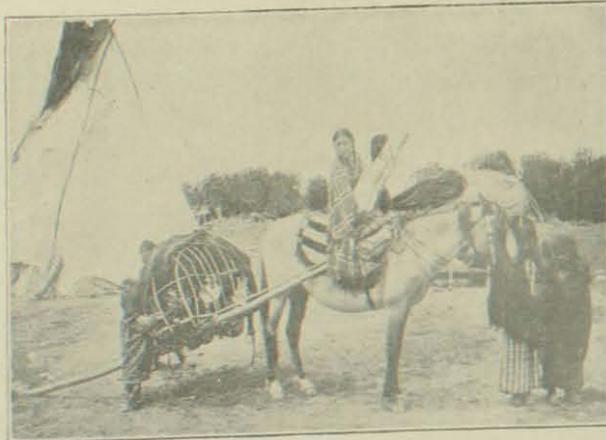




THE INDIAN SCHOOL JOURNAL



The Old Way.



CHILOCCO



OKLAHOMA

May 1911

A Magazine Printed By Indians

The Indian School Journal

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

The Journal Aspires to be an organ that will contain matter of interest to the Indian people of the entire country and to all other persons who desire to keep in sympathetic touch with this much misrepresented and misunderstood race. To realize this ambition it is desired to keep the columns filled not only with news of general interest but also with discussions of live questions. To this end invitation is extended to thoughtful people to contribute. Any contributions should not, it is probably needless to say, contain criticisms of the policy of the Department which is laboring zealously for the betterment of conditions, but a hearty welcome will be given all articles springing from experience, and that are designed to entertain and inform our many readers. We particularly solicit the interest of those people in or out of the Government Service who live in and work among the native homes and see with the eyes of hope. *THE JOURNAL* will not be the organ of pessimism and despair. Send contributions to *THE INDIAN SCHOOL JOURNAL*, Chilocco, Oklahoma.

Commence- The Indian schools are preparing for the annual exercises preparatory **ment Exercises.** to closing for the summer vacation. Climate and other conditions, not forgetting departmental regulations, govern as to time. However, May and June are usual months chosen by our school authorities for the academic break-up. The industrial work, however, continues during the summer. Among the announcements of this character which have reached us is that of Sherman Institute, Riverside, Calif. The date is May 7 to 10 inclusive. With its semi-tropical climate the surroundings of Sherman Institute must be very attractive at this date. Chilocco's commencement dates are June 11-14, 1911.

Y. M. C. A. In the past the remarkable growth of the Young Men's Christian **Work for** Association among the Indians both off and on reservations, has largely **Indians.** been due to the consecrated Christian men found in the Indian Service. The work has grown large and is needing coordination so the International Committee have heard and answered the call from the volunteer workers, and have put in the field a Secretary who with his assistants will devote their entire time to developing and extending the work throughout the entire Indian community in the United States, Canada, and Alaska. Great things have been done in the past, and great projects are in hand; scores of Y. M. C. A. buildings are going up in the large cities of the Orient this year; over \$15,000,000 worth of buildings in the United States alone have been contracted for, or are in the process of erection, since January first last. This same spirit and large vision is to characterize the Indian work until the Indian young men have all received the appeal and encouragement to live the manly life of Christ. The Young Men's Christian Association endears itself to the Indian young men and has established a large place in their hearts by

its past effort in their behalf. The members carry with them through life the influences of the Christian Brotherhood which has surrounded them in their critical years. Hundreds of Indian missionaries are indebted to the Y. M. C. A. for their strong leaders and the conservation of their boys, who have left for schools. The peculiar effectiveness of the Y. M. C. A. lies in its recognition of the Indian young man's nature. (1.) They are outdoors young men and nature is their home, and the Y. M. C. A. lays special emphasis on training of the body and outdoor life and athletics. (2.) The Indian boy cares only for the absolute essentials to meet the requirements of his religious nature, and the Y. M. C. A. here is formed confining itself strictly to essential teaching to becoming manly Christian men. (3.) The hundreds of tribes recognized in the large schools and being brought into intercourse more and more, are welded together by a simple bond which unites a universal brotherhood.

Hog Cholera. We are glad to give space below to a circular issued by the State Agricultural College of Oklahoma which among countless other beneficial enterprises is now engaged in a warfare upon hog cholera, the disease that costs the farmers of the country millions of dollars of loss annually. Every intelligent effort to stamp it out should be enthusiastically seconded. The Oklahoma hog, an aristocrat among swine because of his cleanly life among the state's wonderful fields of alfalfa, must be protected. Notwithstanding the many declarations of candidates for office the porker is the real "farmers' friend."

OKLAHOMA AGRICULTURAL AND MECHANICAL COLLEGE, April 11, 1911. To THE EDITORS OF OKLAHOMA. *Gentlemen:* The third legislature, recently adjourned, appropriated \$7,500 to be expended by the college in the manufacture and distribution of hog cholera serum. The college has been manufacturing serum in limited quantities for some time and this has been used with excellent results as a preventive of cholera in hundreds of communities. This serum is not a cure.

With the increase funds available for serum work the college is now prepared to multiply the output of serum many times and we hope by doing this to meet the expectation of the legislature and to practically stamp out the disease now so largely prevalent in Oklahoma. Doses of serum will be supplied at twenty cents each and the amount received will be placed in a revolving fund and reinvested in the manufacture of serum. By adopting this plan we hope to cover all sections of Oklahoma with a comparatively small appropriation at our disposal. Some states have provided large sums for the campaign against hog cholera which has rendered it necessary to charge applicants for serum sent out.

Your cooperation and assistance in fighting this disease is desired and requested. The college will give further information upon application.

Sincerely yours, J. H. CONNELL, *President.*

P. S. The present supply of serum manufactured by the college will be quadrupled within the next 30 days.

Frauds on Farmers. The North Carolina Department of Agriculture has issued a most sensible bulletin upon the subject of condimental feeds, stock and poultry tonics and conditioners, in which the hollowness of the pretensions of the many manufacturers of these articles are conclusively shown as the result of experiment and analysis. The farmers of the country are annually separated from thousands of dollars in paying from twenty-five cents to a dollar per pound for linseed meal, bran, or other foods that are usually obtained by the ton, the only alteration being the addition of a few drugs, some of medicinal value and some not. If your

one important reservation in mind two-thirds of the allotted lands have been sold within the last decade and the remaining third is as much coveted as was the first tract to change hands.

In justification, these persons who are constantly elbowing the Indians out of their homes, advance the argument that ownership of the land should pass to those who will so use it as to make it contribute to the wealth of the nation. As a rule the Indian does not attempt to combat this argument or to make himself such a contributor. He sits supinely by anxious to transmute his land, which appears to him as merely something to lease for means of existence, while the soil is being exhausted by the barbraous methods of cultivation used by the average lessee, or as an opportunity for him to labor for meagre and uncertain returns, into cash which opens the doors for a brief life of pleasurable existence, free from work, free from care—an existence in which he realizes his dream of soft raiment and upholstered carriages, undisturbed by the nightmare of overalls and plows—at the end of which is “nirvana.”

The mere parceling out of land, it long has been recognized by those in authority, would not bring independence to unskilled allottees, so industrial schools were established for the purpose of supplying rudimentary academic training, and at the same time, knowledge of farming and, in a few institutions, of some of the most common trades. Comparatively few of the schools have been sufficiently ambitious to attempt much in trade teaching, but all have farms, recognizing in such provision the paramount importance of training in agriculture. The schools, of course, provide instruction for only the young. The adult, however, has not been forgotten, as witness the appointment of hundreds of farmers and expert farmers who are going about the reservations today. In spite of all the efforts made to inspire a love for the soil we still find the leasing system, so destructive to the Indian as well as to the fertility of the land, one of the most elaborate institutions of all agricultural reservations, and the Indian, with some most praiseworthy exceptions, little inclined to attach himself permanently and vitally to his allotment. Agency farmers are too much forced by the conditions that obtain to be engaged in drawing leases and supervising the enforcement of their terms, thus spending most of their time in assisting the Indians to live without labor instead of in teaching them that skill and love of industry by virtue of which, only, homes may be established and right provision made for posterity. Our efforts to excite among the allottees a love for their particular parcels of earth and a desire to use them wisely have thus far met with very qualified success. Tilling of the soil has become so intimately associated with early rising, with work in the fields from sun to sun, chores for an hour or two before and after, and mending fences on Sunday, that the average boy of any race is inclined to side step the suggestion that he make farming his business. In some of our industrial schools detail to the farm has been looked upon rather as punishment, and in one instance it was reported in an *unsatisfactory conduct in the shop*. We in the schools have preached the beauty of the free life of the farmer with its close communion with nature, and shown our faith in our expounded doctrine by so arranging our courses of study as to attract young men away from the soil to the bench or the typewriter.

It is the present aim of Chilocco, while in no way seeking to minimize the im-

portance of any legitimate field of endeavor, to teach the young man who comes under its influence a real love for nature as nature may be viewed by a real farmer. We want the two to become better acquainted, believing that from closer association will spring an intimate friendship. We wish the boy not only to learn how to make two blades of grass grow where but one grew before, but to like to do it—to be convinced that there is real joy connected with the giving of intelligent assistance to nature in directing her forces so as to add to the wealth and happiness of mankind. Partnership with nature, when such partnership can be established, is surely not a less attractive relation than that of receiver of dictation in any office no matter how soft the carpets, but unfortunately we have not sufficiently developed the idea of intelligent partnership and the one has been associated with hob nails and "wages", or a meagre income, and the other with patent leathers and "salary".

What the agricultural colleges of the land are attempting for the white boys of the country Chilocco is ambitious to do for the Indians until such time as White and Red do not spell difference in ambition or opportunity and both classes sit under the same instructors in our State institutions.

E. A. A.



THE NEED FOR INDUSTRIAL TRAINING.

Many students in Chilocco and Haskell Institute, whose homes are in the district now under my supervision, have complained to me of the industrial features of these schools. In fact, the same objections have been raised to the introduction of the industries to the twelve boarding schools of the Five Civilized Tribes. The objection is most commonly summed up in the dictum—"We can work at home. We go to school to study and learn." Having observed some of the work done "at home," the objection leads to the suggestion that the character of such work on an average accentuates rather than minimizes the need of industrial training such as Chilocco is giving. The farming, done at the homes of these students above referred to, is usually done in such a wasteful way as to be profitable only where the land is very cheap and land will be no longer cheap when these boys farm it.

In carpentry few white men in the vicinity of the Five Tribes' Boarding Schools are competent to do the repair work which we have been doing within the past year. The best workman on the job at Mekusukey Academy was John Sloat, a Chilocco graduate.

Our cement workers this summer had to be imported from more or less distant towns. Now, boys cannot absorb the ability to do good cement work by merely looking on. Chilocco boys have the chance to learn such work in the only possible way, by personal participation. In the boarding schools of eastern Oklahoma but few Indians are employed. This is not because Indians are not wanted in these schools, but because few are qualified to do the work where the need is most urgent, namely, in the industrial departments. We need now and are ready to pay farmers, carpenters, painters, masons, cooks and laundresses, whereas we have a surplus of applicants for the positions of teacher, clerk and superintendent, but the slipshod industrial methods in too common use will not answer. The worker must know how.

Chilocco and Haskell are able to teach these proper methods and the superintendents of the boarding schools of the Five Civilized Tribes are now using every effort to introduce similar methods in the hope that they may bring about similar satisfactory results.

J. B. B.



BOOK REVIEWS.

Fleming H. Revell Co. of Chicago sends us a book by Kate C. McBeth with title "The Nez Perces Indians Since Lewis and Clark." It is essentially a history of missionary work among the tribes of the Pacific coast. They found singularly fertile soil for religious effort among the Nez Perces. The history begins with the year 1835, when the American Board of Commissioners for Foreign Missions sent out Rev. Samuel Parker, of Ithaca, N. Y., and Dr. Marcus Whitman of Rushville, N. Y., to explore the Oregon country, a wider designation then than now. They reported favorably upon the project of a mission among the Nez Perces, and returning took east with them two Indian boys.

Through the cooperation of the Hudson Bay Company, Rev. H. H. Spalding and wife were first sent out. This was in 1836. The Indian boys were returned with them. They had ample supplies for a service of the kind. They crossed the "divide" on July 4, 1836, when the Nez Perces took the place of the guides of the Hudson Bay Co., and conducted the party to their destination.

The book as a whole is a very instructive discourse touching the early history of the Pacific slope in its relation to Protestant missionary work.

The Indians' Book. By NATALIE CURTIS. Price, \$7.50 net. Harper & Brothers, Publishers.

A beautiful specimen of the printers art, worthily illustrating one of the most conscientious and painstaking efforts to keep alive the history of some of the American Indians by incorporating their

lore, musical and narrative, within the covers of any book in any library. The great labor of the author, NATALIE CURTIS, is only slightly shown in the cost of the magnificent volume—\$7.50. It is worthy the title of the "American Indians' Book of Books." The author modestly calls herself only "Recorder," giving to the Indians credit for the songs and legends of their race. The photographs and drawings are original with the Indians themselves. As expressed by herself: "The Indians are authors of this volume; the songs and stories are theirs; the drawings, cover-design, and title-pages were made by them. The work of the recorder has been but the collecting, editing and arranging of the Indians' contribution." The book "speaks with the straight tongue," for it holds the words of their head men, their wise men, and their chiefs. It should be in every school in the Indian Service.

"The Young Pitcher," by JANE GREY. Harper Bros. Publishers. Price, 1.25.

This book gives a very interesting history of a young man who succeeds as a "pitcher" in a college base ball team. Necessarily its details touch all the personnel of the team, and particularly does it emphasize the "team spirit" so necessary to success. The coach is drawn with an artist's finger as indeed are all the characters. College life of the ambitious athlete, in our larger institutions of learning, is pictured in true colors. The book is instructive and inspiring. It will be a valuable addition to Chilocco's library.

NO INDIAN LEGISLATION.

From Associated Press Dispatches.

THERE will be no general Indian legislation during the special session of congress, but the new House committee on Indian Affairs will do alot of preliminary work looking to the putting through of an Indian affairs policy of its own when the regular session opens in December.

What this policy will prove to be, cannot at this time be definitely foretold, but on the subject as to what it should be, Representative John H. Stephens, the chairman of the committee, and for fourteen successive years a member of that committee, has some positive views.

First of all, Judge Stephens believes that all the segregated lands should be sold separate from the minerals they contain.

He would sell the agricultural lands in tracts of 160 acres each, and the pasture in tracts of 640 acres, the land to be sold only to bonafide settlers. He would lease the mineral rights for the benefit of the Indians as is done now, with all proper safeguards against the opartors forming combinations or exacting extortionate prices from the consumers.

Judge Stephens believes that the matter of the Indian rolls should be subject to a close investigation and readjudicating, to the end that the names on the rolls not entitled to enrollment be stricken off, and that names not on the rolls, but entitled to be there, be added.

Next, Judge Stephens believes in a sweeping law that will prevent any lawyer or other person from making contracts without the consent of congress with any Indian whose restrictions have not been

removed, or any Indian tribe which is still a ward of the government, and he believes in annulling all contracts that have heretofore been made without the sanction of congress.

On the subject of educating the Indian, Judge Stephens believes that the states should educate the children of all such Indians who have become citizens through the removal of their restrictions, and that the federal government should educate the children of those Indians who are still wards of the government. He would have no schools far removed from the reservations of the Indians, and can see no great benefit either of the Indians or the nation in such institutions as the Carlisle Indian school in Pennsylvania.

As to the administration of the Indian affairs in Oklahoma, Judge Stephens says the investigations of the Indian committee in that state last year shows that the maintenance of the office of commissioner of the Five Civilized tribes and the Union Agency duplicate much work and that a merging of the two offices would not only save money, but would render the work of administration more effective in that it would prevent present conflicts of authority. Personally, Judge Stephens would place all of this work in the hands of the Commissioner of the Five Civilized Tribes and abolish the Union Agency.

Judge Stephens has already begun work of preparing bills to cover these policies, and it is expected that the hearings on them will be had this spring so that the committee can formulate its proposed legislation when the regular session opens next winter.

Health Facts.

From Sage Foundation.

Of 758 cities, 337 have systems of medical inspection.

In seventy-five per cent. of the cities work is under the board of education.

Three hundred and one cities have inspection for the detection of contagious diseases.

One hundred and sixty-seven cities have physical examination of school children.

One thousand one hundred and ninety-four school doctors are employed as permanent members of educational forces.

Three hundred and seventy-one nurses are employed in seventy-six cities.

Forty-eight cities have school dentists

Thumb Mark Signatures.

To all Disbursing Officers of the Indian Service:

Attention is called to Indian Office Circular No. 236, dated September 2d, 1908, a copy of which is attached, regarding thumb mark signatures; said Circular is hereby supplemented as follows:

Hereafter every Indian who cannot write his name will be required to sign all checks, receipts or annuity or other rolls and all other official papers, and to endorse all checks or warrants covering Indian money by making an imprint of the ball of the right thumb (or the left in case of loss of right). This imprint must be clear and distinct, showing the central whorl and striations, and such thumb mark signature must be witnessed by an employee of the Office or by one of the leading men of the Tribe who can write. If an Indian is not living with his Tribe his thumb mark signature must be witnessed by the postmaster of the place where he resides.

You will post notices of this requirement for the information of banks or of

individuals who might cash an Indian's check or warrant, and the banks holding individual Indian moneys should receive special notice.

These thumb marks are to be used as evidence in cases where questions arise as to the genuineness of signatures and this requirement is to be strictly enforced. Anyone who cashes an Indian's check or warrant, or a Superintendent who accepts a receipt of any kind, signed by mark without such imprint, does so at his own risk. Respectfully.

R. G. VALENTINE, *Commissioner.*

Approved April 7th, 1911.

FRANK PIERCE, *Acting Secretary.*

The Luxury of Debt.

May M. Longenbaugh in *Youth's Companion.*

SINCE the Indian has laid down his tomahawk and come in off the war path, the post trader's store on an Indian reservation has become the general gathering-place where the white and red men meet on a common level with a feeling of good fellowship.

With the Indian's adoption of the white man's civilization, has come the readier adoption of his evils. The proneness of the white man to purchase beyond his ability to pay has been speedily imitated by the red man. If personal appeal for credit does not avail, he usually attempts a written one.

The following is a copy of a letter written by Mark Long Pumpkin who acquired some knowledge of the English language at one of the government boarding schools which he attended for a few years:

Big Turkey Camp, Wososo, South Dakota.

My dear Trader:—

I shake my hands with you with a good heart, sir. You know that I am your honesty frined and now I would like to owed you something. This is what I owed you for: A blue pants for \$1.50, just one perfume for 25 cents worth, a coffee for 50 cents and one gum to chew for five cents worth. Now for this you can have charge against me always on paper, and I paid you when I sold my cattle.

Your truly honesty friend,
Mr. Mark Long Pumpkin.

INDIANS LOVE MUSIC.

Poetic Nature of the Indian is Demonstrated.

[EDITOR'S NOTE.—The initials "S. E. S." are familiar to every person who reads Indian Office letters. They have for years brought us at times joy, at times sorrow, as requests for authority to expend Government appropriations were granted or denied. At all times they indicated careful guardianship of the public funds given over to the use of the Indian Bureau. Over those familiar initials is transmitted the beautiful composition of a 12-year-old Indian girl, printed below, and the note accompanying it is so sympathetically expressed that, without permission, it is reproduced also.]

DEAR MR. ALLEN—In looking over a Dominion of Canada Report of its Department of Indian Affairs, of a few years ago, I came across a composition which at once attracted more than ordinary attention. It was the production of an Indian girl, twelve years old, of All Hallows boarding school (Church of England) at Yale, British Columbia. The principal of the school, in introducing it, said that the children when they learn to write are often very poetic, and gives the composition as an illustration. It certainly is effective, for the simple beauty of its thought and language appeals to the mind and heart of every one who is fond of poetry.

To those who are acquainted with the Indian character this poetic trait is well known. Brave in war, wise in council and eloquent in speech, he is at the same time a natural poet, and the past is full of instances where he has clothed his thought in language in the highest degree poetical. I recall one, which came within my own knowledge, which may bear repeating.

A number of years ago a delegation of the great Sioux nation was in Washington to discuss some of its differences with the Indian Office. One of these, a serious one, was the bringing of their children to Hampton school. The Indians strongly objected to this on the ground that to bring them from the high and dry atmosphere of their native Dakotas to the low, moist lands of the Virginia seaboard, jeopardized their health as the fogs and mists peculiar to that climate, which they had to breathe, tended to affect the lungs and bring on consumption. The Indian speaker put that idea this way: "The breath of the earth arises and poisons the nostrils of my children."

I send you a copy, verbatim, of the composition, thinking that perhaps you might like to use it.

Yours,

S. E. S.

April 22, 1911.

Composition of an Indian girl, twelve years old, in British Columbia.

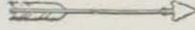
ABOUT MUSIC.—There is music in everything but of different kinds. God loves music, so there is always music and singing in heaven. There is music on earth too but the music in heaven is the best and much more pretty. We have a pretty kind of music in us when we dance and sing and play. God made everything, and He gave power to the birds to have music, and to the brook and wind too. If you stand near the telegraph wire when the wind is blowing you will hear lovely music. Some birds have hardly any music. The pretty birds cannot have a nice music because they have something pretty already, and the birds that are plain have a lovely music in their throats because they have only dull feathers to cover them; they are not pretty outside.

Some people can make nice music with their hands, they play good, but they have to keep their hands straight and sit up straight too. We have the best music in chapel always, and sometimes I think, when we go to heaven, we will be able to sing good, because we learn to sing in chapel first.

Little birds sit on trees and sing their music, only one bird flies and sings too,

it goes very high but I never could see it. Sometimes the wind only blows a little and then the wind music is soft, and sometimes it blows hard and then the music is very loud. The river flows fast, and there is a lot of water in the river and its music is nearly always loud.

The sea makes the grandest music. There is music in everything. Some one told me there was music too when everything was quite still, you could not hear that kind, but you could feel it in your heart, all the good people loves the music."



Indian Boarding Schools and Agricultural Education.

Memorial to Congress by LEVI CHUBBUCK, Denver, Colo., which was referred to the Committee on Indian Affairs February 16, 1911.

[EDITOR'S NOTE.—The author of the following memorial was for a number of years employed in the Indian Service as an agricultural expert and has intimate knowledge of its needs along the lines of which he writes. The enactment into law of the Davis-Dolliver bill, or some similar bill, would result in great benefit to the Indian as well as other youth of the country.]

THE extent and character of the educational work being carried on by the United States among the Indians seem to be little realized or understood. About \$4,000,000 are annually expended by the Government in the maintenance of a system of schools for Indian children.

These schools are of two classes—day and boarding. The day schools are located on the reservations, and correspond to our rural district schools, in that the children live at their homes and spend the school day at the school. These are, for the most part, attended by the youngest of the school children. Of the boarding schools there are two classes—those that are located within the boundaries of reservations, hence are known as reservations boarding schools, and those that are outside of, in some instances far from, reservations. These latter are known as nonreservation Indian schools.

The instruction given in all of these schools is more or less of an industrial or vocational character.

The day schools, of which there are at

least 150, are for the most part in charge of a teacher, assisted by a housekeeper, usually a man and wife. In addition to classroom instruction in the elementary branches, effort is made to give the children training that will help fit them for earning a livelihood. To this end many of the schools have gardens and a few have shops in which the boys work a limited portion of time under the direction of the teacher, while the girls assist the housekeeper, in preparing noon lunches and making dresses and other wearing apparel for the children, the Government furnishing the material for the lunches and clothing. Thus in a limited way the day schools are educating the little Indian boys and girls for farm homes, and may be regarded as miniature farm schools.

The boarding schools are, in theory, distinctively industrial in the direction of agriculture. Each one has a school farm, usually with all the features of a farm, and shops for blacksmithing, carpentering, and other trades. There are also

the kitchen, laundry, sewing, and other departments necessary in a boarding school, and these give opportunity for instruction in domestic matters.

The school time of the children is equally divided between class-room study and industrial work—one-half day in the classroom and the other half in an industrial department, or, possibly, alternating by days. The corps of employees, or faculty, includes teachers, a cook, seamstress, farmer, carpenter, blacksmith, engineer, and, in some of the schools, other tradesmen, all presumably experts and qualified teachers in their respective departments.

The nonreservation schools are usually larger than the reservation boarding schools, accommodating more children—from 200 to 800—and giving a wider and a higher range of instruction, both scholastic and industrial.

The Carlisle Indian School, at Carlisle, Pa., is the only one of the class located in the far East. It enrolls more than 1,000 pupils, and, besides the usual courses of study, gives systematic instruction in a wide range of trades and in agriculture. The school farm comprises 200 acres.

Coming west, there is a nonreservation school at Mount Pleasant, Mich., one at Tomah, Wis., and west of Mississippi River there are 22, with nearly or quite 100 reservation boarding schools.

Some of these plants could not be duplicated to-day for less than \$500,000, and scarcely any one of them could be replaced for less than \$25,000. Averaging them at \$50,000 each—and twice that will come nearer the mark—the value of these plants, including lands, buildings, and equipment, will total not less than \$10,000,000, besides the amount invested in the 150 or more day-school plants, which would probably add an-

other half million to the investment. Nearly 3,000 people are employed by the Government to conduct this school service. The total enrollment in all the Government Indian schools is not far short of 30,000, or 1 out of 10 of the Indian population, exclusive of those in Alaska.

Perhaps an explanation of the limited public interest in and information regarding this great work lies in the fact that it is looked upon more or less by those engaged in it as being of a temporary character, or expedient, and must, therefore, sooner or later be brought to a close.

The American Indians are thought of by the great majority of white Americans as a rapidly vanishing people. But the fact remains that more Indians were enumerated by the census of 1900 than had ever been counted before, and the records of the Indian Bureau show that, while many tribes have disappeared and others are decreasing in numbers, there are tribes in which the numerical decline has ceased, some that now are on the upgrade and, in a few instances, making rapid increase.

Then there is the other view, that the Indians, as a distinct race, must disappear by becoming incorporated with the other portions of the population, and that, in consequence, the need for separate schools will cease. Unquestionably the Indian schools have been looked upon in Government circles as simply meeting the Indians' educational needs during a period, long or short, of wardship, and that with the emergence of Indians from wardship the Government's obligation, educational and otherwise, to them as Indians would cease, and as fast as this takes place the work of the Indian Bureau would be wound up.

Without calling in question the correctness of this view, it may be fairly question-

ed, in passing, if in working out our Indian problem to a finally correct solution we are giving due weight to the factor of time; if, in our impetuous, hurrying American manner, we are not forcing this racial development by hothouse, enervating methods. And mixed with the governmental policy is necessarily much personal inefficiency that serves as a drag to progress, also a vast deal of destructive influence in the evil that the Indians are subjected to in their contact with our white civilization. If all error of policy, inefficiency in execution, and demoralizing influences could be canceled from the problem, its solution would be much more quickly arrived at, yet the factor of time in the problem of race transformation and development can be wholly eliminated, and it is a bigger factor than we Americans are, temperamentally, ready to admit.

But that may be neither here nor there. The question of what to do with some of our Indian school plants is up to the American people. The Indian Bureau has, apparently, reached the conclusion that some of them are no longer needed for Indian education. Many millions of dollars of public funds have been put into these plants and for, in fact, a public purpose. The American people have, therefore, or should have, an interest and voice in their disposition. The process of getting rid of them has begun. The Morris (Minn.) School has been acquired by the State of Minnesota for an agricultural high school. The one at Chamberlain, S. Dak., has been sold to a religious body to be continued as a school. The State of Oklahoma has had under consideration the acceptance of the Chilocco School plant for use as an insane asylum. Haskell Institute, at Lawrence, Kans., is offered to the State of Kansas. One non-

reservation school plant in Colorado has been accepted and another is awaiting acceptance by that State; and the Fort Shaw School, in Montana, has been closed.

Doubtless some of these plants can and will be put to good use if acquired by the States in which they are located, or by religious organizations, but it is extremely doubtful if disposed of one at a time as occasion arises, to the several States or organizations that can be prevailed upon to accept them, the public's financial interests in them will be properly conserved, and they be put to the use for which they are best adapted. Should not Congress then, give careful consideration to this matter as a whole and try to work out a feasible scheme for conserving this investment and making it inure to the largest general good?

It is suggested that there is urgent need for all of these Indian boarding-school plants in connection with their present use, namely; the giving of agricultural instruction of a secondary character.

The western half of the country is sadly deficient in schools for whites in which agriculture finds any place in the curricula.

There are in the United States 67 agricultural colleges organized under acts of Congress and receiving Federal aid; only 17 of which are in that portion of the country west of Kansas City, comprising considerably more than half the total area of the United States. There are 500 privately endowed colleges, normal schools, high schools and others in which agricultural instruction is given, the very large proportion of which is in the eastern half of the country. In that part of the country that is so deficient in Federal-aided agricultural colleges and State-aided schools in which agricultural instruction is given there are 20 non-

reservation Indian school plants equipped for agricultural instruction, with farms, tools, stock, etc., more than the number of Federal-aided agricultural colleges in the same area. It is not impossible to draft a plan by which these plants, many of them admirably suited and located for agricultural instruction and experimentation, shall be conserved to this public purpose, and the great agricultural interests of the West receive the benefit of these increased educational facilities?

The Indian's claims on and needs for these schools should not be sacrificed an iota, but so far as they are not needed for Indian education it would seem desirable that they be devoted to agricultural instruction for white pupils. Possibly in many instances they could be used jointly by Indians and whites.

If such a scheme could be worked out for the nonreservation schools and gradually put into successful operation, it might ultimately be made to apply, in large measure, to the 100 reservation boarding schools, many of which have become nonreservation schools in fact by opening of the reservations and the occupancy of the land by white farmers. Making these Indian schools available for the instruction of neighboring farmers' children in agriculture would surely be appreciated.

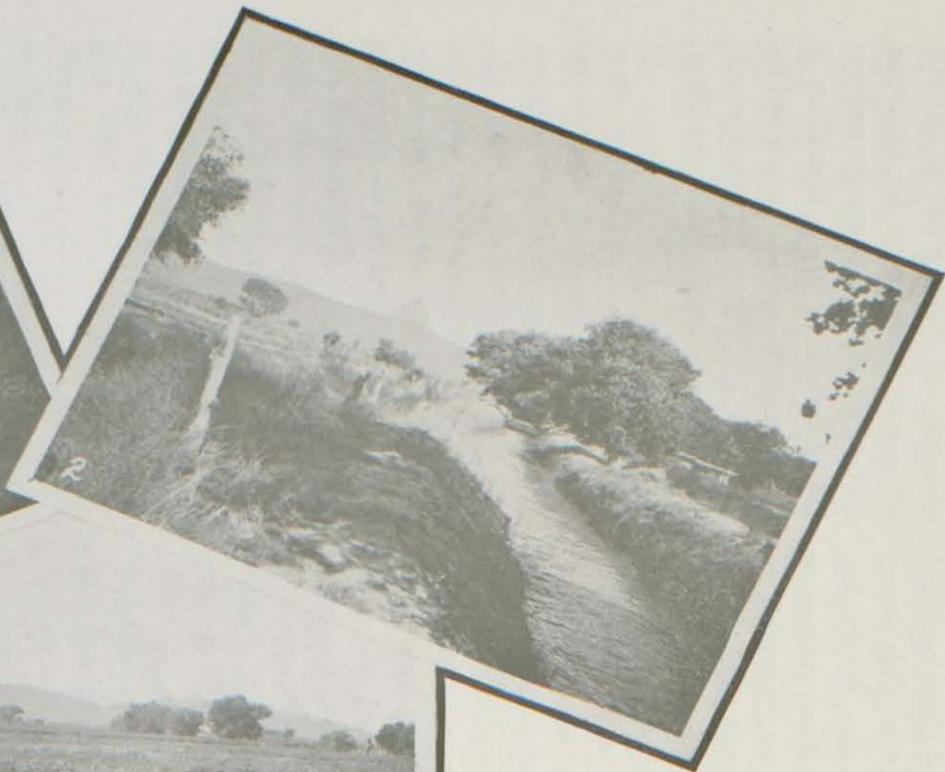
Agricultural development is becoming a subject of absorbing interest to all classes of people; and the necessity of greatly increased means of instruction in methods of farming, to the end that our country's soil resources shall be conserved and food supplies increased, is a matter of concern. During the last decade agricultural education has been given a greatly widened field and it has a far higher regard in the minds of the American people. It is now generally accepted that systematic

education and training are as requisite for successful farming as for any other calling; so agricultural colleges and secondary schools in which agriculture is taught are increasing in numbers and facilities for instruction, and their enrollment of pupils reaching into the thousands.

But we are yet a long, long way from meeting the country's full needs in this direction. Of the 30,000,000 children of school age in the United States, 10,000,000 are farmers' boys and girls, the great majority of whom are destined for country life, and upon whom will rest in the near future the responsibility of producing the great proportion of the country's food supplies and wealth.

We have less than 600 schools in the whole United States, not counting the Indian schools, that give instruction in agriculture. If there were 1,000 such schools and they had an average enrollment of 500 pupils, or a total of 500,000, from farm homes, a measure of specific training for their life work would be given to 1 in 20 farmers' boys and girls. Not until this great educational lack is very largely met will our agricultural interests be sufficiently developed to meet the increasing demands of the country for food supplies.

The Davis-Dolliver bill now before Congress is intended to supply our large deficiency in vocational instruction. The title recites that it is a bill to cooperate with the States in encouraging instruction in agriculture, the trades and industries, and home economics in secondary schools; in preparing teachers for those vocational subjects in State normal schools, and to appropriate money therefor and to regulate its expenditure. The bill specifies 4,000,000 annually for instruction in agriculture and home econ-



VIEWS ON THE PIMA INDIAN RESERVATION, ARIZONA.
1. Indian Farm Lands. 2. Irrigating Canal. 3. Water Melon Farmer.

omics in State district schools of secondary grade, and \$1,000,000 annually for branch experiment stations to be located at these schools; \$5,000,000 annually for instruction in the trades and industries and home economics and agriculture in public schools of secondary grade; and 1,000,000 annually for the same line of instruction in State normal schools.

The States must cooperate with the Federal Government and make additional appropriations to secure the benefit of the act. The district agricultural high schools and branch experiment stations are to be apportioned in proportion to the number of persons engaged in agricultural pursuits, for the location of which the several States will be divided into appropriate districts. The enactment of this bill will call for the expenditure of many millions of dollars of Federal and State funds in establishing new school plants to carry out its purposes. Careful investigation as to the availability of the 120 or more Indian boarding schools and farms would probably show that many of them could be advantageously carried into that educational scheme when they are no longer needed exclusively for Indian children.

How Canada Treats Her Indians.

Mathew K. Sniffen in Southern Workman.

The prime factor in the Canadian policy has been to regard all treaties made with Indians as sacred and inviolable and, so far as we are aware, they have been faithfully lived up to or fully respected. No Indian in Canada can come forward and say that his land has been taken from him without his full consent. Another cause for the absence of trouble is that the purpose of the Department seems to be to keep the Indians contented and satisfied with their lot as *Indians*. Although the original idea was amalgama-

tion the principle has not been carried out to any extent. Instead of gradually removing the class barriers, as we have been doing, through the land-in-severalty idea, Canada has adopted the other extreme, and the system of paternalism now existing there has been developed to such an extent that the Indian is tied hand and foot with an endless amount of red tape.

He is looked on, apparently, as a permanent institution of the Dominion, and every inducement is held out to have him remain an *Indian*. It is true that there is an enfranchisement law, but it is cumbersome and wholly inadequate. That can be better appreciated when it is noted that although the law has been in force for years, the entire records of the Indian Office probably would not show two hundred Indians who have become citizens of the Dominion. In short, the main purpose of the government, as expressed over a century ago, to do away with a distinct class of people by process of assimilation, has been entirely lost sight of. No serious attempt seems to have been made to put the Indian on his own feet, so far as the question of civil rights is concerned. In this respect, therefore, Canada is far behind the United States.

Why Indeed?

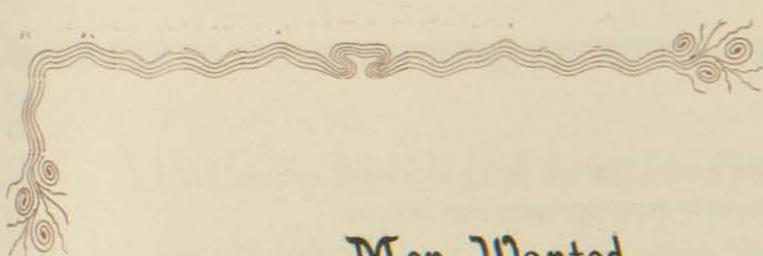
"What you see in that creature to admire I can't see," said Mrs. Dubbleigh. "Why, she's all made up. Her hair, her figure, her complexion—every bit of her is artificial."

"Well, what of it?" retorted Dubbleigh. "If the world admires self-made men why shouldn't it admire a self-made woman?"—*Harper's Weekly*.

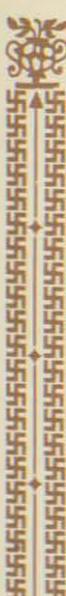
The knocker—"The wheel that squeals the loudest gets the grease."



THE OLD WAY. ON THE TRAIL, ROSEBUD RESERVATION, S. DAK. (Courtesy of J. A. Anderson and Hampton Institute.)

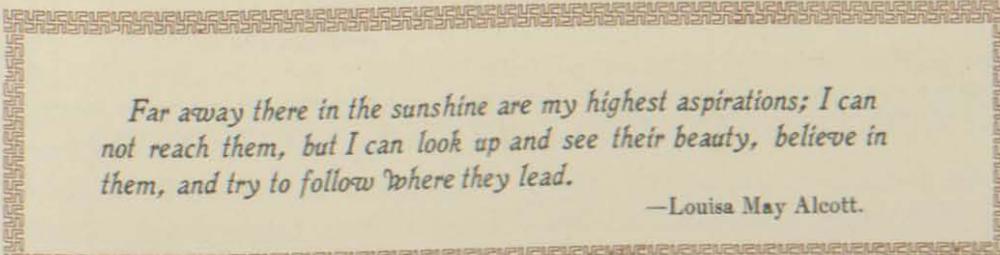


Men Wanted.



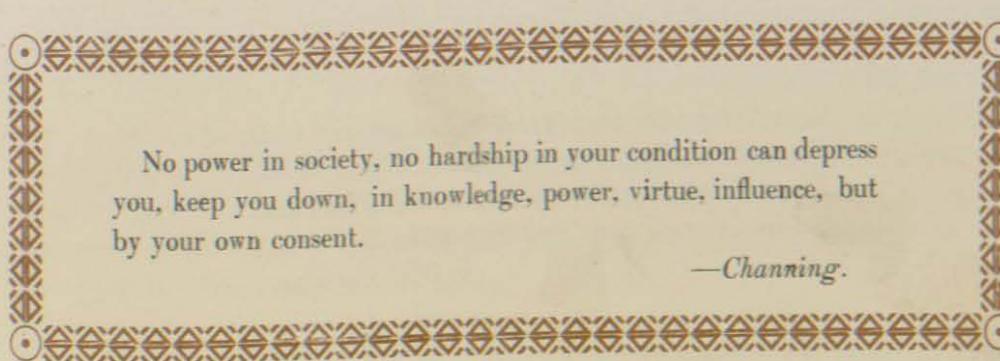
God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands,
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking:
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, — lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!

—John G. Holland.



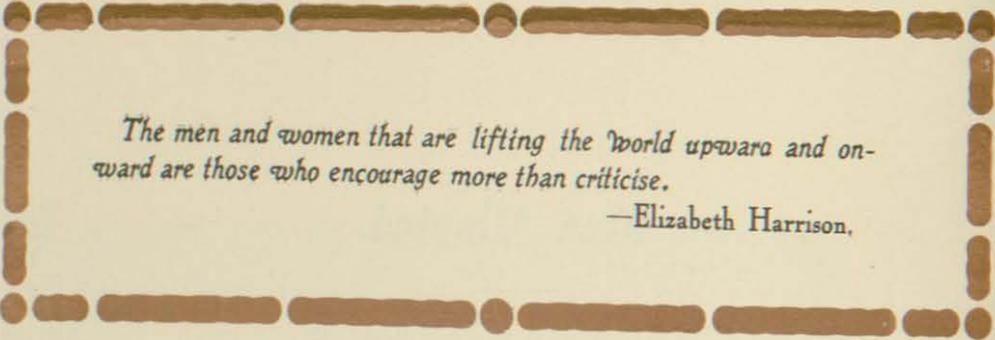
Far away there in the sunshine are my highest aspirations; I can not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.

—Louisa May Alcott.



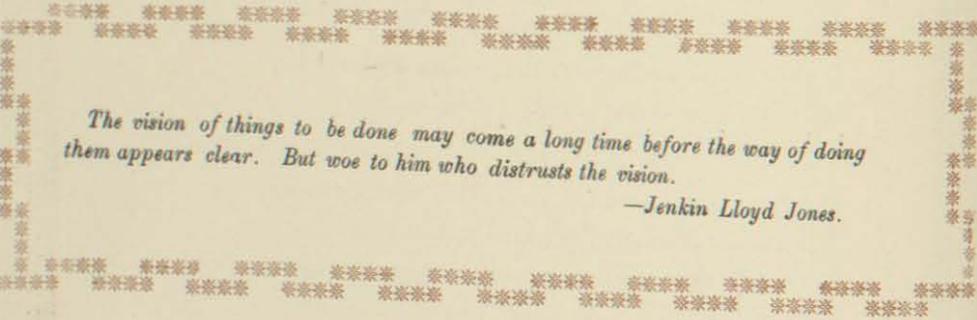
No power in society, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent.

—Channing.



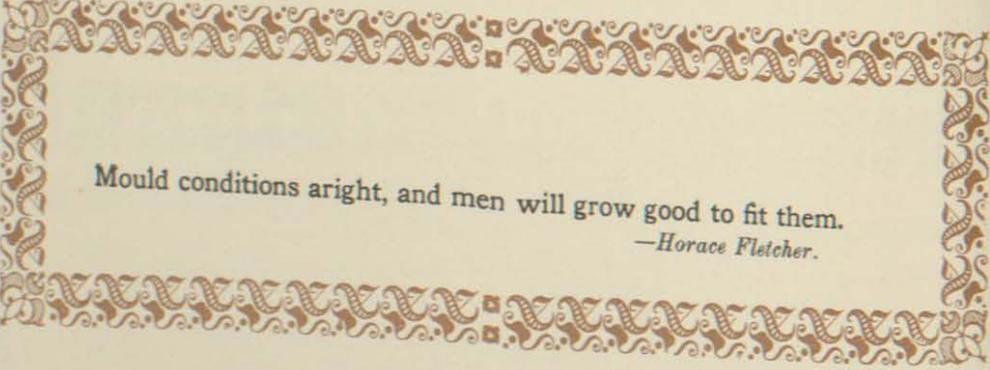
The men and women that are lifting the world upward and onward are those who encourage more than criticise.

—Elizabeth Harrison,



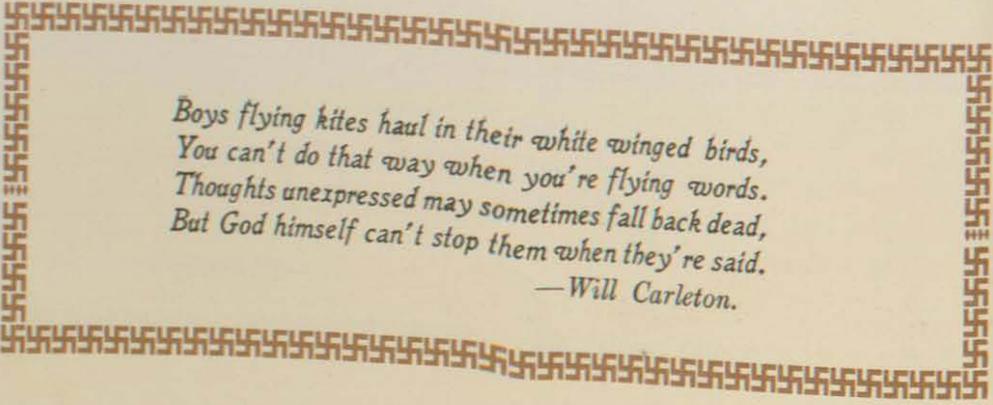
The vision of things to be done may come a long time before the way of doing them appears clear. But woe to him who distrusts the vision.

—Jenkin Lloyd Jones.



Mould conditions aright, and men will grow good to fit them.

—Horace Fletcher.



*Boys flying kites haul in their white winged birds,
You can't do that way when you're flying words.
Thoughts unexpressed may sometimes fall back dead,
But God himself can't stop them when they're said.*

—Will Carleton.

ABOUT THE NAVAJO INDIANS.

By MATTHEW M. MURPHY, *Special Allotting Agent, Moqui Reservation.*

SO much has been said and written about the Navajos, by people who know less than nothing about these people, that I have decided to give you a few facts that have come under my personal observation. I am now in my seventh year among the Navajos and these years have been largely spent in personal association with them in their homes. I believe I know what I am talking about when I make a statement in regard to them. I have visited every Navajo community on the Western Navajo Extension, and Moqui reservations, besides many communities on the San Juan and Navajo reservations, as well as communities that are established on the public domain; in all I believe I am acquainted with more than eight thousand Navajos.

The first fallacy that I want to throw a little light on is the belief that the Navajos are nomads. The Navajos are not nomads in the sense in which that word is usually accepted. They are not village people, but they are rapidly becoming such. The Navajos live in communities. These communities consist of families closely related, such as father, sons, and sons-in-law, and a succession of communities usually belonging to the same clan.

The Navajos have no chief. The father in the community is looked up to by his sons and sons-in-law, while in each locality there is usually a headman who has more or less influence over several communities. These communities claim certain springs and waterholes, and the land adjoining, as their property. If

there is but one spring it is considered to be the property of the headman. The land claimed by each community is loosely apportioned among the families, though there is seldom any restriction as to grazing privileges. The lines between communities and clans are outlined in much the same way, the springs and waterholes have definite ownership, but the land at a distance from water is open range.

The families composing each community move about, but always within their own territory, and seldom exceed a radius of five miles, with the principal spring as a center. I know of several communities that show convincing proof that they have lived within a radius of two miles for more than thirty years. Every Navajo knows his own locality thoroughly, but it is an easy matter to find adult Navajos who are totally ignorant of localities within ten miles of where they were born and raised; in fact, it is an easy matter to find white men who know more about the Navajo country than any Navajo knows.

The idea prevails, and is I think accepted by the Indian Office, that day schools are not practicable among the Navajo. I believe that they are, on the Moqui and Western Navajo reservations, and I believe they are on all the other Navajo reservations except the Navajo Extension, which perhaps should never have been made a reservation, as but very few Indians reside permanently on that reservation.

The Navajo wants wood, water or snow, and feed in winter, and water, feed, and



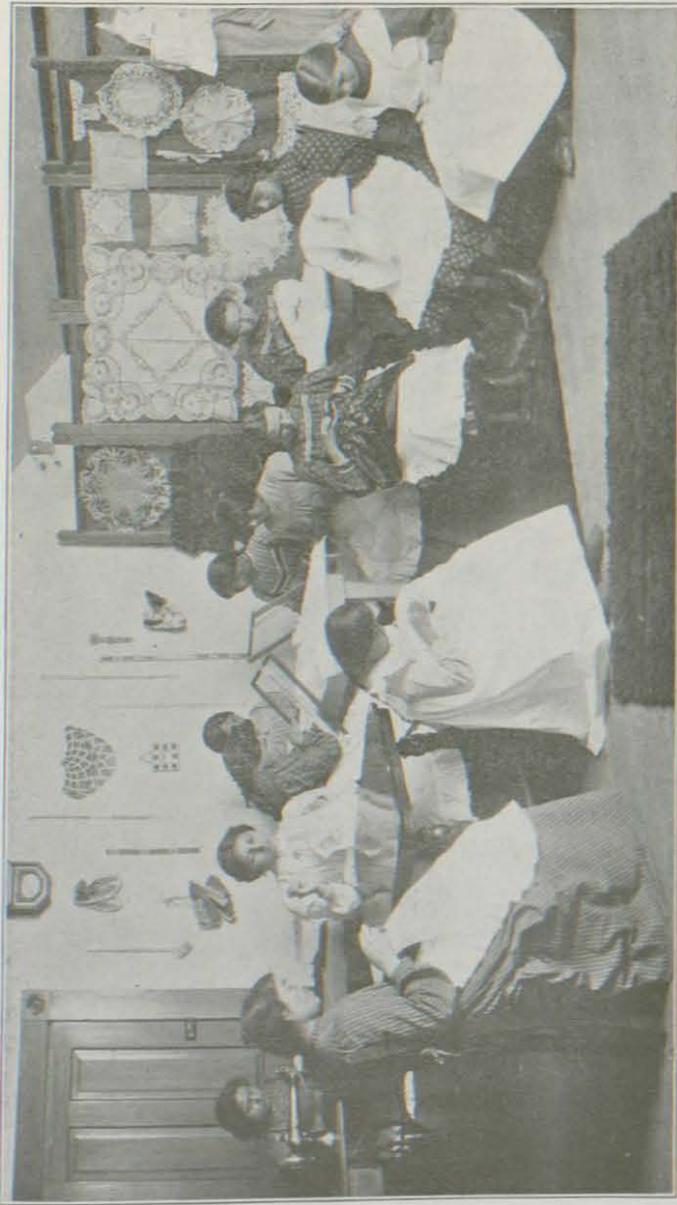
TWO HAPPY INDIAN GIRLS.

a cornfield in summer. They do not care much about farming, and those who own large flocks of sheep and goats prefer to buy their supplies.

I know of a few communities whose summer and winter ranges are more than twenty miles apart, but this was brought about by the Indians taking up the winter ranges after the reservation was extended; but, even in these communities a six months' term of school could be maintained, and that is as long as any Navajo child should be confined to a school of any kind. Better results, I think, would be obtained from a six months' term than from a ten months' term. I know of ten communities on the Moqui reservation that are comparatively stationary, where no child would have to go more than three miles to attend school, and the majority not more than a mile, and, surely, no one would say, that this is a hardship. When I was a boy I never walked less than a mile to school and, for several terms, I walked four miles twice a day, and thought nothing of it.

On the Western Navajo reservation there is about one child in thirty of school age, attending school; on the Moqui, about one in fifteen attend school, but mostly off the reservation. The Navajos are opposed to sending their children to any school and they particularly discourage the idea of day schools. They want to keep their children at home to herd the flocks, and as most of the girls marry between the ages of twelve and fifteen, they object to sending the girls to school on that account. I have seen Navajo girls who were mothers at twelve and thirteen years of age. In many cases a young man will marry a widow old enough to be his mother, or even his grand-mother, and afterwards, he will marry one or more of her daughters. It is mostly the old men who marry the young women. The number of wives a Navajo may have is limited only by his ability to the price. Girls are usually paid for in ponies, but sometimes cattle and beads figure in the deal.

The Navajo family is supported by the



A DOMESTIC ART CLASS, CHILOCCO INDIAN SCHOOL, OKLA.

women and by the children under fourteen years of age; the men and boys do not contribute one per cent towards the support of the family. The men will cultivate a little patch of corn and drive their ponies to water once a day, but most of their time is spent in loafing, and this, naturally, leads to gambling. Some of the older men do not gamble, but it is because they have met with such heavy losses, that they believe the gods are against them, and not because they see any harm in the game.

Once in awhile a superintendent undertakes to suppress gambling on his reservation, and gives orders to his police accordingly. The police notify the Indians that they must stop gambling in public places. If some persist they are brought in to be punished. After awhile the police will bring in a few packs of cards, too dirty for use, and report that the Indians have decided to be good and quit gambling. That is a joke.

It is the same way in regard to other offenses. The police and judges levy



THE NEW WAY—INDIANS HARVESTING.

black mail on the Indians and all combine to keep the matter secret.

It is safe to say that not one rich Navajo in ten ever dies a natural death. According to the Navajo custom, when a man dies, his property goes to his brothers or to his sister's children. His wife and his own children never have any share in the father's property.

There are to be found in every rich man's camp a number of loafers, or tramps. One of these can be hired to commit any crime for a few dollars. If the old man is too stingy with his nephews, or too liberal with his own sons, his heirs will enter into a plot with one of these loafers to either poison the old man or kill him in some other way. There are medicine men who will supply the poison for a consideration.

According to Navajo custom, a man's family must remain in seclusion for four days after his death, and must neither eat nor drink while the body is unburied. After four days, custom forbids any reference to the deceased, so every thing is to the interest of the assassins, and there is but slight chance of detection. The rich men are always seen in company with one of their wives, or one of their children, because they could only be harmed by the old man's death. It is the constant fear of assassination that gives rise to the so-called Navajo hospitality, as the head of the family does not wish to give offense to any one. The Navajo fear of death is the greatest drawback to his prosperity. He is constantly employing medicine men, either to cure an ailment or to ward off sickness or other calamity.

For a single ceremony, involving a sand painting, a Navajo will pay the medicine man a hundred dollars, or more,

while some ceremonies cost five hundred to one thousand dollars. A single case of tuberculosis in a family is sufficient to reduce the family from opulence to poverty in a few months.

The Navajo reservations, with one exception, are entirely too large for the superintendent to become acquainted with either the people or the territory under his charge. The territory that is now under the jurisdiction of four men is large enough for ten reservations. It should be possible for each superintendent to reach any part of his territory in one day's drive from the agency, and to obtain the best results, the superintendent should be personally acquainted with every man, woman and child under his jurisdiction.

The Navajo is represented as a shrewd trader, but it is just the reverse. He will resort to such tricks as soaking his wool or his blanket in wet sand, but this is well known to the trader, and ample allowance is made for the extra weight.

The Navajo is timid and dislikes making new acquaintances. He will continue to trade with a man whom he knows is robbing him, and content himself with telling the trader he is a thief, rather than take his trade to a stranger.

Some superintendents make some pretense of protecting the Indians against the traders and some do not. A disgruntled trader is a disagreeable person to have on a reservation, and, as Indians seldom make any complaint about such matters, it is better to let the Indians get the worst of it. I do not mean to infer that all traders are dishonest; I know traders who are as honest and fair in their dealings with the Indians, as the Indians well permit them to be.

While the Navajo is not addicted to labor, he is a good worker when he does



NEW ARRIVALS AT SCHOOL.



A FEW MONTHS IN SCHOOL.

work. He is quick and diligent and self-
dom has to be shown more than once
how a thing is done.

I understand the word "Navajo" means
thief, and most of their gods were thieves
or gamblers, and but little stigma at-
taches to the epithet of thief. It is quite
common for Navajos to boast, among
themselves, of successful thefts from whites
or from other tribes.

For nearly seven years I have been
placing confidence in the Navajos' sense
of honor by trusting them implicitly, and
with the exception of the theft of a knife

or a spoon by a pupil, on the eve of go-
ing home, no Navajo has ever betrayed
the trust. I do not hesitate to leave my
camp with supplies, blankets, or even
money, in plain view. I do not know of
any civilized communities where this
could be done with safety. This char-
acteristic, however, applies to all Indians
with whom I am acquainted. In over
eleven years' experience on Indian reser-
vations, I have never used a lock on
personal property, and I have never lost
one cent through the dishonesty of an
Indian.



GOV. CRUCE TALKS OF INDIANS.

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

OKLAHOMA CITY, March 19, '11.
"How are the Indians getting
along?" I asked.

"Since the union of the territories and
the admission of the State of Oklahoma,
which threw upon the members of the
Five Civilized Tribes their share of the
responsibility of government, they have
shown themselves entirely capable of per-
forming the duties of citizens, and I may
say that they are quite as competent and
quite as successful as the whites. The
eastern public has a delusion that when
one passes out of the settled towns our
country is inhabited by blanket Indians,
but the Five Civilized Tribes have not
worn blankets for generations, and they
have had an organized government for a
century, just as good as existed in any of
the old states. This is especially true of
the Chickasaws, among whom there is a
smaller percent of illiteracy than among
their white neighbors, and they have al-

ways spent more money for education
than their white neighbors.

"The ordinary Indians are very much
like every other race. Some of them are
thrifty and industrious and prosper, while
others do not. I believe that you will
find the same average among both races
in Oklahoma. Perhaps if an accurate
test were made the Indian would be a
little ahead. The great weakness of the
ordinary Indian, like that of other races,
is his craving for strong drink, and that
fact increases the responsibility of the of-
ficials of our state and the members of
our legislature in the enforcement of the
prohibition law.

"I married an Indian woman, and my
daughter has Indian blood in her veins.
My wife had both Chickasaw and Choc-
taw blood. I have spent the greater part
of my life among the members of those
tribes. The best men in Indian Territory,
the leaders of the section of the state

from which I come, have Indian blood. Charles D. Carter, the representative of my district in Congress, is a Chickasaw Indian, with some Cherokee blood. He is a descendant of Nathan Carter, who was captured when a boy 12 years old by the Shawnee Indians at the Wyoming Valley massacre, when all the other members of his family except a sister were killed. Nathan Carter was afterward traded to the Cherokees, grew up among them married a full-blooded Cherokee woman. His son, Benjamin Wisnor Carter, was a captain in the confederate army and afterward married a sister of Governor William M. Guy, chief of the Chickasaw. Representative Carter was born and brought up among the Indians of the Chickasaw nation. He was educated in an Indian school and has been associated with Indians all his life. He has taken an active interest in politics as well as business affairs and is one of our successful men.

"Senator Owen of this state is a quarter breed, W. A. Durand, speaker of the Oklahoma house of representatives, is a Chickasaw, and our secretary of state, Benjamin F. Harrison, is a Choctaw, born and educated in the Choctaw nation. I might name many other Indians who have been equally successful and exercise a corresponding influence in this section of the country. In the eastern half of Oklahoma, in proportion to the population, more Indians are holding state, district, county and municipal offices than white people, and they are equally successful, which demonstrates conclusively that they are competent for self-government. The only strange thing about it is that there is more ignorance abroad in the United States concerning the Indians of Oklahoma than about any other question in the world."

Governor Cruce is a widower. He has a charming daughter, Miss Lorena Jane Cruce, now 16 years old, who is at present attending the high school at Ardmore from which she will be graduate in June. Next autumn she will enter the state university for the full course. A recent edition of a local paper contains the following sketch of the governor's daughter:

"Miss Lorena Jane Cruce is a perfect blonde, with her fair and rosy complexion, blue eyes and hair the color of corn tassels, and she finds it hard to convince people that she is of Choctaw-Chickasaw blood. Her mother was one of the twin daughters of Captain Charles LeFlore and was one-eighth Choctaw-Chickasaw. These twins were known as 'Chockie' and 'Chickie,' since one of them took after the Choctaw ancestry and the other after the Chickasaw strain. These nicknames stuck so well that Miss LeFlore was married as 'Chickie' LeFlore instead of Serena Isabel, her given name.

"It was more than seven years ago that Miss Cruce's mother died, and since that time she has had a second mother in Miss Adah Bennett, a niece of Governor Cruce, and a daughter of former Chief Justice Caswell Bennett of Kentucky. Miss Bennett at present enjoys the distinction of being the 'first lady of Oklahoma' and will continue to keep the Ardmore home until next fall, when they will move to Oklahoma City.

"As a student, Miss Cruce is very earnest, having specialized in German and French, and this specially came in handy to her father recently. A German state school land lessee in one of the central northern counties wrote to the Governor in German, and somewhat erratic and bucolic German at that. Governor Cruce frankly confessed that his education had not extended into the German language,

and three newspaper men making up his chief office assistants could do no better, but Miss Cruce was able to make the translation."

ABOUT OIL.

TULSA, Oklahoma, March 22, 1911.—Oklahoma is the greatest petroleum producing field in the world, surpassing Pennsylvania, Ohio, West Virginia and all foreign centers of production, although it fell behind California for one year. All of this oil belongs to the Indians, and they receive a royalty upon every barrel that is produced. The average daily production in Oklahoma is about 150,000 barrels, and the Indian owners of the land receive a royalty of 10 or 20 per cent. I could not get the exact returns for 1910, because they are not yet complete, but the records for 1909 show that out of a total of 100,000 members of the Five Civilized Tribes 15,000 were being paid royalties by the oil companies on a basis of 21,717,000 barrels in 1907; 41,010,000 barrels in 1908, and 40,210,000 barrels in 1909.

During the year of 1909 the Indian bureau of the United States government disbursed \$4,569,126 in royalties and bonuses to the 15,000 Indian owners of oil lands among the Five Civilized Tribes, and \$488,910 to the members of the Osage tribe, which is independent. This is an average of about \$300 each to the members of the Five Civilized Tribes and nearly \$900 each to the members of the Osage tribe; who are the richest people in the world. They have a higher average of wealth per capita than any other community in America or elsewhere, derived not only from royalties from oil and coal, but from the leasing of their farming and grazing lands to farmers and cattlemen.

It is estimated that the Osages, who

number about 1,200 people, are worth an average of \$40,000 each, but that is mere conjecture. It is impossible to estimate their riches. They are doing very little in the way of improvement. Very few of them save their money or spend it in such a way as to promote their welfare. They waste it in extravagance, folly and dissipation, and wealth is a curse instead of a blessing to them. But they will always have enough to live on, as their trust funds in the treasury of the United States are sufficient to sustain them forever.

There is a strip of land stretching from the Neosho River in Kansas down to the Gulf of Mexico in Texas, under which are two, and in places three, strata of sand which contain petroleum. This sand is protected by a roof of limestone, varying in depth from the surface from 700 to 2,000 feet. In some places it sags down as low as 2,400 feet. The strip is about 100 miles wide. In Kansas and the northern part of Oklahoma the sand is solidified into stone, but is disintegrated as it extends southward and in the Texas and Louisiana fields the sand is in loose particles.

The discovery of oil in Oklahoma came after the Kansas development. In 1901 and 1902 prospectors went over the border and drilled wells upon lands belonging to the Cherokees, Choctaws and Creeks, the former being nearest the Kansas line. At that time the Indians, who had held line, their lands in common, were receiving their allotments and prospectors had to make leases with individuals instead of with the tribal governments. Each lease was approved by the Secretary of the Interior. The terms at first were from \$1 to \$500 an acre, while prospecting was going on. Later, when oil was struck and the productiveness became permanent, leases were made on a royalty of 8, 10

and finally 12½ per cent of the crude oil produced. The royalties were calculated by the pipe line companies, which buy the entire product and measure it as it comes from the wells. The daily returns from each well were sent to the Indian agent who computed the percentage to which each Indian was entitled, and the pipe line company passed it to the agent in monthly settlement.

About one-half of the Indians are wasting everything and probably an equal number are making good use of their wealth and investing it at a profit. Several Indian families have become rich. The Berryhill brothers at the town of Sapulpa have the reputation of being shrewd and careful business men and are increasing their fortunes by wise investment. They have recently erected a five-story reinforced concrete office building at Sapulpa which does them great credit. The Glenn family of Sapulpa are also prominent in commercial affairs and have a reputation for business ability. The Drew family in Tulsa have also become wealthy, and many other Indians might be mentioned who have shown capacity for business and are quite as enterprising as any of the whites.

Altogether there seems to be just as much human nature in an Indian as there is in a white man. I suppose that if an equal number of white people were placed here under the same circumstances and were allowed to draw regular dividends sufficient to feed and clothe them without having to work, they would soon sink into the same degeneracy that at least one-half of the tribesmen show. Indeed those who have made a study of the question are of the opinion that the average Indian is doing better than white men under the same circumstances. Idleness is pretty apt to be followed by decay.

The Work of Primitive Peoples.

The Southern Workman.

The series of articles, now running in the *Southern Workman*, on the hand work of primitive peoples, by Harlan I. Smith, of the American Museum of Natural History, should create respect for the accomplishments of men and women, who, without machinery of any kind, have been able, not only to supply their needs in the way of household utensils and implements of warfare, but to produce articles of real artistic merit without models or instruction. Papers on primitive work in stone, clay, and metals have already appeared and others are to follow on work in bone, ivory, and skin. Some of the pottery forms and many of the decorations used on pottery, which are shown in the illustrations accompanying the articles, are of unusual interest. The conventionalized beaver in Illinois pottery shows a power of observation and a power of adaption worthy of imitation by people with greater advantages than these early potters.

The artistic iron implement made by African natives have often been pictured in the *Southern Workman*. The intricate designs in African cloth of native weave, the artistic patterns on Indian baskets, the workmanship on silver article made by Indians—these and many other objects of primitive manufacture, show a natural tendency in aborigines to produce what is beautiful and not merely useful. Unfortunately the first contact of native peoples with civilization is apt to be of a kind that discourages native hand work. Too often the tin can takes the place of the artistic pot or basket; wooden boxes, repeating rifles, aniline dyes, and other things introduced by the white man, have a deteriorating effect on native art. It would seem desirable that, in educating

primitive people, their native instinct for the beautiful should be conserved, and not rendered abortive by too great stress on the utilitarian.

No Secrets From Mother.

The moment a girl has a secret from her mother, or has received a letter she dare not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of woman, the better. It is almost a test of purity. She who has none of her own is best and happiest. In girlhood, hide nothing from your mother, do nothing that, if discovered by your father would make you blush. Have no mysteries whatever. Tell those about you where you go and what you do. Those who have the right to know, we mean, of course. The girl who frankly says to her mother: "I have been there. I met So-and-so. Such and such remarks were made, and this and that was done," will be certain of receiving good advice and sympathy. If all was right, no fault will be found. If the mother knows, out of great experience, that something was improper or unsuitable, she will, if she is a good mother, kindly advise against its repetition. It is when mothers discover that their girls are hiding things from them, that they rebuke and scold. Innocent faults are always pardoned by a kind parent. You may not yet know, girls, just what is right and just what is wrong. You can not be blamed for making little mistakes; but you will not be likely to do anything very wrong if, from the first, you have no secrets from your mother.—*Selected.*

"I see," said Hicks, "that they have

started a movement over in England to remodel the Ten Commandments." "Remodel, eh?" retorted Dorkins. "What a waste of time—all they need is restoration."—*Harper's Weekly.*

Fate of the Yaquis.

From Harper's Weekly.

The rising of the Yaqui Indians in Yucatan furnishes another parallel in actual events to those anticipated by Herman Whitaker in his novel, "The Planter," published a couple of years ago. Mr. Whitaker, of course, wrote his story after long observation and first-hand knowledge of conditions. He describes in "The Planter" the fate of a tribe of Yaquis driven from their homes in the rich lands coveted by the government, and sent into virtual slavery as contract laborers to the fever-haunted Isthmus. Many of them, in order to escape the horrors of labors in the tropical rubber plantations, jumped overboard into the gulf during their transit.

The busy politician of a century ago seems to have needed just as capacious a wastebasket as his brother of today; for in the correspondence of William Pitt which Lord Rosebery has revealed in his recently published "Lord Chatham: His Early Life and Connections," there are many letters of Pitt's and but few addressed to him. Even in those days of expensive postage and careful letterwriting a hard-worked public man evidently found it wise to tear up many letters as soon as received. Yet in our own time, when letters are cheap and frequent, the value of every scrap written by a man of public note is if anything, exaggerated, as instanced by the diligence with which the letters of Mark Twain have been sought.

—*Harpers.*

MISSIONS IN THE CREEK NATION.

By FRANK G. SPECK, in *Southern Workman*.

IN recent years missionary work among the Indians and Negroes of the Creek Nation in Oklahoma has undergone a relapse. This comparison of condition is between the present time and the period just before the Civil War. Fifty years ago the Creeks were largely Christianized, having gospels, primers, tracts, and other publications in their own language. The movement which produced this advance, however, gradually lost strength, resulting in conditions which I will now try to portray from an acquaintance of some seasons with the Indians and Negroes in the northwestern portion of the Creek Nation.

Though we have no direct means of knowing what the percentage of Christians among the Creeks is, nevertheless, to one who lives among them, it appears to be remarkably small. Judging from the Indians themselves the whole nation seems to have been recruited and then abandoned. This is manifested chiefly in the semblances of Christian ethics and beliefs which are current among the people, and, on the other hand, in the general absence of churches and religious organizations. So we find many Indians who are apparently Christians in their tenets regarding ethics, but in other respects are out-and-out pagans. Also many are neither Christian nor pagan and apparently owe no allegiance to any set of principles.

There are, however, a few of the old Indian congregations, largely Baptist and Methodist, which still continue to hold their own. Some of these are interesting

to visit, as they retain many quaint characteristics. In the first place, it should be mentioned that their creeds exert practically no influence upon the morals of the people as a whole. The congregations appear more like bodies of men and women organized to meet and sing hymns, and listen to the speeches of a leader. As in other matters the Indians and their Negro friends try to imitate the white people, so the church with its service has become an imitation of the perfunctory church in certain regions, where to be good mostly means to appear in church and wear good clothes. It is true, to be sure, that much religious fervor is shown at times by both Indian and Negro communicants.

In this country the Indians and Negroes mingle freely because, when the Indians gave up their slaves, of which they held many before the Civil War, they gave them equal rights with themselves, socially as well as politically. To-day there are, in consequence, thousands of mixed-blood Negroes and Creeks who pass either as the one or the other. On the whole, these Creek-Negroes are greatly looked down upon, but it is questionable whether they deserve their reputation any more than do mixed bloods of other races. It is largely, I think, a question of social environment that is responsible for the conditions among the Negroes and mixed bloods of the Southwest. The Oklahomans like to call their camps new towns or "cities." One of these, a town some few months old, built (in 1908) in a region where over

six hundred oil wells operate day and night and every day in the week, will serve as an illustration of the influences surrounding these half breeds. The camp was full of rough white men, who were there to make money quickly and for nothing else. A good time they had to have at any cost, and, having no families or ideas of permanency, they debauched themselves and spent their money in the wildest behavior. Indian and Negro were naturally much in demand in such remote camps. So we find that among the natives, to whom this whole industrial movement is overwhelming, is set an example by what they consider a somewhat superior people—an example that is far below their native standards. Consequently the contact with white men, instead of bettering, degrades the natives. Now, when it is considered that many Oklahoma towns have originated and grown up under conditions much like those described, we may understand why the natives, whether Indian, Negro or mixed, are not alive to higher moral ideas. The church organizations, being made up of native leaders and members, cannot be expected to raise themselves from conditions to which they are blind, and the result is that they continue in stagnation, while the outsiders are left alone.

An illustration of this condition is to be seen in a certain little Indian and Negro church, known to the writer, where the members comprise Negroes, Yuchi Indians and half-blood Creeks, whites, and Negroes. Practically since their organization they have had no trained white leader; a Negro minister has done his best, which is far from good. The attendance is maintained as it would be at a club where weekly meetings furnish a little amusement in an otherwise dull

community. Here the services are in English, a language poorly understood by the Indians. Now, the point seems to be this, that the social environment of these early proselyted people, who have been abandoned in religious matters, has deteriorated with the incursions of the whites into the country, and left them to their own inadequate resources, resulting in conditions which are really worse than if they had been left entirely to their native religion. There are some Indian communities which are not professedly Christian. Among them, where they are not molested by the whites, one finds high standards and really good conditions. Then there are some exemplary Christian Indian communities where conditions are equally good. These have apparently passed the critical period of change. They have their service in Indian, sing Indian hymns, and retain enough of their old life to suit the native requirements. Their native local culture has been a development of ages, which they have found by experience is best suited to their life. There is much in it that should be deliberately retained, even though this appear superfluous to the alien whites, who have only known the country for a couple of generations.

Last, and most numerous, are the thousands who, through contact with ridiculing white men, have no sympathy for the native religion, and who, through the same influence, ridicule Christianity. This middle class is the one which makes the problem, and the evil which these people do is the fault of those who broke them away from the old order and abandoned them to an unassimilated new scheme. The lesson seems to be, either let the natives alone in the natural state of cultural simplicity which they have developed and enjoyed through countless

ages, or else provide them with a permanently good and strengthening phase of culture in which the best elements of the new are blended with the best elements of the old. Only under such conditions will the vital problems of the Indians, who form an important element in some parts of the country, find an easy and natural solution. This opinion is one shared extensively by level-headed Indians and by ethnologists.

How the Indian Signs.

From the Kansas City Star.

To indorse a check an Indian will make an ink impression of his thumb. Hundreds of checks bearing the thumb prints of Oklahoma Indians pass through the Kansas City Clearing House every quarter—when the government pays off the Indians.

“Whether a thumb print is a better means of identification than writing is a debatable subject, and one that the high school debating societies might find prolific. But it is not through choice that the Indian indorses his checks in this manner. Having neither the ability to read nor write, there is no alternative. The thumb print has been used for years in the Bertillion system as a means of identifying criminals, but in business it borders on the new departures. There is little chance, however, of the thumb print supplanting the signature, because in the first place it would be necessary for a business man, every time he placed his thumb print to a check, note or what-not, to wash his hands. In a bank, for example, it would be necessary for the cashier to have the impressions of every patron's thumb before him on the counter so that he could compare every time a check was presented for payment.

One strong argument might be made for the thumb print. It could be used

more quickly and many more times a day than a man could write his name.

Navy Target Practice.

Walter Scott Meliwether, in Harper's Weekly.

Perhaps very few outside of the service know of the important part that the telescope and the cross-bar sight have played in the development of target-work. Before the recent introduction of the telescope and the crossbar the gun-pointer strained his eyes in the impossible effort to adjust their focus to three widely separated objects simultaneously: the rear sight a few inches away, the front sight a dozen feet distant from the rear one, and the target anywhere from 1,500 to 13,000 yards. Ordnance experts worked over this problem, and the result was the introduction of the telescopic sight and the crossbars—two pieces of crossed wire at the end of the telescope. When these “cut” on the target, the gun-pointer presses his electric button and the gun does the rest.

It is eminently spectacular, this great-gun-battery practice. This is from a description given to the writer by an umpire whose station was on one of the ships towing the target: “Through the glasses you could see a needlelike flash from the firing ship, a vessel so far distant that her outline was but an indistinct blur upon the horizon. Having caught the flash the glass is dropped, the eye goes to the stopwatch, and you begin to count,—one—two—three—four—five—six—seven—eight—nine—ten—eleven—and about then you will hear a faint drone which, in the next fraction of a second, swells into a mighty roar—the roar of an express rushing at rate of thirty miles a second. With the roar comes a flying of splinters from the target, a geyser leaping a hundred feet in air, then another and another as the ricocheting shell glances from wave

to wave, and then, last of all, the faint, far-off boom of the gun which had hurled the missile."

Walter Scott Meriwether, writing in the current issue of *Harper's Weekly* upon the approaching annual target practice of the Atlantic fleet, presents some remarkable figures of the cost of firing the regulation number of shells. "To fire a 12-inch navy rifle," he says, "involves a cost of very nearly \$1,000—that is, with a full service charge and an armor-piercing shell. In target practice a cast-iron shell is used. But even to fire the gun with this cheaper missile costs a fraction less than \$500 for each round. Each pointer of turret guns will average twenty practice shots a year, and the term of enlistment is four years. This alone involves an expenditure of \$40,000. But the Navy Department believes that it is well worth while to expend this amount

of money in training its gun-pointers."

Training for the Pennant.

The hard work which the stars of the baseball diamond perform for weeks under Southern skies, in preparation for the long championship struggle, is made the subject of an entertaining article by Edward B. Moss in the issue of *Harper's Weekly* for March 25th. The total cost of this anteseason training, he writes, has been estimated at not less than \$300,000. There are sixteen clubs in the two major leagues, and each club starts south in the early spring with a squad of from thirty to forty players. The total for the National and American leagues is more than five hundred and fifty players. The men are not paid while training, but the club-owners bear all expenses of the Southern trips, such as railroad fare, hotel bills, medicines liniments, preparation of playing-field, and scores of incidentals.



THE RIVERSIDE INDIAN SCHOOL.

By FELIX J. KOCH, in *Southern Workman*.

TOWARDS sundown on a beautiful California day we paid a visit to the splendid Indian school at Riverside, known as Sherman Institute. The buildings, of gray concrete with red tiles, built in the Mission style, are most attractive. The main building is especially striking, graced by its two towers which resemble those of the old Spanish missions.

At the gateway we met the superintendent. The school, he stated, was established in 1901 and already it enrolls annually over five hundred pupils. Thirty-two tribes are represented, though most of the little folk are Mission In-

dians. The children are recruited largely from the Southwest—Arizona, California, and New Mexico—but there are also some from Montana, Wyoming, Utah, Oregon, Washington, North Dakota, and Indian Territory. The school age ranges from six to eighteen, the average being twelve years.

The curriculum is graded from the primary through the grammar grades. After completing these, some of the brightest children are sent to the Riverside High School. In addition, there is at Sherman a course in farming. The school owns nearly one hundred acres of land about three miles away, where some forty

children are being taught everything pertaining to a farm. One hundred and fifty of the Indian girls are now working in families under the outing system, and earning from eighteen to thirty dollars a month. The superintendent was firmly convinced that the education given an Indian does him the same good that it does any other race or class of people.

A clever little Mission Indian boy showed us through the buildings, which are connected with each other by graceful arcades. One section, which is reserved for smaller girls, is called the "Tepee." In their attractive sitting-room we found many of the little ones reading. Each of the beds in long rows in the dormitory was covered with a rich red Indian blanket, which gave an air of cheerfulness to the apartment. The larger girls have a room of their own, and their rugs are of a sort to make the place worthy a visit on their account alone. Souvenirs of various sorts, made by the young women, were for sale here. There were embroideries, tidies, specimens of bead-work, and other articles.

In the domestic science department, girls in immaculate aprons had just finished setting the tables in the dining room, others, wearing neat cooking caps, were in the kitchen making biscuits, or dressing meat; and still others were working in the laundry, or in the dressmaking department.

The students are summoned to the day's work by the call of the bugle.

Those who go to work in the morning attend school in the afternoon, and *vice versa*. School hours are from nine to eleven-thirty. Then the pupils change their clothes for dinner at noon. Supper is served at a quarter past five, and at seven the very little ones go to bed, the

others remaining up an hour or two longer.

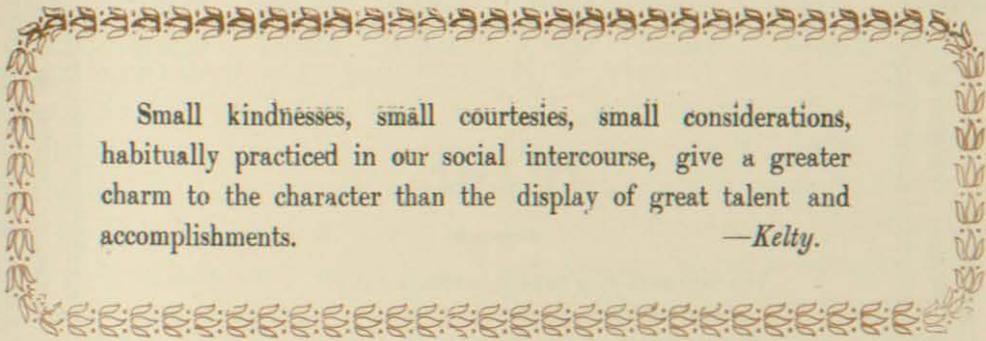
The students are under military discipline, and it is an interesting sight to see the long line of girls and boys, with uncovered heads, saluting the flag as it is raised in the morning and lowered at sunset, while the band plays the Star Spangled Banner.

The Fight for Good Eyes.

From the Carrier Pigeon.

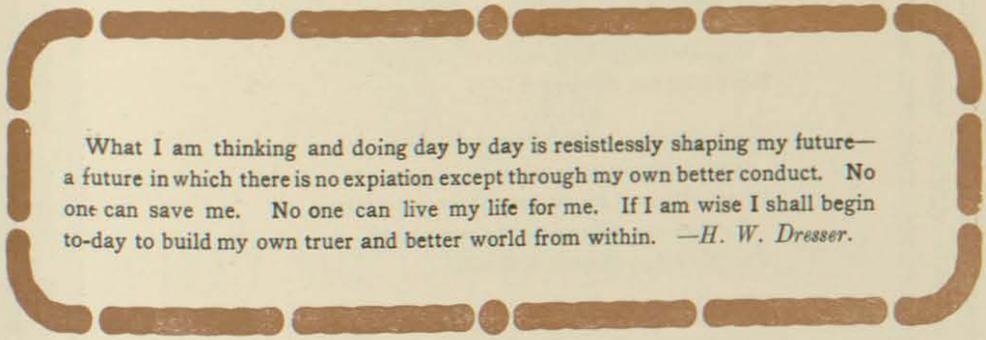
The campaign against trachoma and eye disease in general among the Indians of this section of Oklahoma is waged with commendable vigor and increasing success by Dr. Daniel W. White, eye specialist for the Indian Service, and his assistants, the local school and agency physicians. Dr. White has visited the schools and agencies of the Pawnee, Otoe, Ponca, Sac and Fox, Mexican Kickapoo, Absentee Shawnee, Pottawatomie and Cheyenne and Arapaho tribes, and has examined and treated many hundreds of cases. He is now at the Seger School, at Colony, Okla., where during the past two weeks he has examined and diagnosed almost a hundred cases of diseased eyes. Trachomæ, in which granules are found on the inside of the lids, irritate the eyeball and eventually in most cases, destroy the sight, is the most prevalent.

Other conditions found are clouds and scum (nebula) on the eyeball, due to previous inflammation; fleshy growths upon the eyeball extending over the pupil which usually grow from the inner corner of the eye; clouds scum and minute blood vessels (nebula and pannus) growing over the eyeball which have injured the sight, due to the existence of trachoma; cataracts which grow deeply in the eyeball and cover the lens of the eye. Dr. White reports that cataracts are more general



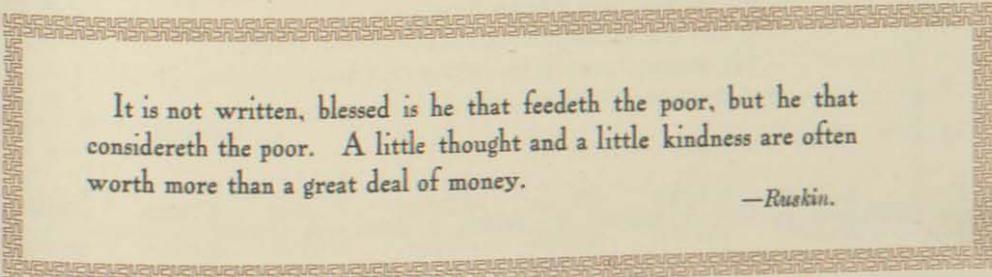
Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishments.

—*Kelty.*



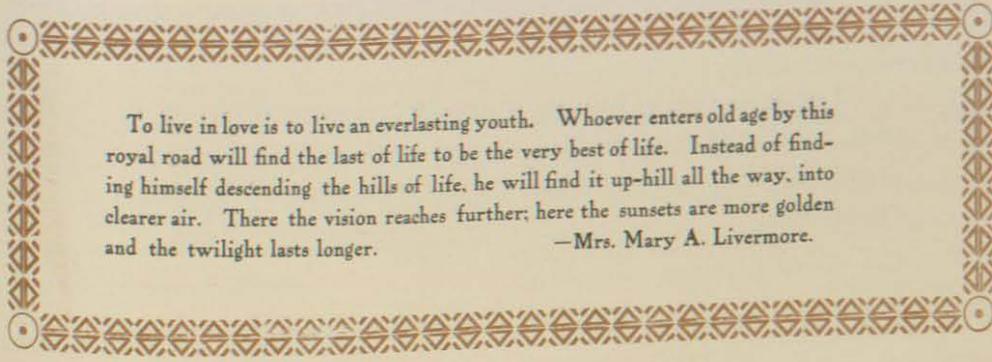
What I am thinking and doing day by day is resistlessly shaping my future—a future in which there is no expiation except through my own better conduct. No one can save me. No one can live my life for me. If I am wise I shall begin to-day to build my own truer and better world from within.

—*H. W. Dresser.*



It is not written, blessed is he that feedeth the poor, but he that considereth the poor. A little thought and a little kindness are often worth more than a great deal of money.

—*Ruskin.*



To live in love is to live an everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it up-hill all the way, into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.

—*Mrs. Mary A. Livermore.*

HOME.



You may seek your heaven in some far sky
A city with gates enpearled—
To walk its streets you first must die
And to all you've cherished say good-bye—
Good-bye to your loves and the world.

But I have a heaven that's closer at hand,
It fringes a city street,—
Its walls are of brick and lime and sand
And there's nothing about it very grand
But oh, to me it is sweet !

The saint who watches beside its gates
Is blest with a woman's face.
There with two angels—my three good fates !
To give me welcome she always waits,
The blessings of quiet and ease.

With the light of her it is always bright,
Its throne is her motherhood.
In truth 'tis a city that knows no night,
All filled with the music of child's delight
And aglow with the gold of good.

It is peopled with spirits of dear gone years
But the best of its gifts are these—
The love that shares burdens, the comfort that cheers,
The feeling of oneness that drives away fears,
And that's why I love the place !

—Selected.

There is no kind of bondage which life lays upon us that may
not yield both sweetness and strength; and nothing reveals a
man's character more fully than the spirit in which he bears his
limitations.

—Hamilton W. Mabie.

trusted with the care of the Indian's property and welfare and proves unfaithful and negligent think that he will class as anything but a malefactor?

We of the white race are under obligation to see that the Indian who expects better things of us shall not be deceived. A Norwegian farmer once found \$900 on the road and returned it with some difficulty to its owner who was an Indian. The Indian never forgot it, and he and his family became Christians as a result of this act of the Christian farmer. We owe it to the Indian to see he has a good graded school system and not a system of pens to herd the children for a per capita allowance.

It is a disgrace that with the facilities and money spent the schools should so often be a conglomeration of everything from a nursery to an agricultural college. There are many schools admirably located to differentiate and specialize and to give progressive courses to all the Indian youth. They might be well prepared for every walk of life and for entrance to our great universities. It is harrowing to witness the desperate struggle for sustaining the enrollment.

We owe it to the Indian to pay what we owe him. There is no excuse for a clerical error to withhold the sustenance of a tribe and cause the weak and feeble to starve to death. An American in the rough is a man who makes and pays his own way. The Indian must let loose of Columbia's skirts before he can be an American worthy of the name. We owe it to the Indian to let him pay his way and support the government that protects him. Nothing will so impress upon the Indian his responsibility as to have a share in it.

We owe it to the Indian to study him and his history, to know his capabilities

and character, to rank him as he deserves—as a man, self respecting, ambitious to improve, and to give him a man's opportunities.

We are making good citizens of immigrants today from all foreign countries because they are men, with a man's chance and a man's love of life and home. So the reservation emigrant is a man, and should equally have a man's chance as he already has a man's love of life and home.

American Churches and Peace.

From Harper's Weekly.

It is said that American churches are less zealous for the arbitration treaty than those of England. That is not unnatural, for on the other side of the Atlantic the possibility of war is always more apparent than on this side. But it is none the less unfortunate; for it is on this side that the fate of the treaty will be decided. We are assured that a treaty will be drafted and submitted to the two governments. Secretary Knox and Mr. Bryce are already at work on it. If it is what the President has proposed, and without features which could be interpreted as giving it a different character, the chances are all in favor of England's accepting it promptly. But the Senate will hardly accept it, promptly. Unless the country plainly demands it, the Senate may not accept it at all.

In this danger lies the American churches' opportunity, and it may be just as well if their activity is postponed until the time when the matter shall go to the Senate for action. The church organizations will then supply the best conceivable machinery for an entirely practical propaganda against war. It is hardly believable that the churches will not rise to the occasion; for the occasion will be incontestably a great one—greater, it appears,

than any of us at first understood. The President's hope was that the example of one such agreement would lead to others. France and Japan are ready to negotiate as soon as we have finished with Great Britain. The possibilities of the movement seem to be steadily increasing. An American President has the glory of fathering it. Surely the American churches will not yield to any other in the ardor of their support of it.

Feats of Marksmanship.

From "Outing."

Old gentlemen of the period just after the war will tell you sadly that there are no such shots as there use to be. In this connection it is interesting to note that \$1,000 was wagered against \$100 that the champion of the world could not hit a hundred consecutive birds. Many amateurs, not to speak of professionals, frequently make such a score without arousing comment in these days. Captain Bogardus was to be allowed three trials. If he lost the first two and made the third the money was his, and, by the way, he used a twelve gauge, full choke, ten pound gun, and his load was five drams of black powder with No. 9 shot. He loaded his own shells or had them loaded according to his directions.

While shooting in England his load was challenged by one of his defeated rivals, who asserted that the champion's phenomenal scores were the result of his superior shells. The captain suggested that in their next match both contestants should use his ammunition, to which the Englishman eagerly consented. The captain was delighted, for well he knew what would happen to the action of the light and delicate English gun under such a charge. Before the match had proceeded very far the Britisher withdrew—for massage.

With the invention and success of the ball-tossing machine a craze for ridiculously high scores swept the country. Five thousand balls in 500 minutes, 5,194 out of 5,500, in seven hours and twenty minutes—these were some of the stunts that delighted the hearts of the gun people of that day. One man, the English crack, Dr. Carver, shot for six consecutive days, breaking 60,000 balls out of a possible 64,881. The wonder is that there remained of his shoulder anything more than pulp. True it is on record that after the three-thousandth shot at such an exhibition in Gilmore's Garden, New York city, the contestant had to pry open his trigger fingers by main force and only succeeded in continuing in the match by frequent immersions of arm and shoulder in hot water.

An Unmistakable Hint.

"Young Staylate got a delicate hint from the young lady he was calling on the other evening."

"What was it?"

"She found looking at the clock and other familiar devices useless, so she ordered some refreshments and her mother sent in a plate of breakfast food."

"One drawback to the success of the Indian as an agricultural citizen is the big powwow or visit between the different tribes. For instance some other tribe comes to visit the Cheyennes and Arapahos. They will stay a week or so. They will be entertained. The tribe must feed them, give them presents and when they leave, the surplus of the home Indian is exhausted. That is not all. These big meetings revive memories and traditions of Indians and tend to discourage them in their efforts toward the 'simple life' on the farm."—*Carrier Pigeon*.

INDIAN CHIEF'S AUTOBIOGRAPHY.

BY POOR WOLF, in *Oglala Light, Pine Ridge, South Dakota.*

I WAS BORN on the Knife river in the middle of the three Gros-Ventre villages near the mouth of that stream. The chief of the middle village was the Road Maker. His father's name was Buffalo-hide-tent. The Road Maker was my mother's brother. He was born 146 or 148 years ago. I have kept a record and know this. The Road Maker died when he was 78 years old. My father died the same year. I was then 22 years old. That was about 68 or 71 years ago. My father was a little the younger of the two. He died in the winter and the Road Maker died the summer before, when the cherries were ripe.

When I was a child of five winters, perhaps only four, I prayed to the spirits of animals, to the stars, the sun and the moon. My words were not many, but I prayed. I was afraid of the enemy in the dark. Father had heard of the white man's God through a trader, but nothing clearly. We sometimes prayed to the white man's God who made us and could make us grow. When I was five winters old a white chief visited our village on the Knife river. He said that the Gros Ventres should obey the great Father and consider their hunting grounds as extending from Devil's Lake to the Yellowstone river. I remember saying to my father: "Will I be a white man?" and my father said "yes." That was 81 years ago, and I have been a friend to the whites ever since.

These men had eight boats. They were drawn by ropes that the men pulled. They were soldiers with stripes on their

breasts and arms. They returned downstream from the neighborhood of the Knife. One of the men in this company came to the Gros Ventre village just below the mouth of the Knife where we were and painted a picture of my uncle, the Road Maker, the chief of our village.

When I was seventeen years of age I had the smallpox. I was left alone in a lodge, helpless, weak and my eyes nearly closed. A bear came in and walked up to where I was lying. He sat down with his back pressed against me, and began to scratch his breast with his fore paws. By and by he got up and walked out of the lodge. Was I dreaming or had it really happened? While I was thinking it over the bear returned and while I trembled for fear went through the same motions again and then went off, leaving me unharmed.

I thought surely the bear has had mercy on me. When my father came again we talked it over and agreed that the bear had pitied me.

After that I worshiped the bear and in the dance I wore anklers of bear's teeth.

When I was 19 or 20 years of age I went fasting for 20 days. I would not eat anything nor smoke for four days. On the fifth day friends would try to have me give up, but I persisted. I cried during this time and then I would eat a little, and then fast again. For a year after, though I did not fast, I kept on crying.

After this I was tattooed on my arms and neck and other places on my body. This was done with great ceremony.

Song was used in the performance. They would sing:

"Let his body be pictured,
His face his spirit also;
And O white-Father in heaven, and ye winds.
Make him blue.
Let him not be bitten by snakes."

It was thought that tattooing would give courage and afford protection; would not be struck by bullets; one could suck out snake poison without harm.

This last I did not like to try, but my father assured me it could be done. The tattooing left me sore, swollen and itching. After a while I moved about slowly and painfully and ate a little.

I was rubbed with grease and then the sores healed and the blue patterns came out.

In tattooing five little sharp instruments were fastened side by side. They were like needles and pricked painfully into the flesh.

There is a bluff in the "Smexlie creek," near the present stage road crossing, where they used to go to catch eagles. There my father used to worship when he was on such a hunt. They came from Knife river at that time. I once caught 12 eagles on one hunt. Three in one day was the most I ever caught. On another hunt I got seven.

There are very strict rules for eagle hunting, but I did not think them correct and did not observe them all. One rule was that the successful hunter should return to camp with his eagles crying. I came back happy. If I cried over my success I thought the eagles would not like it.

If they cried because they did not catch an eagle, the rope might hear and help the next time.

They prayed to the rope with which they caught the eagles.

This was made of the fiber of a plant found in the woods.

Two leaders of an eagle hunt wear eagle feathers round their necks and sing songs in the night. There are other rules, but I liked to go about my business in my own way.

I have an eagle claw tattooed on my right hand. My uncle put it on so that I could grab a Sioux.

When I was 24 I came to the old Fort Berthold village. There they built a trading post. There were 50 warriors and 50 adult children in the party. We put up a palisade around the post. We drew the logs with lariats of rawhide over our shoulders.

We left Knife because timber was scarce there and the Sioux were plenty. The Blackfeet (Hidu Sidi) also were troublesome.

Once 100 warriors of us were out on a trip and got very hungry.

I had a piece of fat buffalo meat that I had hidden and carried along. This I roasted and gave to the warriors and so kept them from starving. In consequence one of them gave me my name "Poor Wolf."

The warrior who gave me the name had taken part in a sun dance. He had continued dancing four days till all the others had stopped, and kept on four days more. Then he had a dream and saw a wolf that told him he would have a long life. So he gave the name of Poor Wolf to me, because I had saved his life.

Sioux Chief Dead.

From the Minneapolis Journal.

A special dispatch from Wakpala, S. D., says "Mad Bear, who except for John Grass is the last of the old generation of Sioux Indian chiefs, is dead. Mad Bear was the leader of the band which rescued

the white family from the Santees, in 1868, near here. He gave his favorite saddle horse as a ransom for the white women from the hostiles, and with his little band of friendlies escorted them to Fort Pierre and turned them over to the military. Mad Bear was greatly disappointed that all efforts to induce congress

to grant him and his band a medal for their conduct was unavailing. He left several hundred head of cattle and horses when he died, and over \$1,000 in cash. He had two wives, according to an old Indian custom, put one away and joined the Catholic church shortly before his death."



INDIAN CODE OF HONOR.

From the Outlook.

OHIYESA, a Sioux Indian, better known as Dr. Charles A. Eastman, gives an interesting statement of the red man's code of honor.

"It was our belief," he says according to the Outlook, "that the love of possessions is a weakness to be overcome. Therefore, the child must learn early the beauty of generosity. Public giving is a part of every important ceremony.

"Upon such occasions it is common to give to the point of utter impoverishment. The Indian in his simplicity literally gives away all that he has to relatives, to guests of another tribe or clan, but above all, to the poor and the aged, from whom he can hope for no return.

"Finally the gift to the Great Mystery, the religious offering, may be of little value in itself, but to the giver's own thought it should carry the meaning and reward of true sacrifice.

"Orphans and the aged are invariably cared for, not only by their next of kin, but by the whole clan. It is the loving parent's pride to have his daughters visit the unfortunate and the helpless, carry them food, comb their hair and mend their garments. The name 'Weenonah,' or eldest daughter, distinctly implies all

this, and a girl who failed in her charitable duties was held to be unworthy of the name.

"The man who is a skillful hunter and whose wife is alive to her opportunities makes many feasts to which he is careful to invite the older men of his clan, recognizing that they have outlived their period of greatest activity and now love nothing so well as to eat in good company and to live over the past.

"The old men, for their part, do their best to requite his liberality with a little speech in which they are apt to relate the brave and generous deeds of their host's ancestors, finally congratulating him upon being a worthy successor of an honorable line. Thus his reputation is won as a hunter and a feast maker and almost as famous in his way as the great warrior is he who has a recognized name and standing as 'a man of peace.'

"The true Indian sets no price upon either his property or his labor. His generosity is limited only by his strength and ability. He regards it an honor to be selected for a difficult or dangerous service and would think it a shame to ask any reward, saying, rather, Let him whom I serve express his thanks accord-

ing to his own bringing up and his sense of honor.'

"Nevertheless, he recognizes right in property. To steal from one of his own tribe would be indeed a disgrace, and if discovered the name of 'Mamanon,' or thief, is fixed upon him forever as an unalterable stigma. The only exception to the rule is the case of food, which is always free to the hungry if there is none by to offer it. Other protection than the moral law there could not be in an Indian community where there were neither locks nor doors and where everything was open and of easy access to all comers.

"The property of the enemy is spoil of war and it is always allowable to confiscate it if possible. However, in the old days there was not much plunder. Before the coming of the white man there was, in fact, little temptation or opportunity to despoil the enemy; but in modern times the practice of stealing horses from hostile tribes has become common and is thought far from dishonorable.

"Warfare we regard as an institution of the great mystery, an organized tournament or trial of courage and skill, with elaborate rules and 'counts' for the coveted honor of the eagle feather. It was held to develop the quality of manliness and its motive was chivalric or patriotic, but never the desire for territorial aggrandizement or the overthrow of a brother nation. It was common in early times for a battle or skirmish to last all day, with great display of daring and horsemanship, but with scarcely more killed and wounded than may be carried from the field during a university game of football. The slayer of a man in battle was supposed to mourn for thirty days blackening his face and loosening his hair, according to the custom. He of course, considered it no sin to take the life of an enemy and this ceremonial mourning was

a sign of reverence for the departed spirit.

"The killing in war of noncombatants, as women and children, is partly explained by the fact that in savage life the woman without husband or protector is a pitiable case, and it was supposed that the spirit of the warrior would be better content if the widow and orphans were left to suffer want as well as to weep.

"A scalp might originally be taken by the leader of the war party only, and at that period no other mutilation was practiced. It was a small lock, not more than two inches square, which was carried only during the thirty days' celebration of a victory and afterward given religious burial.

"Wanton cruelties and the more barbarous customs of war were greatly intensified with the coming of the white man, who brought with him fiery liquor and deadly weapons, aroused the Indian's worst passions, provoked in him revenge and cupidity, and even offered bounties for the scalps of innocent men, women and children.

"Murder within the tribes was a grave offense, to be atoned for as the council might decree, and it often happened that the slayer was called upon to pay the penalty with his own life. He made no attempt to escape or to evade justice.

"That the crime was committed in the depths of the forest or at dead of night, witnessed by no human eye, made no difference to his mind. He was thoroughly convinced that all is known to the 'Great Mystery' and hence did not hesitate to give himself up to stand his trial by the old wise men of the victim's clan.

"His own family and clan might by no means attempt to excuse or to defend him, but his judges took all the known circumstances into consideration, and if it appeared that he slew in self-defense or

that the provocation was severe, he might be set free after a thirty days' period of mourning in solitude. Otherwise the murdered man's next of kin were authorized to take his life, and if they refrained from doing so, as often happened, he remained an outcast from the clan.

"A willful murder was a rare occurrence before the days of whiskey and drunken rows, for we were not a violent or a quarrelsome people.

"It is well remembered that Crow Dog, who killed the Sioux Chief Spotted Tail in 1881, calmly surrendered himself and was tried and convicted by the courts in South Dakota. After his conviction he was permitted remarkable liberty in prison, such as perhaps no white man has ever received when under sentence of death. The cause of his act was a solemn commission received from his people nearly thirty years earlier, at the time that Spotted Tail usurped the chieftainship by the aid of the military, whom he had supported. Crow Dog was under a vow to slay the chief in case he ever betrayed or disgraced the name of the Brule Sioux.

"There is no doubt that Spotted Tail had committed crimes both public and private, having been guilty of misuse of office as well as of gross offenses against morality, and therefore his death was not a matter of private vengeance, but of national retribution.

"A few days before Crow Dog was to be executed he asked permission to visit his home and say farewell to his wife and boys, then 9 and 10 years old. Strange to say, the request was granted, and the condemned man sent home under escort of the deputy sheriff, who remained at the Indian agency, merely telling his prisoner to report there on the following day.

"When he did not appear at the time set the sheriff dispatched the Indian police

after him. They did not find him, and his wife simply said that Crow Dog had desired to ride alone to the prison, and would reach there on the day appointed. All doubt was removed next day by telegram from Rapid City, 200 miles distant saying: Crow Dog has just reported here.

"The incident drew public attention to the Indian murderer, with the unexpected result that the case was reopened and Crow Dog acquitted. He still lives, a well preserved man of about 75 years, and is much respected among his own people.

"It is said that in the very early days lying was a capital offense among us. Believing that the deliberate liar is capable of committing any crime behind the screen of cowardly untruth and double dealing, the destroyer of mutual confidence was summarily put to death, that the evil might go no further.

"Even the worst enemies of the Indian, those who accuse him of treachery, bloodthirstiness, cruelty and lust, have not denied his courage, but in their minds it is a courage that is ignorant, brutal and fantastic. His own conception of bravery makes it a high moral virtue, for him it consists not so much in aggressive selfassertion as in absolute self-control. The truly brave man, we contend, yields neither to fear nor anger, desire nor agony."

Happiness? We are all wishing to reach it. It is on a high mountain, up a long trail sometimes, or in a little valley, but it is easiest found and oftenest made on the little farm of the honest farmer.

In 189 cities vision and hearing tests are conducted by doctors.

In 399 cities vision and hearing tests are conducted by teachers.

THE PETRIFIED FORESTS.

By Mrs. JENNIE L. BURTON, *Chilocco, Okla.*

A FEW summers ago, led by the wanderlust which usually possesses one at vacation time, I determined to visit the wonderful "Petrified Forests of Arizona", or at least one of them, as there are several.

We were on our way to California and had arranged for a stopover at Adamana, the nearest point to these forests. It is a station on the Santa Fe railroad and the stopping place for most of the visitors to the forests. I had been reading vivid descriptions of the place and was filled with eager expectation.

It was in the early dawn of a hot July morning when the train stopped at the little station, a small frame building about twenty yards from the track. When we asked the conductor about a hotel, he told us that this frame building was the station and hotel combined. Conductor, brakeman, and porter, united in assisting us two ladies, with our hand luggage, consisting of suit cases and traveling bags, to descend from the high steps of the car, there being no platform at this place. These, with ourselves, were set down in the sand which varied from six inches to two feet in depth.

I had expected to see this grand petrified forest spread out before us on alighting from the train. My imagination had pictured great trunks of petrified trees, still standing upright, with petrified roots firmly imbedded in the sandy soil. In fact I had thought to see a veritable forest of petrified trees. Instead there was nothing here but a vast waste of desert sand.

While we stood for a moment watching

the train as it moved away, a man and a boy came over from the hotel to meet us. They politely took up our luggage and preceded us to the hotel. On the way I asked about the "forest" and how we could reach it. I was told that it was seven miles away and that a conveyance and driver, the driver acting as guide, would be furnished us at the hotel.

We were met at the door by a pleasant faced woman, who assigned us a room which was a surprise and a pleasure in itself. It was large, airy, and though plainly furnished, delightfully clean and cool.

By the time we had settled ourselves and our belongings, we were invited out to breakfast. Here again was a pleasant surprise. Snowy biscuit, fresh eggs, hot coffee, and fresh California fruit, were served us.

Shortly after breakfast, the same boy who met us at the train, a youth of about seventeen years whose name was Andrew, drove up to the door in a two-seated rig, covered, to protect us from the hot Arizona sun.

It was about nine o'clock in the morning when we set out for the forest. Our way lay to the southwest of the Santa Fe railroad track, across a desert waste which reminded us very much of the ocean with its wide, monotonous stretch of the illimitable, with the sky line meeting it.

As we rode along breathing in the light morning air, we realized the joy of living, the delight of mere existence in such an atmosphere, with cloudless sky and golden sunshine. We found An-

drew to be very intelligent and well informed. On the way he told us many interesting things about the forest and the people who visited it.

After a drive of seven or eight miles we arrived at the forest, and while Andrew unhitched the team after turning the wagon so as to make a little shade for the horses, we look about us.

Sections of trees from two to seven feet in diameter and in lengths anywhere from one to one hundred feet, lay scattered about in all directions. These sections are as smoothly separated as if done by carefully sawing them apart. The transverse surfaces, within the thick petrified bark, show what seems to be an inexhaustible store of gems—chalcedony, topaz, onyx, carnelian, agate and amethyst. A profusion of limbs, splinters and chips lie scattered about, any of which the curio collector might be proud to place in his cabinet. The sun shining on these fragments imparts a splendor of shimmering color that one can scarcely imagine.

There are three separate forests in this vicinity, but the one we visited contains the petrified bridge. This is a large tree which left in its entirety spans an arroya fifty feet wide. It had stood at the edge, or bank, and lies just as it has fallen, uprooted, the huge petrified roots upturned, with the soil still clinging to them, on one bank of the arroya, and the tapering top resting on the other. Just for the novelty of the situation, we walked over this bridge several times from one side of the arroya to the other, while Andrew busied himself in preparing the lunch which he had brought for us.

A small stunted juniper growing under the bridge cast a little shade, and down here Andrew spread our lunch. He had managed in some way to gather enough of the dead vegetation of the desert to

to make a fire to heat the coffee he had brought already prepared from the hotel.

After lunch, we set out for further explorations, and incidentally to gather some of the more beautiful specimens to take with us to adorn the shelves of our cabinet. While Andrew, who had been there so many times before that he could not share our enthusiasm, took a nap in the shade. By the time Andrew had finished his nap and hitched up the team ready for the return, we had made a wonderful collection. We had every imaginable color, shade and tint in these gems which ranged in size from two to eight inches in diameter, and some of them weighed as much as four pounds. Many of them we planned to take to a lapidary and have polished for ornamental purposes. The smaller and rarer specimens we would have made into settings for jewelry, etc. We had some misgivings about the extra weight we would have to carry in our trunks, but more of this anon.

The afternoon shadows were lengthening when we returned to the little hotel. Here we rested for an hour or so and when Andrew brought around the horses for a horseback ride to the Aztec ruins, we were ready for another trip.

We had a most delightful ride over the desert until the road changed and we came to the region of boulders, cliffs and steep and narrow trails. But our horses, trained to this kind of travel, carefully picked their way without once stumbling or deviating in the least from the trail.

At last we reached the ruins, the foundations of rough stone half buried in the sand. There was nothing much to see here, nothing but the foundations of what seems to have been a large house with many rooms; but interesting for its antiquity. Near these ruins are some large

rocks covered with the curious picture writing of a prehistoric race.

Andrew, who had brought a canteen of water along with our supper, made tea for us out here, and spread our supper on a large flat rock. To this we did ample justice, for our ride had given us appetites that were amazing.

The moon was shining brightly when we rode up to the porch of the hotel. Here we met a lady who had arrived during our absence. She told us she was seventy years old, and had come all the way from San Francisco alone, to see the petrified forest. "You two can ride horseback," she said, and then added plaintively, "Oh how much I miss because I cannot."

The next morning we left for Los Angeles. When our trunks were delivered to us from the transfer company, we were handed a good sized bill for excess baggage, all on account of the petrified wood we had brought. We decided we could not afford to carry this around wherever we went, so before leaving Los Angeles we made presents to our friends there of paper weights, door props, gems for settings, etc., of the beautiful petrified wood from Arizona.

First Missionary to Indians.

Editor The Oklahoman:

In the Daily Oklahoman of April 15 I find an article under this caption: "First Missionary to Indians."

In this article it is stated that Rev. J. S. Murrow, now 76 years old, is the first missionary to the Indians of Indian Territory.

I am certain that Mr. Murrow, whom I have the honor to know well, would be the last man to wish an injustice to be done either to truth of history or the memory of men. Hence, I write simply

to say that I have in my possession the manuscript minutes of the first annual conference of the "Indian Mission Conference of the Methodist Episcopal church." The date of this conference is Wednesday, October 23, 1844.

This conference was held at Riley's Chapel, Cherokee Nation. Rev. Bishop Thomas A. Morris was president, and the following ministers were present as members of the conference, all being missionaries to the Indians: Jerome C. Berryman, Edward T. Peery, Nathaniel M. Talbott, Thomas B. Ruble, David B. Cumming, William H. Goode, Thomas Bertholfe, James Essex, Samuel G. Patterson, John M. Steele, Erastus B. Duncan, Isaac F. Collins, William McIntosh and Learner B. Staler.

At that conference it was officially reported that there were 2,992 Indian members in the mission and twenty-seven local preachers.

At the close of the conference twelve missionaries were appointed to work in the Cherokee Nation, and eleven were appointed to work in the Choctaw Nation. Thus it will be seen, as a matter of fact, that when Mr. Murrow was only 9 years of age there were twenty-three missionaries in the Methodist church alone, to say nothing of the other churches, at work among the Indians of Indian Territory; and that there were at the least 2,900 members in the Methodist church alone among the Indians.

As a matter of fact, missionary work among the Choctaw Indians was begun as early as 1831 by Rev. Alexander Talley while the tribe was yet east of the Mississippi river, and at least 3,000 members were gathered into the church, among them being Greenwood LeFlore, the principal chief.

The News at Chilocco

Journals Missing.

An examination of our files preparatory to binding reveals the fact that four copies of July issue, 1909, are missing. It would be considered a great favor if our friends having these numbers would kindly send them, or inform us of their existence, and where they may be found.

THE JOURNAL.

Miss Esther Joiner has been appointed assistant seamstress, to succeed Mrs. Emma Long, resigned.

Col. Robert M. Pringle, supervisor of engineering, left Chilocco after a short visit on April 25, for Rapid City, South Dakota.

Mrs. Chas. Hanna, Miss May Muir, Miss Ruth Muir, and Miss Amy Hanna, of Newkirk, Okla., were visitors at the school on Monday May 8.

Mrs. Martha B. Howard has resigned as teacher to accept the position of postmaster, heretofore held by Mrs. J. R. Wise, who goes to Haskell.

Mrs. Allace S. White is one of our new teachers. She is an accomplished musician, and is directing the operetta for commencement exercises.

Revs. C. A. Hendershot and O. P. Harnish, with their wives, visited Chilocco on the 25th of April, speaking to the students at chapel exercises.

There is a family of eight 'possums at the big barn, a mother and seven youngsters. When captured the mother was carrying the young in her pouch.

The administration building is being renovated. Old plastering is being renewed and a general painting, papering and overhauling is taking place.

Miss Ernestine Leasure, of Arkansas City, Kans., is temporarily in charge of the class formerly taught by Mrs. J. G. Howard, who has been appointed postmaster.

Mr. Ralph Stanion, supt. at Otoe, was here on a visit, accompanied by Claude Baker, formerly private secretary to Congressman McGuire. They spent the 28th of April at Chilocco.

Mrs. S. S. Preston and little son Scott, of Tuba, Ariz., were the guests of Mr. and Mrs. James Buchanan the early part of this month. Mr. Preston is an Indian trader at Tuba.

Principal teacher Jos. G. Howard reports everything going along finely in his department. The nearness of commencement and the usual

examinations keeps him and the other teachers very busy.

Fish are numerous in our creek. Perch, cat and bass predominate, and they bite so voraciously that the fishermen report they have to hide behind the trees to put the bait on the hooks.

Painter John Heydorf and his student apprentices are putting the finishing touches on the power house. The roof is a bright red. The chimney has been white-lined between the bricks.

The black soil covering for the new school house surroundings is nearly completed. It is taken from the bottom of Chilocco's lake which has been made possible by a prolonged drought.

The father and mother of Elmer King spent a few days here recently in camp. They are the parents of Herbert, also, who was here many years, but whom they report doing business as an electrician.

Mr. J. B. Brown in charge of the schools of the Five Civilized Tribes made Chilocco an official visit early this month observing the progress of the eastern Oklahoma students and encouraging them to keep busy.

Robert Dwight Hall, Secretary of the International Y. M. C. A. Committee for Indian Work, was in Chilocco for a few days the middle of April. His presence and work here were much appreciated by Supt. Allen and his coworkers.

Chilocco's vocal quartette is composed as follows: A. M. Venne, disciplinarian, etc., and Wm. Burns, printer, tenors; Wm. A. Frederick, nurseryman, baritone, and James Jones, assistant engineer, bass. These voices are well balanced.

The hitching fence west of the office building has been renewed, the iron standards placed in cement bases, and it will take a good team to pull it down. Everything about Chilocco is being done in the most durable and substantial manner.

The young people of Homes Two and Three had the floor of the Gymnasium to themselves on Saturday evening May 6. They seem to enjoy the social side of life as much as older people, and dance with the skill and freedom of veterans in the business.

Supervisor Wm. M. Peterson, to whose territory western Oklahoma has been added, is making an inspection of our school. He filled the position of assistant superintendent of the school during the superintendency of Mr. McCowan and is therefore no stranger to the place.

Mrs. Mary M. Dodge and little daughter Charlotte, and Miss Mable Milliren, of Otoe, were

welcome visitors to Chilocco, Sunday, April 23. Mrs. Dodge likes her new home at Otoe, where her husband A. D. is also employed as clerk. Little Charlotte is as winning as ever.

Supt. E. A. Allen and family are "at home" in their cottage. A long spell at the employees' club must have given them a strong relish for "home again". Mrs. J. R. Wise and daughters are in the house near Home Four. They will soon leave for Haskell, to rejoin Mr. Wise.

The new commissary building is going up rapidly and solidly. It is much needed, as the stores are necessarily much scattered. When completed everything will be arranged methodically. Messrs. Iliff, Washburn and Rader, with their details, are making things move right along.

Jas. Davenport and L. Apodaca, went out on a coyote hunt and they caught a coyote with eight little ones. They found them in a cave about a mile south of the school grounds. They killed the big one and they are keeping the little ones down in the dairy barn. The boys are drying the skin of the wolf they killed.

Ten automobiles started from Wellington, Kans., carrying a party intent on visiting Chilocco. Six of them reached here about 7 o'clock p. m. on the 8th inst. The visitors came by the way of Arkansas City, Kans., ate a picnic lunch on the campus, and returned at dark. The distance is about forty-two miles to Wellington.

Through the courtesy of Miss Sadie F. Robertson, who is acting as matron of Home One in addition to her duties as teacher of the eighth grade, Mr. C. W. Leib, dairyman, gave a party to his more intimate friends lately, in the reception room of the Home. The quantity and quality of the eatables were of the best, while the social side of the affair was away above par.

An article is reprinted elsewhere entitled "Autobiography of an Indian chief." The chief's name is "Poor Wolf"—"poor" meaning in flesh. "Poor Wolf" is the grandfather of Floyd Mt. Claire, of the printing office detail who, also, is somewhat scant in flesh, but lives in hopes that Miss Miller, the school cook, will perform the miracle of feeding him sufficiently to justify changing his classification from "poor."

The sewing department gave a party at the "Gym", on Thursday evening, May 4. The attendance was large, the hall was beautifully and artistically decorated, and the occasion one long to be remembered. Misses Ada R. Hetrick, seamstress, and Miss Esther Joiner, assistant, are to be congratulated upon the success of this annual function of their department. The school orchestra was present with A. M. Venne holding

the baton. Misses Wade, Lander, and others played the piano, and the dancing was of course enjoyed by all. The refreshments were ample and tastefully arranged and adroitly served, considering the crowd.

Chilocco is fortunate in being able to announce that her nurseries and orchards are absolutely free from all scale, particularly San Jose scale, while in the near vicinity it is a well-known fact that many orchards have been practically eliminated by this pest. The remote situation of our orchards, presence comparatively of few scale-carrying birds, and the precautions taken in the selection of stock from nurseries free from infection, are the principal causes of their immunity from infection. Preparation is under way to handle properly the minor *curculio* common to all orchards, and in the near future we will invite inspection and criticism from our neighbor orchardist and horticulturist.

New Paper.

We welcome the birth of a new Indian newspaper—the Ponca Indian Farmers' News. The editor is F. E. Farrell, superintendent of Ponca Agency. It is a four-page, three-column to the page contribution to the happiness and interest of the Ponca Indians. It is published semi-monthly. The second number has been printed at this office, and is filled with interesting news.

Chilocco Dairy.

It is claimed dairyman C. W. Leib is increasing the number of his friends now that the ice cream season advances. Be that as it may a visit to the dairy barn and creamery is always a pleasure and recreation. Everything has a business air, cleanliness prevails, and a genial welcome is always extended the visitor.

Mr. Leib says that the product of the dairy from January 1 to March 31 this year has been 83,273 pounds of milk, and 2,320 pounds of butter. Every ounce of this product is consumed by the school, none being sold outside.

Welcome to Supt. Allen and Family.

The Chilocco teachers and employees gave a formal welcome to Supt. Edgar A. Allen and family at the "Gym." The occasion was notable in that there was no speech-making. After "study hour," about 8 o'clock p. m., all assembled at the beautiful, decorated hall, and with an imported orchestra from Arkansas City, those who chose danced for an hour, while others mingled socially. At a late hour a procession was formed and the party proceeded to the Domestic Science rooms, where refreshments were served under the direction of Miss Alma McRae, who with her class of Indian students served a delight

ful lunch. The lights "winked" all too soon. Mr. and Mrs. Allen could not but feel their welcome was most cordial and sincere.

Chilocco Steers.

The *Oklahoman* of April 15 has the following to say in the daily market report of a car of fat steers shipped from Chilocco to Oklahoma City:

"Quality made up the loss in quantity here Friday, there being a load of long-fed steers from the Chilocco Indian reservation school, which brought \$6.15. About 200 head in the day's run and only half of these sold, three loads arriving too late for the market. Beeves brought steady prices, the top load, twenty head of short-horn Durham cattle, averaging 1,588 pounds, selling at \$6.15. This load was from the Government school and has been used in the farm course there for several years. Although finished and of good killing quality, they were a little rough. The load was accompanied by J. W. Van Zant, head foreman of the farm."

These cattle we are informed by the buyer would have brought a slightly higher price had they been two hundred pounds lighter. The lesson is that it is not profitable to feed so long as to make stock gross. Quick fattening and placing on the market at reasonable weights will return the best profits.

Chilocco's Y. M. C. A.

At a State meeting of the Young Men's Christian Association our boys sent a delegation. It was held at Enid, February 25, 1911. The report of the proceedings have been published, and the following is the official statement regarding Chilocco:

Seven men were present from the Government Indian School at Chilocco representing a number of different tribes and reported one hundred and ten members of the Association and great interest in the work in that place which a short time ago seemed a hopeless situation from an Association standpoint.

The attendance at the meetings of both the young women's and young men's meetings at Chilocco is wholly voluntary, but our Indian youths are interested, and it is believed great good will result to the members and to the school as a result.

Commencement Exercises.

Chilocco, this year of grace 1911, will have its annual Commencement Exercises on June 11-14. On Sunday, the first day, Rev. Walter C. Roe, D. D., will deliver a sermon to the graduates at 3 p. m. The reverend gentleman who has kindly consented to officiate this year at Chilocco is in charge of the missions of the Dutch Reformed Church, and resides at Colony, Okla.

In the evening there will be a joint meeting of the Young Women's and Young Men's Christian Associations in the Auditorium.

On Monday evening the operetta "Pauline" will be given for the school only, but on Tuesday evening it will be rendered for visitors and guests. In the afternoon there will be athletic sports followed by a band concert at 6:15 p. m. The operetta is scheduled to begin at 8 p. m.

On Wednesday June 14, at 2 p. m., there will be inspection and review in full uniforms with band. Commencement exercises will begin at 10:30 p. m. The military drills will begin at 2:30 p. m.

The Alumni Association will hold its annual meeting at 4 p. m. of Wednesday, June 14th.

It is hoped and believed the attendance this year of the friends of the school will be equal to that of any previous year.

Chilocco Farm Notes.

Corn is king on the Chilocco reservation. The culture amounts to approximately 2,700 acres. Planting is all done and some of the earliest planting has received one cultivation. Oats come next as regards acreage, with about 800 acres. Wheat 250 acres; alfalfa 300 acres. Wheat looks well on the school farm, but oats are backward on account of dry weather.

E. G. Van Zant of Hillsboro, Ohio, is assisting Farmer J. W. Van Zant in the agricultural department during the busy part of the spring work.

The road between the school and the A. T. & S. F. depot has been fixed up and put in excellent order, all ravines and low places having new stone culverts and the road is carefully graded clear through.

The thirty odd miles of fencing on the Chilocco reservation is being repaired, or rebuilt when found in too bad a condition. J. Grant Bell, assistant farmer, with his large detail of boys, is building up the fences directly around the school, and E. G. Van Zant and detail are working the pasture lines.

Our cattle went on to the pasture April 10, in fine condition.

Chilocco is selling her surplus tons of baled hay—making room for the new crop.

Athletics.

Chilocco won from the Oklahoma Baptist College of Blackwell in a field meet Saturday April 29. Out of a possible 126 points Chilocco hauled away 73, Blackwell 53. Our young Indians are hard competitors in many of the out-of-door tests of strength.

Chilocco was defeated in a competition of baseball with the Oklahoma A. and M. College

of Stillwater, Oklahoma. This was the fastest game ever played on the home diamond, and resulted in a victory for visitors by the score of 2 to 0.

The Chilocco girls are blossoming into high class base-ballists. Home Four has two teams, and Home Three one. They are ambitious, their pitchers have good arms, the sprinters are numerous, but for those abominable dresses, their catchers sit down to their work in professional style, and their fielders will soon get over turning their sides to advancing balls. The bleachers are noisy when the girls play, but the boys are very courteous in surrendering their grounds. The sport is of the highest class.

The engineers and printers have each organized base ball teams. At the first meet the former went under by a score of 11 to 5. The rooters were very free with guys such as "pi makers" and "empty tanks," etc., but the play in spots was certainly first class, and as teams the boys would soon reach the front rank. The bakers have challenged the winners, so "pie" will feature both teams, as the former must "set 'em up" if beaten, and the printers are determined to make "pi" of the "dough molders". Later—The bakers hadn't the yeast. They "saddened" under a score of 6 to 0.

Famous Trees.

The following is an extract from an essay written and read by Ruth Tyler (*Cheyenne*), of the Chilocco Indian School, eighth grade class. Her effort was well received by all who heard it:

"The history of our own country mentions many famous trees. Among them is the Charter Oak of Connecticut, where the colonial charter was hidden and in this way the liberties of the people were preserved. Another is the Treaty Elm where William Penn met the Indians and made that beautiful treaty of faith, and love, and good-will, which was never sworn to, and yet never broken. Then we should not forget the Washington Elm under whose spreading boughs our noble Washington took command of the American soldiers who were to win for us our freedom; nor the old apple tree at Appomattox Court House where Lee handed his sword to Gen. Grant at the close of the terrible civil war; nor the Cary Tree which the childish hands of our sister poets, Alice and Phoebe Cary, planted upon Ohio's soil. But we are still more proud of the Friendship Trees which were planted by some of our own people more than two hundred years ago. In Natick, Massachusetts, two missionaries taught the friendly Indians the truths of Peace and Right and so won their hearts that the Indians planned some gift for them. They

thought of bear's meat, furs, and wampum belts, but none of these seemed lasting enough, so they decided to plant two trees and name them the 'Friendship Trees.' These trees are still standing and are more sacred than any of the others for gratitude planted them and love made them grow."

Pleasant Words.

JERSEY CITY, N. J., May 3, 1911.

Mr. Edgar A. Allen, Supt., Chilocco, Okla.

Dear Sir: * * * but whatever it is, I will gladly forward, for we find THE INDIAN SCHOOL JOURNAL one of the most entertaining and profitable periodicals that enters our home. It contains not only valuable information in the life and progress of our Indian brethren, but many charming bits of poetry and romance fresh from one of the most interesting parts of the world. The free air of the prairies and mountains is in it.

A. C. McCREE.

[Mr. McCree is pastor of the Emory Methodist Episcopal church, at Jersey City.—EDITOR.]

KUTZTOWN, Pa., May 2, 1911.

Mr. Edgar A. Allen, Supt., Chilocco, Okla.

Dear Sir: * * * A busy man is apt not to look at the label, and I do not want to miss a single number, as each issue is a little history in itself. Enclosed find \$3 covering three years' subscriptions.

H. K. DEISHER.

P. S. I get each volume bound in book form.

PROFITABLE MEETING.

Instructive Talks from Visiting Supervisors.

Employees and students all assembled in the Auditorium on the evening of May 5, to listen to Mr. J. B. Brown, Supervisor of Schools of the Five Civilized Tribes, and Mr. W. M. Peterson, Supervisor of Schools of the First District, of which western Oklahoma is now a part.

After two hymns were sung by the assembly, the speakers were very happily introduced, in turn, by Superintendent Allen, who referred in a very complimentary manner, to the long and varied educational experience of each supervisor, both in and out of the Indian Service.

Mr. Brown prefaced his remarks by alluding to his first visit to Chilocco as his introduction to the Service, and noted the great development of the school since that time, so many years ago. He then spoke particularly to the members of the Five Tribes who are in the school, and who are now admitted to the regular Government Indian Schools for the first time, outlining their need of industrial as well as literary education. The schools of the Five Tribes have been practi-

cally without industrial training, and, although they have been established a good many years, none of their students had instruction in such work, and all industrial help has to be brought in from the outside.

There are no farmers, no carpenters, no cooks, no laundresses to be found among those who are graduates, and people for these positions, no matter how well they pay, cannot be found among the members of the Tribes. There is present need for a number of industrial employees, with no student applicants, while there are numbers of these who want places as teachers at lower salaries than are paid for the industrial work.

This wrong attitude must be changed and students must learn to recognize that there is just as much need of training the hand as there is of training the brain, or, more correctly, that the training of the hand is only one way of training the brain. Pupils frequently write home that they do not want to work half a day; that they can learn to work just as well at home. This is a mistake. Many of the things that are necessary to successful farming they cannot learn at home at all, or the instruction received would be of poor quality, since most of the farming at their homes is far from being done by the most improved methods.

All this must be changed, because adherence to such attitude shows that those who hold those ideas are far from being awake to their own interests, to say nothing of not realizing the trend of public sentiment and the tendency of the spirit of the times. Students must learn that they are here to find out how to develop the great resources of their own country, not by becoming instructors in the world of books, but by becoming teachers, through example, by the upbuilding of their own homes.

At the conclusion of Mr. Brown's remarks, the audience was delighted by a quartet, sung by Messrs. Burns, Venne, Frederick, and Jones, which was so enthusiastically received that an equally enjoyable encore was given.

Mr. Peterson then spoke, referring to his former employment at Chilocco and to the many improvements of the past eight years. He spoke of going from Chilocco to Fort Lewis, and of the recent turning of that plant over to the State of Colorado, stating that a school was to be organized there for the education of white as well as Indian students on exactly the same basis as that on which Indian industrial schools are now conducted. This will be, so far as known, the first school of this kind in the United States, and Colorado thinks so well of the plan that three additional schools are to be organized

along similar lines. This is a very practical recognition of the value of the industrial principle in education.

He then dwelt upon the spirit of obedience and co-operation as the essentials of any community organization—obedience, because where there are so many units, they must be directed to a common end; co-operation, because unless these units work together of their own will, and apart from the direction of the governing power, friction is the inevitable result.

Elbert Hubbard was quoted as saying, "The man who quits in disgust when ordered to perform a task which he considers menial or unjust, may be a pretty good fellow; but the malcontent who takes your order with a smile, is a dangerous proposition * * * To keep off the rocks, obey the rudder * * * Obedience is not to slavishly obey this man or that, but it is that cheerful mental state which responds to the necessity of the case and does the thing without any back talk."

Students and employees were urged to cultivate these spirits, and with them, that loyalty to the institution as a whole that is known as the "school spirit," but which is equally necessary to the success of any enterprise, educational or business.

A quotation made to the students of Chilocco nine years ago, but just as applicable now, was made in closing. It was this: "Do the best you can in your work, every day, and be kind to each other, beginning now."

Chilocco Beat Southwestern.

From the Arkansas City News.

Chilocco defeated Southwestern College at base ball yesterday afternoon in a good game. It was the first game of the season and the boys enjoyed getting out and testing their strength. The Chilocco boys showed excellent form. They have some good fast players and expect to play good ball this year.

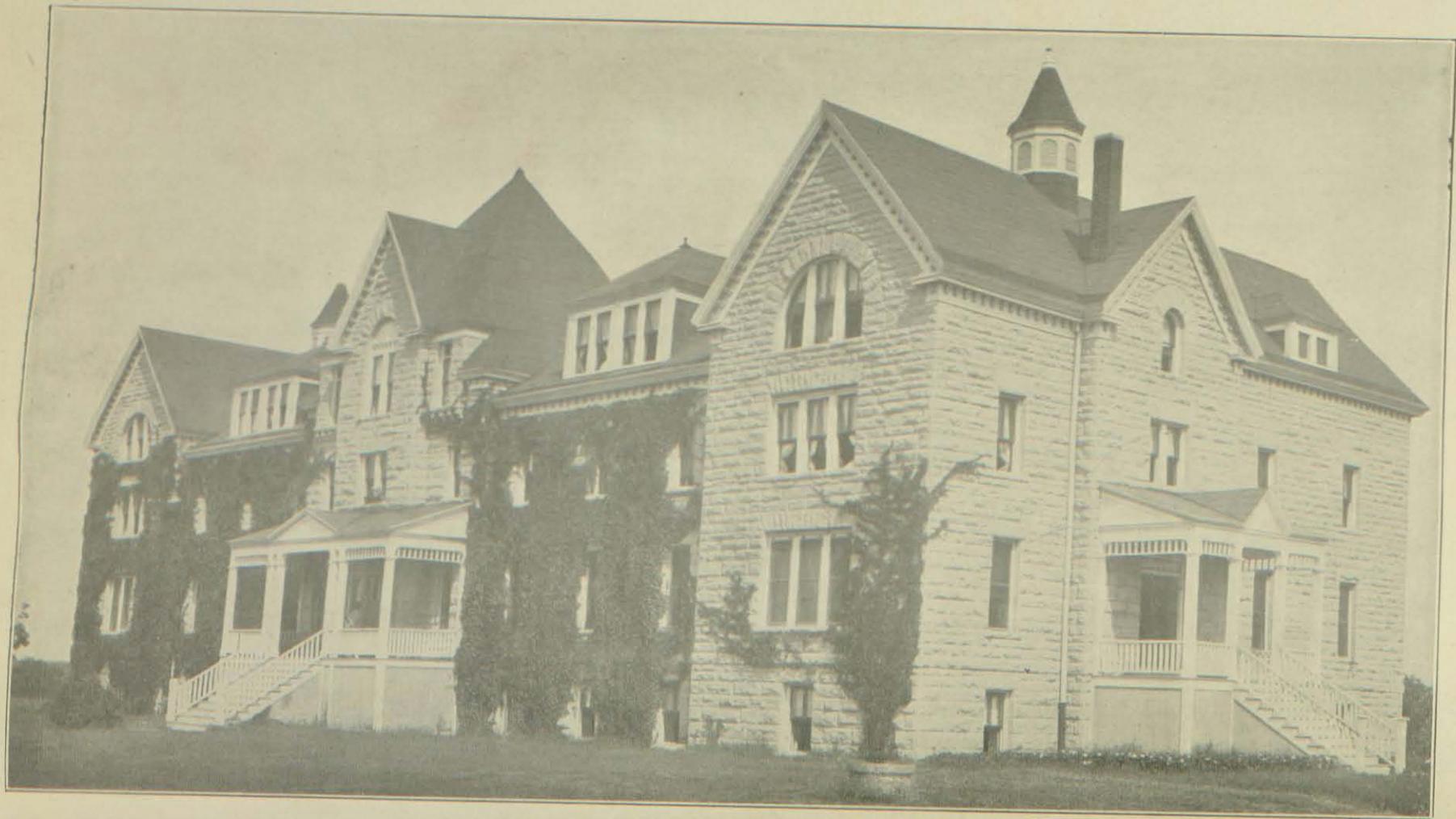
Southwestern came down with a number of rooters and Chilocco students turned out to see what the teams could do. The score resulted in a victory for the Indians 5 to 3. The authorities declared it a fine game.

The batteries for Southwestern were Smith and Birchfield; for Chilocco, Jones and Scott.

The members of the Southwestern team were Carl and Willard Schmidt, Berchfiel, Faubian, Wulf, Lindly, Howard, Morgan, Groom, Crookham and Bernstorf. The rooters, who went along to encourage the home team were Miss Maude Vaughn, Miss Pearl Brashear, Miss Anna Greve, Miss Ruth Falls, Miss Evangeline Stewart, Miss Opal Souders, Miss Pauline Abernathy, Miss May Henninger, Miss Kitty Huston, Willard Franks and Fred Clapp.

ROSTER OF CHILOCCO SCHOOL EMPLOYEES.

Edgar A. Allen, Superintendent.	Miss Margaret L. Phillips, Asst. Matron.	West Toineeta, Assistant.
Arthur E. Schaal, Clerk.	Miss Lizzie H. McCormick, Asst. Matron.	Jacob Leukens, Harnessmaker.
Miss Ella Lander, Asst. Clerk.	Miss Rose Dougherty, Asst. Matron.	Isaac Seneca, Blacksmith.
Mrs. Jennie L. Burton, Asst. Clerk.	Miss Ada R. Hetrick, Seamstress.	John Heydorf, Painter.
John F. Thompson, Teacher.	Miss Esther Joiner, Asst. Seamstress.	Bertes S. Rader, Mason.
W. T. McKay, Physician.	Miss Kate Miller, Cook.	H. Keton, Hostler.
Miss Gertrude Vaughn, Nurse.	Mrs. Matilda M. Buchanan, Asst. Cook.	L. E. Carruthers, Engineer.
Mrs. Cora V. Carruthers, Hospital Cook.	George Williams, Baker.	Irvin P. Long, Asst. Engineer.
Joseph G. Howard, Principal Teacher.	Mrs. Julia C. Jones, Laundress.	James Jones, Asst. Engineer.
Miss Sadie F. Robertson, Teacher.	William A. Frederick, Nurseryman.	Charles Butler, Asst. Engineer.
Miss Katherine Krebs, Teacher.	John W. Van Zant, Farmer.	William Moses, Assistant.
James W. Buchanan, Teacher.	J. Grant Bell, Asst. Farmer.	George Viles, Assistant.
Adelbert J. Tobey, Teacher.	B. M. Wade, Gardener.	John E. Rastall, Printer.
Miss Emma Tooker, Teacher.	Christian W. Leib, Dairyman.	A. M. Venne, Disciplinarian.
Mrs. Allace S. White, Teacher.	Amos B. Iliff, Supt. of Industries.	Peter Martinez, Assistant.
Miss Alma McRae, Dom. Sci. Teacher.	John Washburn, Asst. Carpenter.	John H. Smith, Night Watchman.



Home Four, Large Girls' Dormitory, Chillicothe Indian School.