also says he was a Dutch trader. His mother was a full-blood Seneca. All that is known of Cornplanter's early days is contained in a letter to the Governor of Pennsylvania, in which he says he played with Indian boys who remarked the difference between the color of his skin and theirs; his mother informed him that his father resided at Albany. He visited his father, who, it appears, treated him kindly,

but gave him nothing to carry back; "nor did he tell me," he adds, "that the United States were about to rebel against the government of England." He states that he was married before this visit. He was one of the parties to the treaty of Fort Stanwix in 1784, when a large cession of land was made by the Indians; he also took part in the treaty of Fort Harmar in 1789, in which an extensive territory was conveyed to the United States (although his name is not among the signers), and he was a signer of the treaties of Sept. 15, 1797, and July 30, 1802.

These acts rendered him so unpopular with his tribe for a time his life was in danger. In 1790 he, together with Half-town, visited Philadelphia to lay before General Washington the grievances complained of by their people. In 1816 he resided just within the limits of Pennsylvania on his grant seven miles below the junction of the Connewango with the Allegheny, on the banks of the latter. He then owned 1,300 acres, of which 640 formed a tract granted to him by Pennsylvania, March 16, 1796, "for his many valuable services to the whites." It is said that in his old age he declared that the "Great Spirit" told him not to have anything more to do with the whites, nor even to preserve any mementos or relics they had given him. Impressed with this idea, he burned the belt and broke the elegant sword that had been given him. A favorite son, Henry O. Beal, who had been carefully educated became a drunkard, thus adding to the trouble of Cornplanter's last years. He received from the United States for a time a pension or grant of \$250 per year. He was, perhaps, more than 90 years of age at the time of his death, Feb. 18, 1836. A monument erected to his memory on his reservation by the State of Pennsylvania in 1866 bears the inscription: "Age about 100 years."

Cornstalk was a celebrated Shawnee chief (born about 1720, died in 1777,) who held authority over those of the tribes then settled on the Scioto in Ohio. He was brought most prominently into notice by his leadership of the Indians in the battle of Point Pleasant, at the mouth of Great Kanawha River, West Virginia, Oct. 10, 1774. Although defeated in a battle lasting throughout the day, his prowess and generalship on this occasion—where his force, mostly Shawnee, numbering probably 1,000, was opposed to 1,100 Virginia volunteers—won the praise of the whites. After this battle he entered into a treaty of peace with Lord Dunmore in November, 1774, at Chillicothe, Ohio, although strenuously opposed by a part of his tribe, and faithfully kept it until 1777. In the latter year the Shawnees, being incited to renew hostilities, he went to Point Pleasant and told the settlers that he might be forced into the war. The settlers detained him and his son as hostages, and they were soon after murdered by some infuriated soldiers in retaliation for the killing of a white settler by some roving Indians, thus arousing the vindictive spirit of the Shawnees, which was not broken until 1794. Cornstalk was not only a brave and energetic warrior, but a skillful general and an orator of considerable ability. A monument was erected to his memory in the court house yard at Point Pleasant in 1896.

Crispus Attucks, half Indian and half negro, whose name meant "small deer," was the first person slain in the first hostile encounter between the Americans and the British in the revolutionary war. In consequence a monument was erected to his memory in Boston Common in 1888.

Leatherlips was a Huron chief of the Sandusky tribe whose honorable character and friendship for the whites inflamed

the jealousy of Tecumseh, who ruthlessly ordered him to be killed on the plea that he was a wizard. Tecumseh's fanaticism being so overmastering that he assigned the execution of Shateiaronhia to another Huron chief named Roundhead. He was apprised of his condemnation by a brother, who was sent to him with a piece of bark on which a tomahawk was drawn as a token of his death. The execution took place near his camp on the Scioto, about fourteen miles north of Columbus, in the summer of 1810, there being present a number of white men, including a justice of the peace, who made an effort to save the life of the accused, but without success. He was tomahawked by a fellow tribesman while kneeling beside his own grave, after having chanted a death song. The Wyandot Club, Columbus, Ohio, in 1888, erected a granite monument to Shateiaronhia in a park surrounded by a stone wall, enclosing the spot where he died.

#### Crops For Indian Lands.

WASHINGTON.—What crops can be most profitably grown on the Indian reservations of the Southwest is a problem which the Department of Agriculture will endeavor to solve.

With a view of securing experts to carry out this work the Civil Service Commission is preparing to hold three different examinations for specialists in various branches of agriculture.

Most of the experimental work will be done by the Indians under the supervision of the experts to be selected after this examination.

Indian father (after hearing his son render the yell of his college): "Umph! You learn that at college?" Son, proudly: "Yes." "Good! White man got some sense; teach boy war-whoop."

## CHIEF BURIED IN FORT'S CEMETERY.

*Second Letter by Wm. E. CURTIS, in Chicago Record-Herald.*

**F**ORT WASHAKIE, Wyo.—In the military post cemetery, among the graves of soldiers who have died while on service at this post and of families of employes of the Indian agency, is a massive block of granite rock, faced with an inscription reading as follows:

WASHAKIE.  
1804—1900.  
Chief of the Shoshones,  
A Wise Ruler.  
Always Loyal to the Government  
And to His White Brothers.

No more truthful or deserving epitaph was ever inscribed upon a tombstone, and Washakie was as highly respected by the red as by the white race. He was a great chief, a man of unusual ability, sterling character, eloquence at the council fire, sagacity in planning campaigns and fearless in warfare.

At the recent sun dance at Washakie agency in May last the entire assembly of Shoshones, Arapahoes and representatives of other tribes who were guests formed a procession and marched to the cemetery, where they decorated his grave with flowers as many of them had seen the graves of white heroes decorated and adorned on Decoration day.

Washakie is said to be the only Indian who was ever given a military funeral. He was buried in the soldiers' cemetery by order of the War Department. The services were attended by all the officers and soldiers of the fort and were conducted by the post chaplain. The monument was erected by order of the Secretary of War.

Washakie was authorized to select this reservation as a reward for his loyalty.

He preferred the site to all the rest of Wyoming, because of its perfect climate and the abundance of water and grass. His ponies were always fat here and game came here in the winter to seek shelter, so that it was not necessary for his young men to go out into the mountains for meat.

When Captain Bonneville visited the Wind River Valley in 1833 he met a young Shoshone chief whom he called "a man of great promise." This was Washakie, who became chief of the Shoshones when he was 19 years old. He was born in 1804; his father was a Flathead and his mother was a daughter of the chief of the Shoshones. He distinguished himself as a warrior when he was a mere boy and led several successful campaigns against the Sioux, who were the hereditary enemies of his tribe.

The fort was established here in the '60s. It was originally known as Camp Brown and was intended to protect the miners, who were then swarming into the territory surrounding South Pass. The chief mining camp was known as Miner's Delight, and several million dollars were taken out of it before it was abandoned. And it is believed that there is still much gold left in the gulches.

There was always a good deal of Indian trouble in this part of the country, and a bloody war was fought in '60 because a half-breed Sioux killed a sergeant at Fort D. A. Russell. He escaped to his tribe, who refused to deliver the murderer to the military.

Some years after the reservation was laid out the commissioner of Indian affairs

proposed to put the Arapahoes, with old Friday, their chief, on the reservation. Washakie refused to receive them on the ground that they were "bad Indians," and that old Friday was double-hearted and double-tongued and would betray the white people the first chance he got. The next year old Friday justified this opinion when he swooped down upon Miners' Delight, killed eight men and wounded several more. The miners organized a big "Injun hunt," attacked the Arapahoe village on Wind River and killed sixteen of them, including two or three squaws and children. The soldiers were compelled to interfere, the Arapahoes were rounded up and marched over to this reservation where Chief Washakie was instructed to look after his enemy of the double heart and the double tongue and to make him keep the peace. There were about 900 Arapahoes at the time and the number has neither increased nor decreased. But they have lived in peace with the unwilling Shoshones and their children have been sent to the same industrial school in charge of H. E. Wadsworth, who has the reputation of being a very competent and conscientious agent. C. E. Ferris is the principal of the school and has several assistants who teach the children the rudiments of book learning and the arts of peace—agriculture, blacksmithing, carpentering, cooking, dressmaking, etc.

The Indians are supposed to be Christianized, but they still observe the Sun dance under permission of the Secretary of the Interior, provided they do not practice the old-time barbarities that were connected with the ceremony. When the grass becomes green in May the warriors begin to come in from all the surrounding tribes to visit Shoshone and Arapahoe families. The population of the reservation is suddenly multiplied three and

four times, and when the appointed day arrives the warriors gather with their families and guests and spend several days in performing the Sun dance and other ancient rites to show their nerve and endurance, which have a deep and barbarous significance and do not conform to the gospel of Christ as taught by Rev. John Roberts and Rev. Mr. Coolidge, the missionaries at this agency. Nor do they promote the contentment or the civilization of these "wards" of the government but retard it in every way. They exercise a particularly bad influence upon the young men and women from the several tribes, who have been educated at Carlisle and other Indian schools. One Sun dance will destroy all the good effect a year of education at one of these institutions can accomplish.

It seems very strange that a man who knew the Indian character and customs so well as Theodore Roosevelt should have reversed the order of the Secretary of the Interior and authorized a revival of these barbarous ceremonies, even with the condition that they should be not attended with any gory and revolting features.

Old Washakie was converted to Christianity and became convinced that the best policy for his race to pursue was to make friends with the whites, by an obscure hunter and trapper named Jack Robinson. According to the traditions of the tribe, Robinson spent the winter of 1840, when Washakie was at the height of his power, at the age of 36, at the chief village of the Shoshoni nation. The young chief sought to learn from him of the arts and customs of civilization, and Robinson proved a good instructor. His influence was never lost. It has been felt until this day.

While General Grant was President he sent a saddle and bridle to the Shoshoni

chief as a token of appreciation for Washakie's friendly attitude toward the government and the assistance he had frequently rendered in outbreaks among other tribes. When J.K. Moore, the post trader, placed the gift before the chief, Washakie stood spellbound. After a few moments Mr. Moore interrupted his silence by asking: "Has Washakie nothing to say?"

"A Frenchman's heart has a tongue; but Washakie's heart has no tongue," replied the chief. Leaving the store, he walked alone far out on the prairie and did not return until the next morning, when he came for the saddle.

Since Washakie's death the government has recognized no chieftainship in the Shoshoni tribe, but his son, Coo-goos, familiarly known as "Dick" Washakie, is the leading influence in the tribe. He was educated at the Industrial School, speaks English fluently, has been well trained in farming and in several of the trades and can read and write as well as anyone on the reservation. There are two younger sons and two daughters of old Washakie on the reservation, all highly respected, industrious and temperate Indians.

Coo-goos heard that we were coming, and came down to the agency to receive us. He was dressed in an elaborate costume. He wore an ordinary cowboy sombrero over his long, thick, glossy hair, and the skin of a weasel and three or four bright ribbons were woven into his braids. His buckskin jacket was elaborately embroidered with colored beads, and all the seams had long fringes. Around his waist he wore a soldier's ammunition belt, which was also adorned with bright bows of ribbons, and his shapely limbs were covered with a pair of bright lavender trousers that fitted as closely as his skin, and over them was drawn a pair of cow-

boy boots with high heels. A new pair of suede gloves completed his extraordinary costume. He had purchased them for the occasion and they fitted his fingers perfectly.

Dick accompanied us in our visits to the schools and the prominent parsonages at the agency and occupied the front seat of the automobile beside the chauffeur. It was his first experience in a motor car, and he enjoyed it immensely, although the characteristic stoicism of the savage prevented him from displaying his emotions. He asked me about the cost of the machine and afterwards told Mrs. Moore, the wife of the post trader, that he would rather have one than "much ponies."

As we drove around the reservation we met several warriors of the tribe, including Dick's brother and one of his sons, who gazed with astonishment at the spectacle, and it was an unusual sight—an Indian arrayed in all his fantastic finery riding in an automobile. But Dick folded his neatly gloved hands upon his lap and wore a smile of serene dignity.

Another eminent and deserving public servant, who was never appropriately rewarded, sleeps in the Indian burial ground on the hillside about six miles from the agency. I refer to Scacajawea, the Shoshoni girl, who is called "the mother of Oregon," and whose statue was erected at Portland during the recent exposition. While still a young girl, you will remember, she acted as guide for Lewis and Clark in their memorable expedition from St. Louis to Oregon in 1806-08. She was more than faithful, and, but for her intuitions and vigilance, her diplomacy in the treatment of the savage tribes and her instinctive qualities as a guide, the expedition would have been a failure.

Captain Lewis urged Scacajawea and

her husband, Charboneau, a French-Canadian trapper, to accompany him to Washington and make their home with the whites, but they declined to go, and, during the lifetime of her husband Scacajawea lived among the traders and trappers along the banks of the Shoshoni and Wind rivers. After his death she returned to her tribe and spend her last fifteen or twenty years at this agency, where she died surrounded by a large family, many of whom still survive. Rev. John Roberts, the Episcopal missionary in charge of an industrial school for girls here, performed her funeral service, and he tells me that Scacajawea was a true Christian. A handsome monument has been erected to her memory.

Mr. Roberts has about twenty Indian girls under his care in a school supported by the Episcopal denomination, distinct from the industrial school at the agency, which is conducted by the government. His work is entirely with the Shoshonis. Rev. Mr. Coolidge, a full-blood Arapahoe, has a similar school, and administers for the children of his tribe, preaching at three different places on the reservation every month.

When Mr. Coolidge was 9 years old his parents were killed near this agency by a party of Shoshonis. Major Larabee, once assistant commissioner of Indian affairs at Washington, then an officer of the army, came upon the bodies of the dead, picked up the child, and brought him in and gave him a home. He was afterwards educated at the expense of a surgeon named Coolidge, at Fairbault, Minn., and Hobart College, Geneva, N. Y. Studied divinity, took holy orders and was sent to minister to his own people.

Five years ago Miss Grace Wetherbee, daughter of one of the proprietors of the Manhattan Hotel, New York City, who

had become a deaconess of the Episcopal church, was sent to Washakie to assist as a teacher at the mission. She had already spent a year doing missionary work among the Utes in Colorado. She met Mr. Coolidge here and married him, and they now have four children, two of their own and two little waifs of the Arapahoe tribe, whom they have adopted.

The Shoshoni reservation was reduced to 400,000 acres in 1906 and the remainder of their land opened to settlement. The portion reserved was nearly all divided in allotments among the members of the tribe. Only a small proportion of the land that was thrown open has been taken up, but it is all subject to settlement under the homestead act and will soon be irrigated. Already 60,000 acres are under water, and large crops of alfalfa, hay, grain, potatoes and live stock are being raised upon it. There are 350,000 acres of Indian lands susceptible of agriculture that can be leased in small tracts at \$1.60 per acre for twenty years. The irrigation ditches have been constructed by the Indians at an average cost of \$7 per acre.

The military post was abandoned last January and the garrison, which consisted of two troops of the Eighth Cavalry, was transferred to Fort Robinson.

The oldest and most highly respected resident of Fort Washakie is J. K. Moore, who came here as post trader with the soldiers from Fort Bridger, helped to select the site and build up the post. He has lived here ever since, but is now spending his winters in California. His two sons and two daughters, who were born and brought up here, have leased 100,000 acres from the Indians and have a herd of 2,000 cattle and large flocks of sheep.

Charler C. Moore, the younger brother,

who graduated at Michigan University a few years ago, makes a business of taking parties of boys on camping expeditions through the Yellowstone Park and other mountain regions during the summer months. This is his third season, and he started out the other day with twenty-five boys from New York and the New England states for a six weeks' expedition. Every boy has a pony and a camp-

ing outfit, and they are accompanied by half-breed guides; a doctor and a cook. Mrs. Moore takes out parties of women and girls in a similar manner for camping excursions of six weeks or two months. Each member of the party pays \$250, which covers all of their expenses after they land at the railroad station at Lander until they return to it at the end of the season, after a novel and delightful experience.



## DEATH OF AN OLD INDIAN CHIEF.

**B**ISMARCK, N.D.—Red Cloud, the famous old Sioux Indian chief, is dead. Red Cloud was 86 years old and for the last twenty-five years had lived at the Pine Ridge Agency.

Years ago the government issued bright red blankets to the Sioux. An observer remarked that the Sioux chieftain's warriors covered the hills like a real red cloud and from that chance remark Red Cloud derived his name. Red Cloud first came into prominence as the leader of the red men in the Fetterman massacre in Wyoming. That bloody tragedy was on December 22, 1866, at a point two miles north of old Fort Phil Kearney, of which Gen. Henry B. Carrington was in command.

A detail of soldiers was sent out to cut and gather wood on the Little Piney, a stream running past the fort. The soldiers had reached a point some two miles from the fort when they were attacked by Indians. Reinforcements were sent to their rescue and they were brought into the fort in safety. General Carrington sent out a hundred men in command of Captain Fetterman to chastise the Indians. The Sioux led Captain Fetterman and his men to a high ridge some two

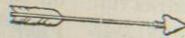
miles from the fort and there, hiding themselves on either side of it, lay in wait for them. The soldiers had got about half way down the ridge when suddenly on one side of them Red Cloud rose up with nearly two thousand warriors, while on the other side his right-hand man, Red Leaf, rose up with an equal number. The command was taken completely by surprise. Not a soldier escaped. Realizing that death in an awful form awaited them, Captain Fetterman and Lieutenant Brown of the Twenty-seventh Infantry, after fighting desperately until all their ammunition was exhausted, killed themselves, it has always been believed.

The massacre made Red Cloud, by common consent, the leader of the warrior Sioux. He was all powerful among all the warlike elements of his people. He possessed swift intuitions, great shrewdness and cunning, persuasive eloquence and unquestioned courage. He dominated most of the councils of his tribe and his voice always was raised for war. In a short time he established what to all intents and purposes was a military dictatorship, attracting to himself all the elements disposed to war and opposed to the government.

About the time Red Cloud came into prominence the government abandoned Fort Kearney, Fort Reno and Fort C. F. Smith on the Montana Trail and a little later gave over to the savages all the country between the North Platte, the Yellowstone and the Little Missouri on the east and the Yellowstone Park on the west. This region remained in the possession of the Redskin until 1878, when General Crook began his campaign against all the Sioux tribes, save those belonging to Sitting Bull.

In 1874 a council was held with these troublesome Indians on the North Platte River with respect to the abandonment of certain of their lands on the north side of the stream. The result of the council was that the Indians abandoned the North Platte country and went to the Red Cloud agency on the White Earth

River whence they continued to make frequent raids along the line until they killed Lieutenant Robinson of the Fourteenth Infantry in 1874. Then General Smith was sent with a body of troops to chastise and to hold them in check. Red Cloud and his warriors were defiant, but after a conference with General Smith the chief agreed to be peaceful and no shots were fired. It was not long, however, before he was again making trouble and he continued to be a disturbing factor on the frontier until about a quarter of a century ago, when he signed a "peace paper." He buried his tomahawk, and since then he never broke his compact with the government. When he fought the whites he did so with terrible earnestness and ferocity, but when he signed the treaty of peace he did it in good faith.



## STORY OF SACAJAWEA.

THE story of probably the greatest Indian heroine in American history—a girl to whom the Nation owes its possession of the great Northwest—has not been written. No legends are told from mother to daughter of her patience, courage and suffering; no poet has tuned his lay to her story; history itself does not contain her name.

One honor has been paid her. The women of Oregon have caused to be graven in immortal bronze a statue of Sacajawea (or Sahcahgarweah), the bird woman, the Shoshone princess whose assistance to Lewis and Clark made possible the success of that historic expedition and unveiled to civilization a mighty empire. The statue was executed by the American sculptor, Miss Alice Cooper, and given to the city of Portland by the Sacajawea Statue Association.

Little has been written of Sacajawea, although her story is more poetic and dramatic and of greater historic importance than that of Powhattan's famous daughter. But in the many journals of the expedition one finds abundant material out of which to construct a narrative

which easily entitles the Shoshone squaw to high rank in history's gallery of heroic women.

More than a century ago the Shoshones dwelt by the clear waters of the Snake River in the far Northwest. The mighty and powerful Minitares, or Blackfeet, were their dreaded enemies and at frequent intervals, swept silently and swiftly down upon them, burning their villages, killing their men and carrying off their women. In one of these raids, which took place about the year 1799, the Blackfeet captured and carried off Sacajawea, then a girl 11 or 12 years old, and with her a girl companion, who escaped on the journey to the eastward. Her Blackfeet captors took Sacajawea to the Mandan country and sold her into slavery. She became the property of a French trapper and frontiersman by the name of Charbonneau, and when she reached her early teens was taken by Charbonneau as one of his squaws.

One day in October, 1804, William Clark and Merriwether Lewis arrived at the Mandan village with an exploring expedition headed for the Pacific Northwest, far beyond even the Sho

shone country, and went into winter quarters. In the spring they would push on. Sacajawea heard of it. Her husband had already been employed as interpreter. She visited Captain Lewis and Captain Clark early in November and offered to go along as a guide. Her services were accepted and Charbonneau and Sacajawea now joined the white men's camp and became a part of the expedition. Charbonneau was a loathsome, brutal fellow who beat his wife and had often to be reprimanded by Clark and Lewis, and his loyalty was more than once suspected. Sacajawea was loyal itself, and bore with patience and almost superhuman endurance the hardships of the expedition.

The journals of the expedition relate that February 11, 1805, a son was born in the camp to Charbonneau and Sacajawea, and was given a hearty welcome.

The westward journey was begun on the first Sunday in April, 1805, the party consisting of thirty-two white men, and with them went Charbonneau and Sacajawea with her 2-months-old papoose strapped to her back. Thus she carried him to the waters of the Pacific Ocean and back to Fort Mandan, though a frail woman not yet 18 years old.

They made their way up the river in cottonwood canoes and at last came to "Sunday Island" where they anchored. Here a squall struck the little fleet, Charbonneau lost his head, and upset the principal boat in which were the scientific instruments and papers of the expedition, which were saved from the tumultuous waters only by the coolness and daring of Sacajawea. The captains tell us that the loss of their instruments and papers would have necessitated the return of the expedition and have lost a year's time. Charbonneau was reprimanded and Sacajawea heartily praised for her bravery and presence of mind.

Soon afterwards the captains named a river in her honor, the Sacajawea, now set down on the maps as Crooked Creek, in Montana. Thence on to the mountains Sacajawea bore her share of the exhausting hardships, helping draw the boat along when the rapids were too powerful to be stemmed with the paddles, and often her feet were painfully bruised by the sharp stones and the prickly pear.

Lack of fish and game caused sickness among the men. Sacajawea ministered to their comfort. She found for them edible roots and plants, of whose food value she alone held the secret. She made yamp mush and sunflower bread from the ground seed of the sunflower, and thus many a time she saved the expedition from actual starvation. When the men were bitten by rattle-

snakes she cured them with a remedy which she made from herbs.

Finally the woman herself was taken ill with a fever, and since the expedition was dependent upon her for guidance and other assistance, a halt of several weeks was made until she was able to go on.

In July the expedition camped on the very spot where Sacajawea had been captured five years before, an event which she now realistically described to her comrades. Later they came to a place called Beaver's Head, which she recognized. She told the captains that it was not far from the summer residence of the Shoshones, and that she was certain that they would meet them soon. But it was not until the first days of August, after many days of frightful hunger, that they reached the Lemhi, or Snake River, "a handsome, bold creek of clear water running to the westward," and found beyond doubt that they were in the Shoshone country. A few days later Captain Clark, while making a reconnoissance, came suddenly upon three Indian women, whom he captured. They were the first Indians that the party had seen since leaving Fort Mandan in April.

Following close upon the capture of the women appeared a band of Shoshone warriors, ready for battle, taking the strangers for their ancient enemies, the Blackfeet. When she saw the mounted warriors approaching Sacajawea danced for joy and made a sign which indicated that they were members of her own tribe. One of these captured women, when she saw Sacajawea, ran to her and threw her arms around her neck. It was the girl who had been captured with her and had escaped. The presence of the women with the expedition convinced the warriors that they had not met a war party, and a parley followed.

The description of the meeting between Sacajawea and the chief of the Shoshones, is as follows: "While Sacajawea was renewing among the women the friendships of former days Captain Clark went on and was received by Captain Lewis and the chief, who after the first embraces and salutations were over, conducted him to a circular tent or shade of willow. After much ceremony the smoking began. After this the conference was to be opened. Glad of an opportunity of being able to converse more intelligently, they sent for Sacajawea who came into the tent, sat down, and was beginning to interpret, when in the person of Cameawait, the chief, she recognized her brother. She instantly jumped up, and ran and embraced him, throwing over him her blanket, and weeping profusely. The chief was himself moved though not in the same

degree. After some conversation between them she resumed her seat and attempted to interpret for us; but her new situation seemed to overpower her, and she was frequently interrupted by tears."

Sacajawea learned from her brother, the chief, that himself, another brother, at that time absent, and her eldest sister's little son, were all that survived of her family. The nephew she adopted.

Although the temptation to remain with her own people was great, Sacajawea was loyal to her promise to guide the white men over the mountains, and solicited help from her brother, telling him how kind Captain Lewis and Captain Clark had been to her, especially in her illness.

Cameawait yielded to her entreaties and persuaded his men to furnish horses and induced some of them to go along as guides.

It was a cold, rainy day in November before the party was able to raise the joyful shout which Xenophon's Greeks raised upon another historic occasion, "Thalassa! Thalassa!" The sea! The sea!—"the object of all their labors, the reward of all their anxieties"—the Pacific.

Sacajawea was overawed by the sight of the "great water," but as soon as she overcame her fears her delight was unbounded, and she was wildly demonstrative. Of infinite wonder to her was a dead whale upon the shore, and she took the baby down to the beach and solemnly told him to mark it well, for he might never see one again, and so far as is known he never did.

They were now in the land of the Clatsops, and here came up an incident which illustrates the unselfish character of the Bird-Woman.

A Clatsop chief came to visit Lewis and Clark, wearing a superb robe of seaotter skins. The skins were far the most beautiful that they had seen and Clark tried to trade the chief out of it, offering him anything they had in return for it. The chief spurned all offers until his eyes lit upon a beautiful blue bead belt which Sacajawea wore, and indicated his desire to have it. Sacajawea drew back. She had made the belt with her own hands from beads which Captain Clark had given her, and she prized it very highly and, besides, she knew there were no more of the precious beads to be had. But finally she unclasped the treasured girdle and hung it upon the chief's neck. The chief took off the seaotter robe handed it to her, and Sacajawea presently handed it over to Captain Clark.

The expedition remained on the coast during the winter and it was not until the middle of March that the return journey began. In the months that followed much of their former sufferings and privations were repeated. In July before leaving the mountains the expedition was

divided, Lewis heading directly for the falls of the Missouri, and Clark, with ten men and Sacajawea, taking the more circuitous route to the Yellowstone. Through all this unknown country Sacajawea led the way and brought her companions safely to the meeting place near the falls of the Missouri whence they traveled joyfully down the river to Fort Mandan, where they arrived in August, 1806. Here Charbonneau and the Bird-Women bade Lewis and Clark good-bye.

Although the captains offered to take them East they could not be induced to go. It was, however, agreed that Clark would return for the boy and adopt and educate him, but for some unknown reason he never did. Charbonneau got \$500 for his services, the woman got thanks and the tribute found in the journals, which describe her as bearing "with a patience truly admirable the fatigues of so long a route incumbered with the charge of an infant, who is even now only 19 months old."

Sacajawea was last heard of in 1811, when she and Charbonneau were met on the Upper Missouri by the traveler Breckenridge. She was then in feeble health, but appeared fond of the white\* and tried to imitate the ways of civilization in dress and manners. She died soon after. The son became a scout and plainsman, and left at least one daughter, whose daughter is now living.

### Reflections.

It is easy to go astray, as the majority of the paths lead there.

A man boasts of his past and a woman is proud if she hasn't any at all.

A person's influence over others is largely measured by his ability to "keep sweet" when he is being opposed.

No man who does not work really knows what a good time means. The professional idler has leisure to worry and worry drives more men to perdition than overwork.

The world will be brighter and better if we all heed the sentiment now commonly circulating on postal cards: "Smile awhile, and while you smile another smiles, and soon there's miles and miles of smiles, and life's worth while because you smile."

## THE APOSTLE TO THE OSAGES.

BY MATT DUHRR, in *The Osage Magazine, Pawhuska, Okla.*

THE late Father Shoemaker, a native of Holland and a member of the Society of Jesus, devoted forty years of his life to missionary work among the Wah-Shas-Shee, or Osage Indians. He was truly the apostle to the Osages. He dedicated all his property, his comfort, his health, his labors and most of his life to the bettering of the Osage.

Like Bishop Meerscheart and most of the Catholic priests and sisters of Oklahoma, he worked and prayed nearly incessantly for the Christianization, civilization and salvation of these pagans.

Father Shoemaker came to St. Paul, Kansas, in 1847, and lived there among the Osages until 1883. He built the first Catholic church and school house at that place, and was the general superintendent thereof during forty years.

He fought bravely against Satan and his satellites, but was a profound advocate and soldier of peace.

He succeeded to a great extent in changing wild men into gentle human beings; he induced many blood-thirsty redmen to bury their tomahawks and scalping knives, and live according to the precepts given 1900 years ago by the Prince of Peace.

The humble apostle to the Osages was truly a man of God, and his good works live after him in the many superior morals and manners practiced by hundreds of the Osages.

Father Shoemaker was a close student of the Wahshashee superstitions, legends and traditions, and learned enough of their language to explain the Word of God to them in their mother tongue.

He even attempted to write a dictionary of the Osage language, but old age and other hindrances prevented him from completing the word-book.

The greatest of all missionaries to the Osages, noticing their great veneration and even worshiping of the Dove, impressed upon their minds that the Holy Ghost, the third person of the Trinity, is represented by a dove, and that a dove descended from heaven over the Savior's head when he was baptized in the river Jordan.

Like unto the humble Nazarene, Father Shoemaker often taught his hearers by relating parables. He labored without ceasing in explaining the Spirit, "in whom we move and have our being."

He often referred to their beautiful legend about the past golden age, when the great Indian who was changed into a cedar tree, preached nothing but peace and good will during thirty years.

Father Shoemaker told his red auditors that the fabled Indian, who was the greatest human being in the golden age, was a type of the white Prince of Peace, who told his hearers to put their swords in their scabbards, and that "the swords shall be turned into pruning hooks."

The Apostle of the Osages admonished the women to be chaste and not proud; the boys and men were warned against drunkenness, thievery, lying and minor sins.

The good father taught them charity by precepts and examples.

He always divided the last crumb of bread with the hungry, visited the sick in

their afflictions and was a true father to the fatherless children.

Father Shoemaker, who has a lasting monument in the hearts of nearly all the Osages took also much interest in their temporal affairs.

He often prevented them from being cheated by money-sharks and soulless corporations. It was he who made it possible for the Osage tribe having now nearly nine million dollars in the national treasury, by preventing the stealing of much of their lands by a railroad corporation.

Most of the present Osages, full-bloods and mixed-bloods, are exceedingly grateful to the late apostle to their tribe for forty years.

They even commemorate his memory by calling every Catholic priest by the name of "Shoemaker."

He helped move them from the Neosho, Kansas, to the present Osage county, Okla., about 35 years ago.

He died and is buried at historic Florissant, in St. Louis county, Missouri.

Father Shoemaker's services to the Osages were more valuable than fine gold and precious diamonds. The good results of his labors will last for all eternity, and his influences will outlive the wealth of the richest tribe on earth.

P. S.—The apostle to the Osages wrote his name John Shoenmaker, but he was always call Father Shoemaker, and was very pleasantly satisfied with being addressed by that incorrect title.

There is a laudable movement on foot towards erecting a marble monument to his memory at St. Paul, Kansas, or in Pawhuska, Okla.

Histories that do not teach are of no account. If it be not to illumine the future the past is worthless.

### Obeying Orders.

The master mechanic had finished showing me through the great car works, where hundreds of men were at work. It was a great railroad plant at the end of the division of one of our greatest railroads.

It had been an inspiring hour for me. The order, the power that I saw displayed, the splendid system with which everything was managed, the well-kept walks, the rush and push, the hustle of it all, filled me with admiration for the general who was the one man under whose charge all these great activities were being carried on so admirably. He had an oversight of all.

Every man in the employ of that division was under him. Every train that went out or came in, every pound of coal that was used, every gill of oil, every can of paint, every pole, every particle of repair to car or road bed, were all under this man's supervision, in one way or another, though, of course, he had his lieutenants to look after his details.

After we had gone through the great shops and were chatting in the plain but well appointed office, I said to him. "How did you get this position?" I was interested to know, for he had told me that he had begun work in this great shop as a laborer at a dollar and a half a day.

He had remarked this incidentally and as I saw the vast amount of ability which must have been developed in order that he might do what was now being done, I was interested to know by what process he had climbed up the ladder of responsibility and success. So I asked him how it came about that he had managed to climb so high. Turning to me, he simply replied, and I shall never forget that

answer: "I have reached my present position by doing what I was told."

That was all he said, but this simple reply, spoken most naturally and quietly, tells volumes, and is one of the choicest secrets of success known to the business world. Almost all of those who employ labor tell me that the one thing that they find most difficult to secure is a man who will do exactly what he is told to do, and do it thoroughly and patiently. No man who is a man wants an employee who is a mere machine, but there is no activity in the world which does not need those who are willing to obey orders. The boy who enters the employ of any business house, determined to do the very best that can be done, the things that he is told, and who is always found in his place doing this, will be certain before long to be requested to do something higher and more important.

#### Champion Non-Reservation Boarding Schools.

From the Indian News, Genoa, Neb.

Supervisor Allen addressed the students in chapel Sunday evening. He gave an interesting talk full of things well worth remembering.

Mr. Allen's championship of the non-reservation boarding schools has laid him liable to many attacks from enemies of the cause.

The fact that many students really do return to the aimless life of the reservation and frequently sink into deeper degradation than was possible in their uneducated state has been repeatedly brought to his attention as an argument for the discouragement of Indian education. It was a timely warning to all that the better we are prepared to live a useful life, the more keenly our faculties are developed, the more power we have to lift our fellowmen, the greater must be our influence for evil if so be we lose sight of the nobler

ideals we should cherish and allow ourselves to drift into the tide of purposeless living, where so many wayfarers go down. By the depths to which we may sink, dragging with us others who had our opportunities to choose whether they will rise or fall. Nothing is worth more than it costs. An education that costs nothing is worth nothing. The government expects that every pupil educated in its schools shall repay to the government, in full and with interest, every effort made in his behalf—not in dollars and cents, since labor and mental energy cannot be measured in coin of the realm, but in manhood and good citizenship. Remember then, you who scorn to owe any man, that you owe to the republic whose flag floats above you, a full measure of patriotism. Though you need not die for your country. You can live for your country the noblest live of which you are capable.

A Hiawatha Kansas boy, when teased about making his best girl ride behind the old, spavined family horse, replied: "Well, speed ain't no object."

Of all stupid and silly vices profanity is one of the worst and most abominable. A simple statement of facts is much stronger than any embellished with swear words, and no lie is made any the more believable by being framed in profanity.

October 27th was the date set for closing saloons at Cass Lake and Leech Lake country, and newspapers report that the liquor dealers generally obeyed the order from the Indian department.—*Flandreau Review*.

In the Chilocco Indian School Journal for November we find the Cotner Collegian twice quoted, which is certainly a source of pleasure.—*Cotner Collegian*.

## His Mother.

The boy stooped low and kissed  
 The pallid brow of her who lay  
 In death's cold arms before him.  
 She was his mother; and fain would  
 He have brought the life-blood back  
 Into the heart he'd broken.

He sighed, ah! well he might:  
 He looked— and wished that he  
 Had died instead. He knelt to pray,  
 But grief would choke the words  
 Ere they could rise from his  
 Poor stricken soul.

He pressed his cheek against  
 Her pulseless hands—hands  
 That had labored and hard  
 For him, and been the means  
 Of bringing to his life all the  
 Happiness that it ever knew.

He did not strive to keep the  
 Tears away; but could they  
 Have been sufficient now  
 To draw the anguish  
 Of his aching heart, less  
 Would have been his sorrow.

He thought of her great love  
 And tenderness—her who  
 No more could plead with him  
 To be true and noble boy  
 Her hopes have formed, and  
 Prayers improved.

He saw the tearful eyes,  
 When she begged him  
 Not to go to dissipation's haunts;  
 And read in her sad face and quivering lip  
 The untold agony and blasted hopes,  
 Whem she had heard he did.

She had said that death was welcome,  
 Since her going hence might save  
 Her dear boy from sin and shame—  
 Might reclaim the one she loved best  
 From waywardness, and make  
 A man of him.

Her last words burned into his soul,  
 He said them o'er, and o'er,  
 As if perchance some strength he'd  
 Gain, to help him break the  
 Fetters strong, that bound him  
 To his grief.

You will never have power until you have  
 known and are entirely free from the power of  
 another. Then you have come into your strength  
 and have only yourself to blame if it does not  
 bring you compensation.

## Some Quotations.

It is better to believe too much than  
 never to believe at all.

There are some who send for the doctor  
 when the thing to do is to clean the house.

Men should not aim at talents they have  
 not, but seek to cultivate those they have.

"Do it now" is a hackneyed phrase,  
 but it tells the easiest, surest method of  
 disposing of hard work.

Real success means the immediate and  
 not the ultimate enjoyment of whatever one  
 may be possessed.

There are many people to-day who  
 think that the worst thing about crime is  
 getting found out.

God hates a quitter, and we are hateful  
 to ourselves when running away from  
 that we ought to do.

There is a kind of man who can make  
 himself believe that you want to do some-  
 thing mean to him so he can make him-  
 self believe he must quarrel with you.

Opportunity may come to every one in  
 some form or other, but luck, which is  
 ability to recognize opportunity, is as oft-  
 en the godfather of the ignorant as the  
 wise.

The savage may growl and the philos-  
 opher laugh, but the men who have done  
 most for the material world are those who  
 have looked with a serious eye on life.

"Cooweescoowee" is the Indian name  
 for John Ross, for half a century Chief  
 of the Cherokees. It was chosen as a  
 name for one of the counties of the new  
 State by the Constitutional convention,  
 but was dropped later.

## Never Despair.

Never give up or sit down in despair  
 Saying it's no use to try;  
 The clouds never lowered so darkly as yet  
 But ther'd be sunshine and light by and by.

## COMMISSIONER VALENTINE'S ADDRESS.

(Continued from page 18.)

Paganism itself should vanish from Indian life, but not all that is not only harmless but beautiful and helpful in paganism. We need the most vigorous yet tactful pushing and the wise assistance of all missionary work.

The conservation of the natural resources in the Indian country is a matter of prime importance. It must be done in a way to bring these into the best use for all citizens, at the same time conserving the Indians' opportunities to draw from them what is to their real good in their progress toward citizenship. This point offers a field hardly touched on, yet from a broadly philosophic standpoint. What I would emphasize in your minds is that in addition to the four great subjects which are made the texts of the conservation movement, lands, minerals, water and forests, I am engaged in a fifth task of conservation, the conservation of the Indian.

And so there seems no end to the things of this sort I might suggest where well-organized study and action on your part would be of the greatest assistance to our overtaxed machinery, and of the steadiest support to us in a task, the responsibility for which I can neither shirk nor share. If I may put before you from time to time these matters in more detail and others like them, and if you on your side will put before me any and every matter which occurs to you which you think I should take up and push progressively, I shall be deeply grateful.

Development of Agriculture Among Indians.

WASHINGTON, D. C., Dec. 14, '09.

*To Superintendents:*

For some time the Office has been seriously considering the necessity for making greater efforts to develop agriculture among the Indians.

With this idea in view, the Civil Service Commission has been consulted and an examination announced to procure eligibles for the position of expert farmer. Only those persons will be admitted to this examination who are graduates of agricultural colleges or have had training in other ways equivalent to such education. Just how many eligibles will be procured is, of course, as yet unknown. However, it is the plan to place these men throughout the Service where they will be the most useful and be able to do the greatest amount of good.

Some of them will be expected to establish and operate model farms on the reservations for the paramount purposes of educating the Indians in the most practical and up-to-date methods of farming, as well as to raise pure seed and pure bred stock for use among Indians. Others will be expected to take charge of particular districts on the reservations, giving their whole attention to the individual Indians, with the view of making them self-supporting on their farms.

In order that the Office may act intelligently in the matter of making assignments, you are requested to report at once upon the need of such farmers in connection with your work. You should also provide the Office with a complete invoice of live-stock, farm machinery and other industrial equipment now on hand, and make specific report as to the following items:

1. How much land now under cultivation (approximately)?
2. How much unused land available for cultivation?

(A) Irrigable;

(B) Non-irrigable.

3. What is your best paying crop?

Make specific recommendation as to the following:

1. Number additional farmers needed.
2. Additional machinery and other equipment required.

It is also essential in this connection that the Office know whether irrigation farming, dry farming or ordinary farming is required on your reservation, so that persons with the proper qualifications may be furnished, should it be decided to start this work at your agency at this time.

To assist in procuring the largest amount of material through this examination, you should communicate at once with any persons know to you who have the necessary qualifications, and urge them to compete in it.

Applications will be received by the Civil Service Commission, Washington, D. C., to and including January 6, 1910.

A copy of the announcement is enclosed herewith.

Very respectfully,

F. H. ABBOTT,

*Acting Commissioner.*

### A Welcome Voice.

During the Taft reception at Hampton colored school Virginia, the principal, Dr. H. B. Frissell, invited a former Virginia Governor to speak. The ex-Governor said:

"May I say a word of cheer and encouragement to the colored people of Virginia especially of this school, a word of hope, if you please.

"A race that can advance one step can advance two steps. A race that can climb one hill can climb another. Do not count the hills as a disadvantage. Life consists in removing and overcoming of obstacles to make it worth living. No race can rise or go toward or even stand upon the misfortunes of another race. The colored race and the white race must both suffer in the joint cause. We must also fight together against the worst elements amongst us. Therefore the southern people, it seems to me, must find more and more that the best hope of the white man is to do the best he can for the colored man, and that we can live more advantageously as we make the Negro a better man to live with."

### The Buffalo.

The buffalo was a good surveyor. It did not reason out why it should go in a certain direction, but its sure instinct took it by the easiest and most direct paths, over high lands and low, to the salt licks and water courses which were its goal. The authors of "The Story of the Great Lakes," Edward Channing and M. F. Lansing, say that the buffalo observed something like the principles which today govern the civil engineer.

As soon as the explorer landed on the southern shores of Lake Erie, Michigan and Superior he came upon buffalo roads or "traces." Sometimes these were nar-

row ditches, a foot wide and from six inches to two feet deep, trodden down by the impact of thousands of hoofs as herd after herd of buffalo had stamped along in single file behind their leaders.

When the first path became too deep for comfort because of rain and repeated travel the buffaloes would abandon it and begin a second path alongside the first, and thus the frequented traces would be gradually widened.

Again, an immense herd of these heavy animals would crash through the forest, breaking in their rapid progress a broad, deep road from one feeding ground to another. As this route would be followed again and again by this and other herds, it would become level and hard as a rock, so that there was great rejoicing in pioneer settlements when the weary roadmakers, struggling with log causeways and swampy hollows, came upon a firm, solid buffalo trace. Nor was this an uncommon experience.

The line of many of these roads is followed today by our railroads and canals, as it was followed by our log roads and turnpikes.

The buffalo followed the level of the valley. He swerved round high points whenever it was possible, crossing the ridges and watersheds at the best natural divides and gorges, and he crossed from one side of a stream of water to the other repeatedly in order to avoid climbing up from the level, after the fashion of our modern loop railway.

Disbelief has ever been due to disposition far more than to the need of greater light.

If every man were straightforward in his opinions there would not be so much conversation.

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# Educational Department

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

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## Written Tests, and How to Grade and Mark the Papers.

By Miss SADIE F. ROBERTSON, *Teacher, Chilocco, Oklahoma.*

THE purpose of the written test is to show the results of instruction and study and to supplement the oral work. As a rule, teachers overestimate their pupils' ability; and pupils, as a class, know much less than they think they know, so a searching test acts as an eye-opener to both teacher and pupil.

The written test has long been used in such recitations as spelling, history, arithmetic and geography, but too often it is made a frightful bugbear to sensitive pupils and a cause of worry to the already overworked teacher.

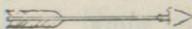
In order to be of most benefit the test should be given unannounced and should never be made a spur to urge pupils to greater application.

In grading papers three divisions should be made one with regard to penmanship, neatness, and general appearance of the manuscript; a second, with regard to spelling and composition; and a third with regard to the subject matter. The first of

these the teacher can see almost at a glance. The main points for consideration are: Is the heading correctly written? Is the writing legible? How about the margin? Has the pupil given due attention to paragraphing? Are the sentences correctly punctuated? Have capital letters been used where necessary?

The second division will require a little more time to grade, as in order to be really helpful, the teacher must make a note of misspelled words and errors in composition so that these mistakes can be corrected in future lessons.

The teacher will now be ready to mark and grade the subject matter and this can be done very quickly. In marking the papers three separate marks, one for each division named above, should be given. This enables the pupil to know wherein his work is weak and he can correct his mistakes more readily when he knows just where to look for them.



## The Correlation of Industrial and Literary Work.

By Mrs. JESSIE S. STUDER, *Chilocco, Oklahoma.*

THIS is an age of motor education; the educated man is trained in more than mental activity. We recognize the fact that the heart, the mind and the hand must be trained together to form a perfectly balanced individual.

We believe that industrial work should be correlated with literary work to form a basis that will prove most useful in the equipment that will serve our youth in the duties of life.

All training should be practical. School

days are too short and too precious for the average child to spend much time in study that is not of a practical nature.

Shall not we, therefore, correlate industrial with literary work? In this manner giving the pupil some training for the life work that awaits him after he shall have left the classroom.

The question may arise, "At what age shall the student be instructed in work along industrial lines?" Such training should begin when the child enters school, as the majority of students go no higher than the eighth grade.

The teacher of the grades should do his part toward making the school work, which shall be a correlation of industrialism and literary work, attractive.

In the kindergarten and the primary grades the "busy work" that so rests the weary nerves of the pupil—sewing and weaving with yarn and raffia, *not* to put in time, but to create something useful—is the forerunner of the habit of industry that prompts the girl in later years to make herself useful in making, mending and repairing garments and articles necessary to the welfare of the family.

The thoughtful teacher will be surprised to discover how much assistance he may give his pupils by correlating industrial with literary work.

Manual training fits the boy for life work, but he must have ability to reason in connection with his work if he would be a successful man.

In mathematics the helpful teacher may dispense with the guidance of the text book and instruct the students in problems along practical lines, giving special attention to problems that will come up in the life of the pupil after he has left the classroom.

Such problems as are suited to the environments of the student are best. In

teaching mensuration is there a better method than that which causes the pupil to do the actual work under the guidance of a competent instructor?

Do not pupils have a better idea of size, value, and form after having handled a cord of wood, a perch of stone, or measuring, plastering, and papering a room?

We learn to do by doing; if we acquire skill along a certain line we must have repeatedly performed the actions required in the work; so the pupil must actually perform the tasks along the line in which he wishes to become proficient.

Reading and observation have their advantages, but these do not create the impression upon the mind that performing the task does.

In agricultural sections, the future farmer receives the most substantial part of his education by working in the fields or caring for farm animals. No doubt the best schools give the students an opportunity to have training in industrial and literary work in an almost evenly divided proportion.

The industries as taught in schools where shops are provided, giving the pupil an opportunity to receive instruction in trades a half day and to attend school a half day, are beneficial to students, and are desirable in the plan of instruction.

The aim of education is to produce a man evenly developed in moral, mental and industrial activities. As instructors let us teach respect for these elements of education by the intelligent correlation of industrial and literary work, giving careful attention to the ethical value of each topic and act that occurs in the life of the student.

No blessing, however great, is ever fit for man's use until man is fit to use it.

## KIT CARSON OF MISSOURI.

*From the Kansas City Star.*

ONE hundred years ago this Christmas Eve Kit Carson was born in Madison County, Kentucky. A year or two later his father and mother moved to Howard County, Missouri, and settled near where the town of Glasgow is. Many of his relatives live there yet, and after he went to the Western prairies Kit Carson often returned to spend weeks with his family in Missouri. There are many old persons living in Howard County, and a few in Kansas City, who well remember the "King of the Prairies."

For years Carson was a trapper in the Far West and each spring he took his furs to St. Louis and sold them. On his way to and from that city he used to stop at the old Harris House in Westport.

Carson was 15 years old when he left his home in Howard County and went to Santa Fe. His father had apprenticed him to a saddler, but it was impossible to tie a born pathfinder to a saddler's bench and after two years of that uncongenial work he ran away. That was in 1826. At that time the commerce of the prairies, over the Santa Fe trail, was just beginning to rise in importance. The eastern end of the trail really began at Independence, Mo., but it had various ramifications which met there, and one of those began in the town of Glasgow on the Missouri River.

Glasgow was then the head of steamboat traffic on the river. Goods bound for Santa Fe and the Southwest would come up to Glasgow by boat and there

would be transferred to wagons and start for Independence and from thence across the great plains.

Kit Carson had sat around the camp fires of the frontiersmen who manned these wagons and when he was 15 years old he joined one of the caravans and went with it to Santa Fe. On that journey he passed through Independence, and the caravan stopped there to get a new wagon from Mr. Strode, the wagon maker who died only a few years ago. From Independence the caravan toiled to Westport, crossing the Blue River and passing westward along the old trail that led past where the Westport High School is now, and up Westport Avenue and so on out to Shawnee Mission, where the party camped the first night out from Independence.

Westport was then only a small frontier village. There was not a house between it and the river where the great city of Kansas City now stands.

From Santa Fe Carson went north to Fernandez de Taos eighty miles distant, and there he learned the Spanish language. From then until the day of his death, May 23, 1868, Carson was a rover of the plains and the mountains, the greatest plainsman, hunter, scout and Indian fighter that ever lived.

Mrs. L. E. Slaughter, 304 Virginia Avenue, Kansas City, Kas., has a mahogany rocking chair that was given by Kit Carson fifty years ago to her mother. Mrs. Eliza Slaughter is one of the few persons in this city who remembers Kit Carson.

While Carson was at Bent's Fort, on

the north bank of the Arkansas River, about midway between the present sites of Pueblo and Canyon City, in 1829, he had a contract to supply the fort with meat, and it was about that time that he married an Indian girl. They had one daughter, Adeline, and soon afterward his Indian wife died. Then Carson decided to take his little girl to St. Louis and place her in a convent that she might be educated in the way of his own people. On this trip he came to Westport and stayed for several weeks at the old Harris House. Then he went to Howard County and from there to St. Louis.

Mrs. Slaughter tells the following story of that trip:

"When I was a very small child—I think it was in 1842—Kit Carson came back from the mountains. He had been away from home sixteen years, and he brought with him his little daughter Adeline, then about 6 or 7 years old, whom he desired to educate and make of her a lovely woman, as he expressed it. Adeline's mother had died shortly after the child was born. She was described as a beautiful Indian maiden whom Kit had married in one of the tribes—I think it was the Arapahoes—who were very kindly disposed to Kit because of his helping them settle their troubles with the blood-thirsty Sioux. As I remember the girl Adeline, she was indeed a lovely child.

And her father, Kit, as brave a man as ever lived, and Indian fighter though he was, he was one of the kindest and most tender hearted men I ever knew. Adeline was educated partly at St. Louis and partly at our house, which was her home until she was 17 or 18 years old. One day in the 50s, when Kit had been to Washington with dispatches from General Fremont, he stopped at our house to take

his daughter away. It was a sad parting. The man was deeply affected because my mother, who had been so good to his child, was then an invalid, a cripple. She had not even dreamed of any pay for Adeline's board, and to show how he felt Kit made the family many gifts. One of the gifts to my mother was this mahogany chair. It is just as he gave it except it as once been reupholstered."

Mrs. Slaughter and husband—both of them past 70 years—were children of pioneers who went to Howard County from Carolina and Virginia. They became neighbors of the Carsons—Kit's parents—who entered the Missouri wilderness from Kentucky in 1810.

"Yes we prize the old chair above all our possessions," she said as she toyed with a pretty scarf that was tastefully arranged at the back. It reminds us of Kit Carson, who was a good man, and who did more toward the development of the country west of the Mississippi River than any other man that ever lived."

"But what became of the daughter Adeline?"

"We never saw her after her father took her away, but I learned that she married and went to California."

It was upon this trip that Carson discovered he was famous. He had long been in the wilderness, hearing little of the world he had left "back East," and never dreamed that his long journeys of exploration, his fights with the Indian, his peaceful mediation between warring tribes, his exploits as a hunter, his frequent piloting of endangered caravans over portions of the Santa Fe Trail to places of safety, had been reported in the cities and places of civilization. Whatever he had done had been a matter of course with him—a part of the routine of life.

That it had made him a great man among the men of his time came to him as a complete surprise.

This trip to St. Louis was destined to change his whole future. Here he met Lieut. John C. Fremont, then organizing his first expedition to explore the great and unknown West. Fremont was waiting for the coming of a widely known hunter named Captain Dripps, after whom Dripps Street in Kansas City is named. He was to act as his guide. If Carson would go, to wait longer for Dripps was not necessary. Arrangements were soon completed, and Fremont's expedition embarked at St. Louis May 22, 1842, going up the Missouri to Kansas City.

This was the beginning of Kit Carson's real career, in which he rendered his greatest service to his country. The years of trapping and hunting had been only years of preparation, giving him greater familiarity than any other man enjoyed with desert trails and mountain passes, acquainting him with the habits, peculiarities and languages of many Indian tribes, and equipping him to guide the man whom we call the "Pathfinder of the Rockies" to the Pacific.

The expedition of 1842 went only to the crest of the Rockies, traversing the country of the warlike Sioux. Carson then returned to Taos, where on February 6, 1843, he married a Mexican named Maria Josefa Jaramillo. Seven children were born of this union, three of whom are still living—Kit Carson, jr., Charles Carson and Mrs. Ferquina Allen.

In the Civil War, Carson conducted a number of campaigns against hostile Indians, rising to the rank of brevet brigadier general. His last campaign was directed against the Navajos, whom he rounded up and removed to the Bosque

Redondo. They never again went on the war path. On the summit of Crown Point Mountain, near Gallup, are ruined stone walls, said by local purveyors of myth and history to be the remains of a fort built by Kit Carson during the Navajo campaign.

In 1868, the Carson family removed from Taos to a new settlement about five miles from Fort Lyon, where, in a few weeks, Mrs. Carson died, and was buried near by. Soon after that, Carson, although himself far from well, was induced to accompany a delegation of Utes and Apaches to Washington, that he might act as their interpreter. Returning home, he was so ill that it was thought best to remove him to Fort Lyon, in order that he might have constant medical attention. There he died, May 23, 1868.

The only person present when his last moments came was an old companion in arms, Aloys Scheurich, who still lives at Taos. He was buried beside his wife; but he had expressed a wish that his last resting place might be at Taos, where his home had been, and both bodies were taken thither and reinterred two year later.

Few people have had the opportunity of seeing a bear feeding; that is, in his native state; and fewer still have seen him fishing. But fish he does, and in it he displays an amount of patience and dexterity that is amazing. He will lie motionless upon an everhanging log or bank with paw poised and little beady eyes attentively scanning the water. Salmon and trout are his chief delight, and should one come near enough to the surface he is snapped out on the bank with a flip and a twist, and vanishes in bruin's capacious maw.—*St. Nicholas.*

Virtue is its own reward and labor is mostly the other fellow's profit.

## Official Service Changes

CHANGES IN EMPLOYEES, INDIAN FIELD SERVICE,  
FOR MONTHS OF AUGUST AND SEPTEMBER, 1909.

### TRANSFERS.

- Babcock, Ivah H., mat'n, Albuquerque sch'l, N. M., 540.  
 Greening, Edith U., teacher, same, 660.  
 McLain, Alice C., field mat'n, same, (day) 720.  
 Crescencio Trujillo, laborer, same, 480.  
 Joab N. Johnson, laborer, Canton Insane Asylum, 480.  
 Starr Hayes, teacher, Carson Sch'l, Nev., 72m.  
 Lulu M. Mann, teacher, same, 720.  
 Mabel E. Curtis, tchr, Cherokee Sch'l, N. C., 72m.  
 A. J. Thoes, bsmth, Chey. and Arap Agcy, Okla., 780.  
 Russell Ratliff, superintendent, Couerd'Alene, Ida., 1200.  
 Laura H. Ratliff, f. clerk, same, 900.  
 Flora A. Delay, tchr, Color. River Sch'l, Ariz., 660.  
 Geo. W. Wimberley, prin. & phy., Colville Sanitorium, Wy., 1400.  
 Lou A. Trott, seamstress, Crow Sch'l, Mt., 500.  
 Charlotte Geisdorff, teacher same, 600.  
 Martha D. Kauffman, teacher, same, 720.  
 Ernest H. Benjamin, lease clerk, Crow Creek (Agcy) S. D., 840.  
 Julia C. Corbine, ass't mat'n, same, (school) 400.  
 Devol, Marion L., teacher, Flandreau school, S. D., 960.  
 Alice Pendergast, teacher, same, 600.  
 Clara Goodfellow, teacher, Fort Belknap day, Mt., 72m.  
 Sarah R. Hacklander, teacher, Fort Bidwell, day, Cal., 72m.  
 McPherson C. Maddox, clerk, Fort Lapwai school, Ida., 840.  
 Charles F. Whitmer, physician, Fort Mojave Agency, Ariz., 1200.  
 Victor A. Brace, carpenter, Fort Mojave school, Ariz., 720.  
 San Brace, teacher, same, 720.  
 Evelyn E. Snelling, asst. matron, Fort Totten school, S. D., 500.  
 Aleatha Kennedy, teacher, Fort Yuma school, Cal., 600.  
 Ralf E. Cherrick, teacher, Grand Junction school, Col., 720.  
 Edna M. Shockey, teacher, Haskell Institute Kans., 600.  
 Edgar Gertrude Nell, teacher, same, 600.  
 Edith M. Felten, teacher, Hayward school, Wis., 540.  
 Margaret F. Haldaman, same, 720.  
 Laura F. Berchenbriter, nurse same, 600.  
 Melissa Hicks, teacher, Hoppa Valley school, Cal., 660.  
 Michael M. LeMieux, teacher, Jicarilla day, school, New Mex., 72m.  
 Mollie L. LeMieux, housekeeper, same, 30m.  
 W. A. Dion, engineer, Jicarilla school, New Mex., 1000.  
 Carie McCormack, laundress, same, 500.  
 William Ratcliff, farmer, same, agency, 840.  
 Julia Wheelock, asst. matron, Keshena school, Wis., 500.  
 Josephine D. Andres, f. clerk, Kickapoo school, Kas., 900.  
 Neva N. Farrand, teacher, Kickapoo day sch. Kas., 60 mo.  
 Margie Gunderman, cook, Rainy Mt sch., Okla, 500.  
 Charlotte E. Wilson, teacher, Ft Sill sch., Okla, 660.  
 Margaret A. Fox, teacher, Rainy Mt sch., Okla, 660.  
 N. D. Ginsbach, swyr, Klamatha Agency., Wash, 1000.  
 Amy G. Kely, teacher, LaeduFlambeau sch., Wis, 600.  
 Mark L. Burns, lumberman, LaPointe agency, Wis., 1800.  
 Rose I. Brooks, teacher, Leech Lake school, Minn., 600.  
 Oliver L. Breckner, teacher, same, day school, 840.  
 Chales C. VanKirk, principal and physician, Leech Lake school, Minn., 1300.  
 Adelma Laughlin, asst. matron, Leupp sch., Ariz., 540.  
 Eunice S. Terry, seams., same, 540.  
 Henrietta C. Neff, seams., Mescalero school, N. M., 500.  
 Blaine Page, engineer, Mt. Pleasant school, Mich. 940.  
 Mary A. Iseal, physician, Nevada agency, Nev., 900.  
 Nellie Plake, teacher, Osage school, Okla., 660.  
 Birdie Roberson, asst. matron, Otoe school, Okla., 420.  
 Amanda M. Chingren, out'g matron, Phoenix school, Arizona, 720.  
 Elizabeth Foster, teacher, Phoenix school, Arizona 660.  
 Mary V. Rice, teacher, Phoenix school, Arizona, 720.  
 Nette C. Fowler, matron, Pierre school, S. D., 600.  
 Thomas C. Lannan, teacher, Pine Ridge day school, S. D., 720.  
 Bessie L. Veix, asst. clerk, Potawatomi agency, Kans., 725.  
 Banche McA. Nicholson, seams., Puyallup school Wash., 500.  
 Anna L. Baughey, asst. matron, same, 500.  
 Susie Thomas, seams., Red Lake school, Minn., 480.  
 Charles H. Park, i. teacher, Rice Station school, Ariz., 720.  
 R. E. Johnson, teacher, Rosebud school, S. D. 720.  
 Ida H. Bonga, i. female, teacher, same, 600.  
 Agnes M. Faris, teacher, Salem school, Ore., 600.  
 Wilbert O. Hodgson, ad. farmer, San Juan agency, N. M., 75m.  
 Geo. J. Robertson, carpenter, same, school, 720.  
 Mary E. Haskett, teacher, Santa Fe (day) N. M. 72m.  
 Elizabeth Richards, teacher, same, 72m.  
 Pearl McArthur, teacher, same, 72m.  
 Jemetta Kidd, teacher, same, (school) 600.  
 Florence J. Couch, kindergarten, Seneca school, Okla., 600.  
 May Herron, laundress, same, 540.  
 B. N. O. Walker, clerk, Seneca agency, Okla., 1000.  
 Rose Glass, nurse, Sherman Institute, Cal., 660.  
 Burton L. Smith, teacher, same, 1000.  
 Nora A. Buzzard, ass't matron, same, 560.  
 Mary E. Sloan, teacher, same, 600.  
 Nellie S. McDorman, teacher, Shoshoni day, S. Wyo., 720.  
 Pauline Roessler, ass't matron, Shoshoni school, Wyo., 540.  
 John J. Guyer, farmer, same, 840.  
 Daniel Robinson, private, Siletz agency, Ore., 20m.  
 Frank Quenel, private, same, 20m.  
 George F. Dutt, teacher, Sisseten school, S. C., 660.  
 Carl Stevens, teacher, Soboba school, Cal., 72m.  
 Fannie Stevens, housekeeper, same, 30m.  
 Mary A. Gigax, cook, Springfield (school) S. D., 420.  
 Metta P. Hindsey, seamstress, same, 420.  
 Jeesy M. Wilde, teacher, Standing Rock school, N. D., 720.  
 C. Mae Ricketts, teacher, Martin Kenel school, N. D., 720.  
 E. M. Winter, engineer, Tongue River school, Mt., 900.  
 Blance E. Bartram (nee Adamson), ass't clerk, same, agency 720.  
 John W. Lydy, teacher, Truxton Canon, Ariz., 720.  
 Walter S. Wright, teacher, Tulalip school, Wash., 720.  
 Cora M. Embree, matron, same, 600.  
 Helen C. Sheahan, kindergarten, same, 600.  
 Hattie M. Miller, teacher, Vermillion Lake, S. Minn., 600.  
 Alice Pendergast, teacher, Wahpeton school, N. D., 660.  
 Florence Pendergast, teacher, same, 600.  
 Geo W. Robbins, clerk, Warmspring agency, Ore., 700.  
 Jas W. Buchanan, teacher, Western Navajo school, Ariz., 720.  
 Mrs. John Doll, teacher, same, 660.  
 Mary H. White, ass't matron, White Earth school, Minn., 540,

- Mar<sup>c</sup> Mashek, baker, same, 480.  
 Chas. J. Palmer, farmer, Winnebago agency, Neb., 720.  
 Anna Lockhart, teacher, (day school) same, 60m.  
 Lulu White, cook, Fort Mojave school, Ariz., 500.  
 Lavinia Cornelius, nurse, same, 720.  
 John F. Irwin, farmer, same, agency, 720.  
 Jennie A. Cooper, teacher, Fort Shaw school, Mont., 500.  
 Nora N. Hearst, teacher, Havasupai school, Ariz., 780.  
 John T. Woodside, carpenter, Hoopa Valley school, Cal., 720.  
 Fred Schiffbauer, carpenter, Jicarilla school, N. M., 500.  
 Liebert Robert, Ind. teacher, Keshena school, Wis., 500.  
 Jennie Shipwash, laundress, Kickapoo school, Kas., 420.  
 Samuel F. Hudelson, Ind. teacher, same, 600.  
 Agnes A. Morrow, laundress, Moqui school, Ariz., 540.  
 Kate S. Harvey, seamstress, Pine Ridge school, S. D., 500.  
 Edwin W. Smith, farmer, Standing Rock agency, S. D., 780.  
 Emer M. Garber, Ind. teacher, Umatilla school, Ore., 660.  
 A. Z. Hutto, discipl., Zuni school, N. Mex., 800.  
 James C. Waters, teacher, Albuquerque school, N. M., 720.  
 Margaret Roberts, principal teacher, Cherokee school, N. C., 800.  
 Francis Andrews, carpenter, Cheyenne River school, S. D., 500.  
 Benj F. Norris, Ind. teacher, Colo. River school, Ariz., 720.  
 Mary K. Collins, kindergarten, Crow Creek school, S. D., 600.  
 Ellen E. Bonin, cook, Blackfeet (S), Mt., 480.  
 Evelyn Springer, ass't matron, Cantonment (S), Okla., 420.  
 Emma C. Lovewell, teacher, Carlisle (S), Penn., 600.  
 Arvel R. Snyder, clerk, Cherokee (S), N. C., 900.  
 Thompson C. Tweedy, md. farmer, Chey. and Arap (A), Okla., 720.  
 Henry J. McQuigg, clerk, Chey. River (S), S. D., 800.  
 Irvin P. Long, ass't engr, Chilocco sch., Okla., 720.  
 Gertrude Vaughn, nurse, Chilocco sch., Okla., 600.  
 Alberta Krebs, laundress, Chilocco sch., Okla., 600.  
 Ida M. Brown, ass't matron, Colorado River sch., Ariz., 600.  
 Max W. Brachvogel, f. clerk, Colville Agcy., Wash., 900.  
 Joseph C. York, ass't clerk, Crow Agcy., Mt., 900.  
 Anna M. Amon, ass't matron, Crow sch., Mt., 500.  
 Sarah J. Banks, nurse, Flandreau sch., S. D., 600.  
 Jessie P. Irvin, matron, Fort Mojave sch., Ariz., 720.  
 Gertrude Harrigan, cook, Ft Shaw sch., Mont., 600.  
 Kyle Gray, farmer, Ft. Totten sch., S. D., 720.  
 Elizabeth Judge, nurse, Grand Junction sch., Colo., 600.  
 Charles T. Coggeshall, supt., Greenville school, Cal., 1400.  
 Frances J. Boyd, asst. matron, Haskell Institute, Kan., 600.  
 Virgil Page, grdnr. Hayward school, Wis., 600.  
 Thos. J. DeLoach, asst. clerk, Kaw Agcy., Okla., 900.  
 Jeremiah Suffecool, asst. clerk, Kickapoo school, Kan., 720.  
 Isaac James, disciplinarian, Leupp school, Arizona, 540.  
 Charles J. Healy, add. farmer, Lower Brule Agcy., S. D., 720.  
 Martha A. Bovee, cook, Mt. Pleasant school, Mich., 540.  
 Candance M. Lanigan, tchr., Navajo school, Ariz., 660.  
 Sue M. Cullen, tchr., Navajo school, Ariz., 840.  
 Henry C. Smith, clerk, Nevada school, Nevada, 900.  
 Fred'k E. Farrell, f. clerk, Omaha school, Neb., 900.  
 Francis M. Foxworthy, clerk, Omaha Agcy., Neb., 840.  
 Burton A. Martindale, clerk, Omaha Agcy., Neb., 1000.  
 Lucinda L. George, asst. matron, Pierre sch., S. D. 500.  
 Jno. W. Clendening, tchr. & farmer, Ponca sch., Okla., 1000.  
 W. A. Walker, tchr., Puyallup school, Wash., 840.  
 Jennie Grey, matron Red Moon school, Okla., 500.  
 Frank R. Pitts, ass't ls. clerk, Rosebud Agcy., S. D. 840.  
 Green A. Floyd, ad. farmer, Rosebud Agcy., S. D. 720.  
 Anna R. Patterson, ass't matron, Sac & Fox sch., Iowa 300.  
 Elsie A. McLaughlin, teacher, Sac & Fox sch., Okla, 660.  
 Barlow L. Winifred, k. garten, Sante Fe sch., N. M. 660.  
 Marietta Wood, teacher, Sante Fe sch., N. M. 1000.  
 Della Tower, cook, Sante Fe sch., N. M. 600.  
 Arthur Hyler, engineer, Sante Fe sch., N. M. 900.  
 Americus A. Furry, crpntr, Seger sch., Okla, 720.  
 Eugene R. Ferguson, disphn, Sherman Inst, Cal, 900.  
 Grace Alldredge, laundress, Shoihoni sch., Wyo., 480.  
 Edward Green, farmer, Tomah sch., Wis., 600.  
 Fred E. Bartram, is. clk., Tongue River Agcy., Mt. 720.  
 Benjamin F. Bennett, farmer, Tongue River sch., Mt., 720.  
 Hattie B. Parker, asst., matron, Truxton Canon school, Arizona, 540.  
 Rose K. Lambert, ass't matron, Tulalip sch., Wash., 500.  
 Martha A. Freeland, ass't matron, Umatilla sch., Ore., 900.  
 Mayne R. White, clerk, Union Agency, Okla., 900.  
 Henrietta Drake, clerk, Union Agency, Okla., 900.  
 John D. Lambert, engr., White Earth sch., Minn., 800.  
 Mark A. Garrison, teacher, Zuni Day, N. M. 720.  
 Arzelia G. Garrison, housekeeper, Zuni Day, N. M. 480.  
 L. M. Hardin, phy. & as. supt., Canton Insane Asylum, 1300.  
 Carrie H. Arnold, tchr., Oneida school, Wis., 540.

### Fatal Accident at 101 Ranch.

Recently, at the 101 Ranch, while a party of cowboys and cowgirls were maneuvering in front of a moving picture camera, the horse ridden by Mrs. E. J. Milhau, a cowgirl, stumbled and fell and Mrs. Milhau received injuries from which she died.

Mrs. Milhau and her husband have been in the employ of the Miller Brothers for the last two years as members of the 101 Ranch Wild West show company. Mrs. Milhau was 28 years old and a superb horse-woman. Her home was in New York and she was well known among show people throughout the United States. She was held in high esteem by all who knew her and there is great sorrow among the Ranch people today on account of her untimely death. Funeral services were held at the Ranch and burial was made in the Ponca City cemetery.

We do not realize that the liking of ourselves is merely a matter of taste. We are incapable of understanding that anybody can actually dislike the sound of our voices and the shape of our noses and yet be accounted free from sin. If a man does not happen to like us he is no more to blame than if he does not like roast beef or Italian spaghetti.

# BUREAU OF INDIAN AFFAIRS.

Table Showing Names and Locations of Indian Schools, Names of Superintendents in Charge, and the Tribes and Number of Indians under the Jurisdiction of Each.

School.	State or Terr'y.	Superintendent.	Post-Office Address.	Tribe.	Pop.
Albuquerque	N. M.	Reuben Perry	Albuquerque, N. M.	Navajo	191
Bay Mills	Mich.	James L. Hazard	Fulton, Mich.	Pueblo	4117
Bena	Minn.	Henry W. Warren	Bena, Minn.	Chippewa	135
Bishop	Calif.	D. L. Maxwell	Bishop, Calif.	Chippewa	
Bismarck	N. D.	William R. Davis	Bismarck, N. Dak.	Paiute	
Blackfeet	Mont.	Clarence A. Churchill	Browning, Mont.	Non-reservation	2195
Cahuilla	Calif.	Francis A. Swayne	Aguanga, Calif.	Piegan	
Camp McDowell	Ariz.	Charles E. Coe	McDowell, Ariz.	Mission Indians at Cahuilla	160
Camp Verde	do.	Taylor P. Gabbard	Camp Verde, Ariz.	Santa Rosa	186
Conton Insane Asylum	S. D.	Dr. Harry R. Hummer	Conton, S. Dak.	Mojave and Yuma Apache	240
Cantonment	Okla.	Byron E. White	Cantonment, Okla.	Mojave-Apache	160
Capitan Grande	Calif.	A. P. Edmonson	Lakeside, Calif.	Non-reservation	
Carlisle	Penn.	Moses Friedman	Carlisle, Pa.	Non-reservation	240
Carson	Nev.	Calvin H. Asbury	Stewart, Nev.	Non-reservation	515
Cass Lake	Minn.	Benjamin Caswell	Cass Lake, Minn.	Non-reservation	165
Cherokee	N. C.	Frank Kyselka	Cherokee, N. C.	Chippewa	
Cheyenne and Arapaho	Okla.	Charles E. Shell	Darlington, Okla.	Cherokee	1896
Cheyenne River	S. D.	Dr. Lawrence F. Michael	Cheyenne Agy, S. D.	Arapahoe	500
Chilocco	Okla.	John R. Wise	Chilocco, Okla.	Cheyenne	745
Chippewa Lake Superior	Mich.	*Dr. D. S. Buckland	Baraga, Mich.	Cheyenne River Sioux	2560
Coeur d' Alene	Ariz.	Russell Ratliff	Tekoa, Wash.	Ute, absentees	371
Colorado River	Wash.	M. F. Holland	Parker, Ariz.	Non-reservation	
Colville	Wash.	Capt. J. McA. Webster	Ft Spokane, Miles W	L'Anse Vieux	883
Crow	Mont.	Samuel G. Reynolds	Crow Agency, Mont.	Desert & Ontonagan Chippewa	533
Crow Creek	S. D.	Thomas W. Lane	Crow Creek, S. Dak.	Coeur d'Alene	104
Digger	Calif.	George O. Grist 2	Jackson, Calif.	Spokane	457
Fallon	Nev.	W. A. VanVoorhis	Fallon, Nev.	Mojave	55
Flandreau	S. D.	Charles F. Peirce	Flandreau, S. Dak.	Themehuevi	640
Flathead	Mont.	Fred C. Morgan	Jocko, Mont.	Columbia	421
Fond du Lac	Minn.	A. A. Bear	Cloquet Minn.	Colville	96
Fort Apache	Ariz.	C. W. Crouse	Whiteriver, Ariz.	Kalispell	342
Fort Belknap	Mont.	William R. Logan	Harlem, Mont.	Lake	43
Fort Berthold	N. D.	Charles W. Hoffman	Elbowoods, N. Dak.	Nespelem	97
Fort Bidwell	Calif.	M. M. Griffith	Fort Bidwell, Calif.	Nez Perce	475
Fort Hall	Idaho.	A. F. Caldwell	Rosfork, Idaho	Okanogan	178
Fort Lapwai	Idaho.	Clarence R. Jafferis	Lapwai, Idaho	Sanpoil	509
Fort Lewis	Colo.	John S. Spear	Hesperus, Colo.	Spokane	93
Fort McDermitt	Ore.	John B. Hoover	McDermitt, Nev.	Wenatchi	1735
Fort Mohave	Ariz.	August F. Duclos	Mohave City, Ariz.	Crow	1019
Fort Peck	Mont.	C. B. Lohmiller	Poplar, Mont.	Lower Yanktonia Sioux	39
Fort Shaw	Mont.	John B. Brown	Fort Shaw, Mont.	Digger	328
Fort Totten	N. D.	Charles M. Ziebach	Ft. Totten, N. Dak	Paiute	280
Fort Yuma	Calif.	Anna C. Egan	Yuma, Ariz.	Flandreau Sioux	538
Genoa	Neb.	Sam B. Davis	Genoa, Nebr.	Flathead	1608
Grand Junction	Colo.	Charles E. Burton	Grand Junction, Col	Other tribes	934
Greenville	Calif.	Frank T. Mann	Greenville, Calif.	Fond du Lac	2127
Haskell Institute	Ariz.	H. B. Peairs	Lawrence, Kans.	White Mountain Apache	678
Havasupai	Ariz.	H. J. Barnes	Supai, Ariz.	Assiniboine	550
Hayward	Wis.	William A. Light	Hayward, Wis.	Gross Ventre	399
				Arickaree	453
				Gross Ventre	252
				Mandan	200
				Paiute	500
				Pit River	1766
				Bannock Shoshone	1470
				Nez Perce	454
				Wiminuchi Ute	235
				Paiute	698
				Mojave	98
				Chemehuevi	610
				Assiniboine Sioux	1082
				Yankton Sioux	
				Non-reservation	
				Sisseton	980
				Wahpeton and Cut Head Sioux	
				(known as Davil Lake Sioux)	2588
				Turtle Mountain Chippewa	622
				Yuma	
				Non-reservation	500
				Non-reservation	84
				Digger	
				Washee	175
				Non-reservation	
				Havasupai	
				Chippewa	

School.	State or Terr'y.	Superintendent.	Post-Office Address.	Tribe.	Pop.
Hoopa Valley	Calif.	Jesse B. Mortsolf	Hoopa, Calif	Hoopa	438
Jicarilla	N. M.	George L. Williams	Dulce N. M.	Lower Klamath	745
Kaw	Okla.	Almond R. Miller	Washunga	Jicarilla Apache	791
Kaita	Utah	Ralph A. Ware	Mocasin, Ariz	Kansa (Kaw)	251
Keshena	Wis.	Thos. B. Wilson	Keshena, Wis	Kaibab Paiute	61
Kickapoo	Kans.	Edwin Minor	Horton Kas R F D 2	Menomine	1487
Kiowa	Okla.	Ernest Stecker	Anadarko, Okla	Stockbridge and Munsser	582
Klamath	Ore.	H. G. Wilson	Klamath Ag'cy, Ore.	Iowa	269
Lac du Flambeau	Wis.	William N. Sickels	Lac d' Flambeau, W.	Kickapoo	205
La Jolla	Calif.	Ross L. Spalsbury	Valley Center, Calif	Sac and Fox	87
La Pointe	Wis.	S. W. Campbell	Ashland, Wis	Apache	160
Leech Lake	Minn.	John T. Frater	Onigum, Minn	Comanche	4041
Leupp	Ariz.	Joseph E. Maxwell	Leupp, Ariz	Kiowa	1510
Lower Brule	S. D.	Jacob C. Lavengood	Lower Brule, S. Dak	Wichita and Caddo	1005
Malki	Calif.	Clara D. True	Banning, Calif	Klamath	658
Martinez	Calif.	James B. Royce	Thermal, Calif. R. 1.	Modoc	216
Mesa Grande (Dist. 2)	Calif.	Amos R. Frank	Mesa Grande, Calif.	Priute	163
Mescalero	N. M.	James A. Carroll	Mescalero, N. Mex.	Pit River	56
Moapa River	Nev.	John R. Cox	Moapa, Nev.	Chippewa	
Moqui	Ariz.	Horton H. Miller	Keams Canon, Ariz.	Mission	157
Mount Pleasant	Mich.	R. A. Cochran	Mt. Pleasant, Mich.	Chippewa, at Bad River	117
Navaho	N. M.-A	Peter Paquette	Fort Defiance, Ariz.	Grand Portage	328
Neah Bay	Wash.	Dr. Charles L. Woods †	Neah Bay, Wash.	Lac Courte Oreille	1375
Nett Lake	Minn.	Albert B. Reagan	Orr, Minn	Red Cliff	455
Nevada	Nev.	Lorenzo D. Creel	Wadsworth, Nev	Rice Lake	184
New York	N. Y.	B. B. Weber	Salamanca, N. Y.	Cass and Wiunebagoshish	540
Omaha	Neb.	Andrew G. Pollock	Macy, Nebr	Leech Lake	
Oneida	Wis.	Joseph C. Hart	Oneida, Wis	Pillage	799
Osage	Okla.	Hugh Pitzer	Pawhuska, Okla	Mississippi Chippewa	453
Oto	Okla.	Dr. Jacob Breid †	Oto, Okla.	Navajo	1040
Pala (Dists. Nos. 1 and 3)	Calif.	Philip T. Lonergan	Pala, Calif	Lower Brule Sioux	479
Pawnee	Okla.	George W. Nellis	Pawnee, Okla	Mission Indians at Mission Cr'k	
Pechanga	Cal.	J. W. Lewis	Temecula, Calif	Morongo	236
Phoenix	Ariz.	Charles W. Goodman	Phoenix, Ariz	Palm Springs	45
Pierre	S. Dak.	Charles W. Rastall	Pierre, S. Dak	San Manuel	62
Pima	Ariz.	James B. Alexander	Sacaton, Ariz	Twenty-nine Palms	29
Pine Ridge	S. Dak.	Jno. E. Brennan	Pine Ridge, S. Dak.	Mission	362
Pipestone	Minn.	W. S. Campbell	Pipestone, Minn	Mission Indians, Mesa Grande, and Santa Ysabel (Nos. 1 and 2)	184
Ponca	Okla.	Hugh M. Noble	Whiteagle, Okla	Sant Pascual	71
Potawatomi	Kans.	Edson Watson	Nadeau, Kans.	Mescalero Apache	457
Pueblo Bonito	N. M.	Samuel F. Stacher	Putnam, N. Mex.	Paiute	115
				Moqui	2112
				Navajo	2000
				Non-reservation	
				Navajo	10000
				Hoh	55
				Hakah	413
				Ozette	27
				Quileute	229
				Chippewa	640
				Paiute	479
				Cayuga	182
				Oneida	274
				Onondaga	542
				Seneca	2749
				Saint Regis	1349
				Tuscarora	360
				Omaha	1264
				Oneida	2259
				Osage	2230
				Oto and Missouri	403
				Mission Indians at Campo	20
				Cuyapipe	45
				Laguna	7
				La Posta	11
				Manzanita	52
				Pala	226
				Pauma	70
				Pawnee	647
				Mission	170
				Non-reservation	
				Non-reservation	
				Apache	64
				Mariacopa	337
				Papago	2321
				Pima	4145
				Oglala Sioux	6727
				Non-reservation	
				Ponca	581
				Tonkawa	51
				Prairie Band	698
				Munsee or Christian and Chip-pewa	92
				Navajo	2500

School.	State or Terr'y.	Superintendent.	Post-Office Address.	Tribe.	Pop.
Puyallup	Wash.	H. H. Johnson	Tacoma, Wash.	Chehalis	147
				Clallam (Port Gamble)	83
				Clallam (Jamestown)	212
				Georgetown	135
				Humtulp	13
				Wisqualli	146
				Puyallup	463
				Quaitso	61
				Quinaielt	156
				Skokomish	203
Rapid City	S. D.	Jesse F. House	Rapid City, S. Dak.	Squaxin Island	98
Red Lake	Minn.	William H. Bishop	Red Lake, Minn.	Non-reservation	
Red Moon	Okla.	Willis E. Dunn	Hammon, Okla.	Red Lake and Pembina Chipewa	1369
Rice Station	Ariz.	Dr. J. S. Perkins *	Rice, Ariz.	Cheyenne	147
Rincon	Cal.	William J. Davis	Valley Center, Calif.	Apache	
Rosebud	S. D.	Edward B. Kelley	Rosebud, S. Dak.	Mission	100
Round Valley	Cal.	U. L. Clardy †	Covelo, Calif.	Rosebud Sioux	5660
				Concow	187
				Little Lake and Redwood	107
Sauk and Fox	Iowa.	Orville J. Green	Toledo, Iowa	Pit River and Nomelaki	87
Sauk and Fox	Okla.	W. C. Kohlenberg	Sac & Fox Ag'y, Ok.	Uki and Wylakie	244
Salem	Oreg.	E. L. Chalcraft	Chemawa, Oregon	Sac and Fox	352
San Carlos	Ariz.	Lewis M. Weaver	San Carlos, Ariz.	Sac and Fox, Iowa	80
				Non-reservation	506
San Juan	N. M.	William T. Shelton	Shiprock, N. Mex.	Sac and Fox of the Mississippi	
				Coyetero-Apache	540
Santa Fe	N. M.	C. J. Crandall	Santa Fe, N. Mex.	Non-reservation	88
San Xavier	Ariz.	John M. Berger	Tucson, Ariz.	Mojave-Apache	1172
Santee	Nekr.	Frank E. McIntyre	Santee, Nebr.	San Carlos-Apache	577
Seger	Okla.	Walter F. Dickens	Colony, Okla.	Tonto-Apache	5500
				Navajo	3405
Seneca	Okla.	Ira C. Deaver	Wyandotte, Okla.	Pueblo	523
				Papago on reserve (allottees)	281
				Ponca	1124
				Santee Sioux	138
				Arapaho	497
				Cheyenne	107
				Eastern Shawnee	128
				Miami (Western)	62
				Modoc	212
				Ottawa	204
Shawnee	Okla.	F. A. Thackery	Shawnee, Okla.	Peoria	305
				Quapaw	390
Sherman Institute	Cal.	F. M. Conser	Riverside, Calif.	Seneca	376
Shivwits	Utah.	John F. Wasmund	Santa Clara, Utah	Wyandot.	481
Shoshone	Wyo.	H. E. Wadsworth	Wind River, Wyo.	Absentee (Shawnee)	1768
Siletz	Oreg.	Knott C. Egbert	Siletz, Oregon	Citizen Pottawatomie	222
				Mexican Kickapoo	
Sisseton	S. Dak.	Sanford E. Allen	Sisseton, S. Dak.	Non-reservation	113
Soboba	Cal.	Will H. Stanley	San Jacinto, Calif.	Shivwits Paiute	854
Southern Ute	Colo.	Charles F. Werner	Ignacio, Colo.	Arapaho	810
Springfield	S. Dak.	Walter J. Wicks	Springfield, S. Dak.	Shoshone	442
Standing Rock	N. D.	William L. Belden	Fort Yates, N. Dak.	Confederated	45
Tomah	Wis.	Lindley M. Compton	Tomah, Wis.	Grande Ronde	1936
Tongue River	Mont.	John R. Eddy	Lame Deer, Mont.	Sisseton and Wahpeton Sioux	140
Truxton Canon	Ariz.	Enos B. Atkinson	Truxton, Ariz.	Mission Indians at Soboba	52
Tulalip	Wash.	Dr. Chas. M. Buchanan	Tulalip, Wash.	Santo Ynez	352
				Southern Ute	
				Non-reservation	8399
				Sioux	
				Non-reservation	1416
				Northern Cheyenne	515
				Walapai	435
				Lummi	165
				Muckleshoot	186
				Port Madison	268
Tule River	Cal.	F. A. Virtue	Porterville, Calif.	Swinomish	
				Tulalip (remnants of many tribes and bands)	339
Uintah and Ouray	Utah.	Capt. C. G. Hall, U.S.A.	Whiterocks, Utah	Tule River	154
Umatilla	Oreg.	Ed. L. Swartzlander	Pendleton, Oregon.	Umatilla	443
				Umatilla	469
Union Agency	Okla.	Dana H. Kelsey	Muskogee, Okla.	Uncompahgre Ute	296
				White River Ute	465
Vermillion Lake	Minn.	Thomas F. Rodwell	Tower, Minn.	Cayuse	250
Volcan	Cal.	Thomas M. Games	Santa Ysabel, Calif.	Umatilla	490
Wahpeton	N. D.	Watson C. Randolph	Wahpeton, N. Dak.	Walla Walla	41805
Walker River	Nev.	Samuel W. Pugh	Schurz, Nev.	Cherokee	11055
Warm Springs	Oreg.	Claude C. Covey	Warm Spring, Ore.	Chickasaw	28711
				Choctaw	18714
Wahpeton	N. D.	Watson C. Randolph	Wahpeton, N. Dak.	Creek	3124
				Non-reservation	
Walker River	Nev.	Samuel W. Pugh	Schurz, Nev.	Seminole	30
Warm Springs	Oreg.	Claude C. Covey	Warm Spring, Ore.	Boisforte	133
				Mission Indians at Inaja	165
Wahpeton	N. D.	Watson C. Randolph	Wahpeton, N. Dak.	Los Coyotes	
				Santa Ysabel No. 3	469
Walker River	Nev.	Samuel W. Pugh	Schurz, Nev.	Non-reservation	
Warm Springs	Oreg.	Claude C. Covey	Warm Spring, Ore.	Paiute	765
				(Confederated) Wasco	
Wahpeton	N. D.	Watson C. Randolph	Wahpeton, N. Dak.	Tonino and Paiute	79
				Allottees permanently absent from reservation	

School.	State or Terr'y.	Superintendent.	Post-Office Address.	Tribe.	Pop.
Western Navaho	Ariz.	Stephen Janus	Tuba, Ariz	Moqui	182
				Navajo	6150
				Paiute	113
Western Shoshone	Nev.	George B. Haggett	Owyhee, Nev	Hopi	1
				Paiute	242
				Shoshone	245
White Earth	Minn.	John R. Howard	White Earth, Minn.		268
					384
				Gull Lake	
				Gass and Winnebagoshish (removal)	62
				Leech Lake (removal)	277
				Mille Lac (removal)	966
				Mille Lac non-removal	314
				Otter Tail	743
				Pembina	349
				White Earth	1936
Winnebago	Nekr.	Albert H. Kneale	Winnebago, Nebr	White Oak Point (removal)	247
				Winnebago	1069
Wittenberg	Wis.	Eli J. Bost	Wittenberg, Wis	Winnebago	1750
Yakima	Wash.	S. A. M. Young	Fort Simcoe, Wash.	Confederated Yakima	1900
Yankton	S. D.	Evan W. Estep	Greenwood, S.D.	Yankton Sioux	1739
Zuni	N. M.	William J. Oliver	Blackrock, N. M.	Pueblo of Zuni	1666

In addition to the foregoing there are Indians as follows, not under the jurisdiction of an Indian Agent or Superintendent:

Arizona: Papago in villages in Pima county	2225
California: Wichumni, Kawia, Pit River, and others	13,186
Florida: Seminole	358
Idaho	200
Indiana: Miami	243
Manie, Oldtown	410
Michigan: Chippewa and Ottawa	5587
Pottawatomie of Huron	78
Minnesota: Mdewakanton Sioux	929
Nevada: Paiuti, Shoshone and Winnemucca	3701

Oklahoma: Apache (under War Department at Fort Sill)	248
Texas: Alabama, Muskogee and Cushatta	470
Utah: Paiute	371
Washington: Nooksak	200
Wisconsin: Pottawatomie	440
St. Croix	549
Grand total (exclusive of Alaska)	300,512
Five Civilized Tribes, including freedom and intermarried whites	101,469
Exclusive of Five Civilized Tribes	199,043

## The News at Chilocco

John Heydorf, painter, received a visit Christmas week from his sister's son who lives in Marysville, Kans., John Ford.

Mr. Neal Wright and sister, Miss Ruth, made a short visit with Mrs. Edith B. Crawford during the holidays. She invited some of her musical friends to meet them Wednesday evening. There were present: Mr. H. S. Carner and wife; J. Jones and wife, Miss Wolfey, and William Moses. Solos were given by J. Jones and Miss Wolfey. Horn solos by H. Carner and William Moses. Mrs. Carner gave a reading.

H. H. Crawford, son of our Mrs. Edith B. Crawford is in Alaska, 105 miles from Carbova P. O. His last letter was written on birch bark. He tells of Miles Glacier, 50 miles from the coast, about which the wind roars at 50 miles an hour almost constantly. The roar of the falling end, or water terminal is terrific. He went twenty miles to get a thanksgiving turkey in a thirty mile blizzard.

Mrs. Emma Long, of the domestic art department, spent a short vacation with her mother and other relatives at Nedesha, Wis., during the Christmas holidays.

A few nights before Christmas there was a great diversity of opinion among the engineers

as to the cause of the trouble with the engine. One tall handsome engineer, said that it needed a monkey wrench; another said it needed some oil; one said the governor was hanging; one of them said he didn't know, and one of them said nothing at all!

Oil.

Hospital Nurse Miss Gertrude Vaughn, is away on a short vacation, visiting friends and relatives in Cherokee, Wier City, and Pittsburg, Kans. Her address is Cherokee, Kans., care of Frank Webster.

A number of employees at Chilocco saw the old year out at the "Gym." At midnight the school whistle sounded, and the roar in the direction of Arkansas City, Kans., and Newkirk, Okla., told the story of popular custom. Chilocco made its full share of noise.

Victor Stanley had charge of the power plant during the absence of Mr. L. E. Caruthers.

Mr. John Washburn, assistant carpenter, was visited by his wife and daughter, who expressed themselves as delighted with Chilocco.

The carpenter detail has recently floored the postoffice, Mr. G. W. Bent's rooms, hall in Home Two; repaired the basement of Home Two, fixed up all broken furniture from Home Three, and sundry and various other necessary repairs. They are a busy crowd.

Miss Florence Snyder has returned from a visit to Texas among relatives

Mrs. John Shecag and Ethel Wade, former pupils at Chilocco, who are occupying positions at Ponca, Okla., visited the school during the holidays.

J. W. Van Zant, assistant farmer, has arrived here with his family consisting of his wife and three children, two boys and a girl.

Jacob Leukins, harness maker, and Isaac Seneca, blacksmith and wagon maker, are busy preparing things for the "spring opening." The latter has six new wagon boxes about finished that will hold sand, and the former a multitude of harness to fix up.

The Eureka Glee Club, under the auspices of the Midland Lyceum Bureau of Des Moines, Iowa, will give an entertainment at Chilocco, Wednesday evening January 19, 1910. Admission, 25 cts. It promises a rare treat to our people.

Caroline Wolfley, is substituting as teacher in the fifth grade.

C. F. Randall, of Vancouvre, B. C., made the school a visit during the holidays.

Mr. C. Leib, dairyman, returned New Years day from a month's visit to Carlisle, Pa., his old home.

A large party of employees and friends went in to Arkansas City the other evening to hear the play "Strong Heart." It was a bitter cold night, and many regretted the trip.

Mr. John B. Pambogo, Sr., spent a few days here, and again enrolled for three years his three sons, who are students. He says he finds they are contented and happy at Chilocco. He enjoyed his visit with the children immensely.

Mr. Knauss, of Brazoria, Texas, has been visiting his daughter Mrs. C. O. Preston for a few days. He thinks that this is a good big winter as compared with the sunny clime where the orange grows.

The apple roots have arrived and the nursery boys are engaged in grafting some of Chilocco's fine fruit on them. We intend to make a large number of Jonathan and Grimes Golden for re-filling the orchard.

Prospects are fine for heavy fruit crop in 1910, and it is hoped that we will have a cold storage room in which to keep some of it for winter use.

Mrs. Ida Romaine, the mess cook, and her daughter Mrs. Mollie Nixon, of Kansas City, Kas., recently went to Texas to visit a ranch owned by Mrs. Romaine.

Mr. Otis Mellon, assistant farmer, has resigned and returned to his home in Kansas City, Mo.

L. E. Carruthers, chief engineer, spent the

holidays at his home in Virginia. He visited Washington while away, and enjoyed his trip very much. Loudon county folks gave him a royal welcome.

Mrs. Edith B. Crawford, and Misses Katherine Krebs and G. M. Golden made the hospital people happy, particularly the little invalid James Powell, on Christmas, by taking over the Home Three chorus, who made the place musical with their songs. The nurse, Miss Vanghn, had a Christmas tree beautifully decorated for the pateants.

The open season for shooting quail is now on, and whenever an employee has spare time, he is out with his gun and the dogs. The hunters are: Asst. Supt. Thos. Smith, James Jones, Isaac Seneca, A. M. Venne, Levi Williams, J. H. Smith, G. W. Bent, A. D. Dodge, John Washburn, Louis Studer, Arthur Schaal, Harry Carner and many of the students. Mr. Bent's Christmas present of a new gun is much in evidence. Many rabbits, ducks, and quails have been bagged.

L. L. Odle, principal teacher, made a sorrowful visit to Chapman, Kans., recently on account of the death of his father.

About twenty-five pupils spend the Christmas holidays at home with parents and friends.

Mrs. L. V. Davis, matron, has been missed from mess for a week, on account of illness.

Mrs. G. W. Bent took Elizabeth Richards to her home in Nebraska, recently.

Wm. Hills, poultryman, spent the holidays with his parents in Arkansas City. He was accompanied on his return by a brother and his wife, who were much pleased with Chilocco.

James Powell, after nine months of careful hospital treatment for tubercular hip joint disease, died on the 29th of December, 1909. He had evidently been afflicted for a number of years, the extension of the disease finally proving fatal. The funeral exercises were in the presence of the entire school at the "Gym." and the body was interred in the school cemetery.

### Won a Prize.

Melissa Vassant and Alfred Wells are proud over the fact that each received a beautiful book marked "Compliments of the St. Louis Post Dispatch." The Dec. 12th *Post Dispatch* contained a puzzle and made an offer of one hundred books to be divided between fifty boys and girls furnishing the nearest solution of the puzzle.

Their teacher, Mrs. Dodge, had them solve it in their class room, the neatest papers were sent.

Each wrote a letter to the puzzle editor. There were so many answers sent from all parts of the country that it took the tellers two weeks to examine and pass on the work submitted by the contestants, which numbered 16,000.

**Present from Santa for the Engineers.**

While everybody was having a good time in the gymnasium on Christmas Eve, a very serious accident occurred at the power house. About 8:30 P. M. all the lights became very dim, and while we were trying to locate the trouble there came a big noise, and a crash, like firing a shot gun at a jack rabbit, and the lights went out.

One of the assistant engineers being in charge of the night shift got busy with the magnets and in the test we found that the positive wire from the generator to the rheostat on the switch panel had become grounded under the cement floor, and burned in two, which covered an open circuit in the magnetic field of the dynamo, making it impossible to generate current.

After a temporary connection was made, the dynamo went all right. WILLIAM MOSES.

**THE HOLIDAYS.**

The memory of the holidays of 1909-10 at the Indian school of Chilocco, Okla., will be carried in the minds and hearts of hundreds of Indian children who are being reared and educated by the government of the United States. Weeks before the opening of the holiday season, Christmas eve., the female students had been busy with preparations. Nimble needles were active spinning into varying fabrics the dreams of the imaginative youth, as is the practice of the older ones, whose blankets, could they be read, would reveal life's passing chapters of joy and sorrow, hope and despair. And the boys, too, were not idle, they also formulated their good wishes, and dreamed of the good things to eat which the dining room detail were preparing for them.

Teachers and instructors were all wide awake to make the coming days memorable, and all succeeded admirably. The black diamond eyes of the Indians sparkled and snapped with anticipation, and the cheerful word overcame stoicism, and won out beautifully.

Here is the program of the opening ceremonies:

**CHARACTERS:**

Judge Common Sense.....JOBIE TAYLOR

Piano Solo, "Harvest Home March".....JESUS DELGADILLA

Mrs. M. E. PITTMAN, *Teacher.*  
*Sixth Grade.*

"The First Christmas".....GERTIE MCKEE

MISS JENNIE HOOD, *Teacher.*  
*Fifth Grade.*

"The Christ Child".....MARY LEJUINE

Mrs. JESSIE S. STUDER, *Teacher.*

*Jury:* DELIA CADOTTE, MARY WILLIAMS, MARY DAVIS, SYLVIA NICHOLS, MARGARET BEAUREGARD, HARRIET ESAU, BENNIE DAVENPORT, CLARENCE MILLER, EZEKIEL COULON, HENRY GOOD FOX, JESSE BIRD'S HEAD, SAM WALKER.

**SAINT NICHOLAS**

Squire Hard Cash .....	Mach Lomaventwa
Sheriff .....	Claude Pahuma
Doctor Dryasdust .....	Carlos Telesmontes
Doctor Sensible .....	Frank Larier
Prof. Statistics .....	Geo. Williams
Susie Eyebright .....	Emily Goslin
Jerusha Vinegar .....	Flora Packard
Mother Comfort .....	Matilda Stand
Grandmother Greivous .....	Sarah Shangrean
Theodore Progress .....	Willie Burns
Deacon Heresy Hunt .....	John McKee
Parson Greatheart .....	Horace Powesheik
Friends of Saint Nicholas .....	

Other members of classes.

"The trial" was involved in a "cantata," well rendered, though somewhat of an impromptu character. Duets, solos, and choruses followed each other in rapid succession.

Then Santa Claus was acquitted and the chains put upon his accuser.

The distribution of gifts from the Christmas tree followed, and every child was remembered. It was the happiest of all happy occasions of the year, and the children went home laden with good things, including a large bag of candy, nuts and fruit.

Christmas morn opened with Home Three chorus, under Matron Miss M. L. Phillips, singing carols in the early dawn. Among those favored were Supt. and Mrs. Wise and Printer John E. Rastall.

The children were early awake comparing their Christmas gifts of the previous evening, and the day sped rapidly until the noon bugles called to dinner. Here is the printed menu:

**ROAST CHICKEN**

Giblet dressing	Gravy
Corn	Mashed potatoes
Apples	Grape jelly
Coffee	Milk
Mince pies	Fancy cakes
Cranberry sauce	
Pickles	
Bread and butter	

Christmas night the following program was carried out, and the happy day had a happy ending:

Piano Duet, "Pilgrims' Chorus and Evening Star".....	LOUISE RULEAU and Mrs. EDITH B. CRAWFORD	Primary Grade.
Recitation, "The Christmas Story".....	FIVE BOYS	
Recitation, "The First Christmas".....	LUBERTA SANCHEZ	
Piano Duet.....	MISS KATHERINE KREBS, <i>Teacher.</i>	
	ESTHER JAVINE and JENNIE RILEY	
	Mrs. M. E. PITTMAN, <i>Teacher.</i>	
"The Little Christmas Tree".....	Eighth Grade.	
Evergreen Drill.....	MISS SADIE F. ROBERTSON, <i>Teacher.</i>	JESSICA FRANCISCO
Vocal Solo, Last Night.....	MISS MARY BROAD, <i>Teacher.</i>	SEVENTH GRADE, GIRLS
	Mrs. EDITH B. CRAWFORD.	BLANCHE KING
	Fourth Grade.	
Recitation, "Rugglesses' Christmas".....		LOTTE PARTON
Song, "Happy Time".....		FOURTH GRADE, A.
Winter.....	MISS MARY M. DODGE, <i>Teacher.</i>	
		HOME THREE CHORUS
Santa Claus Drill.....	Third Grade.	
Holy Night Song.....		THIRD GRADE, A.
		THIRD GRADE, B.
	MISS GERTRUDE M. GOLDEN, <i>Teacher.</i>	

Among other interesting events of the week was one occurring on the evening of December 27, a concert by Chilocco's Indian band of over twenty members, with Harry Carner handling the baton. Disciplinarian A. M. Venne is the manager of the band.

It was a revelation of what our band can do, when it tries, and was fully appreciated by the large audience present. The following was the program:

1. March, "Good Old U. S. A." - Morse
2. Waltz, "Kiss of Spring" - - - - Rolfe
3. Cornet Solo, "Victor Polka" - - - Snyder  
George W. Bent.
4. "Meditation" - - - - - Morrison
5. Medley Selection, "45 Minutes from Broadway" - - - - - Cohan
6. Characteristic, "Egypt" - - - - Kummer
7. March, "Tri-State" - - - - - Lincoln

New Years eve an interesting program was carried out in the "Gym." The debate was rich and racy, but the girls won out in the unanimous opinion of the judges. The following was the

PROGRAM.

Instrumental Duet.....	{ ESTHER DAVIS NETTIE TASSO (Minnehaha)
Recitation.....	MARGARET BEAUREGARD (Hiawatha)
Dialogue,— "Courtship Under Difficulties"	{ CHARLES APEKAUM MANUEL DOMINGUEZ "PRUDENCE" (Soangetaha)

Recitation.....	MARY LAJEUNNE (Minnehaha)
Cornet Solo.....	CLAUDE POOHUMA (Sequoyah)
Recitation.....	ANNA TOWNSEND (Minnehaha)
Vocal Solo.....	JESSIE ROGERS (Hiawatha)

DEBATE.

*Resolved*, "That civilization has increased the happiness of the Indian"

<i>Affirmative.</i>	<i>Negative.</i>
JESSICA FRANCISCO	FRANK KNIGHT
MARTHA WHITE SPIRIT	WILBUR EAVES
AGNES NOLAN	MACK SETIMA

JUDGES:

- THOS. C. SMITH,  
*Assistant Superintendent,*  
O. G. CARNER,  
JACOB LUEKINS.

It has frozen ice every night at Chilocco for over a month, much embarrassing out door work. But the management is taking on a good ready, and when a thaw does come, things in the building line will hum once more.

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