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The
**INDIAN SCHOOL
JOURNAL**

Issued Monthly from the Indian and Ship Chilocco, Okla.

JUNE, 1912

**THE USE AND EFFECTS OF
PEYOTE, ARTICLE II**

School Gardens for Our Indian
Schools—The Model
Farm Scheme—Rural Schools

COMMENCEMENT

The U. S. Indian Service Changes
and Other Field News

A Magazine Printed by Indians



GUARANTEED GENUINE HAND-SPUN, HAND-WOVEN, NATIVE WOOL

NAVAJO INDIAN RUGS

A VERY COMPLETE ASSORTMENT
AT REASONABLE PRICES

FOR SEVERAL YEARS it was our good fortune to be in a position to help one of the most deserving tribes of Indians the Government has within its borders—the Navajos. **¶** It was Supervisor Lipps who conceived the idea of establishing at Chilocco—in the INDIAN PRINT SHOP—a sort of Clearing House for the best of the Indians' Product. It was his main intention to help the Southwest Indians—the secondary idea being to maintain, in the Indian Service, a place where the “uninitiated” could purchase Navajo Blankets and Pottery, together with any other Indian Handicraft, without fear of being imposed upon.

¶ This plan was very successful, and the idea grew, from a small beginning, into a good business until, upon change of school management, it was abandoned, and for several years no effort has here been made to either help these Indians or aid in establishing a larger market for their goods.

¶ The present management of Chilocco believes in the idea and, urged on by inquiries from many who have taken advantage of this place to buy the best the Indian produced, has thought best to again establish the Handicraft Department of The Indian Print Shop.

¶ With this object in view, the Chilocco Department of Indian Handicraft has recently been restocked with Navajo Rugs, Saddle Blankets, Looms, Pillow Covers, Door Mats, etc., Pueblo Pottery, Indian Baskets, Plaques and other goods shown in our catalog, though our intention, as before, is to make a specialty of the better grade of Navajo Rugs and Blankets. **¶** We will confine our stock to the products of the Indian tribes adjacent to us, Oklahoma and the Southwest.

¶ Our present assortment is the finest, we believe, we have ever had, and the opportunity is again afforded for the purchase of things Indian of people who can be relied upon to tell you the truth about what you buy. **¶** Our catalog will give you more complete information; we will be glad to mail it to any address upon special request. Address all communications to THE INDIAN PRINT SHOP, United States Indian School, Chilocco, Oklahoma. **¶** Everything as represented



The Chilocco Indian School.



HILOCCO is supposed to be an Indian word, but no one has been found who knows its derivation or original meaning. To a vast army of young people, however, it has now come to mean Opportunity. Ever since 1884 there have been passing into its doors Indian girls and boys needing and looking for training to fit them for the duties and obligations that henceforth must be performed and assumed by them if they are to count at all in our National scheme, and emerging therefrom the same young people to whose natural equipment has been added some learning, some skill, some ideals and some courage.

The Institution was established and is maintained by the United States Government, not to *give* its students anything but to *loan* them each a few hundred dollars, worth of board, clothing and tuition. The tuition is in the following lines:

ACADEMIC.—The course extends through nine grades. The common school course of Oklahoma is completed in the first eight and the ninth is added to permit a more complete development of the sciences related to agriculture. Special teachers of Agriculture, Mechanical drawing and music are provided and instruction given to all students. Instrumental music is taught to those who manifest talent for it, a nominal fee being charged for this individual training.

INDUSTRIAL.—Special stress is placed upon the subject of Agriculture for these reasons:

1. The Indian has nine chances to earn a livelihood in a congenial environment as a farmer to every one in any other pursuit.
2. His capital is practically all in land, of which he must be taught the value, and which is appreciated as of any considerable value only when he has gained the skill and perseverance by means of which he can make it highly productive. On our large farm are employed competent instructors in Farming and Stock-raising, Gardening, Dairying and Horticulture.

Other industries are Printing, Engineering, Carpentry, Blacksmithing, Masonry, Shoe and Harness Making and Painting. In all departments the equipment is good and the instructors capable workmen and teachers. The girls are furnished instruction in every department of home making, including Domestic Science and Domestic Art and Nursing.

It is impossible to tell all about the school's facilities on a page, and it is enough to say there is no better material plant, there are no better teachers anywhere else, and in more than one department Chilocco is in a class alone.

It is expected that all who borrow our opportunities shall return to the United States both principal and interest in intelligent and patriotic service as an improved quality of citizens. In such service alone can the debt be paid.

HOPI VIEWS

A Work of Art for Your Den or Indian Room



The Pueblo of Walpi, Hundreds of Years Old

PICTURES complete a room, and nothing lends more charm in this respect than views of Indian life. We have some splendid photographs of the Hopi country. These views are of Hopi Pueblos, Hopi Home Life, and some of their Ceremonials, including the great pagan worship the Snake Dance. These pictures are enlarged to a size 12x20, and mounted on a mat 22x28 inches. They are works of art in every sense and worthy the place of honor in your reception room, library or den. One of the views is shown above in halftone, but no cut can do them justice. A variety of subjects in the assortment, and the prints may be had in sepia or the darker finish. The price is Three Dollars and Fifty Cents each for the plain photo and mat; no frame. Every one guaranteed to be just what we claim. The JOURNAL camera took these photographs and they are true. Your money back if you're not satisfied

THE INDIAN PRINT SHOP

UNITED STATES INDIAN SCHOOL, CHILOCCO, OKLAHOMA

THE STORY OF HIAWATHA

THIS very pretty and interesting Indian story, as produced by the students of the Chilocco Indian School, bordered on the artistic to the extent that it was favorably commented upon by the literary folk of this and other countries.

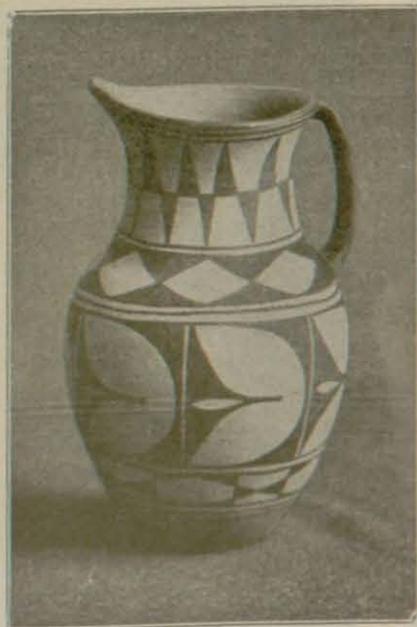


☐ The Poem, as produced here at Chilocco, has been printed in book form by the printing department of the school. It is on deckle-edge rough stock, gotten up in a very attractive manner, embellished with characteristic pen-sketches. ☐ This booklet we are willing to mail to any particular address upon the receipt of fifteen cents in stamps. Address all orders, with your stamps, to

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United States Indian School, Chilocco, Oklahoma.

Beautiful Indian Art



THIS is a reproduction of a piece of Pottery made by the Santo Domingo pueblo people of New Mexico. It is a representative piece of this beautiful and symmetrical Indian earthen ware. The decorations are black on a creamy background. This ware is especially appropriate for house decoration. ☐ We have a few pieces always on hand. Our prices on this ware are not high—ranging from \$1.00 to \$8.00 per piece. We charge extra for packing, and any pottery shipped by us is sent out with the understanding that the buyer takes all risks. ☐ A piece of our Indian pottery would add to your den, library, hall, or your Indian corner.

The INDIAN PRINT SHOP,

U. S. Indian School Chilocco, Okla.

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THIS is one of our own gods — that is, a photo of one of those we are selling in our endeavors to aid all worthy Indians to create a demand for their handi-craft. **C**. It is one of those

TESUQUE RAIN GODS

you have heard so much about. They are made by the Indians of Tesuque Pueblo, New Mexico. **C**. They are odd; made 6 to 8 inches tall, in several colors and decorations. We get from 25 to 35c each for them. They are worth 50c more. **C**. Send for one

THE INDIAN PRINT SHOP

PART OF THE U. S. INDIAN SCHOOL AT CHILOCCO, OKLA.

The Indian School Journal

PUBLISHED EVERY MONTH IN THE INTERESTS OF THE UNITED STATES INDIAN SERVICE AND
PRINTED BY STUDENTS OF THE SCHOOL AT CHILOCCO, OKLAHOMA ✻ EDGAR A. ALLEN, SUPT

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FOR JUNE, 1912

NUMBER EIGHT

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HOME ONE—THE DORMITORY FOR THE TWO COMPANIES OF LARGER BOY STUDENTS, CHILOCCO INDIAN SCHOOL.

The Indian School Journal

A Magazine for Those Interested in The American Indian
VOLUME XII—NO. EIGHT

HISTORY, USE AND EFFECTS OF PEYOTE

ARTICLE II.



HIS traffic first attained alarming proportions in Oklahoma; so much so that the Oklahoma Territorial Legislature, by the act of March 11, 1909, passed a law against the traffic. The law appears in the Revised Statutes of Oklahoma Territory as sections 2652 and 2653, which read as follows:

Sec. 2652. That it shall be unlawful for any person to introduce on any Indian reservation or Indian allotment situated within this Territory, or to have in possession, barter, sell, give or otherwise dispose of, any "Mescal Bean" or the product of such drug, to any allotted Indian of this Territory; Provided, That nothing in this act shall prevent its use by any physician authorized under existing laws to practice his profession in this Territory.

Sec. 2653. Any person who shall violate the provisions of this act in this Territory, shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be fined in a sum not less than twenty-five dollars, nor more than two hundred dollars, or be confined in the county jail for not more than six months, or be assessed both such fine and imprisonment in the discretion of the court.

In 1907 various complaints came to me from Indian Superintendents, and through your Office, of the use of peyotes in old Oklahoma. The use of the stuff never secured a foothold among the Five

Civilized Tribes. I instituted several prosecutions and secured some convictions under this statute.

This is the only statute that I know of that has ever been enacted directly against the traffic in the mescal bean.

In January, 1909, a representative, C. O. Heim, introduced into the Oklahoma Legislature a bill making it an offense to sell, exchange, or give away, or dispose of cocaine, morphia, morphine, opium, etc., without a prescription from a licensed practicing physician. Mr. Heim amended this bill by including peyotes or mescal bean, and cantharides. The bill, however, got mixed up with politics, and through the efforts of the late Quanah Parker, was defeated.

Prior to my campaign against peyote early in 1909, the traffic had assumed considerable proportions, especially in the western half of the State of Oklahoma, in some parts of Wisconsin, among the Sac and Fox people in Iowa, and among the Winnebago Indians in Nebraska; and it was being introduced into the Wind River country in Wyoming, and into the Tongue River country in Montana. The traffic was not a money-making enterprise except as to the two wholesale dealers at Laredo, Texas. The movement was part-

ly religious, partly political; but it resulted in much mental, moral and physical demoralization for its users.

Under date of February 11, 1909, Superintendent O. J. Green, of Toledo, Iowa, reported:

Some time last summer or in the fall the use of mescal was introduced into this reservation, probably by some Indians from the Omaha and Winnebago reservations in Nebraska. Since that time a society of this kind has been organized, and they have quite a hold here now, especially among the young folk.

Several reports have come to me of immoral practices in connection with these meetings. These have been investigated and I have been unable to find grounds for such reports. In some cases the belief which goes with the use of this stuff has seemed to benefit a few, causing them to quit the use of whiskey and other bad habits. The worst moral effect seems to be that the poor fellows are deceived, taking up with a sham for the real thing.

But some way the use of the mescal seems to have a very bad effect upon the mind and nerves of the user. Two of our largest pupils at this school have been users of the mescal and we can see the effects on them. They seem so excitable, and have nervous spells when they seem to lose control of themselves and act as if they were about half crazy. The boy was sent home recently because of his actions. The girl is still here but has peculiar spells.

On the first of this month Harry Davenport, one of the principal leaders in this movement here, committed suicide in the street in Tama. He walked out in the street at about ten o'clock in the morning, shot one shot in the air, then placed his gun to his forehead and shot himself, dying almost instantly. There were several circumstances which led up to this action, but the main reason back of it all in my opinion was the use of the mescal.

Under date of June 17, 1909, Superintendent Frank A. Thackeray, of Shawnee, Oklahoma, reported as follows:

I would state that the use of this drug has only recently been started amongst the Indians at this agency; the first to use it being the Kickapoo Indians who began about one year ago, the introduction coming from the Cheyenne and Arapahoe Indians, located just west of us, or near El Reno, Oklahoma.

1. From thirty to fifty of the Indians of this agency have acquired the habit.

2. Its effect upon the mental faculties is perhaps more uniform than are the effects from the use of alcohol, and the observation of myself, as well as that of those who have more definite knowledge of its use in this locality than have I, is to the effect that in all cases it produces stupor, which is perhaps more intense and lasts longer than that produced by the use of alcohol.

3. The psychological manifestations are practically the same, though it requires a greater quantity to produce the effect with some than with others, probably owing to the strength or condition of their system.

4. The effect is shown almost immediately after taking, and it lasts from twenty-four to thirty-six hours.

5. The effect produced as shown by the outward manifestation is different from the effects of alcohol when taken in quantities sufficient to render the user hopelessly intoxicated in that it produces much more of a stupor than is the case with the use of alcohol. With the peyote there is very rarely any violence shown from its use, while quite the reverse is the case with alcohol.

6. I have only had a limited opportunity to observe persons who have used peyote at regular intervals for an extended period, excepting as to ten or twenty of the Kickapoo Indians of this agency who have been using the drug during the past few months. With them, I can safely say that the use has resulted in a marked lack of progress as compared with the progress being made by these same Indians prior to their becoming users of peyote.

7. In a way, the system does not become tolerant to the drug, or at any rate, as the use continues, increased doses are taken and desired by the user though I do not know that they are required in order to produce the effect.

8. The psychological and mental effects of prolonged use tend unquestionably to cause inactivity, both of the mind and body, and it certainly does unfit the user for the discharge of ordinary industrial and business functions.

9. From the best information that I can obtain, the final effect of the use of the peyote, in all cases where it has been continually used for a term of from three to five years, is death; but where the Indians have used it for a few months or perhaps a year, while it undoubtedly weakens the system, I believe that it is possible for them to fully recover from a short period of its use and consequent bad effect.

10. Several deaths have been reported to me which were clearly caused by the use of the peyote; two, in particular, which resulted from an apparently healthy Indian dying while in the stupor from the use of peyote.

11. I could not say as to whether or not a maximum dose would cause death without previous continued use. I learn from the Indians at this agency that the customary dose for beginners is eight peyote beans taken in the form prescribed below, together with from two to five drinks of the water in which the beans have been steeped; one drink being that of a small cup holding about one-half pint.

12. From the best information I can obtain, habitual use proves fatal in from three to five years.

13. From the best information I can obtain, death is caused from malnutrition and by a violent disturbance of the digestive organs and also by action on the respiratory centers. The users of the peyote have described to me a feeling which they say they experience after using it a short time, resembling that of suffocation.

14. The use of the peyote is reported to remove any desire for alcohol, but I do not understand from any of the Indians at this agency that it removes any desire for other narcotics; however, so far as I am informed, none of the Indians here habitually use narcotics other than the peyote bean and liquor.

15. From my observation and the information at my command, the use of the peyote has never resulted in the cure of any disease, its use having resulted in quite the opposite, insofar as it weakens the system and consequently subjects it to disease.

Under date of June 22, 1909, Superintendent Charles E. Shell, of Darlington, Oklahoma, reported:

1. I have no statistics on hand to show just what percent of the Cheyenne and Arapahoe Indians use this article, but I believe that a conservative estimate would be about one-half.

2. I do not believe that the effect on the mental faculties is uniform. I have talked with users and they vary in describing its mental effect. I have experimented upon myself with it and it produced stupor, although my mental disturbances were different in many respects from others who have used it.

3. I believe that the physiological manifestations are much the same in all cases. It produces a slower circulation and a general apathetic feeling. It also produces a double pulsation of the heart that is produced by alcohol.

4. One hour after I partook of this article, I noticed the first effects, being a fullness in the head and intensifying of sounds and colors. The ticking of my watch in my pocket annoyed me. There was also an apparent pressure against the

drums of my ears. Six hours after taking, the effect was gone, except an unusual clearness of mind and languor of muscle.

5. The outward effect is altogether different from that produced by alcohol. There is little or no dizziness. One is not disposed to say or do foolish things and locomotion is not interfered with.

6. I have had opportunity to observe persons who use peyote at regular intervals to an extended period. They are no more nor less progressive and accumulative than other Indians. The feasts which they give are expensive and only those who have a considerable income are able to give them. These are kept constantly poor by so doing.

7. Habitual users of the drug say that the system does not become tolerant by the drug and that a habit is not formed. This is as near the truth as I could get.

8. My observation is that the continued use of this drug unfits the user for the discharge of ordinary industrial and business functions. The mind becomes so absorbed from the use of peyote and the frequent feasts that much valuable time is wasted.

9. I am unable to say what the lasting mental effect is other than that described in number 8.

10. I have known of two deaths caused by peyote. One was that of Dick Tyler several years ago, who died in the peyote tent after having partaken of the drug. The other was that of Eva White, who was forced against her will to take the drug, and she lasted but a short time after. Both of these cases were in the last stages of tuberculosis.

11. I believe it is possible for an unusual dose to cause death, although I have heard of no death of a healthy person from its use. I am forced to this conclusion from the fact that the peyote is an alkaloid poison, and a sufficient amount of any such poison could be taken to produce death.

12. I do not know how long it takes habitual use to prove fatal.

13. From the best information that I can get, death is caused by a nervous shock.

14. It is a fact that users of peyote rarely use alcohol or other narcotics except tobacco. The devotees of the feast claim that it removes all desire for alcohol.

15. From my observation, I do not believe that it relieves or cures any diseases. It is a stimulant, and makes even a diseased person feel better for a time, but no permanent benefit is derived.

Under date of June 6, 1911, Dr. S. L. Dodson of Pawhuska, Oklahoma, who

has had much experience with the Osages, wrote me as follows:

The beans that the Osage Indians use in their meetings, while worshipping their deity, have very peculiar action. First as an opiate, when all seems pleasant and quiets action of the nerves. Second, brain energy increases, while nerve forces decrease, mental excitement follows, producing imagination of what they expect to see and feel, the same as in administering chloroform or ether. If the suggestions are as to what is to take place such hallucinations will appear when under an opiate or drugs, and if suggestions are properly given during influence, they will seem to witness with childlike simplicity these conditions. The beans will by continual use produce congestion throughout the entire vital organs, inflammation of the gastric ducts of the stomach producing gastritis of the stomach and by inflammation close the gall duct, block the colon and destroy the mucous coating, leaving the mucous membrane bare of the digestive organs. In some cases it acts as an overdose of calomel, setting up congestion from the palate to the end of the rectum.

About six years ago I was invited to worship and partake of the medicine, which I did through curiosity to learn the effect of these beans. They gave me eight in number. I ate five. The first thing I noticed was everything seemed to be traveling in a circle, and I in the middle of the ring. Then came a dark season in which time seemed to be very slow. Getting to my feet, I found I was staggering, and every pound of my flesh seemed to weigh a ton. Immediately I proceeded to vomit: and I have found by experience through my practice that those who use it continually have no stomachs, and the greatest effect produced by these beans is to destroy the mucous coating and set up congestion throughout the entire system.

Yesterday I requested the views of Medical Supervisor Joseph A. Murphy regarding peyotes. He states in reply:

In reply to your inquiry in regard to the physiological action of peyote, I wish to state that I have never had an opportunity to observe the effects of the drug personally. I have, however, read all the literature available on the subject, and it is my opinion that peyote is an active intoxicant when taken in doses of from five to ten buttons, or their equivalent in the extracted principles.

From the reports which have reached me of the deleterious effects of the drug upon the In-

dians, I believe that it should be treated in the same class as other dangerous intoxicants and narcotics such as opium, cocaine, chloral hydrate and cannabis indica, and I am of the opinion that every possible effort should be made to prevent its further importation and use by the Indians.

The Indian Office, moreover, from information which has come to it direct from the field, has repeatedly expressed its views in correspondence with me as to the harmful character of peyotes. Under date of September 19, 1908.

You are advised that from information received from the Department of Agriculture the Office is convinced that the use of the mescal in any form is injurious to the physical well-being of the Indians. The Office is endeavoring to ascertain whether the mescal can properly be classified as an intoxicant. Apparently when it is used in certain forms it has a narcotic effect similar to that of opium, while in other cases it might be classed as an intoxicant. If it is an intoxicant it would undoubtedly come within the purview of the Act of Congress of January 30, 1897 (29 State., L. 506) which prohibits the introduction into the Indian country of any article of any character producing intoxication.

Under date of September 30, 1908, you say:

The Office has received a number of communications and reports advising it that the habit is growing among the Indians of certain tribes of indulging in a drink made from what is known as the mescal bean. This bean is sometimes used in a drug form and is then spoken of as pellote. The Office believes that its use by the Indians results in injury to their physical well-being and that it has a generally demoralizing effect upon them. It is further believed that some steps should be taken to suppress its use but heretofore the Office has been in some doubt as to whether there was any Federal law under which effective action could be taken. Some correspondence has been had with the Department of Agriculture concerning the question as to whether the mescal in all or any of its forms could be classed properly as an intoxicant.

The Secretary of Agriculture, in his letter of the 25th instant concerning the matter, says that the pellote or mescal button produces intoxication both when used alone and when combined with other substances. He further says that its

effects when used alone are so marked that it is sometimes called "dry whiskey." A copy of the correspondence with the above Department is transmitted herewith for your information.

The Office is convinced that as an intoxicant the pellote or mescal comes within the purview of the Act of Congress of January 30, 1897 (29 Stat., L. 506) which prohibits the selling, etc., of any malt, spirituous or vinous liquor, including beer, ale and wine, or any ardent or other intoxicating liquor, of any kind whatsoever, or any essence, extract, bitters, preparation, compound composition, or any article whatsoever, which produces intoxication, to any Indian a ward of the Government under charge of any Indian Superintendent or Agent, or any Indian, including mixed bloods, over whom the Government, through its departments, exercises guardianship. The act also prohibits the introduction of such intoxicants into the Indian country.

The Secretary of Agriculture to the Secretary of the Interior, Sept. 25, 1908:

The Honorable

The Secretary of the Interior.

Sir: In reply to your communication of the 19th instant asking further information concerning the pellote or mescal button, I do not hesitate to say that *it does produce intoxication both when used alone and when combined with other substances.* Its effects when used alone are so marked that it is sometimes called "dry whiskey." In the southwestern United States it is frequently combined with a fermented liquor called "tizwin" and with other alcoholic drinks to make them more intoxicating.

The designation "mescal," as applied to the pellote, or mescal button is misleading, since it is the name of a brandy or rum distilled from the fermented "crowns" of the agave, or century plant, a fiery intoxicant in itself, which needs no other substance to cause inebriation.

In connection with this subject I would call your attention to the use of hasheesh, or Indian hemp, known in Mexico as *marihuana*. The use of this intoxicant is spreading to so alarming an extent that its sale in Mexico is forbidden by law. Notwithstanding this it often finds its way into Mexico prisons, and it has recently been reported as used by prisoners confined in the territorial prison at Yuma, Arizona. The mental effects produced by the mescal button are described as akin to those of the Indian hemp.

I have the honor to be, Sir,

Very respectfully,

Your obedient servant,

JAMES WILSON,
Secretary.

Something like a year ago I forwarded to you a considerable number of dried peyotes for scientific examination, which examination has been made, I believe, by the Bureau of Chemistry, Department of Agriculture. I suggest that that they be requested to provide any information that they may have regarding the physiological effect of peyotes. I would like to receive a copy of whatever information they may have to communicate.

It was pursuant to the suggestions and instructions contained in your letters mentioned above that I undertook the extermination of this traffic, the results of which were reported to you under date of May 4, 1909. These operations nearly resulted in the annihilation of this traffic.

I followed this campaign up, but during the past eight months the traffic has been gaining, until now it has nearly reached its old-time proportions. The reasons for this is that during this time I have had no funds available for continuing this work. The funds at my disposal are limited to suppressing the liquor traffic among Indians, and peyote is not a liquor.

I urge that the appropriation for the fiscal year 1913 be increased, and made available for "the suppression of the traffic in intoxicants among Indians."

In the United States District Court for Nevada there have been several convictions under the Act of 1897 for furnishing opium and yenshe to Indians. Peyote, like opium and yenshe, is an article, and there is no difficulty in proving its intoxicating qualities by any competent physician contiguous to Indian territory who has had experience with it and knowledge of it.

OUR RURAL SCHOOLS

ALICE M. WILLIAMS

THE men who laid the foundation for this great country were largely the products of the farm. We feel that the simple life and the teaching they received in the little log school-houses, and the influence of the country home and country life of that time, give rise to the noble thoughts of these celebrated leaders.

As we reflect upon the past, we can fully estimate the great value of the rural community to our American Government.

Surely the destiny of our nation depends largely upon the character of our rural homes and upon the boys and girls who come from these homes, and these schools, equipped for the battle of life. We fully realize that they will soon be our leading citizens.

It seems many have forgotten for what the rural community has stood, and have let the greed for gain lead them astray. They have placed a higher estimate upon the labor of the child and forget the greater possibilities of the child when properly educated.

The parent has risen to a competence with the schooling he received. He forgets that the standard of equipment is higher in every vocation and that the rural life must adjust itself to these conditions.

Our country schools should have the proper equipment called for in these advanced times.

First of all, the teacher should, if possible, be one of the rural people, bred and born on a farm, with a full knowledge of the farm and the farm people, a practical knowledge learned first-hand from father

and mother, then with nature all around and about for constant study, she gains much knowledge never to be forgotten.

Her course of study should be adapted to the needs of the rural life, and to things used and grown on the farm.

Each school should have a garden-plot and flower-beds. As they are to come in daily contact with growing things, the teacher should grow these things in the school garden and make their study the basis of much language work, drawing, arithmetic and nature study, and also geography, and teach the correct spelling of all common vegetables, fruits, birds and flowers, seeds and obnoxious weeds, and how to destroy them. Test all seeds in a window-box and have a hotbed.

Set out trees on Arbor Day, fruit trees if possible, vines and old fashioned flowers that bear much tramping, pansy beds and tulips make school so interesting in the early spring days. She should have a bread and corn contest, Mothers' Day, a social once a month to discuss farm affairs. In order to know the child she should visit the home and become acquainted with his parents and take a friendly interest in the ones who dwell together in the home. Ask often about the little ones at home and keep ever in touch with the child's home life.

The good teacher is a settlement worker and makes house-to-house visits, gives much of life to the discouraged ones and makes sunshine wherever she sheds the light of her cheerful countenance.

A good teacher feels that she is largely responsible for the well-being of her pupil,

morally, physically and religiously, and that day by day she is a factor in the molding of this child into the proper channel fitting him for the responsibility of citizenship and for the life beyond.

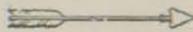
The farmer is the coming man. He has not been on an equal footing socially with his city cousin in the past decade. His rights are now being recognized. He, at last, has agriculture-study placed in the school. This he has labored for for years. A national "Back to the Farm" movement is sweeping the country over and the simple country life is the life now coveted by rich and poor alike.

Now we shall soon see a change. Our rural schools will be modernized with steam heat, ventilators, tinted walls, pictures, blinds, single desks, oiled floors, slate blackboards, maps, charts, globes, dictionary, encyclopedia, library, play-

grounds, with apparatus such as athletic goods of all kinds, organ or piano, well-kept outbuildings, barns for pupils' horses, sheds for carts, a domestic science outfit, sewing-machine, and carpenters' tools, much material supplied by the rural community and district.

The children and teacher enthused with the work of each month as outlined in their course of study, nature in all her moods will be noticed and made a basis for much study.

We cannot but feel that the rural children of the future will be able to cope with the new conditions of our advanced civilization, and that they will be able to enter upon the activities of life fully equipped to win in all the walks of life, and that they will ever hold up and preserve the standard set by our forefathers, the founders of our great commonwealth.



A MODEL FARM SCHEME OF INDIAN EDUCATION

S. T. SHERRY

THE same spirit that actuated Lincoln in giving freedom to those in bondage prompts me to outline my plans for giving independence to the Indian boys and girls preparing to take up the white man's burden. The object of any scheme of Indian education must be the training of the youth to become *home-makers and home-keepers*. With this object in view each pupil is assigned a plot of land one half chain square to be prepared, seeded, cultivated, improved and made into a model farm. All the literary work of the school room can

be based on, and correlated with the various steps of the industrial work necessary to carry this plan to a logical conclusion. Any educator can see at a glance that a great deal of drawing, number work, practical measurements, writing, composition and reading, can be based on the work necessary to convert a small plot of virgin ground into a miniature, model farm home. When completed here is what the interested visitor would see: A group of model farms each properly fenced with the various kinds suitable for their respective purposes; cottage, barn and out

buildings of modern design constructed on a scale of one inch to the foot and placed where they belong; a field of wheat, oats, corn, alfalfa and potatoes and garden of standard varieties. In developing all these, plans and specifications have been carefully thought out, prepared and followed.

The selection of seeds, the study of germination, the rotation of crops, the principles of scientific agriculture form a logical sequence in the plan. What the plans and specifications of the architect are to builder, the Model Farm is to the future home life of the boys and girls.

We learn to do by *doing*. If every year they are in the day, and reservation boarding schools each boy and girl, under intelligent supervision, managed a model farm; building, rebuilding, sowing and reaping, improving, and in brief, conducting a miniature experiment station amid the environments under which they are likely to live, it is not too much to believe that they would be able to go out on their own allotments and do on a large scale what they have learned to do while in school.

The plan of "Pupil Government" falls logically in line with the Model Farm. These pupils, after their little allotments have been regularly selected, organize their own township and county forms or government.

Their officers conduct the business of the county called School County, and assist very materially in the discipline of the school. A bad boy or girl is one with misdirected energies. These small farmers are directing their energies along lines that logically lead them to become home makers and home keepers and thus help to solve many problems of morals and discipline.

Values are taught by allowing the children twenty-five cents for each half day of industrial work on their farms. This is paid either in toy money or applied on account. In return, they are required to pay for all materials used and for clothing and annuities issued to them at the school. Each one should keep an annual account of receipts and disbursements. In this way they are taught to depend upon their own resources for their living, both at present and in the life after school.



VICTORIA STANDS BLACK

A prominent returned student of the Ponca Reservation, who recently died and of whom her agent has said: "A devoted, faithful Christian wife; lovely in person and character; her life a pure fragrant memory that will live long and be unexcelled by any."



The Beginning of the 1912 Commencement—General Inspection of all Troops.

THE ANNUAL COMMENCEMENT AT CHILOCCO

COMMENCEMENT EXERCISES of 1912 at the United States Indian School, Chilocco, Oklahoma, were marked by the complete success of each day's program, the smoothness with which all programs were rendered, and the intense interest manifested by the large concourse of people attending the different events. The weather was not all that it should have been, or what we had hoped for; but outside of this feature, commencement was all that any one could have expected—a most satisfactory ending of the present year's school work—an ending that the head of the institution and each employee could not help being proud of.

There were six graduates from the academic department, and industrial certificates were given to eighteen members of the industrial classes.

Owing, last year, to many being disap-

pointed at not being able to hear the play given by the students, this year it was thought best to issue tickets for the operetta. This method avoided confusion and provided for the proper seating of all who attended, though our auditorium was taxed to its greatest seating capacity on both nights of the play.

Two noticeable features of this year's commencement, and ones universally commented upon, were the simplicity but thoroughness of all details, and the manner in which each visitor, or guest, was made to feel "at home" by both the employees and student body.

Following we present, in concise form, a report of the different events:

Sermon to The Graduates.

At 10:30 Sunday morning the auditorium was filled by students, employees and guests. The stage was very appropriately decorated with honeysuckle and locust blossoms, red and white

predominating, these being the school colors. Palms furnished a most beautiful back-ground. The following program was rendered:

Song—"Holy, Holy, Holy"—Congregation, followed by the Lord's Prayer in unison.

Song—"Nearer, My God, To Thee"—Congregation.

Anthem—"Send Out Thy Light," Parks—By the Choir.

The sermon was delivered by Dr. Francis Key Brooke, of Oklahoma City, Episcopal Bishop of Oklahoma. His remarks were very helpful to the young people, especially to the graduates, wherein he emphasized the fact that to be mentally and morally strong they must be physically strong by caring for and protecting the body in order to be well-rounded men and women. Above all, they must be conscientious in everything they undertake for "whatever is worth doing at all is worth doing well." After all, it is the little things that count. While their instructors, relatives and friends had come together to look upon the results of their efforts during these years at school, with great pride and admiration, above all they must not lose sight of the fact that God is, and He cares more than any one for the least thing they might do. He is ever present to guide, help and protect.

Brass Quartette—(a) Priests' March from Opera "Magic Flute," Mozart; (b) Worship of God, Beethoven—A. M. Venne, Wm. Moses, Chas. Addington and Clarence Barricklow.

Band and Military Drills.

Owing to the high winds which prevailed all through the week the open-air band concerts scheduled for Sunday afternoon and Tuesday evening were not given. However, a sacred concert was given before a large crowd in the auditorium Sunday afternoon, as a great many people from far and near had gathered here to hear the band that day.

Union Meeting of Y. M. C. A. and Y. W. C. A.

At 7:30 Sunday evening, the auditorium was again filled to hear of the good done by the Young Men's and Young Women's Christian Associations for the past year. Following is the program as rendered:

Opening Hymn—No. 163	Congregation
The Twenty-Third Psalm	Congregation
Come Thou Almighty King	Glee Club
Scripture Reading	Mr. Allen
O Morning Land	Girls' Chorus
Report of the Y. W. C. A.	Gertie McKee
Report of the Y. M. C. A.	Mr. Venne

Be Thou With Me	Choir
Address	Mr. William Kennedy
Hymn No. 36	Congregation
Sentence	Choir
Hymn—Blest Be The Tie That Binds	Congregation
	Benediction

The address of the evening was given by Mr. Wm. Kennedy, secretary of the Commercial Club of Arkansas City. Mr. Kennedy was very entertaining and gave some splendid thoughts, stress being laid upon the fact that all should have an aim in life—that the "game" is for the fleet and strong, and that the Indian is both; that it is much better to make a failure trying to do something than to make a success at doing nothing.

Operetta—"The Pioneers."

On Monday night "The Pioneers," a dramatic cantata in three acts descriptive of frontier life, was presented by the students especially for the school, and repeated Tuesday evening for visitors. The plot of the story was laid around Fort St. Joseph where the settlers and Indians were in friendly contest. However, Manitowaning, a friendly Indian scout, warns the settlers of impending trouble. The soldiers prepare for defense of the fort. Bigsby was sent to offer terms of peace which were accepted, and a festival follows in honor of the truce. Pleasing features of the evening were an Indian War Dance, Indian Huntresses' Drill, and a vocal duett, "Love Shall Guide," by Etta Bowman and Louisa Sultuska. The play throughout was very successful, all doing their part most creditably. While everybody was interested in the success of the operetta, still special credit is due Miss Louise Wallace, teacher of music, who was untiring in her efforts in making the preparation.

Following we print the program of this interesting production:

The Synopsis of Play.

ACT I.

Scene I. Trading day at Ft. St. Joseph. Settlers and Indians in friendly contest. Manitowaning warns settlers of threatened uprising.

Scene II. Prayer for Protection.

Scene III. Departure of Indians to join their respective tribes.

Scene IV. Soldiers prepare for defense of fort. Claperton boasts he can hold it alone. Algoma departs secretly to secure aid. Soldiers guard. A good omen in the Northern Light.

ACT II.

Scene I. Indian Pow-wow. Grievances stated by Thessalon. Magnetawan counsels peace; Kagawong is for war. Indian dance. Manitowaning sends Shawanaga to guide Algoma to place of safety. Return of Chillico students. Wikwemikong begs for peace.

Scene II. Shawanaga escorts Algoma through the forest to meet Manitowaning, who is rousing the whites to the relief of the fort. Attack on the fort. Repulse of Indians.

Scene III. Bigsby sent to offer terms

Scene IV. The rain quenches the Indians' torches and saves the settlers.

Scene V. Maniowaning and relief forces arrive. The Rainbow is seen.

ACT III

Scene I. Peace in the fort. Festival proposed.

Scene II. Indian huntresses' drill.

Scene III. Welcome to Indian guests.

The Characters.

Capt. Drummond—In charge of Fort.....	Clarence Miller
Meldrum—The Storekeeper.....	John McKee
Maniowaning—A Friendly Indian Scout	Alex Pamboga
Thessalon—Indian Chief	Ben Davenport
Magnetawan—A Returned Student	Grover Doshinko
Chatkah—A Returned Student	Geo. Standing
Kagawong—Indian Brave	Carlos Talamontes
Muckoka—Indian Brave	Malcolm Longhorn
Clapperton—Blacksmith	Charles Wesley
Bigsby—Farmer	Jackson Lomekema
Allawalla—Son of Thessalon	Baptiste Shunatona
Algoma Drummond—Captain's Daughter	Etta Bowman
Grace Meldrum—Storekeeper's Wife	Verona Yeargain
Shawanaga—Friendly to Whites	Louise Sultuska
Sheguinda—Wife of Thessalon	Oleana Lopez
Marie Parr—Settler's Daughter	Adeline Thorpe
Wikwemikong—Daughter of Thessalon	Blanche King

Soldiers, Settlers' Indians and Returned Students.

The Program.

ACT I.

1. Overture..... Orchestra
2. Chorus—"Harvest of Furs"..... Thessalon and Braves
3. Solo—"Awaken, Arise and Arm"..... Maniowaning
4. Solo and Chorus—"Prayer for Protection"..... Shawanaga, Algoma and Chorus
5. Chorus—"Canoe Song"..... Thessalon and Braves
6. Solo and Chorus—"Clapperton's Boast"..... Clapperton, Bigsby and Pioneers
7. Solo—"Lullaby"..... Grace Meldrum
8. Chorus—"Northern Lights"..... Orchestra

Orchestra

ACT II.

1. Solo and Chorus—"The Red Man's Heritage"..... Thessalon and Braves
2. Solo—"Prudent Counsel"..... Magnetawan
3. Indian Dance
4. Solo—"Hasten Shewanaga"..... Maniowaning
5. Chorus—"We Are Indian Maidens"..... Chilocco Students
6. Solo—"Let Your Cruel Warfare Cease"..... Wikwemikong
7. Selection..... Orchestra
8. Duett—"Love Shall Guide"..... Algoma and Shawanaga
9. Chorus—"Now Shall We In Savage Rage"..... Indians
10. Chorus—"Come On, Come On"..... Pioneers and Settlers
11. Trio—"Waiting"..... Marie Parr, Bigsby and Standing
12. Solo—"Thessalon's Lament"..... Thessalon
13. Chorus—"The Rainbow"..... Orchestra.

Orchestra.

ACT III.

1. Solo and Chorus—"Peace"..... Standing and Pioneers
2. Indian Huntresses' Drill
3. Selection..... Orchestra
4. Finale—"Hail to the Pioneers"

Inspection of Buildings and Shops.

Tuesday morning at 10 o'clock the inspection party started from the administration building led by Mr. Howard, principal, accompanied by

the teachers and visitors who desired to go. They inspected the homes and industrial departments where they found all members of each detail doing the work of the respective departments.

Social in "Gym."

Tuesday evening, during the operetta, the employees, members of the Alumni and other guests, enjoyed a very pleasant time at a social given in the "Gym."

The Base Ball Game.

Our base ball schedule for the year ended with the game played here Tuesday, May 21st, with Friends University team from Wichita. It was the best game of base ball played on the home grounds this season. Jones pitched a good game for Chilocco, allowing but two scratch hits and fanning out eleven men. Trueblood, Friends' south-paw, did the twirling for his team and at times did very good work, but our boys managed to get nine hits off of him. Lavers' hitting was the feature of the game, he getting three singles out of four times up. Whitehorn did some good work with the stick also. His two-bagger in the fourth inning brought in the first run. The score stood 3 to 1 in favor of Chilocco at the the close of the game.

Line-up for Chilocco: Roubideaux 1 b; Perico s. s.; Sheyahshe c. f.; Whitehorn 3 b.; Lavers 2 b.; Dominguez l. f.; Dickson r. f.; Spaniard c.; Jones p.

The Graduating Exercises.

Wednesday morning there was a large crowd attended the Commencement exercises in the auditorium. The stage was elaborately decorated with American Beauty roses, calla lilies, red and white roses, quite a variety of carnations presented by Newman's Dry Goods Company, and palms loaned by Mr. E. Kirkpatrick of Arkansas City. The class colors, old gold and black, were in evidence, and the motto, "Truth Conquers," was quite effective. The following program was rendered:

Grand Fantasia from Maritana—Tobani	Band
My Own United States—Stange	School
The Indian's Chance	Clarence D. Barricklow
Paper Bag Cooking	Demonstration
	Domestic Science Class
Sextette—As in Days of Yore	Pinsute
	Misses Thorpe, Sultuska, Davenport, Bowman, Yeargain, King
Has the Educated Indian Made Good?	
	Van Horn Flyingman
Progress in the Application of Steam and Gas Power	
	Clarence Miller
History—Emerson	Bennett H. Lavers

Merry, Merry May— <i>Vincent</i>	Girls' Chorus
Napoleon at Waterloo	Charles W. McGilberry
Fruit Culture— <i>Demonstration</i>	Jesus Valdez
Presentation of Diplomas	
Medley of National Airs— <i>Mackie-Beyer</i>	Band

ACADEMIC DIPLOMAS.

Clarence D. Barricklow.
Raymond Dale Wade.
Van Horn Flyingman.
Elva Leona Wade.
Bennett H. Lavers
Charles W. McGilberry.

INDUSTRIAL CERTIFICATES.

Carrie Elk— <i>Domestic Science.</i>
Osie Lazelle— <i>Domestic Science.</i>
Oleana Lopez— <i>Domestic Science.</i>
Gertie McKee— <i>Domestic Science.</i>
Josephine Nichols— <i>Domestic Science.</i>
Mary Peck— <i>Domestic Science.</i>
Gracia Wade— <i>Domestic Science.</i>
Clarence Miller— <i>Engineering.</i>
Carlos Talamontes— <i>Engineering.</i>
Henry Bates— <i>Farming.</i>
Benjamin Davenport— <i>Farming.</i>
George Standing— <i>Farming.</i>
Jose Thomas— <i>Farming.</i>
Miguel Diaz— <i>Gardening.</i>
Walter Fire— <i>Gardening.</i>
McKinley Standing— <i>Gardening.</i>
Jesus Valdez— <i>Nursery.</i> Joseph Roubideaux— <i>Printing.</i>

Alumni Association Meeting.

The school was invited to a public meeting of the Alumni Association Wednesday evening at 7:30 in the auditorium, at which an enjoyable program was given, consisting of short talks from the following members: Miss Helen Mitchell, Mr. Richard Shunatona, Mr. Martinez. By request Mrs. Grace Miller Morris recited "The Famine" from Hiawatha. The musical numbers were as follows:

Brass Quartette—Shepherd's Sunday Song—By A. M. Venne, Wm. Moses, Chas. Addington and Clarence Barricklow.

The Vocal solos by Mrs. Susie Fuller Wheeler, Mr. Wilbur Johnson and Mr. James Jones were excellent.

A Baritone solo—"Schubert's Serenade," was well rendered by Mr. Wm. Moses.

At about 8:30 the members of the Alumni and a few invited guests repaired to the Domestic Science room where a delightful supper in four courses was served by the Domestic Science graduates under supervision of their instructor, Miss Alma McRae. After supper a short business meeting was held at which the following officers were elected for the ensuing year: President, Bennett Lavers; vice-pres., J. E. Jones; secretary and treasurer, Helen Mitchell; corresponding secretary, Mrs. Chas. G. Morris; committee on rules and regulations, Mr. Allen, Mrs. George Wheeler, and Mr. Peter Martinez.

THE INDIAN'S CHANCE.

By Clarence D. Barricklow.

THE Indian of a hundred years ago roamed the wide plains in search of the bison, and trapped and fished in the forests and lakes of the North.

He was a nomad, a wanderer. He had no fixed home to call his own, just a little wigwam made of the skins of wild animals which he had killed with his own hand.

His pleasures were few. When not at war with some neighboring tribe, he would be found hunting and fishing. On special occasions however, when he held his ceremonies, there would be games of different kinds, such as running, jumping, throwing weights, and different tests of strength and skill; all of which he enjoyed very much and in which he took much interest.

The Indians, at this time, held possession of all the land west of the Mississippi river, but used it only as a hunting ground. This land was rich in timber, oil, and minerals; but the Indian knew very little about the value of these things, all he cared for was to have enough to live on and he was contented.

Since then a great change has taken place. The day of the hunter and fisher is past. Instead of roaming over the plains he is placed on a reservation or given an allotment on which he can make his home. This allotment usually consists of a tract of 160 acres of land for each member of the tribe, although some tribes have more. This land they can either farm themselves, or lease out to renters. But those who farm their land themselves will get more real benefit out of it than those who lease their land.

The government has wisely provided a fund to be distributed among the different tribes, which helps them considerably. Some of the Indians depend too much upon this government help and think they can live without working. This is a big mistake; for every man who has made a success of life has made it through hard work. Now it remains with the Indian to show to the world that he is a success and not a failure. This he can do if he will but diligently apply himself to his work.

As the Indian is in closer contact with farm life, it is but natural that he should adapt himself to this line of work and become a farmer; but while in close contact with farm life the Indian now has the advantage of training in almost every branch of industry. This is furnished in Indian training schools of today. There is no trade taught nor study pursued that does not show the Indian's aptitude and skill. He may waver at times; he may grasp a fact slowly;

but the truth remains that the Indian is close upon the heels of, if not abreast, with the whites. We have Indian carpenter apprentices the equal of any whites in any manual training school in this country. This is true also of the blacksmith shop, the mason trade, the printing office, the nursery, dairy, harness shop, paint shop, the engineering and plumbing departments, in electrical work, steam fitting, in the knowledge of stock raising, and in farming. This training enables him to meet the white man on an equal footing, with a knowledge of the same occupations. The government spends thousands of dollars annually for the support of these schools where the Indian boy may be educated and at the same time learn a trade which will enable him to hold a good position and be a respected citizen. The hands on the clock are rapidly approaching the hour when every Indian must stand alone. He will have to earn all he eats and wears. He must pay for the education of his children as well as work to feed them. He must be taught to find the roads to results which encounter the least resistance, and these can be taught only by an enlargement of mental vision and industrial education.

Now what better chance could the Indian boy wish for, with every thing furnished free of all charge to him? At these schools he has access to large libraries fully equipped, and many other things that are of benefit to him.

The Indian youth after graduating from these schools, and going out into the world for himself, is beset by many dangers. His worst enemy is whiskey. This awful curse seems to have more influence over the Indian race than any of the other races. The effects are terrible. It not only weakens him mentally and physically, but morally as well. It seems that the Indian is weak when he comes to fight against this enemy; and to conquer, he must put all his strength into the fight. It may be a hard battle, but if he is determined he will come out the winner.

Extravagance is another besetting sin of the Indian. Since coming under the control of the U. S. Government, he has been paid large sums of annuity money which have been placed in the hands of his agent. Whenever he sees something that appeals to him, but which he does not really need, he goes to his agent, gets the money and buys it. This is a very bad habit for the time is coming when the Indian will have to earn every dollar that he spends. He will then know how to appreciate the value of a dollar.

Last, but not least, of his enemies is the grafter. This person is one who comes to him with a few dollars in his hand and several bottles of whiskey in his coat pocket. Knowing the Indians' weakness, he always comes well prepared to take the advantage whenever he can. His dirty money and poison he offers to the Red Man in exchange for his valuable land. Next to liquor, the grafter is one of the most harmful enemies of the Indian.

It is said, "opportunity knocks at our door but once." It is knocking now for the Indian. The voice of the past calls him to follow the paths his ancestors trod—the paths of idleness and ease. The voice of the present urges him onward—to be prepared for the future, to meet the white man on his own ground with as good an education, and to be able to compete with him in work along all lines of industry.

HAS THE EDUCATED INDIAN MADE GOOD?

By Bennett H. Lavers.

WITHIN the next six weeks hundreds of young men and women, who have spent a term of three or more years in a government school will return to the reservation, and the old question "Does it pay the government to train and educate the Indian?" will be asked many times. As this pertinent question may be uppermost in the minds of some of the men and women in our country, I shall try to answer it. Of course, there are many different ideas as to what is meant by the common expression "Made Good." To some it means the gathering of much money, or land, or stocks, or the power to control the commerce of the country. To others it means political prestige or fame. But the success which we have in mind is vastly different. When the Indian takes his proper place with the white man as a good Christian citizen, a true patriot, a self-respecting, and self-supporting workman, then we think he may be said to have "made good." The Indian is too often judged by entirely different standards from those used in judging the boys and girls who are educated in white schools. Since "Indian nature is only human nature bound in red," why should we not be judged in the same way?

No government on earth owes any man a living. Every government owes every child within its jurisdiction an education, and it owes every man and woman unlimited opportunity. Has the Indian made the best use of the opportunities that have been offered him? In some cases the truth compels us to say "No," but in a vast number of instances the young Indian on the reservation is more productive and industrious, and by the respect he commands and by the good he accomplishes, abundantly justifies the expenditures of his education. The improvement is generally slow, but it is steady and it will tell in the end.

Permit me to speak of the improvement that is being made in the part of Oklahoma with which I am most familiar, the Cheyenne and Arapahoe Country in the western part of this state. These two tribes who about fifteen years ago were indolent, lived in insanitary homes, and relied on the government for a living, were compelled to attend the schools provided by the government. These young men and women while getting their academic and industrial education learned the value of labor. Influenced by education the spirit of progress was fostered and encouraged. They began to look forward to the time when they should be self-supporting. What is the result? Their reservation, once a prairie and a forest, is now converted into productive farms; houses have taken the place of their tepees. Farming is the chief occupation, although a few are engaged in the Indian service or are holding other public offices. A great change has taken place; and what has brought it about? In 1910, the first annual agricultural fair among the tribes was held at the town of Weatherford. Various farm and garden products and live stock were exhibited. This fair caused enthusiasm throughout the reservation and the next year the Indians went at their farm work earlier than before. The second annual fair was held at Watonga and

in spite of the continued drought the exhibits surpassed those of 1910. This is the work of the educated Indian and is an example of the tribes.

The Indian of today is putting aside all primitiveness and is seeking for work on the farms and workshops; in this way he is mingling with the whites and thus becomes a capable self-sustaining individual. Since the Indian has received an education, it seldom occurs that he breaks the country's laws, consequently the Indian is respected as a good citizen. Not only do the Indians devote their lives to farming, but many are engaged in professions, in trades, government and public service, and some in the missionary work. As to professions, a great number of the Indian race have been credited with skill in medicine, engineering, dentistry, and law. Many of the Indian students after graduating in the Indian schools have the ambition for a higher education and so they work their way through some of the Eastern universities. A number of Indians are practicing law with success. An Indian who has a responsible position is respected and trusted with the work as he is confident and ignores temptations. The Indian is not so easily affected with the "get-rich-quick-fever" and thereby earns his necessities for living in a substantial way and is never accused of fraud or embezzlement. Several of the states in our country are represented in Congress by men of Indian blood who have obtained a high education. Such men as Senators Curtis and Owen, Dr. Chas. E. Eastman, Howard Gansworth, Dr. Carlos Montezuma, Chas. E. Dagenett, James Phillips, Rev. Sherman Coolidge, Rev. Frank W. Wright, and many others are on an equal footing with some of the best white men, hold positions of trust, and are honored throughout our country.

Indian women have been reputed as competent nurses when properly trained as they are regarded as sympathetic, patient, and skillful. Some Indian women are in the schools of art; the Indian is recognized as a natural artist.

The term "back to the blanket" which is frequently applied to the Indian, is sometimes true through the lack of necessities for prosperity. When the Indian first received his education, primitiveness and savagery surrounded him and in this way he rarely recognized the value and benefits of his education.

Today the educated Indians are in the van of progress and are the leaders among their race. Wherever the Indian represents his state or his country he is highly honored, because he is a real American citizen whose forefathers roamed over the plains of this great and prosperous nation where he is now being uplifted by education as a good citizen, a brave patriot, and a true Christian. Hundreds of Indians have left the reservations and are taking places in the white communities as good citizens.

The time has come when it is too late for an educated Indian to go back to the blanket, and he must look forward, cast all primitiveness aside, and grasp the unlimited education offered him. The old Indian of today who believes in superstition is rapidly vanishing and the young educated Indian of today and tomorrow will still advance toward civilization, no longer recognized as an Indian but as an American, and on equal footing with his white brother.

I close with a quotation from an address made from this platform a few weeks ago: "In the new American civilization which is being developed on this Western Continent there is a place which the Indian alone can fill."



CHILOCCO'S BASE BALL TEAM, 1912.—ONE OF THE BEST IN ITS HISTORY.

THREE FORWARD MOVEMENTS

BY C. E. BIRCH

IN ACCORDANCE with the instructions contained in Circular Number 583, I am submitting what may be termed a "thesis" dealing with "three distinctive forward movements that have taken place during the last quarter of a century, which have had for their object the improvement of the rural school systems."

As we have been requested to give our own observations and conclusions rather than those of other writers, I trust that the use of the first person will be pardoned, as I wish to draw from my experience for several illustrations.

In my opinion the three forward movements most worthy of note are: (1) The introduction of vocational training—of instruction tending to better fit the pupils of our rural public schools for the actual working problems of life. (2) The movement to make school surroundings more attractive by beautifying the grounds and buildings. (3) The consolidation of rural schools. These I have tried to place in the order of their relative importance.

Vocational Training.

A rapid change of sentiment toward vocational training is now apparent and greater things are in store. Where one school gave such instruction a quarter of a century ago, a hundred may now be counted giving much more thorough and extended instruction. With the building of many township and county high schools in rural communities has come a new ideal in education and these schools are coming nearer to the realization of the old saying that "the high school is the people's college" than ever before in the history of our system of free public schools.

A typical illustration, I believe, is the work being done in the Atchison County High School (Kansas) which I attended in the early '90's. At that time two courses were offered: classical and normal. An optional course made up of the two might be given to those who were not preparing to teach, or who did not expect to attend college. The young men and women attending this school were from country homes. A few of them were preparing to teach; a very few expected to attend college later. The majority came because they wished to obtain more schooling before settling down to life on the farm. The school was not as popular as it should have been for the reason that the courses were planned for the minority.

After an absence of nearly twenty years, it was my privilege to observe again the work of this school. In addition to the courses formerly offered, some work in manual training is being done. A domestic science course had just been added and not only the girls of high school age and qualifications are admitted, but married women of mature age and years of experience in housekeeping have been quick to take advantage of the classes formed here. There is also a course in domestic art. A course in agriculture is maintained under the direction of a practical farmer, a graduate of the State Agricultural College. A short course is given during the winter months, also, to which every boy or man above the age of sixteen can gain admission. During the spring and summer months experimental work is conducted on a plot of land near by. For those who wish to fit themselves for office work, or who wish to learn valuable busi-

ness lessons, there is a well-equipped commercial department.

The new departments have not been in operation long enough to make great records, but they have demonstrated their value and have already revived the attendance, which had dwindled to an insignificant number in previous years.

These changes were not brought about without opposition, but the rural high schools are winning their way on their merits and seem to be on the right road. The country district school has not been so fortunate, but the leaven is working and a beginning has been made. Agriculture is finding its way into the course of study, and what is better, into the daily program of the country school. Corn-growing contests and similar means of arousing interest are making the subject popular and overcoming the prejudice and indifference which first met the movement. A few schools have been doing some wood-working, and as the new ideal gets a firmer grip on our country school boards more and more of such work will be introduced. The farmer is changing his ideas as to what constitutes an education and the change will be a wholesome one for the rural school.

Making Surroundings Attractive.

The country school which I attended was above the average found in the West, and yet there was little to please the eye or develop the taste for the beautiful. It was a plain, substantial, rectangular, one-room building. It was painted white on the outside (or had been in a previous generation) and was plastered inside. It had a sufficient number of desks, a stove and some tattered window shades. No doubt the school board considered that its whole duty had been done. Every summer a teacher was employed, and the

weeds were cut two weeks before the opening of school, leaving the sharp stubs for our bare feet to encounter. What more could be asked of a school board than this?

I do not recall this school building and yard with very many feelings of pleasure. But there was a grove of maple trees near by, through which a small stream trickled. I recall a hundred things about this grove that I like to remember: how we built houses of brush and leaves; how we explored the little stream, and especially the time we found a lot of frogs' eggs; the whistles we made in the spring; the many-colored leaves we collected in the autumn; and how one blessed teacher so far sympathized with our longings as to take us to this grove for our drawing lessons. These are the things that I remember with pleasure, and I believe, rightly directed, the training we could have obtained right in that grove might have been made of immense value.

Educators are now recognizing that the surroundings of the child appeal to him very strongly and that his senses must be awakened and appealed to by attractive environment. I believe the district school should be the most beautiful place in the district. It should have better pictures, more and better books and papers, a finer assortment of shrubbery, better shade trees than the average home can now afford. Such a school will have a lasting refining influence. In such a school place a teacher who is inspired with a love for young people and who has a fair knowledge of the subjects to be taught; the good which such a school can accomplish is incalculable.

Consolidated Schools.

The consolidation of rural schools has become an accomplished fact and not a

theory in many communities. Many state and county superintendents are working faithfully to extend the benefits of this plan within their jurisdictions. While it has not gained any considerable impetus, enough has been accomplished to assure us that it is a forward movement. Briefly, the advantages may be summed up thus:

1. Better buildings and equipment are made possible.
2. Better teachers may be secured and better salaries paid.
3. By providing transportation better attendance may be secured and the health of the children safeguarded.
4. School taxes are more equitably adjusted.
5. The school can be made a center for lectures, entertainments, and other social events of interest and benefit to the adults of the community as well as the children.

It is not argued that the expense to the tax-payers will be lessened in the aggregate, but if the above benefits can be secured for the same amount of money, the plan should commend itself to any thoughtful community so situated as to need such advantages.

Special Physician For Minnesota Indians.

An order has been issued by Surgeon General Blue of the public health and marine hospital service, detailing Surgeon Taliaferro Clark for duty in Minnesota to investigate the health and sanitary conditions of the Indians in Minnesota. Surgeon Clark is now at Evansville, Ind., and will proceed to Minnesota, the surgeon general stated, some time soon.

"Dr. Clark will go first to St. Paul," Surgeon General Blue said, "where he will take the matter up with Dr. Bracken of the state board of health, at whose in-

stance this investigation is being made. We have notified Representative Steenerson, who has been also interested in the matter.

"Report will be made first on the alleged existence of trachoma and pulmonary tuberculosis among the Indian citizens of Minnesota, after which Surgeon Clark will visit various Indian reservations and co-operate with the official surgeons of the Indian bureau in investigating conditions on the reservations.—*St. Paul Dispatch*.

Reclaiming Yakima Reservation Lands.

That the engineering corps of the United States Indian Service will accomplish more than estimated with the \$250,000 appropriation made for building the Yakima Indian reservation drainage system is now a certainty, for the reports show that 37 miles of canal has been excavated and that the dredgers will be kept at work until the middle of the summer. It was originally anticipated that forty miles would be built with the appropriation, this being the first unit, with 160 miles necessary for complete reclamation.

When Secretary Fisher, of the Interior Department, visited Toppenish last September, 26 miles of canal had been finished, but there has been no delay during the winter months.

Approximately 40,000 acres of farming land is to be reclaimed by the Indian Service work, the soil having been made practically worthless by sub-irrigation, alkali and salt grass. However, all these are now disappearing rapidly under the new work of the Indian Bureau's officers.—*Portland, Ore.. Oregonian*.

WE want every employee in the Indian Service a subscriber—send in your \$1.00

THE INFLUENCE OF BOOKS ON THE CHILD

BY KATHERINE EARLOUGHER

IN THE story of "The Great Stone Face," by Hawthorne, we have a picture of a boy growing up under the influence of a high ideal. The granite profile on the mountain side, which he sees every morning from his cottage door, expresses to him what is best in human character. He learns to love it, and loving it, grows to be like it. Such is always the result of companionship with the great and good; and the story with its underlying allegory is an incentive, not only to the young to seek that which is noble, but to those who are responsible for the training of the young, to see that a right environment is provided for their charges.

Influence.—No one who knows and loves children can fail to appreciate the influence which noble thoughts and high ideals exercise upon the unfolding character, and no one who knows good literature can fail to realize the wealth of joy and beauty which it holds in store for the young.

"Books should tend to promote moral and intellectual growth. They cannot be read without exerting some influence, either elevating or degrading; strengthening or weakening, the mental force. And it is from seed sown in early life that determines which it shall be."

The Problem.—The problem is to introduce the child to the great writers through their simpler works, letting him approach them at the level of his own intelligence and grow with them, assimilating more and more as the years increase, until he has reached the fullness

of appreciation which marks the cultured man or woman.

To awaken a genuine love for good books is to insure the development of both the aesthetic and moral natures.

The Picture Book.—The child's first book is naturally a picture book, for pictures appeal to him early, and with great force. His interest in them is mingled with a sort of wonder as to just what they are, for at first the picture of an object is more or less confused in his mind with the object itself. The dog on the floor wags his tail and barks; the dog in the book does not, otherwise they are the same; so he pats the dog in the book and lays his cheek against it, and is quite content in its companionship. Realizing this vitality which pictures have for them, care should be taken to give them the best.

Story Period.—Following the picture books come the nursery rhymes and the classic nursery tales which the child never tires of hearing.

Plato regarded the stories repeated to children of such importance that he would have none told except such as had been approved by censors.

The Open Door.—The story period merges imperceptibly into the reading period. When we place a book in the hands of a child after he has been taught to read it, we give him the means by which he may open the door which leads to all activities of life. "The child who, in his youth, is led to receive inspiration from good books, anchors his life to the teachings of the great and good of all ages."

Aim of the Teacher.—It is the teacher's privilege to aid the child in selecting books worth while. By stories chosen from best literature lead the child to look for the good and the beautiful. The stories told and books read should inspire him with a desire for the highest and best in life; to be true, pure and noble. To create in the youth a taste for good reading is one of the best works of a teacher.

The important question is not, "How shall I best present a subject that the child may grow in knowledge alone" but, "That I may reach his innermost consciousness that he may continually grow in wisdom, also."

The Library.—The teacher's influence is greatly weakened where the home life fails to co-operate with the school life. One or the other is sure to predominate. A school library or the public library, if the child has access to one, may, in a measure, remedy this fault. The fact that a well chosen library is one of the necessities rather than a luxury is coming more and more to the realization of our people.

Choice of Books.—Books for a library should be most carefully chosen with regard to promoting moral and intellectual growth. They should be of pure English and high ideals. Evil is presented to the notice of a child soon enough without his getting it from books, which are many and are scattered broadcast—the tares among the wheat.

"Nothing ought to be more weighed", said Burks, "than the nature of books recommended by public authority. So recommended, they soon form the character of the age. Uncertain, indeed, is the efficacy: limited, indeed, is the extent of a virtuous institution. But if education takes in vice as any part of its system there is no doubt but that it will operate

with abundant energy, and to an extent indefinite." Among the books which combine entertainment with information, the best narratives of travellers and voyagers hold an eminent place. In them the reader enlarges the bounds of his horizon, and travels in companionship with his author all over the globe. There should be books of science. Not the fearfully dry productions which have been included in many school curriculums; but later writings of a popular and fascinating style which reveal the marvelous wonders and inexhaustible beauties of nature in this great, wide world of ours. There should be books of biography and poetry, and books which treat upon the industries of the community in which the child's home is located.

Help the Higher Living.—There are many children who do not progress beyond the elementary branches, yet the time is coming when they will vote and enjoy the rights and privileges of citizenship. Will not their toil be lightened, their lives be made brighter, the home atmosphere rendered purer and more wholesome by teaching them, as a part of their school education, to look to the printed page for companionship, enjoyment and comfort?

Cicero writes, "Next to acquiring good friends, the best acquisition is that of good books. They are the food of youth, the delight of old age, the ornament of prosperity, a delight at home and no hindrance abroad, companions by night, in travelling, in the country."

The Teacher's Reading.—It is not necessary for a teacher to be a voluminous reader, but his reading should be of the best. In biography, "Plutarch's Lives" should be thoroughly studied for elements of character. For drama, no finer examples can be found than Shakespeare's

best plays. Homer, Dante, Milton, Burns, Tennyson, with a few masterpieces in single poems, will best feed the imagination. In the works of Scott, Thackeray, Dickens, Hugo, and a few others, may be read fiction which is perennial. The taste which is once formed upon models such as these will not be satisfied with the trashy book.

Poetry.—Poetry forms one of the most precious and inspiring portions of the literature of the world. In all ages, the true poet has exercised an influence upon men's minds that is unsurpassed by that of any other class of writers. Poetry deals with the highest thoughts, in the most expressive language. It gives utterance to all the sentiments and passions of humanity in exquisite verse. The poets' lines are remembered long after the finest prose compositions are forgotten. What

the world owes to its great poets can never be fully measured. But some faint idea of it may be gained from the fact that those sentiments of human sympathy, justice, virtue and freedom, which inspire the best poetry of all nations, become, sooner or later, incarnate in their institutions.

The Bible.—The Bible should not be omitted from the list of books to be read by the teacher. Without reference to it from the religious standpoint, it should be read for its pure English, and its precepts which are the basis of all moral law. Its history is, in the main, reliable; its philosophy the deepest. As a substitute, where could be found another such valuable book?

Line upon line and precept upon precept must be taught if we would have the highest civilization.



SCHOOL GARDENS FOR INDIAN SCHOOLS

BY GERTRUDE M. GOLDEN

KERN, in his book "Amongst Country Schools," advocates school gardens in country schools for the purpose of beautifying school grounds, refining the tastes of the pupils, and giving them a love for the beautiful in nature; thus making them more content to remain in their country homes and schools, and later to become more efficient farmers.

If the above reasons are sufficient to guarantee the necessity of having school gardens for white pupils in the public schools, the same reasons will hold good in proving their necessity in Indian schools,

and to the above reasons we may add the necessity of teaching the Indian pupil gardening from a strictly material standpoint, so that when he returns to his home on the reservation he will be able to have a garden that will be the means of yielding him a considerable part of his living.

Kern asserts that by school gardens the child is "put into sympathetic and intelligent relation to his environment." If this is true of the white child, how much more so of the Indian, who is a true child of nature and very quick to observe and appreciate the beautiful in nature and whose

environment is, and will be for generations to come, on his own lands in the country. Our aim in Indian education is to make a good citizen of the Indian. Good citizens usually come from good homes, therefore it should be our first care to train the Indian to be a good home-maker, and where can you find a good home without a good garden?

Leaving out entirely the reason of "refining the taste," and, "creating a love for the beautiful," is the very material reason that the products of the garden constitute half of the living, and there we have reason enough, for school gardens in Indian schools. In every Indian school, of course, there is a garden, and in this some dozen or two boys may get a training in gardening. The majority of the boys and none of the girls get any experience in gardening in this way; therefore there should be individual school gardens, planned, managed and overseen by the school-room teachers, assisted by the farmer or gardener. The teacher contemplating a school garden must have all her lessons in Nature Study and Agriculture for some months previous lead up to this. She must teach soils by bringing as many kinds as are obtainable into the school room and explaining the origin and composition of each and their propensities for holding moisture, and their plant food values. Then she must have some boxes about 12" high, 24" long, and 4" wide, with glass sides made, and in these put different kinds of soil.

Then comes the teaching of seeds, their germination and growth. Plant seeds in the soil in the boxes provided near enough to the glass sides so pupils can watch their development, and bring out the fact that seeds must have air, sunlight, moisture, warmth and earth to develop them. By means of these boxes may also be

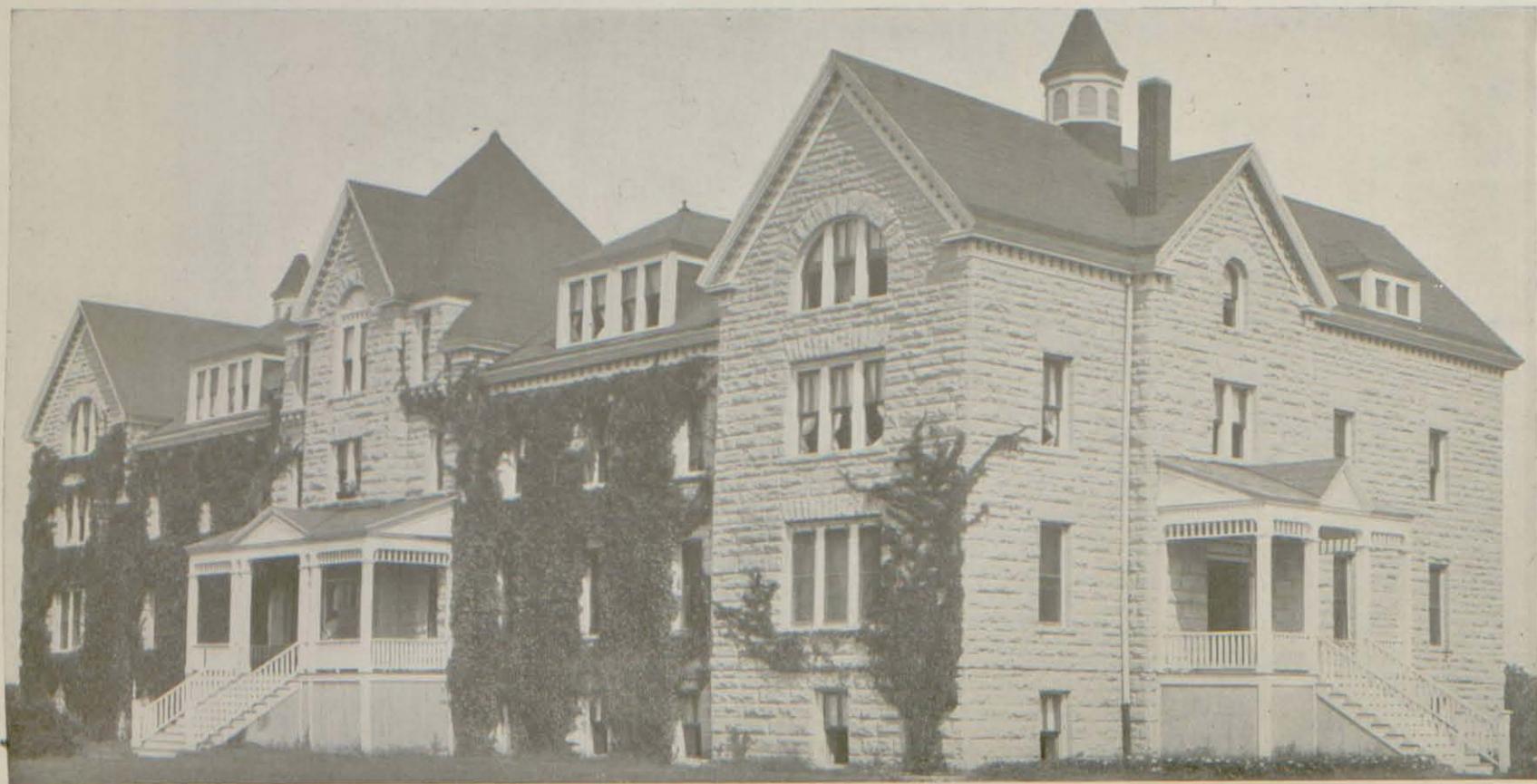
taught the proper depth and distance apart to plant different seeds, and the kind of soil adapted to each. At this time also may be taught the reasons for plowing and harrowing the growth before planting seeds, and the reasons for hoeing and weeding the plants.

A talk on plants that are easily frosted and those that are not, and the reasons why they are so, will be necessary before starting to plant the garden, so just the hardy plants may be planted first, and the easily frosted ones later in the season.

When ready to plant, each pupil should be given a plat of ground ten or twelve feet square, and should be required to work the ground until it is soft and fine. Then he should plant the seeds the proper depth and distance apart and in straight rows, a row of the same kind of seed to go the whole distance across the school garden to give it uniform appearance. A bed of flowers forming a border around the garden will add both to the appearance of the garden and the pleasure of the pupils.

When the plants are all up, the teachers should take one hour each week in which to take the pupils to the garden to hoe and weed their plants. They will watch their growth and cultivate them with the greatest pleasure and vie with each other, each trying to have the best garden. They also enjoy using, giving away, or sometimes selling, the fruits of their industry.

So by having a good school garden we are giving all pupils a practical lesson that they can use in afterlife, besides giving them a love of the beautiful in nature, added to good physical exercise in the open air, all of which will be much more to their advantage than learning to conjugate verbs, spell thousands of hard words they will never use, or to master cube root.



HOME FOUR—LARGE GIRLS' DORMITORY—ONE OF THE MANY WELL-EQUIPPED BUILDINGS AT CHILOCCO

ABOUT THINGS DOMESTIC

TEACHING OF SEWING IN THE INDIAN SERVICE

SUPERVISOR ELSIE E. NEWTON

NOTE: It is hoped that this Department can be made a medium of exchange for ideas that will improve the domestic side of the Service. Those interested in it will be glad to know what is being done by others doing the same sort of work; they are asked to contribute any good ideas which they have proved by experience. If school cooks have any extra good recipes, they are specially invited to send them in. All communications should be addressed to Mrs. Elsie E. Newton, Indian Office, Washington, D. C.

THERE is a widespread disposition to regard any sewing as sufficiently good sewing provided only that the work gets done. Our average sewing room is not educational; its chief end is simply to keep the work up—anything to keep the pupils decently covered and the patching and darning done after a fashion. The pressure is undoubtedly great, but a little time taken in the beginning for demonstration and practice would be saved in the end. It is an actual fact that out of a dozen schools visited I found only two or three where good buttonholes were made. In most instances the darning and mending was indifferent as well. And even if there is little time for teaching, no seamstress should allow her class to fall into the bad habits I have observed as prevalent, such as not using thimbles where thimbles are to be had, making buttonholes from the wrong end, not holding the needle and material properly, injurious positions, taking too long a thread, etc.

New ideas are being advanced in sewing as in all other crafts; the average seamstress is not keeping herself informed of them. I find more interest in the display of drawnwork and embroidery than in the niceties of sewing. Fancy work has its legitimate place and an important one as well, but the chief aim of our teaching is the practical, the useful thing.

There is little excuse for the work in the sewing room not being systematized and made progressive just as it is in other departments of the school. There are certain tasks which belong to beginners, others which the more advanced pupils can do, and for the higher grades there is still more elaborate work. I have observed that the sewing in the graded white school although it occupies less time than is devoted to it in the Indian Service, brings about thorough results. A child of twelve with a sewing lesson twice a week has learned all the stitches, the proper manner of selecting materials and handling them, and the ability to manufacture simple articles, without knowing hardly how she came into the knowledge so gradually was it acquired.

Day schools complain that there is not material, nor large enough girls to justify any systematic teaching of sewing. What needs to be done is left almost wholly to the housekeeper, too often an untrained assistant, with indifferent results. Why is it not feasible for the day school to do sample work, which has a real value in setting a standard of work for the pupil as well as giving some practice? Squares of unbleached muslin the size of a letter sheet, black thread, needles and thimbles and note paper is all the outfit necessary. It costs little and any superintendent would be willing to furnish it.

Each stitch, combination or arrangement has its demonstration sample with written notes attached. A little extra muslin will afford material for plackets, gussets, patches and so forth. Often too, in the village where the day school is established, the people themselves are abundantly able to afford clothing of their own, the making of some of which for the children might be undertaken in the school sewing room. These are questions for each day school to work out; conditions vary and no one rule will apply to all alike.

The Office took pains last year to put out a practical outline in sewing, in handy form and with illustrations, so that even the untrained teacher could have a guide by which to systematize her teaching.

All the directions necessary for sample work are to be found there; but I find few of these manuals in use and in some places there is entire ignorance of their existence. They can easily be secured by application to superintendents. As the larger and higher institutions for manual training place considerable emphasis upon sample work for beginners, it would seem that we should not be far behind their good example.

Another and necessary branch of the seamstress' work is the discussion of materials. It may not occur to the majority of us that the reservation girl has had scant experience with dress materials, and even the school girl has little more. Many and many a school girl have I asked to tell me what material she was at work upon, and she could not. After having had even a few years in our school, every girl of a fair age should be able to go to the store and ask for calico or gingham or any other dress stuff with an intelligent idea of what she wants, of its cutting and wearing value, and of what she should

pay for it. There are numbers of instances where the girl at the first opportunity to buy a dress for herself will get precisely the kind of gingham she has always worn at school and make it up after the school style. She has acquired in her education small knowledge of comparatives in materials or style and does not know how to obtain individual effects. Cannot seamstresses collect from their fellow workers some of the many samples that usually invade an Indian school at the change of the season, and talk over with pupils relative value, desirability, durability and prices?

The same thing can be done with style books, since taste is wholly necessary to a complete education in sewing and dress-making. A more careful study of the lines of the Indian girl's figure would bring about happier results than one sometime sees. The stocky figure cannot take a yoke, or any style that will emphasize the breadth of the girth. Gibson tucks on the waist and a flounce on the skirt will make a large waist line less noticeable. Too modern styles are not becoming and should be avoided, for after all why not make the dress becoming first of all?

It has been a pleasure to see the ingenuity which the various seamstresses have used in making a variety of combinations from the few and plain materials furnished by the Government; it is surprising to find how many effects have been obtained, and in nearly every instance showing taste. Indeed there has been a good deal of improvement in this sort of thing in the last few years. The appearance of the girls is less institutional and more tasteful. The only cause for regret is, that the girls have so little opportunity to select their own materials and designs but must be confined to uniforms for the sake of economy and general effect.

THE STORY OF BREAD

Editor's Note.—The International Harvester Company has been accused of being a co-operator in restraint of trade and therefore a "Malefactor of great wealth." Be that true or false the JOURNAL can truthfully say of its "service bureau" that even though it be for advertising purposes solely, which may not be so, the lantern slides and literature sent out free to educational institutions is the source of great good. "The Story of Bread" is the subject of one of its recently issued pamphlets. An extract from this story is printed below. The trouble about printing any of it is that it is too long to reproduce in full and so well written that one can hardly decide what to leave out.

THOSE who have not forgotten their Dickens remember that in passing on the fate of a boat long overdue, Jack Bunsby gave it as his solemn opinion that "the ship has either gone down, or she hasn't gone down." So much for old Jack Bunsby, and so much for the boat. And in like manner, so much for wheat.

Just where wheat came from, and what it was before it was wheat, are largely matters of speculation. It may have come from the valley of the Nile, or the Euphrates, or from Sicily, or from some other place.

As far back as history takes us—which is far enough—there was wheat.

To draw upon the philosophy of Jack Bunsby, wheat may have been this, or it may have been that. Those who know the most about it say that once upon a time it was a wild grass, or perhaps a degraded lily. Recently the thought was projected that wheat is a descendant of "wild emmer," traces of which are found among the rocks of upper Galilee, round about Mount Hermon.

Ages of cultivation, and the experiments or thousand of unheard-of Luther Burbanks have given us the fine large grains which now go to make our daily bread. Enough of these grains were gathered from the wheat fields of the United States in 1910 to make nearly 700,000,000 bushels. Were all these bushels placed in freight cars, and the cars coupled

together, there would be two mammoth trains—one reaching from New York to San Francisco, and the other from Regina, which is the capital of Saskatchewan up in Canada, down to New Orleans, in Louisiana, with several hundred cars backed onto the sidings.

Every morning the world wakes up hungry. It has been doing this since the first woman first spoke to the first man. The morning of every day sees the world rub its eyes, stretch itself, push up the curtain, and ask for bread.

We have to learn to eat the oyster, and the olive and some other things better or worse. But we don't have to learn to eat wheat bread. It is the staff upon which strong nations lean. In point of fact, to eat wheat once is to desire it ever afterward. As the advertisements say, "the more you eat, the more you want." But "there's a reason," to further quote from the advertisements. Nature never does her work by halves, and so she knew what she was about when she dropped that blade of grass wherever it was dropped, or caused the lily to fall from grace and bloom again in the wheatfields of the world. At the same time nature put into man a liking for bread, e'en though history tries to make out that the first couple to set up housekeeping had a particular fondness for the apple. If this were true, would not the exact location of the Garden of Eden be somewhere out west—say in Idaho, or Oregon, or Washington?

We have mistakenly called cotton, king. It is not. Wheat is king, for it contains all the fifteen essential elements of nutrition, and food is more important than clothes. Were one compelled to go through life on a single diet, wheat bread would carry him farther and better than any other one article of food.

Notwithstanding that some people live to eat, all people eat to live. On this point I trust there will be no dispute. But it makes a difference what we eat; for, to recall an old friend, "Tell me what you eat and I'll tell you what you are." Black bread is—well, it is black bread. True, true, it soothes the stomach and adds strength to the body. But white bread does all this and more. It whets the brain to a keen edge of "get-up-and-get," "twentieth century hustle," and "initiative." Without wheat we would quickly go to seed, just as China has.

In measuring the long strides taken by the American people during the last half or three-quarters of a century, one should not forget to figure in plenty of good wheat bread.

Many a globe trotter has given testimony to the excellence of American bread. You may remember the one who, basking in riches on the other side of the world, offered a hundred dollars in gold for a single loaf. But, alas, there were no loaves. Later he touched home shores, where plenty of bread was to be had for a nickel, but again, alas, and also, alack—he didn't have the nickel.

It was in the United States that wheat raising received its mighty impetus, for it was here the practical reaper was invented and perfected, which made great wheat crops possible, and cheap bread sure.

So why shouldn't we be great wheat eaters? The average amount of wheat

eaten by every person in the United States is about five bushels a year. This, passed through the mill, comes out a barrel of flour, and then turned over to the baker is worked up into about two hundred and fifty loaves.

An Englishman traveling in this country at the time whiskers under the chin—the billy goat variety, you know—were more fashionable than now, went home and wrote: "Americans eat so much wheat that the spears, or blades, or whatever you call them, grow out under their chins"

Wherever the remark was the result of serious thought, or an effort to be funny is difficult to judge. One never can tell about an Englishman. But, consciously or otherwise, he had paid the Americans a lasting compliment. Prosperity has for its emblem the spear of wheat, be it displayed in its natural state or in a decoration for the chin.

But America—large as she is, and great as she is, and much as she likes to boast—first in invention, first in agriculture, first in prosperity—is not the only country where great train loads of wheat are raised.

The sun never sets on the harvest fields of the world. A writer, with much poetry and some truth in his soul, penned this: "The click of the reaper is heard around the world the year round." This is almost true, and therefore near enough for a poet—and the rest of us. What he had in mind was that every day in the year somewhere in the world, to use the words of the song we used to sing, they are "bringing in the sheaves." But the click of the reaper is not always heard. No, not always. It takes a lot of printers' ink and many strong rays of light to pierce all the far-off, dark places—little corners of the earth which for ages have stood still—waiting to be fed.

To follow the harvest year round the world, begin in January in the Argentine and New Zealand; In February go to East India, Upper Egypt, and Chili and then stay there till the end of March; with April, drop down into Lower Egypt, Asia Minor, and cross over to Mexico; May will shift to Algiers, Central Asia, China, Japan, and Texas; and in June the binder is at work not only in the fields of Turkey, Spain, and Southern France, but in California, where big machines are pulled by twenty horses or gasoline tractors, and in Tennessee, Virginia, Kentucky, Kansas, Utah, and Missouri; hot July is the busy month in the North of France, Roumania, Austria-Hungary, Southern Russia and England, Germany, and Switzerland, and, returning to America, in Oregon, Nebraska, Southern Minnesota, Wisconsin, Colorado, Washington, the group of Central States, New York, New England, and Eastern Canada; August is a little more quiet, but still plenty to do in Holland, Belgium, Great Britain, Denmark, Poland, the Dakotas, and western Canada, aptly termed "the bread basket of the world;" September brings harvest days to Scotland, Sweden, Norway, and Northern Russia and Siberia, where some day enough wheat will be raised to feed the people of the earth; October continues the harvest scenes of these countries; November is divided between South Africa and Peru; December returns the traveler to his starting place—back to Argentine—and thence to Uruguay and Australia for a prosperous holiday well earned.

THE senate Indian affairs committee has included in the Indian appropriation bill Senator Warren's amendment appropriating \$20,000 for roads and bridges in the Wind River Indian reservation and \$2,500 additional for improvement and repairs to buildings.

AWARDING CONTRACTS FOR SUPPLIES.

St. Louis' awards for the supplies to the United States Government to be distributed among the Indian schools of the Government for 1912 will more than double the 1911 lettings. Bids of supplies for the Indians were received at the offices of the United States Supply Department at 600 South Broadway, last Tuesday. Twenty clerks now are going over the samples and tagging them so that inspectors, as they come in to pick out the best samples, will not know the identity of the bidder.

F. H. Abbott, Assistant Commissioner of Indian Affairs, is in St. Louis to supervise the awards. Thursday morning he visited the supply department and was busy going over the samples and directing the clerks in numbering them for the inspectors.

"This year there will be awards in only Chicago and St. Louis," declared Abbott. "A year ago there were depots in San Francisco and New York, but the depots were abolished. This means that the supplies which will be awarded in St. Louis will at least double the letting of last year.

"The awards made in St. Louis are on those articles in which St. Louis and the territory adjacent excels. The general lines will include dry goods, hardware, boots and shoes, leather goods, furniture, wooden ware, drugs. New York has excelled in dry goods, and is the great dry goods market, and, while those awards went mainly to Chicago this year, many houses in this city are after the business. It has been the custom for the drug awards to be made in Omaha, but they come to St. Louis this year because of the strong local drug market.

"In all of the bidding the houses from

the other cities will still bid. For instance, the Omaha houses will bid on the lettings in this city. So will Kansas City houses, all Southern and Southwestern manufacturers. The receiving of bids in a city does not mean that the awards will be confined to houses in that town, for a large number of St. Louis houses bid and received awards when the lettings were made in Chicago last week on dry goods, groceries, farming implements and wagons."

There are 335,000 Indians in the United States, but all of them are not wards of the Government to the extent that supplies are furnished them.

Abbott stated there are 300 schools and at least 25,000 Indians of whom he knows that receive the benefits, but as to the total number he declared it would be impossible to determine without investigation.—*St. Louis, Mo., Times.*

An Appeal to Citizens.

May 1, 1912, bids fair to become memorable in American history as the day upon which a great reform measure was initiated in the House of Representatives. If finally incorporated into our fundamental law, as we firmly believe it will be, it will bear the name of its author, the distinguished Representative from Alabama and chairman of the Committee on Judiciary, the Hon. Henry D. Clayton, and will be known as the Clayton Resolution. It provides, in brief, that the following be adopted by the Congress and the States as a substitute for Section I of Article II of the Constitution of the United States:

The executive power shall be vested in a President of the United States of America. He shall hold his office during the term of six years and shall be ineligible to a second term.

The reasons for the acceptance of the

amendment are so potent and so obvious that they hardly require to be set forth. A few, however, may be stated briefly.

It will enhance enormously the efficiency of a President, first, by removing the temptation and recognized need of seeking a renomination, and, secondly, by according to him sufficient time to make effective the purposes for which he was chosen.

It will kill the base use of political patronage and induce inevitably a higher standard of appointments.

It will reduce by one-half the tremendous losses consequent upon a turbulent national election.

It will save to the country directly millions of dollars, and to the people indirectly hundreds of millions.

It will enable a President to be President, and not an office-seeker; a statesman, and not a politician; a true servant, not of a faction, but of the whole people, free to heed the dictates of conscience and judgment, and ambitious only to achieve fair and honorable fame.

It will show that the people *can* amend their Constitution when occasion requires.—*Harper's Weekly.*

Indians Before Committee.

A delegation of Cass Lake Indians appeared before a subcommittee of the house committee on Indian affairs to protest against the alleged action of the government in depriving them of valuable lands in the Cass Lake locality, which were ultimately set aside as the Minnesota national forest. The Indians claim that these lands, which constitute some of the most valuable timber lands in Minnesota, were taken from them by the government, a large number of Indians having been previously allotted 80 acres near Cass Lake. The Indians also demand that the government give the members of their tribe an additional allotment of 80 acres, as the White Earth and other Indians of Minnesota were given allotments of 160 acres each.—*Minneapolis Tribune.*

Agency and School News

Important Indian Land Decision.

Thirty-five million dollars was lost to the state of Oklahoma in taxes it never will collect through a decision of the United States supreme court at Washington, D. C., May 3th that the State can not tax land allotted to about 8,000 less than half blood Indians. The Oklahoma supreme court was reversed in the cases.

The state claimed the right to tax the lands under a law of May 27, 1908, which provided that the land of less than half blood Indians in Oklahoma should be free from restrictions as to sale and subject to taxation.

The court held that the terms of the patents to the Indians were binding in the Indian claim and so its terms, one of which exempts the land from taxation, should be binding on the government. The court also held the exemption went with the land when sold and was not personal to the Indian.

The decision reverses three different opinions of the Oklahoma supreme court which held each time that the lands were taxable. The decisions were given in the cases of George W. Choate and several hundred other Choctaw and Chickasaw allottees against State Auditor M. E. Trapp, brought in Logan county; Bessie Brown English against the country treasurer of Tulsa county, and the Richardson case appealed from Pittsburg county. All were appealed to the federal court from the state tribunal.—*Oklahoma City Oklahoman*.

Navajos Are Prosperous.

The Navajos are today by long odds the most prosperous Indians in America. Their vast reserves offer ample pasturage for their sheep and ponies, and, though their flocks are a scrub lot, yielding little more than 50 to 70 cents a head in wool on the average, still it costs nothing to keep sheep and goats. Both furnish a supply of meat. The hides fetch ready money, says the *Travel Magazine*. So do the wool and the blankets. And the Navajos are the finest silversmiths in America. Formerly they obtained their supply of raw silver bullion from Spaniards, but today they melt and hammer down United States currency into butterfly brooches and snake bracelets and leather belts with the fifty-cent coins changed into flower blossoms, with a turquoise center. Ten-cent pieces and quarters are transformed into necklaces of silver beads or buttons for shirts and moccasins.

If you buy these things in the big eastern cities they are as costly as Chinese or Hindu silver, but on the reserve there is a very simple way of computing the value. First take the value of the coin from which the silver ornament is made. Add a dollar for the silversmith's labor and also add whatever the value of the turquoise happens to be and you have the price for which true Navajo silver work can be bought out on the reserve.

Eloquent Indian Preacher.

An eloquent plea for sympathy for his race, and stories of injustice to the red man, as told by the Rev. J. G. Dickson, a fullblood Indian preacher of the Tutilla Mission, Umatilla reservation, touched the hearts of delegates to the convention of the State Sunday School Association in session here today. This is the first time an Indian preacher has attended the Sunday School Association in Oregon, and his eloquence eclipsed the oratory of many of the well-known speakers of the convention. The Rev. Mr. Dickson believes that the Sunday school is an important factor in bringing about good results with the Indians, in properly preparing them for the duties and responsibilities of worthy citizens, and thinks that when the results are fully attained the warrior of old will take his place by the side of his white brother in the community in which he lives.—*Portland, Ore., Oregonian*.

Cannot Take Lands of Indians For Debt.

A decision of the supreme court of the United States has just been announced providing that lands of a deceased restricted Indian are not liable for any debt or obligation contracted prior to the time at which such allotment may be alienated. This in effect will mean that hundreds of suits to collect debts from the estates of restricted Indians must be dismissed. The only recourse is to seek possession of unrestricted land or personal property for the obligation.

The case was against the Davis estate in the Choctaw nation and had been appealed from the district court in that section. Heretofore the county court has ordered such property sold to satisfy claims, but the supreme court holds that the land is exempt from the statutory law on this subject since it is to revert to the heirs without incumbrance.—*Phoenix, Muskogee, Okla.*

Another School May Be Established.

Winnemucca, Nev.—A movement is on foot among citizens of Winnemucca to establish an Indian school at this place along the lines of the one now at Lovelock. It is planned, as was done

at Lovelock, to purchase a piece of ground from the government and to establish and maintain the school by public subscriptions aided by an appropriation from the federal government, if it can be secured. It is pointed out that there are many more Indians at Winnemucca and vicinity than are at Lovelock, and that if a school is maintained at Lovelock one should be maintained at Winnemucca.—*Sacramento, Cali., Record.*

Citizens Would Support Ft. Lewis School to Keep it Going.

Durango business men and farmers of La Plata county will go into their pockets to raise funds for the maintenance of the Fort Lewis Indian school, now part of the state agricultural college, rather than have the institution closed by the Shafroth administration.

Members of the state board of agriculture, President C. A. Lory of the State Agricultural College, A. A. Edwards of Fort Collins, Jared L. Brush of Greeley and Attorney J. Fred Farar and Secretary G. M. Taylor, met with the citizens of Durango at that place and explained the financial condition of the state.

A resolution was adopted by the citizens to call upon the people of La Plata county to pledge enough to support the institution. Notes will be deposited with the local banks and unless the next legislature comes to the relief of the donors they will stand the cost individually.

The Fort Lewis Indian school was given to this state by the federal government on condition that it be maintained as an educational institution. The property consists of 6,000 acres of agricultural land underlaid with veins of high grade coal and buildings valued at \$200,000.

The citizens of Durango fear that the government will take back the property if the institution is closed.

The legislature decided to make the school a branch of the State Agricultural college. Appropriation was made for its maintenance and the people of Durango and the western part of the state generally welcomed the institution. The Shafroth administration is \$1,250,000 in debt and is unable to pay the appropriation, so that the school must be closed unless private aid is given.—*Denver, Col., Republican.*

Notes From Vermilion Lake.

The frog chorus makes evening melody.

Navigation on Vermilion Lake began in April.

The song bird and the waterfowl have returned.

The children are getting much genuine pleasure from the Victor Victrola, recently purchased by Supt. Dr. Benson.

The Easter program, consisting of special songs and recitations, was well given. The chapel was beautifully decorated.

On every suitable evening many girls and boys are at the dock catching pike and pickerel. A fish measuring 30 inches is the record for size.

Many of the larger boys, accompanied by Mr. Wetenhall and Mr. Tobey, attended the lectures given in the Agricultural Special Train sent out from the State University.

In illustrating the meaning of the word "sociable," a teacher asked a third-grade to name an animal noted for sociability. A promising youngster promptly replied, "germs."

May Cause Sweeping Reforms.

Washington, May 11.—Chairman James M. Graham of White Earth investigating committee, says he will begin work on the committee's report in about ten days, but it is improbable that it will be ready for presentation to the house until late in the session. The delay will be caused by the great amount of other work the committee has in hand, namely, the investigating of the Indian bureau. While Mr. Graham has made no statement relative to the nature of the report, it will contain recommendations for sweeping reforms in caring for the Indians in order that health may be bettered.—*Minneapolis Journal.*

A New Special Officer.

State Enforcement Officer W. J. Caudill received an appointment, Friday, as deputy special officer in the United States Indian Service. The appointment was made by Henry A. Larson of Denver, the government's chief officer in this service, which is engaged in the work of preventing the sale of intoxicating liquor to the Indians.—*Oklahoma City Oklahoman.*

Well Known Indian Athlete Dies.

The death of Walter Hunt occurred at a local hospital Tuesday afternoon and the body sent home for interment. The deceased was a member of a wealthy Indian family and was regarded as one of the world's fastest runners.—*Oklahoma City Times.*

New Superintendent For Ft. Yuma School.

White Earth, Minn., May 11.—Walter G. West, for several years chief clerk at this agency, has accepted the position of superintendent at Ft. Yuma Indian School.—*Minneapolis Journal.*

Chilocco Items of News

Miss Clede Brisbin, of Raymore, Mo., is the guest of Superintendent and Mrs. Allen.

Miss Frances Bowers, of Arkansas City, was the guest of Miss Jessie Wade this month.

Mrs. Howard and baby left Chilocco early this month for her future home, New York state.

Miss Esther Allen, daughter of Supt. and Mrs. Allen, returned from school June 11th to spend her vacation.

Swimming is a popular sport among the boys at Chilocco, and the diving board is in much demand at present.

Mrs. Edgar A. Allen is the new post-mistress of Chilocco, having been appointed to succeed Mrs. Howard, resigned.

The lawn band concerts the past month, owing to the moonlight evenings and pleasant weather, were real treats to us all.

A new steel slop-cart has arrived for use at the kitchen. It is supposed to be fly proof and smell proof, and is of a very late pattern.

The lawns and shade trees at Chilocco are now the most beautiful of the year. Every one has helped to make them especially attractive this year.

Mrs. Wade was called away May 31st by the serious illness of her father. He later died.

Mrs. R. L. Martindale, her sister of Oklahoma City, accompanied her home for a visit here.

Miss Leila Perryman, of Arkansas City, was the guest of Miss McRae Sunday, June 2. Miss Perryman has been temporarily employed at Chilocco a number of times and has many friends here.

Mrs. White talked to the Y. W. C. A. last Sunday evening on "The Glory of Virtue." Her talk was interesting and should prove especially helpful to the girls who are about to leave the protection of the school.

We have been requested to give a few lines for THE JOURNAL this month. We have our barn nearly full of alfalfa hay, the first cutting, and the cows are doing finely on pasture. We expect to have at least 100,000 pounds of milk this quarter—C. W. LEB.

Supervisor Wilson L. Gill arrived at Chilocco on the 13th and immediately set about the task of organizing a School Republic. He expresses himself as greatly pleased at the hearty response of the students. At a general assembly of the student body these officers were elected: President, John Mekee; vice-president, Jackson Lomakema; chief justice, (girls') Osie Lazelle; clerk justice, Jessie Rogers; chief justice, (boys') Alex Pamboga; clerk, Joseph Roubideaux; secretary of state, Edward Jones; clerk of congress, Charles Wesley; attorney general, Van Horn Flying Man. The school rooms are also being organized into cities and the four dormitories into states. Our schools should always welcome every suggestion that makes for better citizenship.



CHILOCO GRADUATING CLASS OF 1912.

A recent addition to our campus is a steel flag-pole. It was erected just in front of the bandstand, where "Old Glory" may fly in plain view of all troops on the parade ground at general inspection or flag salute.

The crowds during commencement were very orderly handled, thanks to the visitors committee who had this work in charge. Dr. White was chairman, and personally saw that each visitor was made to feel at home.

Dr. F. Shoemaker arrived at Chilocco June 7 and remained until the 14th. He was here officially—in the interests of the Department's fight against the two dreadful enemies of the Indian, trachoma and tuberculosis.

The crop of cherries at Chilocco this year was a large one. Much of the fruit was canned by Miss Miller and her assistants, but most of it went to the tables of the students where it was thoroughly enjoyed by the 500 young people—the student body.

Mr. Reece Kincaid, of the Mohonk Lodge, Colony, Okla., accompanied by Mrs. Kincaid, paid Chilocco a visit this month. They had with them a nice selection of Oklahoma Indian handiwork of beaded designs such as the Mohonk Lodge manufactures.

Mr. Singleton, who travels with Dr. Shoemaker as his assistant, was very much pleased to again see Chilocco. He was, at one time, a part of our employees force, leaving here several years ago for the Southwest. The "old-timers" here were glad to see him.

The members of the Soangetaha Literary Society entertained their friends in the gymnasium on the evening of May 31. Games and dancing and delicious refreshments made the evening pass all too soon and all were sorry when the time came to say good-night.

Among the Commencement visitors were Miss Martha White Spirit from Black River Falls, Wisconsin. Miss White Spirit graduated with the class of 1910. Misses Ruth Tyler and Stella Cooper, and Messrs. Frank Lariver, Paul Little Eagle and William Burns were among the former graduates who returned for Commencement.

Mr. Howard, our principal teacher, leaves this month for New York, where he intends to live in the future. He severs his connection with Chilocco and the Indian Service and will go into commercial life where he hopes to be successful and which will allow him to live with homefolks. Our best wishes go with him and his estimable family.

Tuesday, June eleven, being a beautiful representative Oklahoma day, Dr. Shoemaker and Mr. Singleton, his assistant, took some moving pictures of our dress parade, boys on athletic field, and students in swimming. The pictures should be fine ones. They will be used by Dr. Shoemaker in his work for better health conditions in the Service.

At a business meeting of the Y. W. C. A. held in the auditorium on June 2, the following officers were elected to serve for next year: President, Florence Slaughter; vice-president, Nettie Tasso; secretary, Gertie Mckee; treasurer, Nannie Moseley. The association also voted to try to raise funds to send delegates to the summer conference which meets at Monte Ne, Arkansas, June 14-24.

Dr. Shoemaker gave two lectures, accompanied by moving-picture and stereopticon views, while here. They were very instructive to both pupils and employees and left an impress on us all. A sincere worker can not witness such true scenes from Indian life without feeling that he should, at all times, do what he can to help in the battle against these two dreadful diseases—tuberculosis and trachoma.

The annual school picnic was held Saturday, June 8, on Chilocco creek, west of the school. The entire day was given up to sports and good "eats" for students and employees alike. Dinner and supper were served out in the open, and every one, as is customary on this annual outing, enjoyed the day very much. When bugles sounded "line-up" for the start home, there were many who thought the day all too short.

Mr. Wade, our efficient gardener, has been offered and accepted a transfer to Sherman Institute, the school at Riverside. He and his family leave for that place the last of this month. Mr. Wade has been at Chilocco for eleven years and has made a splendid record here; the transfer is a promotion for him, and while we dislike to lose him, we are glad that his good services to the Government has been recognized in this substantial way.

The afternoon of Memorial Day was observed as a holiday at Chilocco. Groups of pupils with their teachers wandered along the creek and over the meadows in search of wild-flowers. They soon gathered enough to fill five large clothes baskets. Just before sunset the entire school, led by the band, went in orderly procession to the little school cemetery and decorated the graves of the Indian boys and girls whose bodies are buried there. Taps were sounded, and all returned to the campus to listen to an excellent concert given by the school band.

SOME VISITORS DURING COMMENCEMENT.

MEMBERS OF THE ALUMNI.

Ruth Tyler, of Calumet, Okla.
 Julia Bayhaylle, of Pawnee, Okla.
 Stella Cooper, of Washunga, Okla.
 William Burns, of Darlington, Okla.
 Mrs. Nannie Childs Alley, Otoe, Okla.
 Miss Helen Mitchell, of Red Rock, Okla.
 Mrs. Narcisse Pensoneau, of Ponca, Okla.
 Mr. Richard Shumatona, of Pawnee, Okla.
 Mr. Wilbur Johnson, of Whiteagle, Okla.
 Miss Martha Whitespirit, of Sioux City, Iowa.
 Frank Larivier of Seger School, Colony, Okla.
 Mrs. Susie F. Wheeler, of Arkansas City, Kans.
 Mrs. Chas. Morris, (Grace Miller Morris) of Red Rock, Okla.

EX-STUDENTS AND OTHER VISITORS.

Maggie Box of Pawnee.
 Bertha Graves of Pawnee.
 Miss Pelagio Nash, Ponca.
 Ruth Cherokee of Pawnee.
 Chas. Morris, of Red Rock.
 Miss Frances Smith of Pawnee.
 Max Munder of Ft. Smith, Ark.
 Mrs. Roy McCowan of Pawhuska.
 Miss Genevieve Big Goose, Ponca.
 Mrs. E. O. Lovelady of Red Rock.
 Mrs. M. B. Cooper of Washunga, Okla.
 Mrs. Belle Furry and daughter, Ponca.
 Mrs. H. W. Twinam of Sasakwa, Okla.
 Miss Richenda Davis of Kingfisher, Okla.
 Miss Ernestine Leasure, of Arkansas City.
 Mrs. Jas. Bowman and son, Pawnee, Okla.
 Miss Elsa Mayham, of Haskell, visited Miss Robertson.
 Mr. and Mrs. Leib's visitor: Miss Harriet M. Bedell of Fay, Okla.
 Supt. F. E. Farrell of Ponca Agency, Whiteagle, and daughter.
 Supt. Almond R. Miller of the Kaw school, Washunga, and Mr. Baker.
 Supt. Ralph P. Stanion, wife and two children of Red Rock, Otoe Agency.
 Albert Meyer of Holland, Ind., visited his sister, Mrs. J. W. Buchanan.
 Mrs. Carruther's visitors: Mrs. Bryan and Miss Shuttleworth of Middleton.
 Miss Rosa Wallace of Washington, Ark., visited her sister, Louise Wallace.
 Miss Ernestine Venne, sister of Mr. Venne, a graduate from Carlisle Academic Department.
 Miss Anna Wanner and Mrs. Hilger, head nurse of Mercy Hospital of Arkansas City, visited Miss Samples.
 Miss Joiner's sister, Mrs. Copeland, and her husband, and Miss Sadie Copeland, of Arkansas City, visited her.
 Miss Etta Smith's visitors; Misses Bella and Jennie Smith, teachers of Arkansas City, and her sister, Mrs. Gotschall of Ford, Okla.
 Mr. and Mrs. Rader's visitors: Mr. and Mrs. Hasty of Winfield, Kans.; Mrs. Sarah Walk of Winfield, Kans.; Curtis Rader of Shattuck, Okla.
 Visitors of Mr. and Mrs. Miller: The Misses Reba Hess, Lucile Farrar, Margaret Henneberry and Marjory Love; Mr. and Mrs. J. Mack Love, Arkansas City; Mr. and Mrs. Elihu Meyers, Tonkawa, Okla.; J. Hector Worden and wife, Asbury Park, N. J.

Mr. and Mrs. Allen's visitors: Mr. E. J. Peacore, principal of the Wyandotte School; Wilbur Johnson of Whiteagle; Miss Cleda Brisbin of Raymore, Mo.; Mrs. H. H. Hill, of Arkansas City, Kans.; Mr. C. E. Birch, asst. Supt. Haskell Institute; Dr. Francis Key Brooke of Oklahoma City, who preached the Baccalaureate sermon.

THE INDIAN BAND CONCERT.

Those who attended the concert given by the Chilocco Indian Band, at the Fifth Avenue Opera house last night, certainly enjoyed a splendid musical treat. A few people who do not know of the talents of the Red men of to-day, are always greatly surprised to see them take the part of a white man or boy and make good as a musician. They are gifted to music, acting, drawing and penmanship, and in fact, whenever an Indian, even a full-blood, becomes interested in any particular line of work, he or she always more than makes good. The lower floor of the opera house was well filled with spectators to hear the concert and they were not disappointed.

The entertainment lasted just an hour and a half and the band boys under the directorship of A. M. Venne, responded to several encores. The band was assisted in the concert by Miss Cleda Brisbin, reader, and the Misses Etta Bowman and Louisa Sultuska, vocalists. The former named lady, who is classed among the best readers in Oklahoma, gave several splendid numbers. In fact, she is almost perfect in her line of work. The two singers rendered a pleasing duet, and like Miss Brisbin, responded to an encore.

The cornet and alto duett, by Messrs. Moses and Addington, was one of the best on the program. The rendition of the National Airs by the Indian band brought the members of the audience to their feet with great enthusiasm. The band that gave the concert last night was almost equal to the famous "World's Fair Indian Band" which made such a great hit in Chicago several years ago. This band is composed of thirty pieces. The outline of the program, as rendered last night, follows:

Napoleon's Last Charge—March Galop.
 Maritana—Grand Fantasia from W. V. Wallace's Opera.
 Reading—"Tit for Tat," Miss Cleda Brisbin.
 La Belle Creole—Air Varie, Duet, Messrs. Moses and Addington.
 Grand Medley—"Superba."
 Duett—"Love Shall Guide," Miss Etta Bowman and Louisa Sultuska.
 Rose D'Amour—Grand Fantasia.
 Reading—"Set of Turquoise," Miss Cleda Brisbin.
 Melodies from "Bohemian Girl."
 Our Nation—(Medley of National Airs.)—
Arkansas City, Kansas, Daily Traveler.

COMMENCEMENT EXERCISES AS SEEN BY THE NEWSPAPERS.

Many People Attended Chilocco Exercises.

Superintendent Edgar Allen, of the Chilocco Indian School, issued 600 invitations to the exercises given last night at the school, and about 550 of that number were in attendance to witness the cantatta, "The Pioneers," given by the Indian pupils. The auditorium seats 550 and Mr. Allen counted on some who had been sent invitations not being able to attend. He made a good guess, and the hall was just comfortably filled. The play was given for the benefit of the public and it was greatly enjoyed. Many from Arkansas City attended and all report having had a delightful time at the school. Some went to the school in autos, while others made the trip in buggies and carriages. Today is the last day of the graduating exercises and the program that is being carried out is as follows:

10:00 a. m.—Graduating Exercises by the Class Members.

2:00 p. m.—Parade, Inspection and Review, followed by competitive Military Drills.

7:30 p. m.—Meeting of Alumni Association.

The closing meeting tonight is private.

Yesterday afternoon there was a good ball game at the school which resulted in a score of 3 to 1 in favor of the Indians, who played with the Friends University team of Wichita.

At 6:15 in the evening the Indian band gave a fine concert.

Mr. Allen, with his force of able employes, has had a very successful year. There are 540 students there this year and the graduating class is composed of 26 members.

There is yet another month of school before the students will be dismissed for the summer vacation.—Arkansas City Traveler.

"The Pioneers" By Chilocco Indians.

A large audience that filled the auditorium at the Chilocco schools last evening listened to a very interesting and well rendered program, given by the boys and girls of that institution. The subject of the dramatic cantata was "The Pioneers," and was a presentation of what might have been a realistic scene in the early days of white settlement in this country; especially in the very early period.

The drama consisted of three acts of four, five and three scenes respectively. Fort St. Joseph was the scene of the play, which began with a conference between the Indians, followed by a

warning to the whites of an intended uprising. The soldiers prepared to defend the fort.

In the second act the Indians held a council of war and presented a war dance, which was so realistic as to call for two encores from the audience. Later, when the hostile Indians were preparing for battle, a thunder storm came up which proved an evil omen to the Indians and they later signed a treaty of peace.

A duet in the second act sung by Algoma and Shawnanaga (Etta Bowman and Louise Sultuska) was very much appreciated indeed, and was a fine bit of chorus work.

The whole program was very well rendered and was a great credit to the pupils of the school and to those who drilled them. The work of the orchestra was also very commendable.—Arkansas City News.

The Chilocco Commencement Exercises.

The Chilocco commencement program is attracting more than the usual amount of attention among the people of this city this year, and more than the usual number of visitors from here are attending the different exercises.

Last night the operetta, "The Pioneers," was given for the benefit of the students, and very few from the outside were admitted. Tonight the same program will be given for the benefit of guests who are provided with tickets. Tickets were issued this year as the seating capacity of the new auditorium, although quite large, would not be nearly sufficient to accommodate the large crowd which would attend.

Large crowds from here will hear a band concert this evening which is to begin at 6:15 and continue for one and a half hours. This feature of the program will be given in the open air and will be one of the best features of the entire program and one which attracts many auto parties from the adjoining cities. It is said that fully 50 auto loads from this city will attend this evening.—Arkansas City News.

Chilocco Should Be Continued.

Those who attended the Chilocco operetta last night and saw the students act who took part in the play, and observed the actions of the other Indian pupils about the schools as they took their respective parts in the commencement exercises, will fail to observe wherein a reason can be given why Congress should ever fail to appropriate a fund sufficient to keep that great Indian school going. Their annual commencement exercises are a fair example of the work which is being done there.—Editorial, Arkansas City News.

REPORT OF THE CHILOCCO YOUNG MEN'S CHRISTIAN ASSOCIATION FOR THE PAST YEAR.

The Young Men's Christian Association has had a very profitable year. Beginning the school year with a membership of 70 it has gradually increased until now it has a total number of 150. The work has been carried on in the usual way through the various committees. A new student committee was appointed early last fall which worked in connection with the membership committee, and through the efforts of this committee a large number of new boys were induced to join the association.

The work of the Bible study committee has been more persistent this year than in previous years, and the results obtained show a growing spirit in this the most important feature of the association work. Three Bible groups were organized last fall with a total enrollment of thirty and an average attendance of twenty-five for six months. Two of the groups followed the Bible course "Life of Christ" by Murray. The third group, being composed of small boys, did not follow any regular course, but Bible stories were given weekly. One of the finest features of the Bible study work here has been the encouragement of individual Bible reading. I am safe to say that about fifteen of the young men followed a systematic plan of daily Bible reading through the year.

Religious meetings have been held weekly since the opening of school in the fall, the subjects of these meetings in most cases being especially selected to meet the needs of school. The young men and gentlemen employees have been used almost entirely as speakers in these meetings. It has had a very good effect upon the young men who have given the talks and at the same time it has made them feel a greater responsibility in the organization. This has proven the best method of developing leaders for the association.

The work of the finance committee has been merely to raise funds for the annual reception which was given to the members of the Young Women's Christian Association in April.

The association has had two visits from representatives of the International Committee this year. One by Mr. R. D. Hall, secretary for Indian work, and one by Mr. Montgomery, secretary for the south. We have a reason to feel that the association has, the past year, taken a foothold at Chilocco that it has been unable to take in previous years. Its influence has been deeply felt among the young men and boys of the institution and the members are now prepared, with a little assistance, to carry on the

work in all its phases and to make it felt in the life of every young man who joins its ranks.

ALFARD M. VENNE.

REPORT OF THE CHILOCCO Y. W. C. A. FOR THE YEAR OF 1911 AND 1912.

The opening meeting of the Chilocco Y. W. C. A. was called by the president, Miss Clara E. Peck, at the beginning of the school term. The meeting was held in the auditorium and had a total enrollment of 63 members. Since the first meeting we have taken in 81 new members, making a total enrollment of 144 members.

At the beginning of the year a committee consisting of the president, the cabinet, and the advisory members met and arranged a list of topics and leaders for every meeting during the entire year. This was printed on topic cards and one given to each member.

From time to time the program committee has arranged very interesting programs consisting of piano solos, vocal solos, duets, and quartettes, tableaux, bible references, and the reading of clippings on the lesson. Occasionally one of the employees has been invited to come in and give us a talk. These talks have always been of an interesting and helpful nature.

Miss Dabb, the Y. W. C. A. secretary for Indian schools, has made us two visits this year, one in December and another in January. While on her first visit she gave us a very interesting and instructive talk. During her second visit she read and recommended to us the constitution adopted by the National Board for Secondary Schools. After considering it, our Y. W. C. A. voted unanimously for its adoption.

On February 4, 1912, the Misses Stone and Elliot of Winfield, Kansas, came to Chilocco and helped us to conduct a "Bible Study Rally." Miss Stone gave a very interesting talk on "Faith," and Miss Elliot rendered some very beautiful vocal selections. During this meeting a large number of girls decided to take up a ten weeks' course in bible study during which period they were to study "Jesus, The Man of Galilee." The girls were divided into classes and a number of the ladies volunteered as teachers. The first classes were held at the girls' home on Monday evening, February 5th, and continued once every week until April 9th. During March and April we were favored with visits from Miss Bedell and Mrs. Wedge and daughter. Each of these visitors favored us with very interesting talks.

The members of the cabinet have been holding weekly cabinet meetings under the supervision of Mrs. Venne. To these meetings our Y. W. C. A. owes a great deal of its progress.

GERTIE MCKEE.

In and Out of the Service

Court Hands it to Speculators.

The operations of a coterie of land speculators in Hughes County, who made a practice of having themselves named as the legatees of full-blood Indians, after they had purchased the Indians' allotments for a fraction of their value, was given a decided jolt Monday by the supreme court commission, Division No. 1, in an opinion by the presiding Judge Ames, in which the case of Ralph Welch, guardian, vs. D. A. Barnett et al, is reversed and remanded.

The case involved the validity of the will of Bunnie Hawkins, a full-blood Creek Indian, in which two of the three beneficiaries were white men, one of them the lawyer who drew the will, and the third one an Indian judge. The case hinged upon the admissibility of evidence to the effect that the same three men were also beneficiaries of four other full-bloods whose land they had bought. The lower court ruled it out but the appellate court holds that in view of the relations which have existed between the white men and Indians on the east side of the state it is admissible to show undue influence.

"It is not natural that one white man should be the beneficiary of the wills of five full-blood Indians," says Judge Ames. "It is not natural that after full-blood Indians have sold to one white man their inherited lands for a mere fraction of their value that they should be under such heavy obligations to him that they would voluntarily walk into his office and ask him to draw wills for them creating him sole heir to their allotments as well as their inherited land.

"This is particularly true when it appears that there is a doubt in the mind of the white man about the legal right of these full-blood Indians to sell their inherited land. One can not help suspecting that these wills have something to do with perfecting the title which the white man has purchased at a nominal consideration."—*Oklahoma City, Okla., Times.*

For Indians as Well as White Men.

The constitution, says the United States supreme court, is the bulwark of the rights of the Indians, no less than of those of the white man. The case in which this pleasing declaration is made was that of the 8000 plaintiffs of the Choctaw and Chickasaw tribes, against whose lands taxes had been levied in Oklahoma, as they claimed, in violation of an agreement. It was a legislative mixup that resulted in the litigation, and on each side there was some semblance of right. But the highest court of the nation has decided in favor of the Indian land-owners, holding in effect that no legislation can invalidate an agreement entered into in conformity with the law as it was when the agreement was made.

The decision will be embarrassing to Oklahoma for it will exempt from taxation for fourteen years land which is valued at \$60,000,000 and will require the return of \$800,000 in taxes

already collected. But if that is justice to the Indian, there will be no complaint at least outside of Oklahoma. The Indian has so long had the worst of the land deals in this country that it is time the tables were being reversed.—*Columbus (Ohio) Dispatch.*

Indian Students Compete With Whites.

Devils Lake, N. D.—Indian children as declaimers will have an opportunity of matching their ability against their white brothers and sisters when a contest will be held at Fort Totten Saturday evening between representatives of the Indian school and the Oberon public schools.

Mary Jane Bergie and John Montriel are the representatives of the Indian school, and they were selected from the several classes in a contest at the school. The event is looked forward to with a great deal of interest by the redskins, and it is expected that they will attend in very large numbers.—*Grand Fork, N. D., Herald.*

Later—The Indian students won the contest.

"The Indian Special."

The above is the title of the latest addition to Indian literature. It is written by Mrs. Estelle Aubrey Armstrong, who has successively filled the positions of kindergartner, matron and clerk in the Indian Service and therefore speaks of what she knows. In a series of bright letters she gives her impressions gained in several schools. (Herman Lechner, New York, publisher; 195 pages; \$1.25.)

Goes to Carson School.

North Yakima, May 13.—S. A. M. Young, superintendent of the Yakima Indian reservation for several years past, has been offered and has accepted the position of superintendent of the Carson school, Nevada.—*Tacoma (Wash) Ledger.*

Eighty students of the Chemawa Indian Training School were received into the First Presbyterian church at Salem at a special service by the pastor, Rev. H. T. Babcock, and Chaplain McGraw of the school. This is the largest number ever received into a Presbyterian church at one time from the local school.—*Spokane, Wash., Journal.*

Dr. W. R. Rebut, agency physician at Rosebud, South Dakota, has issued a leaflet for circulation among the people of that agency, emphasizing the dangerous nature of trachoma and tuberculosis, and calling upon all to help stamp out the diseases. Everybody help.

Supervisor Frank A. Thackery is now in charge at the Carson Nevada School, Supt. Harwood Hall having been transferred to the superintendency at Soboba, California.

Miss Anna C. Egan, superintendent at Fort Yuma, California, has been transferred, the JOURNAL is informed, but the location of her new work is not given.

Chilocco Items of News

Superintendent and Mrs. Farrell, of the Ponca Agency, made us a call recently.

The last monthly program for this school year was given in the auditorium on the evening of June 20th.

Alfred Whitshirt and Edgar Whitemule were among the former pupils who were here for Commencement.

"My, isn't it clean in here," is the usual exclamation of visitors on entering the school kitchen, conducted by Miss Miller.

Mr. Leib's ice cream is very much appreciated by the students these hot days—and it takes thirty gallons for each meal.

The new employe's cottage is making nice headway. Mr. Washburn and his boys are doing a good job on moving the old part and completing the plans.

Mr. Rader and his boys did the rock and foundation work on the new cottage. The plans also call for stone columns and front up part way, which have been put in by this department.

"Chilocco farm looks the best I have ever seen it look," said a prominent Arkansas City man to the JOURNAL reporter recently. And the gentleman has lived here "Nigh on to 30 years."

Tennis is the popular pastime now at Chilocco with the employes. The new clay courts are complete and speedy, thanks to our superintendent. Some employes get out on them at 5:30 in the morning.

One day the past month Mr. Keton, our school hostler, hauled eighty sacks of cement up from the Santa Fe with his pair of big blacks. That is four tons, 8,000 lbs., and "some load" for one pair of horses.

The printing department is under obligations to Mr. Iliff and the carpenters for screens and doors renewed, besides many other courtesies the past month, which make our department more pleasant than ever to work in.

Paul Peterson, son of Supervisor Peterson, arrived the past month and will spend the summer months here with his mother. Paul has grown into a six-footer since leaving Chilocco, but says he enjoys it here just as much as ever.

The big rains the past month have filled up old Chilocco creek and our campus lagoons. The lake, at this writing, is so high Mr. Howard can not get under the bridge with his launch, and the water is running through the spillway with much force.

James Thomas, of Arkansas City, who has been temporarily employed here fixing up and repairing the pumps in the engineering department, overhauled the two job presses in the printing department the past month. He is one of the finest machinists in this part of the country and thoroughly knows his work.

Mr. Venne received many fine and sincere compliments on the playing of his band the past two months. And he deserved them, for his boys certainly showed marked improvement and rendered splendid music during commencement and the latter part of this term.

The youngest character in "The Pioneers," the operetta put on during commencement by the Chilocco students, was Ruth Beiler Howard, the four months' old daughter of Mr. and Mrs. Howard. She took part in our rehearsals and two performances—and took her part well.

This will be our last JOURNAL this volume. We have an abundance of work to get out, then comes vacation, which we all hope to enjoy to such an extent that it will be a great pleasure for us to return to our work in the shop in time to issue a fine number for September.

Mr. Frederick says there will be Chilocco peaches by the car-load to sell. And that's where a superintendent gets his grey hairs. If no trees bear, there is worry; and if they bear abundantly, as prospects seem to indicate this season, the crop must be gathered and disposed of at the highest market price.

Rev. L. M. Riley and wife, Rev. J. E. Wilson and wife, Rev. A. O. Penniman and wife, and Rev. McLaughlin and wife, accompanied by a number of friends, formed a party of Arkansas City people who attended the Chilocco commencement exercises last night. Supt. Allen sent the big wagonette in after the ministers and their families, and after the entertainment he sent them home again. They report having had a very enjoyable time.—Arkansas City Traveler.

Mr. George Vaux, Jr., of Philadelphia, member of the Board of Indian Commissioners, and Mr. William Dixon, also of Philadelphia and a business associate of Mr. Vaux, visited Chilocco over night on the 29th and 30th. Mr. Vaux has been visiting the St. Louis and Chicago warehouses assisting Mr. Abbott in the making of awards for furnishing Indian supplies, after which he made a hurried trip to the Five Tribes and the Apache prisoners of war. Both gentlemen spoke helpfully to the children at the morning service.

In the fastest girls' basketball game ever witnessed in the Tonkawa gymnasium our girls defeated the University Preparatory School girls on the 11th by the score of 10 to 11, thereby winning the championship of the Kay County Girls' Basketball League. This league, organized last year, consists of Oklahoma Baptist College, University Preparatory School, Newkirk High School, and Chilocco. Each team plays the other three teams two games and the team winning the largest number of games is awarded a beautiful loving cup. This cup becomes the property of the institution whose team wins it three successive seasons. Newkirk won it last year. It is hoped that Chilocco will be able to retain the cup here two more seasons. The girls who played in the final game which decided who was to get the cup are Mary Lone Chief and Marrie Nicholson, forwards; Mary Bently, center; Etta Davenport, side center; Mary Edge and Birdie Goodfox, guards.

THE BOLEY FIRE.

On May 17th, at about midnight, the boys' dormitory at the "Creek-Seminole Agricultural University" of Boley, Oklahoma, was completely destroyed by fire. This is a negro school in an exclusive negro town of about 3000 inhabitants. It is a university only in name and in faith of its founder. The students are negroes from the surrounding county, including Seminole freedmen, for 40 of whom the Government has paid \$6.00 per quarter during the past two years. They have been boys mostly from ten to eighteen years of age, in primary and grammar grades. There were twelve of these freedmen boys in the dormitory at the time of the fire, and five of these lost their lives.

The burned building was of the cheapest possible construction and was totally destroyed within one half hour from the discovery of the fire. Four of the five boys appeared to have been suffocated in their beds without being awakened. The alarm was given by a boy student, who awakened the two male employees in the building, and himself escaped by jumping from a second-story window. The two men, Messrs. Hargrove and Trotter, did really heroic work in rescuing six boys, four of whom were taken from their beds and thrown from the windows. Being prevented by smoke and flames from further rescue work, these men saved their own lives by jumping. Only one of the five boys was seen trying to escape, and an attempt to reach him with a ladder was unsuccessful.

We are prone to lock stables after horses are stolen and to reproach ourselves and others for disasters which might have been prevented. The Boley fire is no exception. The school had insufficient stairways, no protection by water pressure or chemical fire extinguishers, no fire escapes or other apparatus and had no fire drills, yet the presence of any or all these would not have prevented the loss of life with

possibly one exception. The rooms occupied by the doomed boys were enveloped. The boys who were saved were roused with extreme difficulty, and could not have made their way out alone. The one who jumped, and those thrown from the windows, were uninjured.

The probable ineffectiveness of fire apparatus in this particular case in no way lessens the duty to provide every possible means of safety for the future in all schools, yet it emphasizes the importance of the human element upon which we must, after all, chiefly rely. Many schools doubtless have fire escapes, fire ladders and fire extinguishers, whose presence or method of use is known to but few, or to none of the employees or pupils. The superintendent who depends on such primitive apparatus as ladders and buckets and who can make employees or pupils leave such articles where they belong, is either a marvel or a tyrant, if not both. The writer once had under his direction a night watchman whose duty it was to inspect fire apparatus each evening and report its condition in writing on a blank handed into the office. Naturally it was not long until the *filing of the report* became the vital thing and the fact that the hose was reeled up "wrong end to" remained for another to discover.

One who has had his own house or school or loved ones burned, follows every odor of burning pine or rags to its source, even though it necessitates getting off the lounge when he is tired. Those without such experience should train themselves through sympathy to extreme carefulness, carefulness in preventing fire and in having apparatus ready to combat it. Apparatus is no protection unless it is ready all the time and its proper use a habit with employees and pupils. Disastrous fires usually occur at night when all are asleep. Have we tested our ability to find the apparatus, to use it and to get all people out under such circumstances?

We are all thinking of these things now, but how about next month and next year? It is not enough to "Rouse ye." We must stay roused.

J. B. B.



THE INDIANS AND WHITES IN PUBLIC SCHOOLS.

The narrowness between the eyes of a lot of people who dwell on the strip of land bordering the Pacific Ocean is indicated by the news item appearing below:

Trouble is feared at Fort Klamath as the result of a further attempt by the white settlers there to drive out of the schools Indian and halfbreed children. Indians who do not live on the reservation and whose children, it has been held by Attorney-General Crawford, have the same rights in the schools as the white children, declared today that they would not submit to segregation.

White residents of Fort Klamath have been active for several months in devising means which might bring about segregation in the schools. Finally County School Superintendent J. C. Swan appealed to the state's attorney-general for an opinion regarding the matter. Attorney-General Crawford, in reply, said:

"If the Indian and halfbreed children have, as has been said, contagious and infectious diseases they can, in my opinion, be excluded from the schools. This would probably require examination by the county health officer or some other reputable physician, and certificates showing that the children are afflicted with the diseases.

"Also, if the electors of the district are in favor of segregating children of Indian blood from the white children, they can by vote authorize the school board to build and equip a separate school in which shall be furnished equal facilities for the attendance of such children."

The attorney-general asked the school board to draw up a list of reasons why segregation is believed to be necessary, and the following list was prepared:

"That the Indian children are more or less affected by tuberculosis and other diseases."

"In many instances they are immoral and set a bad example for other children."

"They are a hindrance to the advancement of white children as they do not advance so readily."

"The government furnishes them with an abundance of school facilities, both day and boarding schools, with as good teachers as any schools have."

"The law compels the teachers and white children to receive them upon a basis of equality which encourages intermarriage; a menace to the community."

Attorney-general Crawford was plain in his opinion that the best method of segregating the Indian children from the whites would be the erection of separate schools. It appears likely that this will be done, as to invoke the right of physical examination would almost certainly bring an open clash between the Indians and whites.

The "reasons" advanced by the school board are almost wholly without merit because they apply to no larger proportion of the Indian children of the country than of those of white parentage.

It is true that "Indian children are more or less afflicted by tuberculosis and other diseases." So are white children; and every child of either race who has any disease that makes him a menace to the health of others, should be barred from the public schools, as he is from those supported by the Government for Indians only.

The assertion that "In many instances they (Indian children) are immoral and set a bad example for other children," is a falsehood so far as the general proposition goes. Not only are Indians not less immoral than whites but as a class they are more pure in both speech and act. Any white boarding school is challenged to produce a more wholesome lot of boys and girls, cleaner in speech, more amenable to discipline, more square in athletics, more harmonious in relation with each other and the faculty than those of Chilocco, Haskell, or any other of the many Indian schools of the country. Who ever heard of an Indian setting a bad example to a white person—young or old? Who has not heard of the corruption of Indians by whites?

How are they "a hindrance to the advancement of white children?" The author of these observations was for a time a Supervisor having the duty of visiting public schools enrolling Indian pupils. He never found an instance bearing out this contention but, on the other hand, he had abundance of testimony of teachers to the effect that the Indians were among the most studious and well behaved of all children and almost always kept up with their grades. Chilocco has had two Indian girls in the Wichita city schools for the past two years. Both made their grades creditably each year, and so well did one do so that she was excused from all final examinations which scores of white children, less capable or less studious, were obliged to take. At the same time that these girls were making their good record they were earning their board by work in two of the finest families of the city. Hundreds of girls and boys go out from Carlisle to attend the public schools of the east, and many have graduated with honor. In an experience of several years on the Pacific slope no children were found who were so pure or so smart that they could not sit in the same building with the Indians who would attend a public school without contamination or stunting.

The Government does furnish school facilities but it hopes very soon to lay this duty upon the states. It appears from the clipping that it may have to wait, in some cases, until the state has reached that tolerance that will come with a more advanced civilization of its dominant population.

Hear the last reason! "The law compels the teachers and white children to receive them upon a basis of equality, which encourages intermarriage; a menace to the community."

It was a dreadful chance Topeka, Kansas, took when one of the best of her daughters went to the altar with the young man who is now a leading member of the U. S. Senate. A terrible thing happened when the talented Elaine Goodale became the wife of Dr. Charles A. Eastman, the Sioux physician, lecturer and author. The foundations of Chicago will totter should Dr. Montezuma, the Apache, a successful practitioner of that city, take some white lady for his wife. However, I remember going to school in boyhood days, and doubtless you do also, with many people whom you would be very unwilling to marry. Our schools were not run as matrimonial bu-

reous. Must we segregate on the Pacific slope all young people who are not expected to marry each other? What thinkers they breed out there!



LEST there arise some misunderstanding among our readers THE JOURNAL wishes to say that its recent editorial upon the subject of "Example" was written without having in mind any certain person or school. There are some employes in many agencies and schools who have a rather low conception of their duties as exemplars of a Christian civilization, and the article was addressed to them wherever they may be located.



THE RED MAN'S LAST STAND.

THE JOURNAL is glad to have the concurrence of so eminent authority as Richard Barry in its position taken last month relative to the effort of our new State of New Mexico to dispossess the Navajos. Read the extract below taken from a recent issue of Harper's Weekly, which is absolutely true except for a few statements in the last paragraph as to other tribes:

At last the white man has started proceedings which may take its lands from the only remaining tribe of Indians which still inhabits its aboriginal haunts—the Navajos. One of the first acts of the New Mexico legislature, passed within a few weeks of the admission of the State to the Union, was a memorial presented to the President and to Congress in the latter part of April, asking the vast acreage now held by the Navajos be opened to white settlement.

This is the last chapter in that history of conquest by which the Caucasian has all but obliterated the Indian from the continent which was once his. It is a history which no conscientious American is happy to read, for it contains, in its final analysis, much that is not creditable to our humanitarian spirit.

It will require the approval of the President and of Congress to consummate this final seizure of the red man's last primitive habitat, and, as that approval has not yet been granted, and is only being sought, a short inquiry into the condition of the Navajos and their home is interesting now.

The Navajos are the only tribe of Indians living today without a subsidy from the government. They are the only Indians who do not receive rations from the public stores. They are the only Indians who still maintain their primitive tribal conditions, both of economic life and of government. They are the only Indians who have developed commercially their own handicrafts—blanket and basket weaving—without aid from the white man. Moreover, they are law-abiding and have given us no trouble for over forty years. They are living down there in the Southwest, free, happy, prosperous, self-supporting, and physically and morally clean. Tuberculosis, which has attacked every other tribe of Indians, once it has come in close contact with the white man, has passed them by. Sexual diseases, which have ravaged every other tribe once it has been corralled and placed under the restrictions of governmental supervision, are unknown among them. They are an aristocratic people, proud in their aloofness both from the whites and from other Indians. They do not intermarry with other tribes, and, of the forty-six clans, forty-four punish marital infidelity with death.

The Navajos are so much more desirable citizens than seventy-five per cent of the other population of the State from the standpoint of industry, honesty and intelligence, that it would be a good idea to elect some of them to the legislature to serve as a little leaven for that body. It does not look graceful for a new commonwealth to celebrate its advent to the Union by proposing to rob the best part of its citizenry.



THE INDIAN STILL OUR TEACHER.

The white man has learned many things from the red besides the art of growing corn and tobacco, and evidently he is to continue so learning as long as a red man remains to teach the simpler virtues.

An Indian on the Navajo Reservation has been indicted, charged with the murder of a white trader, and a white man also is under indictment charged with some connection with the same offense. While the Indian was placed under a bond for his appearance at Court, he was practically out on "honor," the superintendent of the agency, from his knowledge of the Navajo people, guaranteeing his presence when the case should come on for trial. The white man was also let out under bond. When the case came up for hearing the Indian, true to his word, was on hand, but the white man was nowhere to be seen and he was not found until the lapse of considerable time and after it was necessary to go after him with a bench warrant.



PLAYTIME ON GIRLS' CAMPUS, CHILOCCO—CAUGHT BY SUPERVISOR PETERSON'S CAMERA.

FROM THOSE WHO REMAINED AT HOME.

It is pleasant and good for us who are striving to help the Indian become a worthy citizen to see numbers of returned students and graduates congregate at our Commencement Exercises, but who can say it is not more gratifying to know that the majority of those who have passed through their terms here are demonstrating their loyalty to the institution by carrying out its teachings to such an extent it is made impossible for them to attend?

Chilocco School, this Commencement, had many ex-students and graduates attend her exercises, but there were many who did not come and who were not here simply for the reason that they were in the large class of former students who have gone out into the world and are not only doing for themselves, but helping others. We have not room to publish very many such letters, but take pleasure in printing a few replies received by the superintendent from these former students who could not accept our invitation to be present because they were "busy".

Needles, Cali., May 7, 1912.

DEAR FRIENDS: I just got your invitation to be present at the usual Commencement Exercises this spring. I am very sorry to say that I cannot be present, but hope to be there next year. I would like very much to hear more about the Commencement—who all was there, etc.

I am married now; was married last January to a Santa Fe conductor here at Needles, and can say that I am one of the happiest girls that ever lived.

I am so sorry I cannot be there; here's hoping to you all a good, pleasant time.

Yours sincerely,
FANNIE MILLER RANKIN.

Minco, Okla., May 13, 1912.

DEAR SIR: Received your cordial invitation several days ago but have been so busy I could not answer soon. I am sorry I cannot be with you all. The month of May is the busy month with a farmer and I have in 95 acres of corn,

kaffir corn and oats, besides my alfalfa to cut this week. My wife and I would both like to come, as we are both old Chilocco students.

Wishing you a successful Commencement, and kind regards to my classmates who might be there, and also to my teachers.

Yours faithfully,
CLAY J. BROWN.

Muskogee, Okla., May 19, 1912.

TO MR. ALLEN AND SCHOOL FACULTY: As a member of the Class of '05 I wish to be remembered to all my old school friends and graduates. I was at Chilocco when the Alumni Association was first organized and think it a good thing for the school; I wish things were in shape for me to be there this week and renew my old-time acquaintances.

Since I left Chilocco I have been engaged in business in Miami. Having sold out my Abstract and Title business there in March, I moved here, where I have been employed by the Muskogee County Abstract Co. I command a salary of \$75.00 a month and own my own home here.

I am married, as nearly all of my old friends know, and have a baby girl almost three years old, and she is certainly a great deal of comfort to us both.

Am very sorry I cannot be there, but will endeavor to make it next year. With best wishes and kind regards to all, I am,

Yours truly,
ELMER E. MERRISS.

Flagstaff, Ariz., May 8, 1912.

DEAR MR. ALLEN: Was very glad to get your invitation to attend Commencement Exercises which I would like so much to do. I am not prepared to leave my home; am living on a ranch eight miles from Flagstaff, and you know how, at this time of year, one has so many duties. Have, also, two babies to look after, and they keep me very busy.

I wish I could be present as it would make me feel young again to meet my old schoolmates and see those little tots grown up into young men and young ladies.

Wishing the class success, I am,
An ever grateful pupil,
MRS. JOSIE WRIGHT WAGNER, '96.

Sac and Fox Agency, Okla.,
May 17, 1912.

DEAR TEACHER: No doubt there will be many old students come for Commencement Exercises and enjoy recalling the old school days, but on the other hand we housewives must remain home and show our loyalty to Chilocco by staying

home and making the home pleasant and beautiful for those we love.

The invitation came and brought joy, and too, brought sadness, as I long to see the dear old Alma Mater and be there to respond to the roll call, as in "Days of Old."

MRS. CLAUD CHANDLER,
NEE LEONA GRAYEYES, '06.

Ft. Cobb, Okla., May 12, 1912.

MY DEAR TEACHER AND FRIEND: I am very glad to receive your invitation kindly asking me to be present at Commencement. It reminded and put me way back in 1894, when you was my first principal teacher. I tried my best to recall all those connected with the school at that time; it don't seem very long ago. I would very much like to see you.

I am proud, and not ashamed, to say that I have always tried to show the people, and the world, what dear Chilocco has done for me. My oration "Worth While" I am trying to make

worth while for my Apache people while I am their business committee on tribal affairs.

I would very much like to see dear old Chilocco once more, but am very sorry to say to my dear school that right now is my busiest time in farming. I have 35 acres in alfalfa ready to cut, 40 acres growing corn, 15 acres kaffir corn, and some cane.

I have been married since 1900 to Annie E. Jones, and now have three little girls.

In the meeting of the Alumni Association I hope you will not forget to ask Congress in Washington to leave Chilocco alone as it is, for she has turned out many useful young men and women.

I will now close with my best wishes to the graduating class of 1912, hoping each one of them will "make good" in life so they can show to the world what Chilocco is doing for the North American Indian.

I am very truly your student,
TENNYSON E. BERRY, Class 1898.

Service Changes for Month of February.

APPOINTMENTS—PROBATIONARY.

Michael E. Gorman, teacher, 720, Colville, Washington.
Lalitte Ward, teacher, 600, Crow Creek, S. Dak.
Leon A. Wright, teacher, 840, Cushman, Washington.
Anna Strauss, asst. matron, 500, Fort Peck, Montana.
Fred M. Lobdell, teacher, 720, Hoopa Valley, California.
John H. Hulett, ind. teacher, 720, Jicarilla, N. M.
Joseph R. Casey, sawyer and engineer, 900, Jicarilla, New Mexico.
Eva Curtis, asst. cook, 480, Osage, Oklahoma.
Hera Millihan, seamstress, 500, Otoe, Oklahoma.
Otis M. Wood, teacher, 720, Pine Ridge, South Dakota.
Hiram Thompson, logger, 660, San Juan, New Mexico.
William H. McNeely, sten. and typewriter, 840, Seger, Oklahoma.
Cordelia E. Kelley, teacher, 600, Standing Rock, N. D.
Mary C. Koller, asst. cook, 480, Standing Rock, N. D.
Ella M. Baxter, teacher, 660, Tongue River, Montana.
Nora L. Henengan, teacher, 660, Western Navajo, Arizona.
John B. Thompson, teacher, 720, White Earth, Minn.

APPOINTMENTS—EXCEPTED.

John Goslin, Indian asst., 660, Carlisle, Pa.
Littlejohn Twister, Private, 25 m, Cherokee, N. C.
Corwin A. Freeman, physician, 600, Cheyenne & Arapaho, Oklahoma.
Clinton Pawpa, private, 25 m, Cheyenne and Arapaho, Oklahoma.
Frank Means, assistant disciplinarian, 720, Cheyenne River, S. Dak.
James Jackson, forest guard 75 m, Coeur d'Alene, Idaho.
Daniel Russell Morrison, addl. farmer, 720, Havasupai, Ariz.
Mable Wadsworth, fin. clerk, 600, Jicarilla, N. M.
Agapito Batazar, forest gd, 900, Jicarilla, N. M.

Clifford Geboe, asst. blacksmith, 600, Navajo, N. M.
Ahedebah Cadman, field matron, 300, Navajo, N. M.
Edna M. Wigglesworth, fin. clerk, 600, Navajo, N. M.
Angeline Jones, asst. matron, 300, Nevada, Nev.
Joseph Esau, harnessmaker, 300, Phoenix, Ariz.
Richard Smith, tailor, 300, Phoenix, Ariz.
Gertie E. Perry, asst. seamstress, 300, Phoenix, Ariz.
Rose E. Krebs, asst. nurse, 300, Phoenix, Ariz.
E. M. Eisenhower, asst. seamstress, 300, Phoenix, Ariz.
Lewis McCowan, assistant, 300, Phoenix, Ariz.
Addie Molzahn, laundress, 520, Pine Ridge, S. D.
Mary Wood, housekeeper, 300, Pine Ridge, S. D.
Josephine Chief Eagle, housekeeper, 300, Pine Ridge, S. D.
Lila Bever, housekeeper, 300, Pine Ridge, S. D.
Goldie M. Simms, housekeeper, 300, Pine Ridge, S. D.
Mable Shook, housekeeper, 300, Pine Ridge, S. D.
Frank W. Beane, assistant, 300, Pipestone, Minn.
Mary C. Gillette, field matron, 300, Red Moon, Okla.
Edna M. Walton, fin. clerk, 900, Santa Fe, N. M.
J. N. Leeds, physician, 720, Seger, Oklahoma.
Nattie Costo, cook, 500, Seger, Oklahoma.
Bertha E. Dickens, fin. clerk, 720, Seger, Oklahoma.
Charles E. Potter, baker, 300, Shoshone, Wyoming.
S. J. Ridgway, fin. clerk, 840, Southern Ute, Colo.
Nellie C. Bonga, laundress, 400, White Earth, Minn.
Francis Lacy, assistant, 480, White Earth, Minn.
Elizabeth M. Thompson, housekeeper, 300, White Earth, Minn.
Thomas Fear, forest gd. 85m, Yakima, Wash.
D. D. Hooper, forest gd. 85m, Yakima, Wash.
Bertha R. Dady, fin. clerk, 720, Red Cliff, Wis.

APPOINTMENTS—NONCOMPETITIVE.

Adele Pederson, teacher, 60 m, Martinez, California.
Leslie G. Gordon, clerk, 75 m, Seger, Oklahoma.

Florence Bartholomew, seamstress, 500, Seger, Okla.
Lizzie C. Mullally, asst. matron, 480, Standing Rock, N. Dak.

Lorena M. Sanders, teacher, 660, Uintah & Ouray, Utah
Elizabeth D. Smith, matron, 540, White Earth, Minn.

APPOINTMENTS—REINSTATEMENTS.

Leonidas L. Goen, teacher, 72m, Bishop, Calif.
Rosa B. LaFlesche, sten. and typewriter, 900, Blackfeet, Mont.

Bishop H. Perkins, fin. clerk, 900, Colville, Wash.
Joseph F. Metoxen, blacksmith, 780, Ft. Mojave, Ariz.

Arthur O. White, engineer, 1000, Ft. Totten, N. D.

Nora E. Hostetter, baker, 540, Hayward, Wis.

Belle Lord, laundress, 420, Kickapoo, Kans.

Marie Johnson, matron, 600, Mescalero, N. M.

Mary M. Dodge, teacher, 540, Pierre, S. D.

William C. Miller, ex. farmer, 1000, Pima, Ariz.

Margaret M. Prizer, seamstress, 540, Rapid City, S. D.

Margaret E. Clark, f. ind. tch. 600, Rosebud, S. D.

John F. Irwin, blacksmith, 720, Santa Fe, N. M.

Annie B. Flenniken, teacher, 600, Vermilion Lake, Minn.

Luciel M. P. Croker, cook, 500, Western Shoshone, Nev.

Lillian K. Daydodge, asst. 500, White Earth, Minn.

Ella B. Kirk, seamstress, 500, Yakima, Wash.

APPOINTMENTS BY TRANSFER.

Edward E. McKean, principal 1100, Crow Montana to principal, 1000 Blackfeet, Mont.

Annie M. Freeland, laundress 480, Wahpeton, N. D. to laundress 480, Canton Asylum, S. D.

Anna M. Tomlinson, field matron, 600, Turtle Mountain, N. D. to field matron, 720, Colville, Wash.

Walter A. Talbert, addl. farmer, 840, Sac and Fox, Iowa, to expert farmer, 1030, Colville, Wash.

Mytle Peters, asst. clerk, 720, Rosebud, S. Dak., to clerk, 500, office supervisor Indian employment, Denver, Colo.

John W. Bradford, blacksmith, 720, Santa Fe, N. M. to wheelwright 720, Fort Apache, Ariz.

Jewell D. Martin, expert farmer, 1200 Winnebago (Omaha) Nebraska, to expert farmer, 1500, Fort Berthold, N. Dak.

Rose I. Brooks, teacher, 660, Flandreau, S. D. to teacher 600, Fort Lapwai, Idaho.

Lizzie Francis, cook, 540, Wapeton, N. D. to asst. cook, 500, Fort Totten, N. D.

John M. Weaver, from government printing office to printer, 1000, Haskell Institute, Kansas.

E. O. Greene, from chief clerk, 1600, Uintah and Ouray, Utah to Superintendent, 1800, Jicarilla, N. M.

Mary D. C. Turner, matron, 600, Southern Ute, Colo. matron, 600, Jicarilla, N. M.

Rose Bernhardt, asst. matron, 500, Blackfeet, Montana to seamstress, 420, Kickapoo, Kansas.

John W. Shafer, addl. farmer, 900, Western Navajo, Ariz. to Gen. Mech. 720, Kickapoo, Kansas.

Walter Bendtorff, physician, 1200, Hayward, Wisconsin to physician 1200, Kiowa, Okla.

Minnie L. Sparling, asst. matron, 540, Round Valley, Cal. to seamstress 500, Klamath, Ore.

Sue M. Cullen, teacher, 840, Navajo, N. M. to teacher, 840, Mescalero, N. M.

Lucie Jobin, baker, 480, Shoshone, Wyoming to baker, 500, Navajo, N. M.

John R. Cutting, carpenter, 720, Crow, Montana to carpenter, 720, Navajo, N. M.

Jacob Breid, Supervisor Indian Schools, to asst. supt. 2000, Phoenix, Ariz.

F. S. Lovenskiold, clerk 1200, Moqui, Arizona to chief clerk, 1500, Pima, Ariz.

Mary L. Miller, asst. matron, 540, Ft. Yuma, Calif., to asst. matron, 540, Pima, Ariz.

James M. Rooney, farmer, 720, Yankton, S. Dak. to addl. farmer, 900, Pima, Ariz.

Victor E. Brown, expert farmer, 1200, Ft. Berthold, N. D. to expert farmer, 1200, Potawatomi, Kansas.

Mary Finn, clerk, 500, office supervisor Indian employ-

ment Denver, Colorado to asst. clerk, 720, Rosebud, S. D.

George F. Christie, Indl. teacher, 600, Yankton, S. D. to farmer, 600, Rosebud, S. Dak.

Bertha L. Bunn, seamstress, 500, Ft. Bidwell, Cal., to asst., matron, 540, Round Valley, Cal.

Abbie M. Ely, matron, 500, Cantonment, Okla. to housekeeper, 600, San Juan, N. M.

Charles LeRoy Brock, physician, 1000, Ft. Bidwell, Cal. to physician, 1000, Santa Fe, N. M.

Julius H. Jacobson, expert farmer, 1200, Mescalero, N. M. to expert farmer, 1200, Southern Ute, Colo.

Agnes O'Connor, matron, 540, Yankton, S. Dak. to matron, 600, Southern Ute, Colo.

Joseph S. Monks, St. and Typew., 840, Seger Oklahoma, to clerk, 900, Tomah, Wis.

Gratten A. Dennis, addl. farmer, 720, Truxton Canon, Ariz., to addl. farmer, 900, Uintah and Ouray, Ut.

Addie Perry, asst. cook, 480, Standing Rock, N. D. to cook, 540, Wahpeton, N. Dak.

Clara M. Smith, matron, 600, Mescalero, N. M. to matron, 600, Western Navajo, Ariz.

Oscar C. Upchurch, teacher, 720, Havasupai, Ariz. to expert farmer, 1200, Winnebago, Neb.

Florence Ziegler, teacher, 540, Pierre, S. Dak. to teacher, 540, Wittenberg, Wis.

APPOINTMENTS—BY PROMOTION OR REDUCTION.

Adelaide B. Reichel, from teacher, 660, Carlisle, Pa., to 720.

Henry W. Fielder, from asst. disc. 720, Cheyenne River, S. Dak. to 720.

Johnathan Collard, from physician, 1000, Coeur d'Alene, Idaho, to 1300.

Lou A. Trott, from seamstress, 500, Crow, Montana, to field matron, 600.

Jessie Bent, from assistant, 420, Flandreau, S. D. to housekeeper, 500.

Alice K. Carr, from housekeeper, 560, Flandreau, S. D. to teacher, 660.

George W. Cross, from superintendent, 1200, Fond du Lac, Minn. to 1400.

Melinda Cornelius, from seamstress, 420, Kickapoo, Kansas, to laundress, 420.

Melinda Cornelius, from laundress, 420, Kickapoo, Kansas, to asst. matron, 300.

Wallace C. Willson, from farmer, 720, Moqui, Arizona, to clerk, 1100.

May M. Longenbaugh, from clerk, 1100, Moqui, Arizona, to 1200.

Arthur J. Wheeler, from physician, 1000, Moqui, Arizona, to 1100.

Peter Paquette, from supt. 1600, Navajo, N. M. to 1800

Albert Wigglesworth, from physician, 1300, Navajo, N. M. to 1500.

William M. Staggs, from indl. teacher, 660, Navajo, N. M. to addl. farmer, 780.

Ernest Falconer, from addl. farmer, 720, Rosebud, S. D. to 900.

Thomas P. Myers, from fin. clerk, 720, Sac and Fox, Okla. to 1000.

William J. Parker, from asst. clerk, 840, Standing Rock, N. D. to 900.

J. S. Adams, from fin. clerk, 1200, Tongue, River, Mont., to forest guard, 1000.

Willis Rowland, from herder, 840, Tongue, River, Mont., to stockman, 1000.

Michael A. Buffalo, from fin. clerk, 1400, Uintah and Ouray, Utah, to clerk, 1200.

George Elliott, from addl. farmer, 840, Uintah and Ouray, Utah, to 900.

John Ferrell, from exp. farmer, 1200, Uintah and Ouray, Utah, to addl. farmer, 900.

Andrew D. Anderson, from addl. farmer, 720, Uintah and Ouray, Utah, to laborer, 720.

Henry S. LaCroix, from stenographer 780, Union Agency, Okla., to 900.

Oscar B. Berkness, from teacher, 720, Yakima, Wash., to asst. clerk, 840.

Joseph F. Singleton, from photographer, 1000, At Large, to gen. mech., 1000, At Large.

Charles C. Brannon, from acting chief spl. officer, 2000, Denver, Col., to assistant chief spl. officer, 1800.

SEPARATIONS—COMPETITIVE.

Martha Swormstedt, teacher, 600, Carlisle, Pa.
 Fred R. Crider, asst. storekeeper, 600, Carlisle, Pa.
 Claude R. Davenport, teacher, 720, Carlisle, Pa.
 Charles Milne, exp. farmer, 1200, Colville, Wash.
 Clifford M. Somers, farmer, 840, Crow Creek, S. D.
 Merrill M. Griffith, supt. 1225, Ft. Bidwell, Calif.
 Mattie Benbow, kdtner, 600, Ft. Bidwell, Calif.
 Esther Goldsmith, nurse, 720, Ft. Mojave, Ariz.
 Anna P. Hall, seamstress, 540, Ft. Peck, Mont.
 Len L. Culp, physician, 1200, Ft. Totten, N. D.
 John P. Thompson, engineer, 1040, Genoa, Neb.
 Mary L. Frank, baker, 540, Genoa, Neb.
 Charles F. Grunze, mason, 780, Haskell Inst. Kans.
 Jennie P. Klowgard, teacher, 600, Hoopa Valley, Calif.
 Clinton R. Burt, teacher, 720, Kaibab, Ariz.
 Theodor Eul, farmer, 780, Keshena, Wisconsin.
 Maud W. Allison, teacher, 600, Kiowa, Oklahoma.
 Eloise A. Carroll, teacher, 840, Mescalero, New Mexico.
 Leo L. Elliott, physician, 1100, Moqui, Arizona.
 Nellie Milam, teacher, 660, Osage, Oklahoma.
 Eva Curtis, asst. cook, 480, Osage, Oklahoma.
 Anna Kurtz, cook, 500, Otee, Oklahoma.
 Florence Middleton, teacher, 660, Pierre, South Dakota.
 Paschall B. Hughes, addl. farmer, 900, Pima, Arizona.
 Helen F. West, kindergartner, 600, Pine Ridge, S. D.
 Wesley G. Anderson, teacher, 720, Pine Ridge, S. D.
 Gertrude Harrigan, cook, 500, Pine Ridge, S. D.
 Berton T. Ahlander, wagonmaker, 780, Salem, Oregon.
 Wellington E. Tiffany, asst. farmer, 840, San Carlos, Arizona.
 Ada Tiffany, field matron, 600, San Carlos, Arizona.
 Alfonso Cambirdge, engineer, 1000, San Juan, N. M.
 Lawson W. McKenzie, physician, 1200, San Juan, N. M.
 Edna I. Whitaker, asst. matron, 500, Seger, Oklahoma.
 Fredrick W. C. Dew, teacher, 720, Spokane, Washington.
 Seraphine E. Ecker, matron, 600, Standing Rock, N. D.
 Charles Elliott, forest guard, 840, Uintah and Ouray, Utah.
 William C. Garrett, clerk, 1200, Union Agency, Okla.
 Fronia Ward, housekeeper, 600, Tomah, Wisconsin.
 Barnet Aughinbaugh, Jr., teacher, 720, White Earth, Minnesota.
 Burt Craft, exp., farmer, 1200, Winnebago, Neb.
 Clarence A. Churchill, principal 1200, Yakima Wash.

SEPARATIONS—NONCOMPETITIVE.

Rose M. Tolley, asst. matron, 600, San Juan, N. M.

SEPARATIONS—EXCEPTED.

Mary A. Parkhurst, cook, 500, Jicarilla, N. M.
 Ancil Martin, asst. physician, 720, Phoenix, Ariz.
 W. I. Simpson, asst. physician, 720, Phoenix, Ariz.
 Richard Rides At The Door, asst. mechanic, 480, Blackfeet, Mont.
 Jefferson Davis, tailor, 600, Carson, Nevada.
 Nettie Reid, baker, 520, Carson, Nevada.
 Bessie Yellow Hawk, asst. seamstress, 300, Cheyenne River, S. D.
 Martin D. Archiquette, asst. super., 1200, Office Supervisor Indian Employment, Denver, Col.
 Edward Bond, forest guard, 840, Fort Berthold, N. D.
 Dio Lewis, blacksmith, 780 Fort Mojave, Ariz.
 Bertha V. Deaderick, field matron, 300, Fort Mojave Ariz.
 Louis Sharette, Engineer, 1000, Fort Totten, N. D.
 Mabel Wadsworth, Fin. Clerk, 600, Jicarilla, N. M.
 George Garcia, forest guard, 600, Jicarilla, N. Mexico.
 Gus Lookaround, forest guard, 720, Keshena, Wisconsin.
 John Mail, Jr. engineer, 720, Kiowa, Oklahoma.
 Joseph B. Wingfield, supt. livestock, 1200, Mescalero, New Mexico.

Fred V. Finn, asst. engineer, 480, Mount Pleasant, Michigan.

Max Joy, interpreter, 300, Navajo Springs, Colorado.
 Elizabeth J. Bisbee, asst. matron, 300, Nevada Training School, Nevada.
 Rose A. Krebs, asst. seamstress, 300, Phoenix, Ariz.
 Lottie Lewis, asst. seamstress, 800, Phoenix, Arizona.
 Robert Lewis, assistant, 300, Phoenix.
 Benjamin Mills, herder, 540, Pine Ridge, S. D.
 Mary Tway, baker, 500, Pine Ridge, S. D.
 Ethel Jean Anderson, housekeeper, 300, Pine Ridge, S. D.
 Mary Vanwert, asst. seamstress, 300, Pine Ridge, S. D.
 Mabel Shook, housekeeper, 300, Pine Ridge, S. D.
 Fanny Greenwood, assistant, 300, Rosebud, S. D.
 Clara Bonser, housekeeper, 300, Rosebud, S. D.
 Mary Leading Fighter, housekeeper, 300, Rosebud, S. D.
 Katie E. Custer, fin. clerk, 900, St. Louis Warehouse, Mo.
 George Johnson, asst. L. rider, 420, San Carlos, Ariz.
 Dude Natoze, off-bearer, 420, San Carlos, Ariz.
 Hugh Grant, off-bearer, 420, San Carlos, Ariz.
 Maud Green, laundress, 500, San Juan, N. M.
 Robert Martin, logger, 660, San Juan, N. M.
 Christine F. Gregg, fin. clerk, 720, Seger, Okla.
 S. J. Ridgway, fin. clerk, 840, Southern Ute, Colo.
 F. E. James, fin. clerk, 840, Southern Ute, Colo.
 Emma Dew, housekeeper, 300, Spokane, Washington.
 Gerard Denomie, asst. farmer, 300, Tomah, Wisconsin.
 Fred Bruce, asst. engineer, 300, Tomah, Wisconsin.
 Jacob Tallbull, chief police, 30 m, Tongue River, Montana.
 Eugene Fisher, forest guard, 900, Tongue River, Montana.
 John Soldierwolf, asst. herder, 400, Tongue River, Montana.
 J. E. Woods, line rider, 720, Tongue River, Montana.
 Thomas Arviso, addl. farmer, 600, Tulalip, Washington.
 William Preece, overseer, 1200, Uintah and Ouray, Utah.
 Isaac Mowachean, asst. mech. 400, Uintah and Ouray, Utah.
 Millie Anderson, cook, 540, Wahpeton, N. D.
 Annie Summers, laundress, 400, White Earth, Minn.
 Edith M. Aughinbaugh, housekeeper, 300, White Earth, Minn.
 Grace Bernie, assistant, 300, Yankton, S. D.

SEPARATIONS—BY TRANSFER.

Charles V. Pyle, from field clerk, 1200, Union Agency, Okla., to Office Commissioner to the Five Civilized Tribes.
 Archibald Saunders, from stenographer, 960, Union Agency, Okla., to Office Commissioner to the Five Civilized Tribes.

SPECIAL APPOINTMENTS—MARCH.

Claude C. Early, of Arizona, Special Indian Agent, \$2-000, \$3 per day and traveling expenses. March 1, 1912. Temporary two months. By furlough from Indian Officer.
 Charles E. McChesney, of South Dakota, Supervisor of Indian Schools, \$2,000, \$3 per day and traveling expenses. March 9, 1912. By reinstatement.
 Henry A. Larson, of Wisconsin, Chief Special Officer, \$2,000, \$3 per day and traveling expenses. March 9, 1912. By promotion from Special Officer.

SPECIAL SEPARATIONS—MARCH.

Jacob Breid, Supervisor of Indian Schools, \$2,000, \$3 per day and traveling expenses. March 4, 1912. By transfer to Assistant Superintendent, Phoenix, Arizona.

MOVING PICTURES IN SCHOOLS.

(Kansas City Journal Editorial.)

In an article in one of the current magazines Thomas A. Edison writes most interestingly of moving pictures as an educational aid. It would perhaps be nearer the truth to say that he touches upon the borders of possibilities that are in themselves endless, for there appears to be no limit to the achievements that are practicable in teaching many educational branches by means of motion pictures. Even mathematics is not beyond the boundary line, according to Mr. Edison, and if the moving picture can rob that subject of some of its horrors for the youthful, many generations will rise up and call the wizard of Menlo park blessed. Nor will the age line be too closely drawn.

But in fields that themselves possess more attractiveness than those where tortured youth "puzzles its brain with crooked numbers and their changing, tangled worth" the motion picture has hardly begun to show what it can do. So far as the young patrons of picture shows are concerned, the films mean to them for the most part only "funnies," fights, robberies or posed plays. But Mr. Edison opens the doors to the most wonderful and yet the most simple educational value of the motion picture.

For instance, he writes that one of the best pictures ever made by him was of the battle of Lexington. The trifling detail that the battle had been fought more than 125 years before did not detract from the realism of the faithful reproduction of the event as it was restored and thrown upon the magic film. Washington crossed the Delaware under similar circumstances. John Smith has been saved by Pocahontas lots of times, and scores of historical events have been repro-

duced. But all these have been turned over to the picture shows and thrown into the programmes on which children spend hundreds of thousands of dollars a year in every state in the Union.

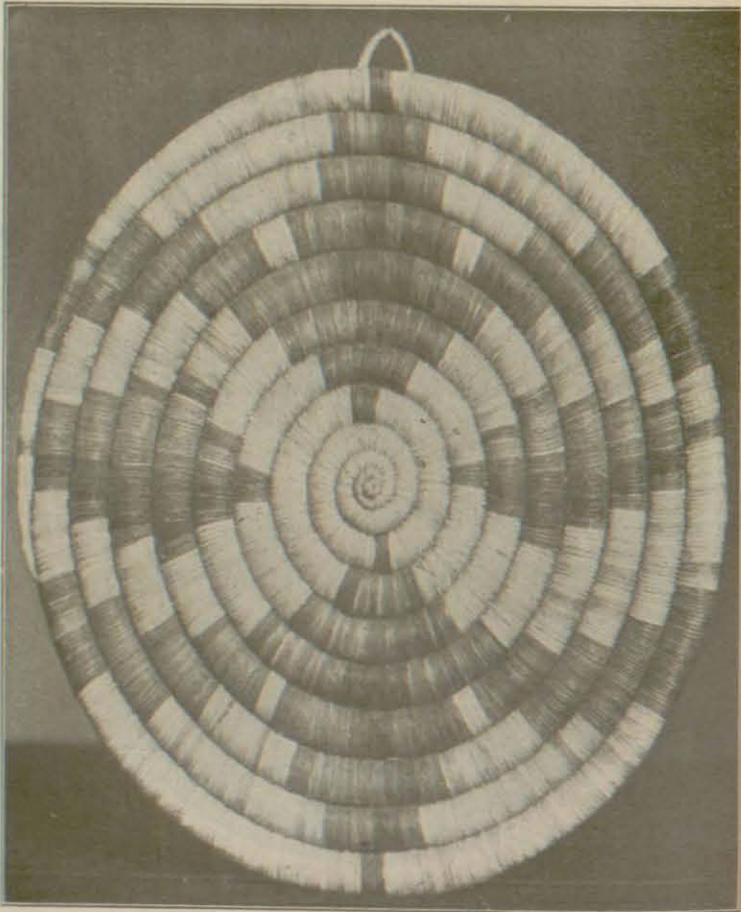
The results that are possible when this immensely powerful agency for systematic instruction is diverted into educational channels can hardly be imagined. The well deserved success of the "travelogues" that delight and educate multitudes of people every year suggests the application of the moving picture to the public schools. Mr. Edison writes that an expedition is even now, under his direction, "taking everything in Africa between Cape Town and the mouth of the Nile." It is only a mere detail to lay the whole world under tribute for the enlightenment of the children of this and future generations, and geography will lose its character as a huge indigestible mass of meaningless and unpronounceable names of rivers, cities, etc., and will take on the aspect of a fascinating story in pictures—a story that will be true.

The possibilities of the motion picture in teaching science have been hinted at in the many very interesting daily life, industrial and science films that may be seen at the "shows," but never under circumstances that make them as educative as they would be if shown in the school room.

Creeks and Seminoles Have Same Language.

The Creek and Seminole Indians both speak the original Creek language, the Seminoles being only a branch of the original Creeks, and the word Seminole literally translated means "Wild Creek." Water in the Creek language is pronounced "wewa," hence the various towns in these nations such as Wewoka, Wetumka, Weleetka, Wecharty, which translated mean running water, sparkling water, rippling water and clear water. These Indians gave the name of "wehoma" to firewater.—Oklahoma City Oklahoman.

HOPI PLAQUES



Here is a halftone cut of one of our Hopi Basket Plaques. They are beautiful for house decoration. We have a number, of many colors and designs. This plaque is in five colors. Prices range from One Dollar up to Three Fifty.

THE INDIAN PRINT SHOP

At the United States Indian School at Chilocco, Oklahoma

NATIVE NAVAJO SADDLE BLANKETS



A DISPLAY OF NAVAJO BLANKETS, INDIAN PRINT SHOP.

C THE Indian Print Shop announces to its patrons and friends that it has, through the efforts of one of its representatives, been fortunate enough to secure a few Native Navajo Saddle Blankets—something we have been out of for some time. These Blankets are of the size to fold, and weigh from $3\frac{1}{2}$ to $6\frac{1}{2}$ pounds each. The prices range from \$4.50 to \$9.50, according to quality and weave. These goods are extra fine, and we suggest that those who have been enquiring for saddle blankets tell us their needs. There is nothing to equal them for this use, and, of course, they will wear forever. State whether to ship by express or freight. **C** Everything of the very best.

THE INDIAN PRINT SHOP,
Navajo Blankets and Acoma Pottery, Chilocco, Okla.