



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. **C**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.

CThis 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.

CThe 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.

CWith 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. **C**We will confine our stock to the products of the Indian tribes adjacent to us, Oklahoma and the Southwest.

COur 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. **C**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. **C**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

The Indian Print Shop,

United States Indian School, Chilocco, Oklahoma

Beautiful Indian Art

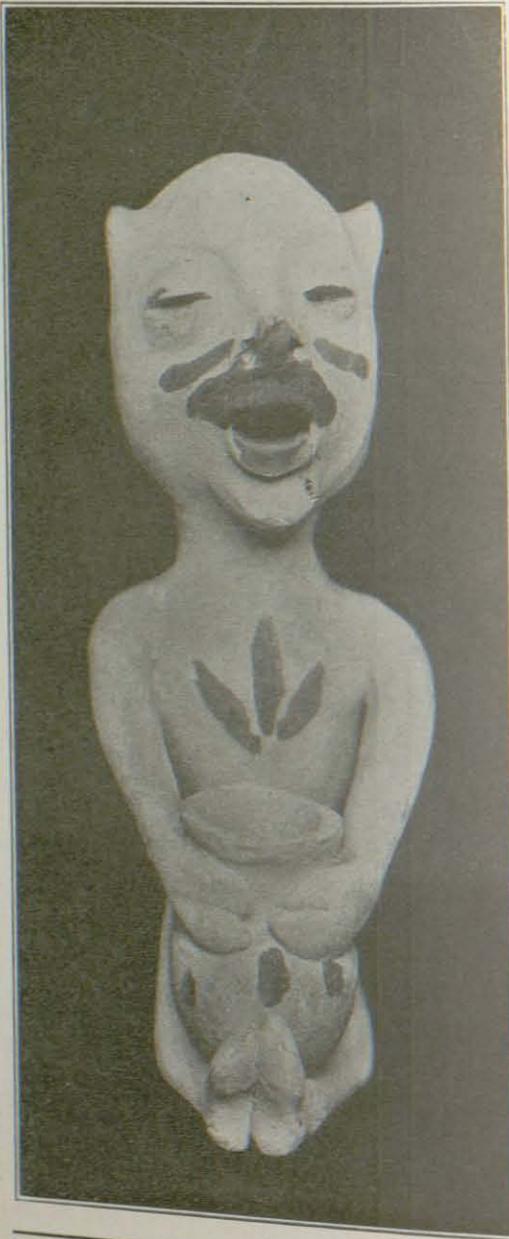


THIS is a reproduction of a piece of Pottery made by the Santo Domingo pueblo people of New Mexico. It is a representative piece of this beautiful and symmetrical Indian earthen ware. The decorations are black on a creamy background. This ware is especially appropriate for house decoration. ☪ We have 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.

HAVE YOU A GOD?



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

A Magazine about Indians and the Work in the U. S. Indian Service
Chilocco Indian School, Publisher

EDGAR A. ALLEN, *Superintendent and Editor*

EDGAR K. MILLER, *Instructor of Printing*

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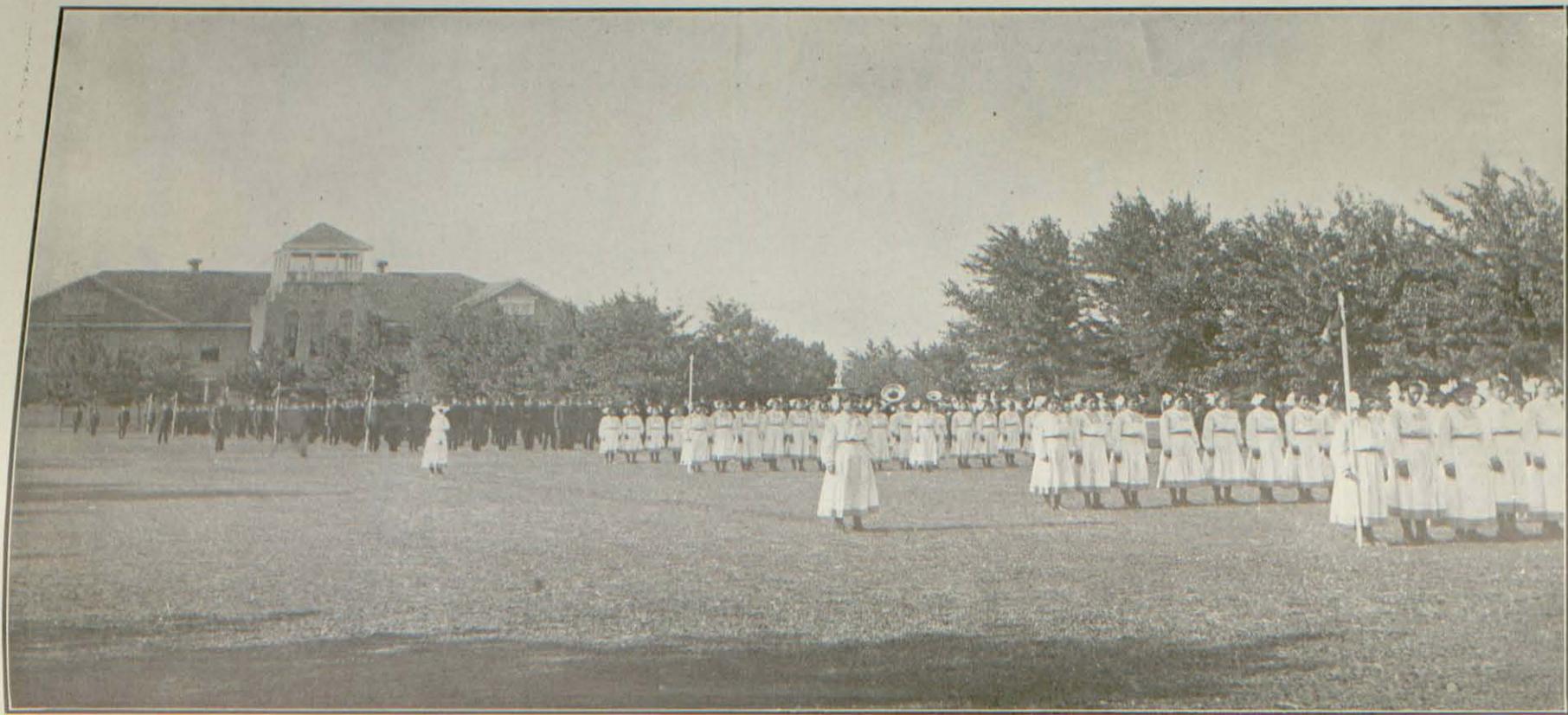
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Another View of the Chillicothe School's Parade Grounds During Dress Parade—A Companion Picture to the one in the September Journal.



The Indian School Journal

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An Illustrated Monthly Magazine About Native Americans

VOLUME THIRTEEN

OCTOBER, 1912

NUMBER TWO

THE APACHE MEDICINE CEREMONY

BY ALBERT B. REAGAN

ABOUT thirty-five miles west of Fort Apache, Arizona, as a bird would fly over canyons, buttes, and mountains, is the valley of the Cibicu Creek, a tributary of Salt River. This is a beautiful valley. And in its middle course it is wide and flat and is under irrigation. It is 5500 feet in elevation above sea-level and has a delightful climate. And the scenery is grand! To the northward from this region is the heavily timbered Black Mesa of the Mogollon Mountains. Toward the sun at his rising are the rugged points of the Cibicu Mountains. Toward the "going down of the Father of Day" are the wooded regions of the Grasshopper Spring country. And "toward the boiling ocean" the Cibicu cuts its canyon to get on a level with the master stream.

Here in this valley for many generations have lived the Cibicu Apaches, though another race of people occupied the region before them. Here in this valley the chief medicine woman sprinkled the Apache with cattail flag pollen at his birth as a prayer to the gods for his well being. Here the Apache grew up to use

the bow. Here he bet on the never ceasing games—and lost. Here, day after day, he rode up and down the valley and drank Indian whiskey. Here he married and was sold in marriage. Here the medicine actors sang and danced over him. And from here he journeyed at his death to the happy hunting grounds where there are no fogs, no storms; where the women are always young and pretty and willing to cultivate the fields; where the game is so plentiful that the pot is always filled with choicest meats; where the player is always the winner of the game, and where there is always plenty of Indian whiskey to drink.

Like all Indians, the Apache spends a great deal of his time in playing games; but, at the present time at least, his greatest aim in life is to be a medicine man. And medicine performances occupy the greater part of his life when not gambling or drinking Indian whiskey.

The medicine performances consist of medicine singings and of medicine dances. The former precede the latter. And each is varied to suit the whims and training of the respective medicine man who con-

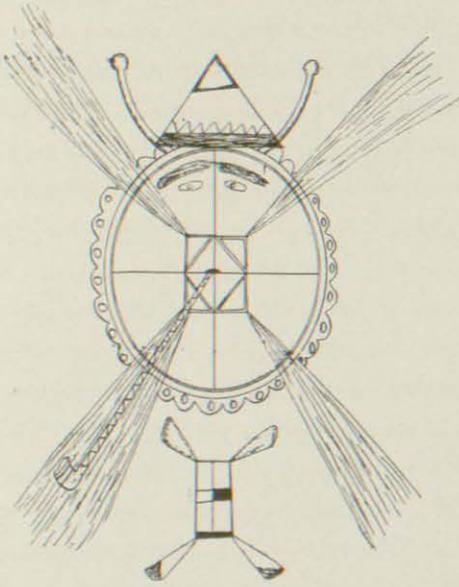
ducts them. Let us visit a series of these performances.

The daughter of Chief Two is sick. She has a cough. It is that dreaded disease consumption. We hear the "tomtoms" beating. It is night; the medicine people are at the tepee of the sick one. They are going to sing over her. We join the group of singers. The medicine man enters. He goes over to the side of the tepee by the central fire and doubles his feet under him in a sitting position near the sick one. Then he bends his body over forward, places his hands claspingly over his face and forehead in the form of a sort of hood, and begins to sing: "Go away sick, go away sick, go away sick, go away sick," as the musicians beat the "tomtoms." Occasionally he stops singing, spits in the fire, and sprinkles the sick one with cattail flag pollen. Then he resumes his singing. Towards morning he varies the performance a little. He produces a crudely made, striped, wooden snake. This he places on the afflicted parts in four different directions corresponding to our semi-cardinal directions, as he sings to the four gods who are holding up the four corners of the earth. When through performing with the snake he burns it, as he sends the evil spirits away with a hissing breath. Then he resumes his singing for a considerable time. He then produces a wooden carving—an effigy of his leading medicine god. This he places on the woman as he did the snake. Then, when through performing with it, he hides it in a niche in the rocks of a neighboring cliff. It is now sun up and we all go home; and the patient is worse, because she has been deprived of her much-needed rest.

Night after night we visit the medicine singings, which are usually similar to the above. Occasionally it is varied. Five

hoops, colored to represent the colors of the rainbow which they are supposed to represent, are substituted for the wooden image of the medicine god. Also, medicine sticks and medicine canes of various sorts are now and then used. A medicine game is also played with four long flat splints. The sticks are bounced on a flat rock in the center of a six-foot circle of forty cobble stones. The sticks, falling with a certain side up, are favorable to the recovery of the patient. The lookers on, the visitors, also dance the small hours of the morning away now and then. But notwithstanding all their performances the sick one grows steadily worse day by day. And the last—the dramatic ceremonies—must sooner or later be performed.

It is sun up. The blazing disk has begun his advance westward over the eastern crags. A horseman rides swiftly up the valley. Soon many people are seen crushing rock on the neighboring ledges; others pulverizing charcoal. "We go up the creek." It is now ten o'clock. A group of medicine men have gathered themselves on a leveled spot of earth. They are busily at work. They are making a medicine disk on the ground. It is the likeness of the "Sun Father," according to the Indian belief. The drawing is some sixteen feet in diameter. It is the front view of the massive head, with a crown for a hat and the suspended "medicine squares" for a necktie. There is no nose, or neck, or body shown. The eyes and eyebrows are there, as is the mouth. The latter is peculiar. The lips are in the form of a square set naturally with the face. They are parted, showing the odd-shaped mouth. This is shaped like a diamond, or a square so drawn that each of its respective corners bisects a side of the square that forms the lips. From the



The Apache Sun Disk Drawing.

mouth at the left there is supported a long-stemmed pipe, on which is drawn the bolt lightning. And from each corner of the lips, as drawn, a funnel-shaped wisp of the sun's rays extend out into the measureless space. The different parts of the drawing are variously colored in red, white, black, gray and green. The red coloring matter is made from ground-up red sandstone; the white from ground-up limestone; the green from crushed leaves; the black from pulverized charcoal; and the gray from a mixture of the charcoal and limestone.

The disk being completed and a canvas having been stretched around it, we wait for the actors. And they must soon come, for the medicine disk must be made, used and destroyed within the day. It is the last performance but one in the Apache medicine ceremonies. It is the last resort. The sick one is presented to the drawing of the god of day, and he can either cure him or take him to his abode in the immensity beyond.

The actors come. An old medicine woman carrying a dirty bowl partly filled with water comes from a near-by wigwam,

enters the medicine disk by way of the pipe stem, and, in a stooping position, passes around within it from left to right near its outer rim. As she thus moves around near the drawing of the outer circle of light, she takes a pinch of the coloring matter from each respective part of the drawing and puts it into the cup. Completing the dust gathering, she sets the bowl down in the upper corner of the Sun's mouth and then passes out of the disk drawing by the way she came. At once the medicine men come with the patient from a near-by tepee. They are carrying her. They also enter the disk by the pipestem. They carry her around the circle of the Sun's rays from right to left, then to the center of the Sun's mouth and place her upon it with face turned toward the afternoon Sun.

At this juncture a medicine ghost dancer sallies forth into the open space from a near-by thicket. He is nude with the exception of a dancing skirt. His body is painted in white, and zigzag lines run up the arms and down the lower extremities to represent the blazing thunder bolt of the raging storm. He also wears a loose, sack-like cloth mask, on top of which there extends skyward a row of lath facing the front and so placed as to represent crudely the spread tail of a turkey. In addition he carries a sword-like wand-stick in one hand and an old Indian knife in the other. Shrieking, whooping, and occasionally gobbling like a turkey, he crow-hops in a large circle around the drawing of the god of day and the sick one waiting to be cured, posing now and then in baboon-style. Completing the circle, he makes a rush sidewise for the presence of the sick one like a mad swine going to battle. Reaching her presence, he squats in front of her, sticks the knife in the ground by her side, places the

wand on the afflicted parts of the sick one in each of the semi-cardinal directions, gathers the sick on the wand in this way, takes the wand up before his own face, blows a hissing breath on it to drive the "sick" away, then gives a hideous ear-grating howl, seizes his knife, and gallops forth into obscurity.

The ghost dancer having gone, the chief medicine man enters the circle, and, taking a piece of green gourd rind in his hand, he rubs the sick one all over with it. Then he daubs her all over with the muddied water from the bowl—the moistened dust of the drawing of the Father of the Day. This being completed, he places the gourd rind against the lower end of the sick one's breast bone and sings a song to the gods to help her, musicians with "tomtoms" aiding him in the singing. The singing being completed, the sick one is carried from the place and the medicine drawing is at once obliterated.

The closing performance is yet to come. It is always performed on the night following the medicine disk ceremonies. It is the last performance; the last resort. It is the medicine dance.

It is ten o'clock in the evening. A huge fire has been kindled in the center of a level area among the hills. Here are assembled all the people of the valley. Around the fire in a great circle they are squatted on deer skins. At one end and within the circle are the doctors and musicians; but the dancers have not yet come. We look around for the sick one; but she, too, is not present. We search for her. In an improvised tepee close at hand we find her. She is lying face down on a mat and medicine women are rubbing her bare back with scorching pin-yon twigs. Time and again she faints, only to have the twigs snatched from the

blaze quicker and applied to her back.

But the dancers are coming.

Hurriedly the patient is carried to within the circle of human beings and placed on the opposite side of the fire from that occupied by musicians. The "tomtoms" begin to beat. The chief medicine doctor leans his body forward and covers his face with his hands, holding them in a sort of hooded position. The doctor and the musicians commence the monotonous chant. The sick one looks expectant. They are coming—the ghost dancers of the gods. They enter the circle of light from the north-east. There are five of them. Four of them are attired as was the dancer in the afternoon; but now each carries a wand in either hand. The fifth actor is the clown. He is attired only in breech-cloth and is masked with a horned mask. He carries a wand in his left hand; a three-pronged stick in his right. Around the central fire, the musicians and the sick one, they dance in single file for a considerable time, the four dancers posing now and then and gobbling the while like a turkey which they are supposed to represent; the clown at the same time cuts capers and tumbles around over the ground to amuse the populace.

At last they approach the sick one in single file. Then, acting like a bird when it has seen something that it is rather afraid of, they gobble and dance backwards from her presence in single file. Again and again they approach her, each time getting a little closer to her. Finally the foremost dancer of the line leaves his fellows, trembling, prancing, and dances to the feet of the patient. She sits up. He leans over her, places his wands crossed on her head, on her back, on her lower extremities, and on her chest. Then he raises the still crossed wands toward

the north-eastern heavens, and, as he parts them with a sweeping motion and emits a hissing breath from his mouth, he scatters the "sick" towards the four winds. And with a shrieking howl, he canters off into the blackest darkness.

The rest of the dancers follow in succession and perform in a similar manner as does the clown also, except that he acts the clown as well as medicine dancer. His principal feat is to kill the "sick" by spearing it with his trident after he has collected it on his wand. His performing completes the first scene of this act. There are three more scenes in it, all of which are similar to the one just formed, except that in scene two the sick one faces the south-east and the actors approach her from that region; in scene three the sick one faces the south-west and the dancers the north-east; and in the fourth scene she faces the north-west, the actors the south-east. But they are gone and another set of actors are taking their places.

Throughout the night the performance is kept up. As soon as one set of actors complete their performing and gallop into obscurity another set is formed. In all there are thirteen acts like the one above

described. Then comes the weird closing scene.

The cold silver-shielded moon has passed beyond the earth's western rim. The morning star has had his "large eye" above the horizon for an hour or more. The sun has begun to show his advance fingers of gorgeous colored light over the eastern mountain peaks. The clown wakes all the sleepers with his trident and compels them to stand up. The chief medicine people sprinkle all with sacred meal. Every one takes one more good drink of Indian whiskey (tiswin). The medicine dancers approach the sick one again. As they perform, everyone joins in a straight backward and forward dance within the circumscribed area. The excitement becomes intense. They all shriek and shout till the hills re-echo it again and again; and the drummers pound the drums till it seems as if the very poles of the earth have thundered. They raise the sick one to a standing position. They support her. She dances. She takes a medicine wand in each hand. She waves them toward the respective homes of the gods of heaven and earth. She swoons; dies; and to-day her buried body marks the spot.



A LITTLE more patience, a little more charity for all, a little more devotion, a little more Love; with less bowing down to the past, and a silent ignoring of pretended authority; a brave looking forward to the future with more FAITH IN OUR FELLOWS, and the race will be ripe for a great burst of Light and Life.

COMMON-SENSE METHODS APPLIED IN THE ART OF TEACHING

BY ALLACE S. WHITE

IN HIS essay on "Studies" Bacon says: "Reading maketh a full man, writing an exact man, and speaking a ready man", and a good exemplification of the last part of his statement is to be found in the school-room recitation.

"A ready man". To be "ready" the man or pupil must be prepared,—must have spent some time at least in accumulating within his brain the thoughts that he wishes later to express in words. This, as a pupil, he accomplishes during the study period allowed either at home or school sometime previous to the recitation.

But "ready" means something more than mere preparation, or the accumulation of forces together for the accomplishment of some certain task. It means the proper arrangement of those forces or ideas so they can be focused upon the task ahead; the knowing that those ideas are present and arranged in such order that they can be called out into action at any desired time, and the physical ability to call them out. One might prepare extensively and, as Bacon says, by reading become very "full", but never be "ready" until that stored up "fullness" had been arranged and indexed and made capable of being given out without hesitation to the world or outside forces. The best way to train for this most desirable condition of readiness is during childhood by freely discussing the new thoughts acquired from studies, either with playmates, family, or in the class room, and it is here in the class room that the recitation forms such a valuable solution to the

problem of how best to do that discussing. No one knows just how much he knows—or rather, how little he knows—until he has tried to tell it to others. It is for the telling that we have to mold our abstract and somewhat indistinct knowledge into definite shape. It is one thing to say that we know some particular subject, and another thing to know it well enough to tell it to others. Often in life we make the humiliating discovery that whereas we supposed we understood a subject well, we find in trying to tell about it that we have no real definite information to go by. We have failed to train ourselves by a recitation on the subject. Once we have systematically gathered our facts together, as each pupil must do who prepares for a school recitation, and filed and indexed them, and impressed them upon our minds by either verbal failure or success in that recitation, then we have definite information stored up for future life.

So much for the value of the recitation as a method of education. All of which is of course supposing the recitation to have been planned and conducted in a successful manner.

But just how can we make it "successful"? An interesting lesson, properly explained at the time of assignment, and of proper length and difficulty adaptable to the conditions of the class, so a suitable preparation of it can be assured, will augur much towards the successful conduct of a recitation. This will depend upon the tact, discernment and good judgment of the teacher. Of course, to

this must be added the pupil's zeal in learning the lesson, either through interest or ambition, and the teacher's zeal in the class room conduct of its verbal reproduction by the pupil and his companions.

Thus it will be seen that two of the three elements making for the success of the recitation depend upon the teacher. The first, mainly upon his good sense and sound judgment, and the last upon his ability and training as a teacher. I might even say that the third element of success, apparently so dependent upon the pupil, may also be traced to the teacher. Many a child, lacking in zeal for himself, will become inspired by the interest stirred into even a dull lesson by an enthusiastic teacher. Let the teacher in assigning the lesson give it a good introduction to the class, and they will respond with an awakened interest that will meet the lesson half way, and make a good start at least towards its conquest. Just a few words of explanation, showing its relation and correlation to something—a previous lesson on the same subject or some allied subject, or as a step leading up to some future lesson, or sometimes showing its final practical application to the pupil's future life.

What a difference it makes to the success of a public performance—either in church, lecture hall, or anywhere—if a new speaker is well and gracefully introduced to his audience! If he has been correlated, as it were, into the lives of his hearers so they, instead of accepting him on suspicion until he by his own immediate efforts has proven himself worthy of their respect, can do away with such waste of time and meet him half way in his message.

A teacher who will introduce a new lesson to a class with a short, "You may

take from page 40 to 43 next time," is like a hostess at a social function who introduces two strangers with a terse "Miss Smith, Mr. Brown". Both show a woeful lack of training, and poor Miss Smith and Mr. Brown, cheated of all correlation to each other, which might have stimulated interest, probably bow and drift apart and the incident simply goes down in the world's already swelled records of waste. How much better to have said, "Miss Smith, this is Mr. Brown who has just returned from a trip to your home state". A little more thought and effort required, of course, but a result attained, a conversational relationship established. Just so with the teacher. Take the assignment, for instance, of a geography lesson. Instead of the stupid "Take from page 40 to 43," try something like the following: "What part of our big country did our histories tell us the Pilgrims came to? What do you suppose it looked like when they landed? Do you suppose it looks that way now? And what kind of weather did they find? Good farming weather? Well then, how do you think the present thousands of people up there can make their livings? Learn for tomorrow what your books think about those six little New England states up in the north-eastern section of our big United States."

I personally believe it would be of advantage to the pupils if text books could be printed without page numbers. What sense is there in Tommy saying his lesson today is page 40? Let him hunt it by topic or chapter title so it conveys some idea besides "40" to his mind. Also let the teacher be careful to always keep clearly before his mind not only the unity of the lesson itself, but the far greater unity of life as one big long lesson in which each of these small unit lessons

must fit in and take its part—the atoms of which the molecule is made.

How many of us since we have finished our school days—perhaps even with honors—long to go through them again, realizing now from our broader experience in life the application and aim of the school-room lessons? If we had the chance again we could make them twice as profitable as before. The teacher who from his older experience sees the practical relationship of a lesson, wherein it is going to help the pupil in his later real life and fails to impress the child with its practicality, is cheating the child of the best half of the lesson's value. Of what use is it to the pupil to recite on the heroes and villains of history and not be able to apply his knowledge to the character building going on unconsciously within himself? There must be an aim and ambition to all effort, and the teacher must ever keep it ahead not only for himself but for his pupils.

Poor teacher! We have finally forced all three of the necessary elements for successful recitation upon him—already over burdened with problems and responsibilities.

To the teacher in the Indian Service the recitation as a method of educating, presents still more difficulties and, paradoxically, offers even greater benefits. Naturally, a class that is trying to learn the English language at the same time it is mastering the other "3 R's", will find a recitation much more difficult to express than one already familiar with a good vocabulary, and, likewise, at the same time, will need to grasp every possible opportunity to practice becoming familiar with the new language.

An Indian pupil is handicapped by three unfortunate characteristics counting against him in the delivery of a recita-

tion: A racial reticence on all subjects, inherited from generations past; a timidity lest his schoolmates laugh at some error he may make, naturally arising from the lack of confidence he must feel in expressing himself in an unfamiliar language; and a slowness and hesitation resulting from both the reticence and timidity. This last slowness in the Indian pupil proves a great drawback to the success of the entire recitation, for it so delays it that the interest and enthusiasm of both pupils and teacher are soon killed. Fortunately a small percentage of the Indian pupils have overcome these faults, and the wise teacher will allow the recitation to be mainly conducted by them, but each time drawing in by tactful help and leading, a few of the particularly slow and timid ones; enough to make some progress with the slow and yet not kill the life of the recitation, and all the time gradually extracting the slowness and timidity till it is no more. Even accomplished in this manner, the recitation is bound to require from two to three times as long a period as among white pupils, and will naturally cut the school time so that their number during a week will have to be more limited than one likes. However, a teacher must be willing to concede at the start that the Indian, without any civilization behind him, could not possibly be expected to learn as rapidly as a white child, who, in fact, is coming to err as far in the other direction, and finally brings his puny little under-developed body and over-developed mind, with its bespectacled eyes to a baby graduating class in the High School—a truly pitiable sight.

All teachers must have patience, but a teacher of Indians needs infinite patience and tact, to help the pupil through his recitation. Indian pride is so sensitive and easy to wound, and the Indian nature

so lacking in self-buoyancy, that a teacher needs constantly to encourage. A failure in a recitation such as would only serve to spur a white child on to succeed the next day, will throw an Indian into such deep discouragement as he will be unable to pull himself out of. By a little ingenuity and tact a teacher can keep even a failure from falling too hard and flat, and thus keep the pupil encouraged to try again the next time.

So to each of the three elements making for the success of any school recitation, a new difficulty must be added when applied to the Indian field. The lesson, the class, and the teacher. The lesson will require much more explanation—even of apparently easy allusions and phrases—and the teacher will often be at a loss to find suitable comparisons to explain them by in the limited horizon of the Indian child's surroundings. A great help for this trouble will be found in practical material pictures, specimens, stories, etc.—illustrating the desired point. The class will require far more encouragement and incentive, because of the lack of any ambitious urging at home, and the teacher will need infinite tact and patience in the conduct of the recitation itself to overcome the diffidence and despondency of an easily discouraged race.

The Sleeping Porch Craze as Seen by Mother Goose.

Jack and Jill
Sleep out until
Their bed with snow all white is.
Jack's nose
And ears are froze
And Jill has caught the bronchitis.

Shivery divery dide!
The family sleep outside,
The craze struck Dad—
It makes us mad
To have to sleep outside!

Hush-a-by, Baby, out in the storm,
What does it matter if Baby ain't warm?
When this fad's over, we'll all sleep inside,
And I hope of exposure my babe won't have died!

Little Bo-Peep
Has lost her sleep,
The rising moon it awakes her,
And there she lies
With open eyes
Till early sunshine bakes her.

Move out my cot to the next vacant lot,
For this "Sleep-in-the-open" fad I have got!
Mitts on my fingers and socks on my toes,
But long before morning I'm perfectly froze!

There is a man in our town,
And he is Nobody's Fool.
All summer he slept out of doors,
Until it got quite cool;
But when he found his pillow wet
With snow and hail and rain,
He jumped out of his breezy cot
And slept indoors again!
—Sarah Redington, in *Harper's Magazine*.

THE SEMINOLE'S DECISION.

Must we surrender to the inevitable?
Yes, we know 'tis for the best.
Still we long for a land of freedom,
Where the waters are never at rest;
Where the buffalo and the wild deer
Roam the forest and the glades,
While the Indian in his wigwam
Dreams of freedom's happy days.

How we love our dear old Nation,
With its mountains, hills and trees;
Trees that wave their lofty branches
In the flower-scented breeze.
Shall we leave it and go wandering
To another distant land,
To the place the paleface tells of,
With our devoted little band?

Tell us, O, proud chieftain,
Can you now for us decide?
Shall we leave the land that to us
Long has been our joy and pride?
Will it meet our expectations,
This land where we will go,
A place the paleface talks of,
A land called Mexico?
Do the wild deer and the buffalo
Roam the valleys, hills and plain?
Do the wild birds sing as sweetly—
Tell us, will it be our gain?

To this place our tribe will wander,
Free to do as we may please;
Then we'll dream o'er past and present;
In the shadows of the trees,
And along with us will be carried
High upon the highest pole,
America's national flag of freedom,
By a brave, true, SEMINOLE.



POPULAR HOME-MADE AFFAIRS FOR STUDENTS' PLAYGROUNDS

BY SUPERVISOR J. B. BROWN



THE HOME-MADE "MERRY-GO-ROUND."



THE HOME-MADE "GIANT STRIDE."

We have not yet found any good use for second-hand tin cans, but offer the accompanying suggestions as to the utility of obsolete wagon wheels.

The first photograph shows a "Giant Stride" the pole being set in concrete 3 feet in the ground, 16 to 20 feet high. The skein is taken off the axle with the wheel and is fitted to the top of the pole. The nut, or "burr," is taken off and dope applied when needed.

The second illustration shows a somewhat different use of the same material. In this instance the axle of the wagon may be used by removing one wheel and setting the axle in the ground instead of the pole above men-

tioned. Fasten planks across the wheel.

The Giant Stride was brought to the Nuyaka school from California by Supt. Whiteis. The low-down, or merry-go-round, arrangement grew out of the general tendency of people to suggest a different way of doing things.

The illustrations are furnished by Supt. Clark of the Bloomfield school. Several other schools are using the device with equal enjoyment. In some instances the apparatus is so popular that children are compelled to wait until employees are satiated with the sport.

ABOUT THINGS DOMESTIC

THE INTERNATIONAL CONGRESS OF HYGIENE AND DEMOGRAPHY

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.

IT IS a matter of regret that so important an affair as the International Congress of Hygiene and Demography can reach so few of our friends in the Indian Service. Although the title of the conference sounds very scientific, in reality the subjects considered all pertain directly and indirectly to the health of the family, and in the health of the family women more than men should be deeply interested.

The exhibition, which is being held in the Red Cross Building in Washington, is filled with every conceivable illustration of the wrong and the right way to live. Statistics showing the health rate of various communities, photographs and models illustrating model stores, houses, dairies, etc., all emphasize the fact that we must take more heed to our surroundings if we wish to withstand the inroads of all the germs of disease.

Particular attention is invited to the subject of milk and the necessity for care and cleanliness in its being placed upon the market. One of the speakers brought out the fact that it would take three generations of education to produce a proper dairyman, and that in the meantime we had no protection against infected milk under the conditions which now prevail. His one

remedy was to pasteurize all milk before it was handled, thus insuring the sterilization of pathogenic bacteria. Another specialist went still further and said that the country had better do without milk entirely than to be exposed to contagious diseases through the infection of carelessly handled milk. Along this same line a chart is given showing the relative health of the students at the Naval Academy, both when the milk was merely of an indifferent quality and when it was known to be excellent.

Children and babies come in for a large share of the attention of the conference. The conservation of child-life is becoming one of the great subjects of the day. The liability to disease through hereditary influences, the danger of infection through carelessness, and the need for proper physical, mental, and moral environment, greets the visitor to the exhibition in every sort of illustration imaginable.

The care of food in the market and in the home is emphasized. We see on one side the ordinary methods of the country grocery—a fly-covered counter, wilted vegetables and meat exposed to the dust—and on the other the model grocery with all the produce under glass, and staple articles safely shielded from dust and flies.

I was particularly interested in an exhibit of the Cornell Department of Home Economics. In this display there was a model cupboard for holding cleaning utensils. It was ventilated by means of screened apertures on each side, was white enameled on the inside and contained one or two shelves with wire baskets for dust cloths, chamois, etc., hooks for brushes, a pair of rubber gloves, a long-handled broom, dustpan and brush, window cleaner, and other necessary articles. In another part of this particular exhibit there was a suit of cotton garments for children, made upon the simplest lines possible and out of ma-

terials easily laundered. There was also the drawing of a house plan showing the arrangement of rooms, furniture, etc., calculated to limit the number of steps to be taken by the housewife.

Plans and designs for outhouses, disposal of garbage and excreta, the protection of the water supply, the elimination of the fly, are among the other subjects represented. Some of the models are extremely plain and most of them are very practicable. There are few people who are intelligent enough to grasp principles who who cannot find some means of applying them to everyday living.



TOWNS OF OKLAHOMA WITH NAMES OF INDIAN ORIGIN

FROM THE OKLAHOMAN



INDIAN legends and romances are the basis for the name of many of the towns in Oklahoma.

The town of Vinita was named in 1871 by the Elder E. C. Boudinot, the noted Cherokee orator and statesman in honor of Vinnie Ream Hoxie of Washington, D. C. Vinne Ream was born in old Wyandotte, Kan. and grew to young womanhood in that town. When she afterwards became famous as a sculptress in Washington, Boudinot, then an exile from the Cherokee tribe, knew and admired her and named the town "Vinita" in her honor.

The town of Broken Arrow obtained its name from a similar Indian legend. In a very beautiful part of the prairies, near the Arkansas river lived many tribes of Indians. So many differences arose among these tribes that soon they were broken up into hostile tribes and war was declared. At the end of a fierce and sanguinary conflict the chiefs of the various tribes met together on a conspicuous mound near the present town of Broken Arrow. Here their quarrels were composed and in celebration of the event their arrows were broken. This action was their sign of peace. And so the name of Broken Arrow.

The name of Anadarko is the basis for another Indian legend. William

Shirley, who died in 1910, married the last member of the Nadarko tribe of Indians and his son, Harry Shirley, is the only living survivor of the Nadarko tribe.

The name Anadarko came about in this way: A government official, visiting the tribe, desired to select a name for a postoffice. Shirley was an Irishman and when the official asked him for a suitable name, he said: "Call it 'Nadarko' in honor of my wife." The official did not catch the answer clearly because of Shirley's brogue and wrote it "Anadarko," and so the name has survived.

Shirley had been in the Caddo country for many years and was a very old man at his death. He had built a sort of castle about a mile and one-half north and east of Anadarko, the remains of which are still standing. There are also some springs named in his honor.

The town of Ocheleta was named for an Indian chief. This chief's name was "Oo-chee-la-tah," and his English name was Charles Thompson. The name "Oo-chee-la-tah" means eloquence, a musical voice; and sometimes it is applied to music. Thompson was one of the orators of his day in the Cherokee tongue, although he could speak English. He was tall, stately and handsome, straight as an arrow, and weighed in the neighborhood of 200 pounds.

Nowata is another town in eastern Oklahoma with an Indian name. This name came from the Indian word "Nowah-tah," the English of which is medicine. Another is Talala, which came from the word "Tah-lah-lah," meaning redhead. Tah-lah-lah is the name of a bird, called in English the woodpecker, which has a red head. In all probability many of these birds were found in the tall timber which

grew near the site of the present town of Talala.

Pawhuska in the Osage Indian language means white hair. White Hair was the principal Indian chief thereabouts when Pawhuska was located, hence the town was named for him.

The name "Muskogee" is derived from the Muskogee or Creek tribe of Indians, which for many years, as one of the five civilized tribes, occupied the Indian Territory, part of the state of Oklahoma. The Muskogee—Creek—tribe occupied what was generally known as the Creek nation, comprising that section of Oklahoma lying between the Canadian river on the north and the old Indian Territory and Oklahoma line on the west and the Arkansas river on the east.

In the treaties and agreements between the Indians and the Dawes commission this tribe is referred to as the "Muskogee" or "Creek" tribe and from this the old trading post of Muskogee derives its name, this name being adopted by the Missouri, Kansas & Texas Railway company, which built through to Texas in 1872. As the home of the United States Indian agent for the five civilized tribes in the early days, and the headquarters of the United States interior department officials, including the Dawes commission, which had the matter of settlement of the business of the five civilized tribes in hand, Muskogee naturally appropriated the name.

Good Things For Christmas.

It is nearly time to be thinking about those Christmas presents—and what would be nicer than a Navajo Blanket? The Indian Print Shop has a nice lot on hand, and the prices are reasonable. It also carries a nice line of the Looms, Pillow Tops, Pottery, etc., made by south-western tribes.

INDIAN IRRIGATION OLDER THAN WHITE CIVILIZATION

FROM ELECTRICAL NEWS

HUNDREDS of thousands of acres of valuable farming land have been reclaimed in the arid West through the means of irrigation.

The mountain streams have been dammed and their waters diverted to irrigate vast tracts of sun-dried soil. Great electrically-driven pumps have been installed to raise millions and millions of gallons of water from the depths of the earth to be flooded over the dry lands in order to stimulate the growing crops.

But it must not be forgotten that irrigation in the west is nothing new, although many of these recent systems are numbered among the gigantic engineering ventures of the world.

The first systematic employment of irrigation in the arid west by English-speaking people was made by the Mormons, who, expelled from their earlier settlements in the Mississippi valley, sought refuge in the unknown desert regions, and at last, after experiencing great hardships, were compelled, through necessity, to halt and settle on the shores of the great salt lake. Here the soil was found to be so barren that crops could not be grown by ordinary means, and, forced through fear and privation to adopt new and extraordinary devices, they turned the waters of the little canyon streams upon the ground where Salt Lake City now stands. After many years of poor success and disheartening failure they succeeded in mastering the art of irrigation, and, under the wisdom of their leaders they have become a prosperous people.

Long before the Mormons came, however, small sections of the dryer portions of the great West were being cultivated through irrigation. The ancient canals of the town-dwelling Pueblo Indian tribes may still be seen in the broad valleys of the arid portions of New Mexico and Arizona. On the mesas, or highlands, of Southwestern Colorado and the adjacent sections of Utah, Arizona and New Mexico are to be found the remains of the wonderful cliff dwellings, and in the little near-by valleys are the irrigating ditches used by the inhabitants of a thousand or more years ago.

The descendants of these tribes till a portion of the lands which were supplied with irrigating ditches and canals at the time when the Spanish first came into the region. They follow many of the practices, having been influenced but slightly by contact with white settlers, who, rather, have learned from them how to successfully cultivate the soil.

The Mexicans of mixed Spanish and Indian blood gradually pushed up into this region, and from the necessities of the situation adopted irrigating methods. Ditches dug by them are to be found along the Rio Grande as far north as Colorado and the tributaries of the Arkansas river. The early Spanish missions of the Pacific coast also practiced irrigation, and in Southern California particularly, are still to be seen the ruins of substantial masonry dams and headworks which were constructed by Indian labor—how many years ago no one can now tell, or ever will be able to tell.

NEW REFERENCE LIBRARIES FOR EIGHTY INDIAN SCHOOLS.

LAST month THE JOURNAL mentioned the fact that through the efforts of Mr. H. B. Peairs, supervisor in charge of Indian schools, eighty boarding schools in the Service had been allowed reference libraries. We herewith give a list of the titles of these books, together with the authors' names:

AGRICULTURE—FARM.

Lessons on Soil, Russell; Dry Farming, Witdsoe; Encyclopedia of American Agriculture, 4 vols., Ely; Disease of Animals, Mayo; Introduction to Agriculture, Upham; Insects and Insecticides, Weed; Farmers' Cyclopedia of Live Stock, Wilcox and Smith; Types and Breeds of Farm Animals, Plumb; Feeding Farm Animals, Shaw; Swine in America, Coburn; Animal Breeding, Shaw; Farmer's Veterinarian, Burkett; Care of a Horse, Carter; Alfalfa, Coburn; The Book of Corn, Myrack; The Book of Wheat, Dondlinzer; The Cereals in America, Hunt; The Potato, Fraser; Farm Grasses of U. S., Spillman; Soiling Crops and Silo, Shaw; Forage Crops and Other Grasses, Shaw; Irrigation Farming, Wilcox.

AGRICULTURE—GARDEN.

The Vegetable Garden, Bennett; Insects Injurious to Vegetables, Chittenden; Landscape Gardening, Waugh.

AGRICULTURE—DAIRYING.

Dairy Chemistry, Snyder; Common Sense of Milk Question, Spargo; Business of Dairying, Lane; Modern Methods of Testing Milk and Milk Products, Van Slyke.

AGRICULTURE—POULTRY AND BEES.

Farm Poultry, Watson; Making Poultry Pay, Powell; Disease of Poultry, Salmon; Poultry Architecture, Fiske; The Bee People, Morley; How to Keep Bees for Profit, Lyon.

AGRICULTURE—THE NURSERY.

Greenhouse Construction, Taft; Greenhouse Management, Taft; Propagation of Plants, Fuller; Practical Forestry, Fuller; Fumigation Methods, Johnson; American Apple Orchard, Waugh; Fruit Growing in Arid Regions, Paddock and Whipple; Orchard and Fruit Garden, Powell.

BLACKSMITHING.

Modern Blacksmithing, Holstrom; Practical Blacksmithing, 4 vols., Holstrom; Practical Horseshoer, Holstrom; Brazing and Soldering, Hobart.

CARPENTRY.

Wood-working for Beginners, Wheeler; Manual Training: Woodwork, Ricks; A Course in Mechanical Drawing; Elementary and Advanced, Reid; Modern Carpentry and Joinery, 2 vols., Hodgson; Uses of the Steel Square, Hodgson; Architectural Drawing and Lettering, Bourne; Carpentry, Townsend; Estimating, Nichols.

MASONRY.

Popular Handbook for Cement and Concrete Work, Lewis; Concrete Floors and Sidewalks, Houghton; Masonry Construction, Phillips; Masonry and Reinforced Concrete, Neff; Practical Bricklaying, Hodgson; Practical Stonemasonry, Hodgson; Construction of Roads, Greenwell.

PAINTING AND DECORATING.

The Uptodate Hardwood Finisher, Hodgson; The Modern Painters' Cyclopedia, Main.

STEAM ENGINEERING, PLUMBING, HEATING, ELECTRICAL WIRING.

Steam Engine Catechism, Grimshaw; Practical Steam and Hot Water Heating and Ventilating, King; The Twentieth Century Handbook for Steam Engineers and Electricians, Swingle; Farm Engines and How to Run Them, Stephenson; Telephone Construction, Radcliff and Cushing; Agricultural Gas Engines, Putnam; Sewers and Drains, Marston; Water Supply, Turneaure; Practical, Up-to-date Plumbing, Clow; Hotwater, Heating, Steam and Gas Fitting, Donaldson; Forging, Bacon; Wiring a House, Pratt.

GENERAL HOUSEKEEPING.

Library of Home Economics, 12 vols., Fireless Cookbook, M. G. Mitchell; How to Make Rugs, Wheeler.

ACADEMIC.

Everyday Problems in Teaching, O'Shea; Education for Efficiency, Davenport; How to Secure and Re-Attention, Hughes; Hygiene of Schoolroom, Barry; Art of Questioning, Parker; Problem of Vocational Education, Snedden; Choosing a Vocation, Parsons; Open air Schools, L. P. Ayres; Mistakes in Teaching, Hughes; Psychologic Method in Teaching, McKeever; Administration of Public Educa-

tion in the U. S., Dutton and Snedden; Special Methods in Geography, McMurray; Special Methods in History, McMurray; Special Methods in Language, McMurray; Special Methods in Arithmetic, McMurray; Crayon, Chalk and Pencil Drawing, Clayton.

HEALTH.

Care and Feeding of Children, Holt; Practical Points in Nursing, Stoney; Health Index of Children, Hoag; Rural Hygiene, Ogden; Conquest of Consumption, Hutchinson; Euthenics, Richards; Prevention of Infectious Diseases, Doty; Body and Its Defense, Gulick; Body at Work—Emergencies—Good Health—Control of Body and Mind, Gulick.

MISCELLANEOUS.

A Mother's List of Books for Children, Arnold; One Hundred Books for Children, Cousins; Fingerposts to Children's Reading, Field; The Book Lover, Baldwin; Up From Slavery, Booker T. Washington; Making of An American, Riis.

DAILY ROUTINE OF AN INDIAN SCHOOL.

No doubt, to the many readers of THE JOURNAL who have never visited an Indian school, a synopsis of the daily routine of one of Uncle Sam's big schools for the Native American would be interesting. The following is taken from the School Calendar for 1912-1913 of the Chilocco School and will give a good idea of how our valuable time is spent, and also, how the work of the instruction is systematized and controlled.

SUNDAY.

- 8:00 a. m. Services for Catholic Students in Auditorium
 9:00 a. m. General Inspection
 10:00 a. m.—Sunday School for Non-Catholic Students in the Academic Building.
 3:00 p. m.—General Undenominational Service in Auditorium—Sermon by a Minister of Arkansas City, or Visiting Clergyman.
 7:00 p. m.—First, Second and Third Sunday of each month Meetings of the Young Women's and Young Men's Christian Associations; Fourth and Fifth Sundays, General Assembly, Auditorium.

MONDAY.

- 7:30 to 11:30 a. m., and 1:00 to 5:00 p. m., Industrial Departments in Session.
 8:30 to 11:30 a. m., and 1:00 to 4:00 p. m., Academic Department in Session.
 7:30 a. m. Academic Teachers' Meeting
 7:00 to 8:00 p. m. Study Hour in Class Rooms or Homes

TUESDAY, WEDNESDAY, THURSDAY.

- Academic and Industrial Departments in Session as on Monday.

7:00 p. m. Tuesday Industrial Teachers' Meeting

FRIDAY.

Academic and Industrial Departments in Session as on Monday.

7:00 p. m. Meetings of Literary Societies

SATURDAY.

Industrial Departments in Session as on Monday.

11:35 a. m. to 5:15 p. m., Students' Day in Town—Second Saturday in Month, Boys; Third Saturday, Girls.

7:00 p. m.—Last in Month, Academic Department Entertainment in Auditorium; the other Evenings, Social Gatherings in Gymnasium, or Assembly in Auditorium.

Mechanical Drawing Classes meet from 10:00 to 11:30 every School Day.

Domestic Science Classes 7:30 to 11:30 a. m., and 3:00 to 5:00 p. m. every School Day; on Serving Days time extends to 12:30 and to 6:00 p. m.

Domestic Art Classes, every School Day 7:30 to 11:30 a. m. and 1:00 to 5:00 p. m.

BUGLE CALLS.

A. M.

5:30	Reveille
6:20	First Call for Breakfast
6:25	Assembly
6:30	Mess Call
8:20	School Call
8:25	Assembly
11:25	Recall from School
11:50	First Call for Dinner
11:55	Assembly
12:00	Mess Call

P. M.

1:05	School Call
1:10	Assembly
4:00	Recall from School
5:20	First Call for Supper
5:25	Assembly
5:30	Mess Call
6:50	Study Call
6:55	Assembly
8:00	Recall from Study
9:00	Call to Quarters
9:05	Assembly
9:15	Taps

YEARLY CALENDAR.

Monday, September 16	Opening of Academic Dept
Thursday, November 28	Thanksgiving
Wednesday, December 25	Christmas
Friday, December 27	Open Session Hiawatha Society
Friday, January 3	First Term Ends
Monday, January 5	Second Term Begins
Friday, January 17	Open Session Sequoyah Society
Saturday, February 22	Washington's Birthday
Friday, February 28	Open Session Minnehaha Society
Sunday, March 23	Easter
Friday, April 11	Open Session Soangetaha Society
Friday, May 16	Second Term Ends
Sunday, May 18 to Wednesday, May 21	Commencement
Thursday, May 22	First Term 1913-1914 Begins
Friday, May 30	Memorial Day
Friday, June 20	Summer Vacation Begins

MORE REVENUE FOR INDIANS.

RULES and regulations effective September 1, have been issued, which will give a revenue to Indians from so-called ceded lands,—those opened to sale or entry since 1904, but which still remain unsold and unentered. The reservations affected by the new order are as follows: Crow and Flathead reservations in Montana; Round Valley, in California; Coeur d'Alene, Idaho; Fort Berthold and standing Rock in North Dakota; Cheyenne River, Pine Ridge and Rosebud in South Dakota; Spokane in Washington, and Wind River in Wyoming.

While these regulations will bring additional revenue to the Indians, it is believed that they will also tend to prevent friction between white settlers and Indians, by establishing fixed grazing areas, enabling the Department to protect the rights of the Indians, and at the same time to collect from white permittees without collecting from them as trespassers. Those who take out permits for the balance of the year will be given the preference for next year. So far the white stockmen have expressed a willingness to pay a reasonable grazing fee. The main features of the regulations are as follows:

1. Up to date of entry, sale, or settlement, the lands in class 2 shall be under the jurisdiction of the Bureau of Indian Affairs and under the immediate supervision of the officer in charge of the Indian reservation where the lands are situated.

2. The officer in charge of the Indian reservation will prepare permits for grazing purpose in favor of responsible persons on the form approved by the department September 1, 1911 (5-175a), to which shall be added the following:

It is understood and agreed by the permittee that he will place no improvements upon the lands covered by this permit without first securing the written consent of the officer in charge of the reservation, and all fences and

other improvements which he shall place upon the lands shall remain thereon at the expiration of the permit and become the absolute property of the equitable owner of the soil.

It is also understood and agreed by the permittee that from and after the date of any bona fide settlement, sale, or entry of the lands covered by this permit, or any part thereof, this permit becomes void as to the lands so affected, and the permittee agrees and hereby stipulates that he will not interfere with or in any manner attempt to prevent any person from making settlement, filing, or entry upon any of the lands included in this permit.

The penalty for violating the foregoing conditions and stipulations will be the summary revocation of the permit.

3. No permit shall be issued for a longer period than one year, and all permits shall be subject to the approval of the Secretary of the Interior.

4. Before executing a permit in favor of any person the officer in charge of the reservation will first ascertain from the land office of the district in which the lands are situated if said lands are applied for or are included in any entry of record. And thereafter, upon the execution of a permit, he will furnish the said land office with a description of the lands, the name of the permittee, and length of term, the same to be posted in the land office for the information of the public.

Any and all permits executed under these instructions shall be subject and subordinate to any valid settlement made or maintained under the public-land laws.

5. The officer in charge of the reservation is charged with the duty of preventing all trespassing on lands in class 2, the collection of trespass fees, and the prosecution of trespassers as provided by law.

6. After date of entry, sale, or settlement the lands in class 2 shall be under the jurisdiction of the General Land Office, and any permit in effect at such date shall cease and determine, and if occupied by any Indian such Indian's right of occupancy shall cease.

7. It shall be the duty of the local land officers to furnish the office in charge of all Indian reservations within their jurisdiction monthly lists of all applications for entry or purchase, as well as all relinquishments filed, embracing lands in class 2, and to furnish also information when requested as to particularly described tracts.

Approved: F. H. ABBOTT,
Assistant Commissioner of Indian Affairs.

Approved July 25, 1912: S. V. PROUDFIT,
Assistant Commissioner of the General Land Office.

Approved July 25, 1912: SAMUEL ADAMS,
First Assistant Secretary



Members of the Navajo Tribe Watching one of the First Trains to enter their Country, "The Painted Desert"—After the Painting by Sauerwen

CHURCHES TO DENOUNCE CURE FRAUDS.

FROM thousands of pulpits in all parts of the United States, fake cures for consumption will be exposed and denounced on Tuberculosis Day, October 27th. This is part of the program for the movement announced by the National Association for the Study and Prevention of Tuberculosis.

Literature giving information on fraudulent and alleged "cures" for consumption will be sent to clergymen all over the country, and an organized crusade against the traffic in these drugs and devices will be instituted. The literature will be sent to ministers either directly from the National Association office in New York or through the many state and local anti-tuberculosis associations scattered throughout the country. It is estimated that over 100,000 clergymen will be reached in this way.

From actual records on file in the office of the National Association, it is estimated that the volume of business done annually by the various concerns who sell fake remedies for tuberculosis amounts to well over \$15,000,000. The number of these remedies now being used as so-called "cures" is over 500.

Three classes of "cures" are distinguished by the National Association. In the first class are included hundreds

of devices and drugs which can be bought for any sum ranging from ten cents to five dollars at a drug store. The second class of "cures" includes the "institutes," "professors," or companies of "doctors," who for a consideration guarantee to cure consumption by some secret method of which they are the sole proprietors. There are nearly one hundred-fifty of these institute frauds in the United States, cheating the people out of millions of dollars annually.

In the third class of "cures" are placed a number of home-made remedies, which either through ignorance or superstition have been advanced as treatments for tuberculosis. Some of these are onions, lemons, rattlesnake poison, coal dust, lime dust, pigs' blood, dog oil, milk "strippings," and even alcohol.

None of these remedies will cure consumption declares The National Association. No drug, gas or other material has yet been discovered, which, when eaten, inhaled or injected into the system, will kill the germs of tuberculosis without doing serious injury to the body. The only real cure for tuberculosis recognized by The National Association consists of the combination of fresh air, good food, and rest taken under the direction of a competent physician.



It is not work that kills men; it is worry.
 Work is healthy. You can hardly put
 more upon a man than he can bear. ☐☐☐
 Worry is rust upon the blade. H. W. Beecher

THE GOSPEL OF GOOD CHEER.

BEFORE we had microscopes powerful enough to disclose microbes we did not know we were full of them. Likewise before we had investigating statisticians we did not know how many of us were insane or in prisons or poorhouses or were trying to maintain a family of nine on \$438 a year. In the past few years we have been saturated with statistical information which has carried a record of deficiency and misery sufficient to depress us into national gloom. Industrious persons, maintained by the government or the Rockefeller Foundation, or operating on some other sustaining base, dig into the social fabric and bring up facts that are painful even in figures. We are told that of our 96,000,000 population 2,000,000 are criminal, 6,000,000 mentally unbalanced, and the rest of us will be if the present ratio of increase continues. We are infected with numerous diseases and will become more so. We overflow poorhouses and prisons, and although there are 80,000 places in the civil service and 6,000 presidential post-offices these also are inadequate to accommodate the afflicted that desire to be sustained therein. It wouldn't be so bad if the statisticians sandwiched something cheerful between the columns of gloom. But the statistician does not have to sell his stuff as a literary product. His salary goes on so long as he emits figures; and apparently no one follows him around to see whether his figures are reliable. In a circular just received from the national bureau of education we are informed that the statisticians, having finished with the adult population, have recently been working in the nurseries and schoolrooms and have made the discovery that something is wrong

with most of the progeny. Taking 25,000,000 children of school age it is found that 400,000 have organic heart disease; 1,000,000 have tuberculosis of the lungs; 1,000,000 have spinal distortion, flat-foot or some deformity serious enough to interfere with health; 1,000,000 have defective hearing; 5,000,000 defective vision; 5,000,000 suffer from malnutrition; 10,000,000 have defective teeth. Several millions have two or more of the aforementioned ailments. And in only 109 cities are these defective children receiving the attention which their condition demands. This coming atop of what has been obtruded upon our attention in past years, makes an appalling mass of deplorable facts—or alleged facts. And in this humanitarian age we are impressed by it and are made to realise a duty to the unfortunate. It becomes, in fact, a matter of self-defense. But the effort may as well be cheerful as sorrowful. It is a funny old world, and life is a rather grim joke, just the humor of which is only perceived by those of philosophic temperament. These will do their share if they keep up the output of jokes and comic supplements and other optimistic art and literature to counteract the despondency.—Everett (Wash.) Tribune.



An Oklahoma Indian Church.

ADVISES YOUTHS TO PLAY INDIAN.

(Oakland, Cal., Tribune.)

The conventional opinion that "playing Indian" is bad for the small boy's ethics is not entertained by Prof. Bliss of Harvard College, who is giving this year's Earl lectures. In the third of the series last evening at Harmon Gymnasium he much approved of the game, declaring it inculcated the pioneer habits of observation, courage and endurance. He said in part:

"American history has been marked by certain great romantic passions that seem endowed with indestructible vitality. The romance of discovery, the fascination of the forest and sea, the sense of danger and mystery once aroused by the very word 'redskin' have all moulded the national imagination. There is no diminution in the romance of adventure, in the stories of hunter and trapper, the journals of Lewis and Clark, the narratives of Boone and Crocket. In writing his superb romances of the Northern lakes, the prairie and the sea, Fennimore Cooper had merely to bring to an artistic focus sentiments that lay deep in the souls of the great mass of his American readers.

"Playing Indian has been immensely significant, not merely in stimulating the outdoor activity of generations of American boys, but in teaching them the importance of the pioneer qualities of observations, resourcefulness, courage and endurance. Even when the Indian has been succeeded by the cowboy, the spirit of romance still lingers, as any recollection of cowboy ballads will abundantly prove. And when the cowboys pass and the real estate dealers take possession of the field, one is tempted to say that romance flourishes more than ever.

"The West means simply the retreating

horizon, the beckoning finger of opportunity. Like Boston, it is not so much a place as a state of mind. Some eldorado has always been beckoning to the more adventurous spirits on American soil. The passion of the '49er neither began nor ended with the discovery of gold in California. It is within us. It transmutes the harsh or drab-colored everyday routine into tissue of fairland. It makes our 'Winning of the West' a magnificent national epic. It changes today the black belt of Texas or the wheat fields of Dakota into pots of gold that lie at the end of rainbows, only that the pot of gold is actually there. The human hunger of it all, the gorgeous dreamlike quality of it all, the boundlessness of the vast American spaces, the sense of forest and prairie and sky, are all inexplicably blended with out notion of the ideal American. Henry James once tried to explain the difference between Turgenief and a typical French novelist by saying that the back door of the Russian's imagination was always upon the endless Russian steppe. No one can understand the spirit of American romance if he is not conscious of this ever-present hinterland in which our spirits have, from the beginning, taken refuge and found solace."

Chilocco Blankets Please.

Faribault, Minn., July 10, 1912—Gentlemen: We received shipment of Navajo Blankets and are very much pleased with them. We agree with you that the big one is a beauty. Thank you very much for your kindness and promptness in selecting and shipping them.

Very truly,

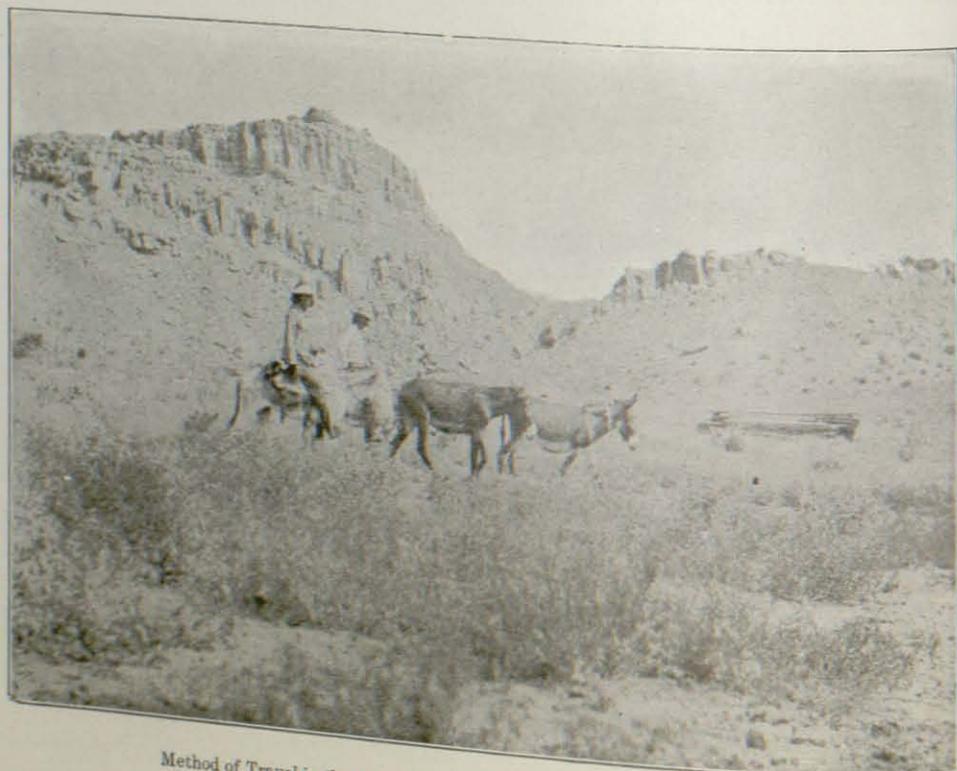
G. D. COOLIDGE.

The Navajo blankets sold by the Indian Print Shop have always given satisfaction—not one blanket has ever been returned after being purchased. The reason: we handle no blankets but those of the best weaves and patterns. We guarantee every one genuine.

Views From Some U. S. Indian Reservations



View in the Hopi Village of Oraibi—Snake Kiva in the Foreground—Ninety Miles from Civilization.



Method of Travel in the Hopi Country—Coming to the Trader's Store at Oraibi.

TO DISCOURAGE MIGRATION OF CONSUMPTIVES.

Physicians in all of the eastern and southern states will be asked by the National Association for the Study and Prevention of Tuberculosis to stop sending consumptives in the last stages of tuberculosis and without sufficient funds to the southwestern part of the United States in search of health, according to an announcement made by that association.

While it is impossible to tell accurately how many consumptives there are at present living in the states of Colorado, New Mexico, Arizona, Southern California, and western Texas, it is probable that no less than 10 per cent of the 6,000,000 people in this territory have tuberculosis themselves or have come to the West because some member of their family has had it. Every year, the health authorities estimate, not less than 10,000 consumptives, hopelessly diseased, come West to die. For these cases, the climate of this section of the country can do nothing and they are compelled to die in strange surroundings and thousands of miles from home and friends.

The National Association points out further that from 50 to 60 per cent of these advanced cases are too poor to provide the proper necessities of life and they are either starved to death or compelled to accept the meagre charity which this part of the country affords.

In an effort to stop the migration of consumptives of this class to the southwest, the National Association will ask physicians to be more careful in ordering patients to go away, and will also ask railroads to discontinue their practice of selling "charity" tickets to those who cannot afford to pay full fare. "No consumptive should go to

Colorado, California, or the West for his health," says the association, "unless he has a good chance for recovery from his disease, and unless especially he has at least \$1,000 to spend for this purpose, over and above what his family may need. Tuberculosis can be cured in any part of the United States, and it is not necessary for a tuberculosis patient to go West. Whenever possible, the National Association urges tuberculosis patients who have not ample funds to go to a sanatorium near home, and if they cannot do this, to take the cure in their own homes, under the direction of a physician."

Adopting Indian Children.

As a result of the recent visit of Rev. William Hughes, lecturer of the Bureau of Roman Catholic Indian missions to Albany, many church organizations in Albany diocese have adopted Indian children to educate and train them religiously. Among these, and ones which now are gathering funds for this purpose are the Young Ladies' sodality, Cathedral; St. Patrick's school and Young Ladies' sodality, St. John's school, Rensselaer; St. Patrick's school, Watervliet and St. Mary's church, Coxsackie.

That Indian children advance more rapidly in school work than do those of the Caucasian race, was the opinion expressed by Father Hughes. In speaking of the rapidity with which they progress, he said it was due, of course, to the inherent quickness of perception of the Indian. An instinctive reverence for God, whom they see reflected in the mountains and the woods, makes them apt pupils in spiritual and religious things.

The ceremonies of the mass attract them and the reception of the sacraments holds them. Father Hughes did not hesitate to assert the Catholic Indian is more virtuous than the white man, under same circumstances.—*Albany, N. Y., Journal.*

INDIAN STUDENT WINS PRIZE.

THE following interesting item is taken from The Bemidji Pioneer, published at Bemidji, Beltrami county, Minnesota, and shows that the Indian is fast becoming a competitor of his white brother in more ways than one.

Alex Everywind, a full-blooded Chippewa Indian, is the boy from Beltrami county who will go to the state fair in September as the guest of the fair board. He is seventeen years old, a student in the sixth grade at the Pone-mah (Cross Lake) school and lives on a farm on the Red Lake Indian reservation.

In competition with all of the boys in Beltrami county between the ages of twelve and eighteen, Alex Everywind's essay on "Our Home Farm" was selected as being the best. The judges were W. B. Stewart, county superintendent of schools, A. E. Rako, county commissioner, and A. G. Wedge, Jr., vice-president of the First National Bank of Bemidji.

All of the boys in this county, within the age limit, were asked to write essays on "Our Farm Home," the boy with the best essay to attend the state fair as the guest of the management. Everywind's expenses will be paid by the board, and these include railroad fare from the reservation to St. Paul and return. After returning from the fair he will have an opportunity to win other prizes by writing of what he saw at the fair.

The essay which follows is divided into sections to answer the questions outlined. The essay was neatly written on stationery of the Indian service, Department of the Interior:

OUR HOME FARM.

A. My home is out in the country. The house is built of logs and lumber.

The land has timber on it and this should be cleared up, and the brush and logs should be burned, the stumps should be pulled out and the land well plowed.

We have no fences, and just a little square piece of land, about an acre, has been cleared and plowed.

We have one barn, one wagon and one sleigh, one team of horses and an ox team; also a few pieces of machinery.

B. I desire to stay on the farm because I think I could make a good living there, and

I like farming because it is composed mostly of outdoor work.

I like to work in the fields getting the soil ready for the crops, and then watch them grow and do all I can to make good crops.

In hay-making time I like to work in the hay fields, cutting the grass and raking it up for the stock or hay mow.

In harvest time the grain must be cut and the bundles put up in little shocks.

Then after a few days the grain can be stacked.

The reason for stacking is that it gives the grain a better color and makes more solid kernels.

After the grain has been in the stack and has gone through the sweat it is ready to be threshed.

After the threshing comes the fall plowing.

Then the winter months are easy months on the farm, for there is but little work to do and we can look back to see how much money we have made in the past year and plan our work for the coming spring and summer; and after the holidays we can begin to prepare for the spring work.

C. More land should be cleared up and larger fields made.

Fences should be built around the pastures and fields.

Such machinery as mowers, breaking plows, discs, hayrakes, wagons, buggies, and harrows, are needed, also buildings, as barns, warehouses and machine sheds.

More cattle, horses, hogs, and chickens should be kept to help supply food and to carry on the farm work better.

D. To make our farm life more enjoyable, we need good comfortable buildings and clean pretty lawns.

There should be music in every home; also a library.

Daily newspapers should be kept that we may know what is going on every day out in the world.

If the home is near a lake shore a rowboat could be kept.

The farmer ought to have a light team with light harness and buggy that the family may drive to town and to the neighbors.

THE JOURNAL will be better than it ever has been—see that your subscription is paid well in advance.

THE CHEYENNE-ARAPAHO FAIR.

From The Carrier Pigeon.

THE third annual Cheyenne and Arapaho Fair has passed into a mere recollection, and a recollection of a most delightful character. Large numbers of orderly and cleanly Indians, numerous white visitors, varied and interesting exhibits, diverting games and races, complete harmony and co-operation, pleasant weather, and, crowning feature of all, delightful music by the Chilocco band; these circumstances combined to make the third fair a success, and as much superior to the second fair as the second was to the first.

Visitors to the three fairs held in Blaine County this season—the regular county fairs at Watonga and Canton and the Indian fair—say that the Indian fair far surpassed the other two in the variety, quantity and quality of the exhibits and in general interest. However this may be, the Indians, the Government employees and the townspeople of Watonga, to whose combined efforts the success of the fair is due, are completely satisfied and feel amply repaid for the time and labor given by them to the fair.

The program of foot and horse races, native games and contests, the daily parade, the sham-battle and the superb Indian dances was carried out as arranged and all of these diversions were enjoyed by large numbers of spectators. Meanwhile, one of the principal moving picture companies kept its company of twelve persons busy recording the events of the fair on yards upon yards of film, for the later edification of people all over the country.

On Tuesday evening the Chilocco Indian School band, assisted by Rev. Frank Hamilton Wright, the noted Choctaw singer and evangelist, and Mr. Homer A. Hammontree, gave a truly delightful concert at the grandstand—a function the memory of which will be cherished long by those so fortunate as to hear it. Rev. Mr. Wright, Mr. Hammontree, and the band and its instrumental soloists, all graciously responded to encores.

Religious services were held at the grandstand on Saturday evening, Sunday morning and evening, and Monday evening, in which the Christian Indians took a prominent part. Missionaries of the Baptist, Episcopal and Mennonite churches were present, and on Monday evening Rev. Frank H. Wright spoke in his usual eloquent manner and he and Mr. Hammontree delighted the concourse of people

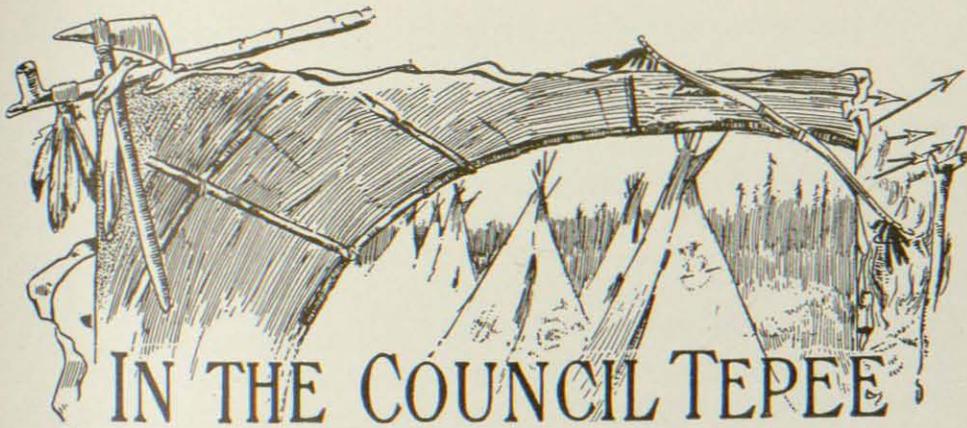
with gospel hymns sung as solos and duets.

Particular attention was paid by the fair management to matters of health and sanitation on the grounds. A tent hospital and dispensary were established in charge of Government physicians, who, notwithstanding the continuous activity and excitement of the Indians, examined and treated over sixty cases of illness. Large placards with diagrams and outline pictures, was set up in an exhibition tent and witnessed by many visitors of both races. At the same time, 2,000 copies of a small plainly worded pamphlet, entitled "Tuberculosis and How to Avoid It," were distributed. The Indian camps were remarkably clean and free from objectional features and the absence of flies was especially remarked. This desirable condition was due to the interest of the Indians themselves in maintaining a sanitary camp, their efforts being aided by the fair management's providing two garbage wagons which were constantly employed to remove refuse. The refreshment stands and premises surrounding them were likewise kept clean, which requirement was included in the contracts with concessionaires.

The fair was graced by the presence of several of the Government field officials, including Supervisor Mrs. Elsie E. Newton, Mr. Chas. L. Davis Supervisor of Farming, and Mr. Thos. E. Brents, Special Officer. A letter of appreciation and suggestion from Mr. Davis is printed in another column. The most noted Indian visitors were Rev. Frank H. Wright and Mr. Henry Roe Cloud. Many visitors attended from other states.

The officers of the Cheyenne & Arapaho Indian Fair Association are Mr. Robert Burns, president; Mr. J. E. Shields, vice president and Mr. Harvey Whiteshield, secretary. The management consists of these Indian gentlemen and Mr. W. E. Dunn, superintendent of the Red Moon agency, Mr. Walter G. West, superintendent of the Cantonment agency, Mr. W. W. Small, superintendent of Seger agency and Mr. William B. Freer, superintendent of the Darlington agency, who together comprise the Executive Committee. The newly elected officers of the Association, who will manage the fair next year, are President, Little Wolf of Seger agency; Vice-president, Cleaver Warden, and Secretary Wm. Meeks, both of Cantonment.

Next year's fair will be held at some place yet to be selected on the south side of the South Canadian river, probably either at Weatherford, Clinton or Thomas, Oklahoma.



IN THE COUNCIL TEEPEE

How Supervisors May Aid the Field*

I AM most happy, indeed, to be able to meet with my old associates in the field and to note the great improvement that is being made along the lines that they are laboring.

I want to give you a lot of advice. I think you need it.

I note great improvement in that supervisors now have something definite to offer. Mr. Brown with his floor oil, Dr. Murphy with his condensed milk, Mrs. Newton with her fireless cooker, and Mr. Freer with his "Kiss no one" advice. Traveling men have always found it profitable to carry a side line. I recall particularly, fifteen years ago or sixteen, that a supervisor went about the Service inquiring at each school he visited: "Who are the Republicans of this school?"—and he made a careful list of those and then went to work immediately to eliminate them. I presume in earlier years the same inquiry was made as to who were the Democrats. The position of supervisor was the position of "official faultfinder". Getting any suggestions from him of an instructive or helpful nature was never expected and never realized, because he never had anything to offer—he was an empty bucket. The personal in that respect has been very greatly improved. We have really begun to co-operate. I can well remember when the supervisor was the natural enemy of everybody in the Service. He was taking notes with which to "get" someone, although he did not have the camera that you are to be loaded with now to take us in unfavorable positions. You, on the other hand, have something definite to offer us, and instead of being our natural enemies we expect you to come to us with a helping hand extended, and I believe that that expectation is being realized and will be more fully realized from year to year, so that the visits of field officials will not be looked upon as calamities, as they were usually in the early days, but that they are to be esteemed as something of a beneficent nature. I remember Mr. Peterson's last visit and now compare it with the visits of the inspectors of other days. There is the difference between the one who criticised everything and overlooked everything good and in the least commendable, and the one who commends that which is good and suggests ways to make it still better and brings things that are bad to the attention of the superintendent and employes concerned in order that the faulty conditions may be rectified. His desire is not to see somebody "fired" but to see something improved. I can

*Remarks to Supervisors at the Lawrence Conference of September 6, 1912.

speak of nothing that argues the betterment of the character of your service and the breadth of the men who make up the personnel of the supervisory force in that their one desire is to be helpful. Faultfinding is the easiest thing in the world. It requires a man of no breadth whatever; in fact, you have to be rather narrow between the eyes to be a persistent, consistent faultfinder; but the man who can discriminate between the things that are right and those that are wrong and can make the right things still better, is a very rare man indeed.

I have been humiliated in looking back over my long experience as an inspecting official to note the number of times that, through hasty investigations, I arrived at wrong conclusions. There are people who never have arrived at wrong conclusions—in their own estimation—but I believe all of us who are conscientious will admit that we are prone to do so, frequently. Sometimes the ears are closed to everything that would explain a condition while they are opened to everything that might be construed to aggravate the condition in order that sensational reports may be made. There are people in the inspection Service who are more careful to secure indictments than they are to secure reformation, and such people are of the very least benefit. They may create sensations; they may make people who are a little bit guilty appear still more so. They may blast reputations—and reputations once blasted can never be fully restored. We find that the one who likes to go out and boast of the number of people he had dismissed; the number he has had indicted; will himself finally reach a similar period to his career.

Mr. Peairs spoke in the opening session of the lists of pupils eligible for transfer to non-reservation schools. There have been a large number of those lists furnished non-reservation superintendents within the last few days; furnished after the attendance for this year is practically arranged for. It seems that the superintendents of the reservation schools forget to make them until they have been reminded of them, no doubt through Mr. Peairs' efforts. The character of some of those lists is rather amusing. In most cases there is no indication of any preference of school. It would seem that the pupils were never interviewed, nor their parents, about where they wanted to go to school, or whether they wanted to go at all. I recall two lists that I had occasion to examine. One from one of the South Dakota agencies, giving the name of a number of pupils decried as old enough and far enough advanced to attend non-reservation schools, but almost invariably notation was made saying that they would do well to remain at the reservation school longer. One boy was recommended for transfer because he was beyond agency-school discipline. We find frequently that we do not get the enthusiastic assistance of some of the reservation superintendents until boys get so unruly that they want to get rid of them. We are willing to take some bad boys and some bad girls, but we would hate to have our plants thrown open for the attendance of only that sort, because we are very carefully charged up with all failures. Even if the pupil has been with us only three months, he is always afterward known as a Haskell or a Chilocco "graduate" if he goes wrong. Another list that came in gave a long list of names, and I looked at first in vain for any pupils that were recommended for transfer to non-reservation schools. Finally I found one. I thought "here is a good girl for one of the schools." She had indicated no preference, I believe; but the reason soon became apparent. She was deaf and dumb. She

was recommended for transfer to a non-reservation school. No others were. I think there is great opportunity for supervisors in their visits about the reservations to find those pupils who ought to attend non-reservation schools. We have good plants and present good opportunities. I believe you will all agree with me as to that; and we ought to make our opportunities applicable to people who are worth while. We ought not to be limited to the deaf and dumb, nor to those who have passed beyond the control of the reservation authorities. Without this co-operation on the part of reservation authorities we cannot make our schools effective; we cannot make them do what they ought to do. We do not want to rob the reservation; we have no intention of doing that; but the material that we do get ought to be the best. I am astonished at the number of large boys and girls who come to our institutions who have to be put in primary grades. It is necessary for me to keep a specialist for teaching large boys and girls who have never been in school. They have always lived on the reservation and the fact that they have not yet received the proper education is due in part to the sins of omission of the superintendents of reservations.

A great deal of attention has been paid in the past years, and is still being paid, to the preservation of the Indians' property. Farmers by the hundred are appointed, the intention being in the first place the very laudable one of teaching the Indians how to farm in order that they may make use of their allotments. But as a matter of fact, about the whole business of those men has been to assist the Indians to avoid work. They are not farmers, but they are lease clerks and rent collectors. They are busy in the business of making leases, collecting lease money, and much of the machinery of the agency is devoted to the payment of lease money over to the Indians, making their property no use to them, but a positive hindrance, something that stands immovably in the way of industrial salvation. I am convinced that our supreme effort must be upon the young people. Something can be done for the old people, and I would not for a moment counsel the abandonment of the effort for their assistance. "While the light holds out to burn, the vilest sinner may return." The maximum of the assistance should be given to the ones whose habits and ideas have not already been formed. Much can be done for them. Much can be attempted; but not a great deal can be accomplished for those who have grown old in Indianism. We know that in a few years the old Indians will pass off the stage. We should teach an appreciation of property. It is the sheerest nonsense—if you will pardon my being so willing to offer so positive an opinion in this assembly—it is the sheerest nonsense to talk about buying more property for those people who have "with malice aforethought" squandered what they once had. I found in my many investigations that the removing of restrictions was in ninety-nine cases out of a hundred simply a preliminary to the sale of or the giving away of the land. There is no use of providing people with such opportunities for livelihood until you have provided them with the sense and the sentiment by virtue of which they will appreciate what they have. The Indian as a rule, at this time under the leasing system, looks upon an allotment as an invitation to live without work. That is not his fault. He has not been educated to any saner sentiment. We would like to get the young people in such position that when they have reached manhood's and womanhood's estate, they will know what property stands for—what it is to have a

means of livelihood. You will not then need legislation to make them hold it; you will not need to provide them with homes; they will be their own providers. The Indian's property is of minor consideration; the man and the woman are what we are after. If we give them the training they need and they then start without a dollar, they will still succeed. There is one tribe of Indians living near our school, from which reservation we refuse to take children. They have so much property that they have lost everything else. They have exchanged character for property. They have lived so long without effort that they are incapable of putting forth any. Until conditions change; until they are divorced from some of their property, their civilization is impossible. I know of no people who are in a more pitiable condition, and yet they are spoken of in the newspapers as being the most fortunate of all Indians because they have the largest per capita wealth. We have to get the dollar sign off our work. Let us get into the business of making men and women out of these boys and girls, and let the property business take care of itself. When we have made men and women out of them they will accumulate property that will be worth while. In order to appreciate the value of anything it is necessary to work to get it.

There is another thing that I want to mention. We are called upon in these days to prepare a great deal of statistics. Circular letters were mentioned yesterday, and the superintendents in the Service were roundly censured for their delinquency in not passing them on to where they belong. There is information of the most valuable character in some of the circulars that we get; but I do want to say that the schools are oppressed with the great number of reports that we are called upon to make, the information contained in which is never used. A clerk, after all, as such, is not a part of the machinery that is helping you in the education of the boys and girls. The clerical force has become a formidable one. It takes ability to become a good clerk, but it takes fully as high order to become a good teacher. One deals with things, and the other deals with people.

I think I have said quite enough; perhaps too much, but I have unburdened my mind of a few things. It is a great privilege for me to be with you. I trust I may have the privilege of seeing all of you—one or two at a time—at our school. I feel that the personnel of the supervising force is so much better than it has ever been that there is no room for comparison. I congratulate the Service on the force that it has and I trust it may remain an unbroken one for years.



Chilocco Items of News

Mr. Venne and Family Leave.

Mr. and Mrs. Venne, together with their family, left Chilocco September 30th to assume his new duties at Haskell. September 27th a reception was given in their honor in the school gymnasium and Leupp hall, where refreshments were served after a program in the gym. This affair was gotten up by the boys of the school as a testimonial of good fellowship enjoyed between them and their former instructor. Over 300 students and members of the faculty were present. It was an occasion where the real spirit of Chilocco was demonstrated, and one which those leaving us will never forget. We herewith print the program and append two verses given by the school choir:

PROGRAM

- 1. Two-step
- 2. Waltz
- 3. Virginia Reel
- 4. Vocal Solo Miss Etta Bowman
- 5. Two-step
- 6. Waltz
- 7. Grand March

MENU

- Chicken Sandwiches
- Pickles
- Cake
- Ice Cream
- Coffee
- Fruit
- Salted Nuts

TOASTS

- Toastmaster..... Supt. Allen
 - Good Fellowship..... Mr. Frederick
 - Opportunity and Example..... Mr. Miller
 - The Boys' Friend..... Manuel Dominguez
- Mr. A. M. Venne

He must come back; we want him back
 In our dear old Chilocco School.
 O please come back; please hurry back;
 We can't see why you turn us down.
 Wont you come back; O please come back—
 Do not leave us for very long.
 We want you bad, so very bad
 In Chilocco where you belong.

Death of Louis Roy.

It is with sorrow the Chilocco friends of Louis Roy learn of his demise. He died at his home, Sisseton, So. Dak., sometime during the month of August. Louis Roy was a product of the Indian schools that we could all point to with pride. He started the printer's trade at Genoa, then finished it under Mr. Miller at Chilocco and Carlisle. When

a Chilocco student, he had a sincere ambition to become a craftsman who could work elbow to elbow with his white brother with credit to himself and his race. He accomplished this desire—became a good workman—and when offered the place at Haskell Institute as printer, felt it his duty to leave a more lucrative position to accept so that he might aid in the good work of educating his people. It was while at his duties at Haskell, where he did excellent work, that his health broke. He hurried to the Phoenix Indian sanitarium and remained there several months in an effort to regain his health, but realizing that the end was not far away, insisted on returning home where he might end his days among friends and the people he loved. Louis Roy was an exemplary student, one loved by his instructor—and it could well be said that he gave his life to a high-principled desire to help his race.

A Down-to-Date Indian.

Lone Wolf, an ex-student of this institution, where he learned the blacksmith's trade, made Chilocco a visit the latter part of September, bringing a party of Ashton people over to see our school. Since leaving school, Lone Wolf has prospered, for he is not only a hard worker but a good manager. He located at Ashton, Kansas, where he was "The Village Blacksmith" for years. Now he owns and runs an automobile line between Ashton, Gueda Springs, Arkansas City, and other points.

Changes in The Faculty.

Several changes in the faculty have been made owing to Mr. Venne's promotion. Mr. Martinez, who was his assistant, takes the place of Mr. Venne as disciplinarian and physical director. Mr. Jones has been promoted to Mr. Martinez's old position, and Mr. Addington, our harness-maker, has been appointed band leader. These three gentlemen are Chilocco products and get their promotions solely upon their past records. Made in their work in the service.

A Good Indian Who is Not Dead.

Mr. R. F. Morrison and family visited Chilocco during September. Mr. Morrison was formerly attached to the Service, first as a student, then as an employee. He is now located in Arkansas City, where he is at work as bookkeeper at the Henneberry Packing Co.'s plant.

THE GROWTH OF OKLAHOMA.

ONLY the cowboy who traveled through Oklahoma thirty years ago with his herd of cattle, sleeping out under the stars and seeing nothing more imposing in the way of an edifice erected by the hand of man than a covered wagon, can fully realize the marvelous progress and the wonderful development which has come to that country since. It was not Oklahoma then; nor for several years afterward. It was simply Indian country, with undulating prairies, carpeted by rich, luscious grasses. It became Oklahoma twenty-three years ago, when practical farmers began crowding in there to settle upon the cheap, rich lands, and so well have they and others done their work that it is estimated that the new state will produce nearly \$300,000,000 of agricultural wealth in the year 1912.

This wealth is the product of only one-third of the tillable lands of the state, and when the other two-thirds are brought into subjection and the cattle ranges are converted into smiling fields, it will require one more than ordinarily versed in the science of figures to estimate the total output.

While the agricultural interests have developed wonderfully, the cities, oil fields and other activities have kept pace with the procession. Oklahoma City is, at the present time, one of the largest and most enterprising of all the cities of that section of our western country. This was amply evidenced by the recent anniversary number of *The Daily Oklahoman* which contained sixty pages filled with descriptive matter and elaborately illustrated in a manner to challenge the admiration of everyone and arouse the envy of the more pretentious metropolitan newspapers.

Looking back over the three decades, it seems incredible that such a transformation could have taken place, and that where the only literature, or rather the only suggestion of literature, was the paper sack and such epics as were found now and then on the labels of tomato cans, a great newspaper, strong, prosperous and vigorous, should be so firmly established with a successful past that gives indubitable assurance of a successful future.

The wonderful American people have done and are doing in the newer portions of their new country things that make the tales in the Arabian Nights seem trite and insignifi-

cant. The newspaper speaks the spirit of progress and represents the ethical and intellectual aspirations and accomplishments of a people. Whatever the newspaper is, its people are, because its people furnish the soil in which alone a newspaper can grow.

This stupendous advance is a splendid tribute to the indomitable will of the people of that state. Great as is Oklahoma at the present time, it is only a small part of what it will be in the near future, when the entire 44,000,000 acres within the domain of that young commonwealth are subdued by the agricultural and made to give forth their bounty.—*Memphis (Tenn.) News-Scimitar.*

WAIL OF THE WOOD-BOYS.

An Incident of The Round-Valley School.

BY MARION E. WOLF.

DUDLEY.

'Tis a thing I'll ne'er forget—
I can feel the stinging yet;
I know the gad with fire was oiled
As around my pants it coiled

When
Mr. Johnson Took Me In The Wood-shed.

PERRY.

'Twas a fine old drizzly day—
Just the kind kids like for play;
The good old game was "Marbs for keeps,"
But wow! I fell in several heaps

When
Mr. Johnson Took Me In The Wood-shed.

NEWTON.

When Superintendent came, round
the shed,
I got shakes—a dizzy-head;
He laid down his "umberell,"
An' Mt. San Hebron heard me yell

When
Mr. Johnson Took Me In The Wood-shed.

ALL.

Then he took a saw an' went,
An' you can bet your bottom cent,
That from then till bell at five,
We worked like Queen-bees in a hive

Piling Wood In Mr. Johnson's Wood-shed.

Service Changes for May

APPOINTMENTS—PROBATIONARY

Powless, Marian ass't matron, 500, Blackfeet, Mont.
 Reinhardt, Ernest baker, 600, Carlisle, Pa.
 Youngs, Clara D. Nurse, 780, Carlisle, Pa.
 Morgan, William F. Tailor, 600, Carson, Nev.
 Beecher, Judson R. Gardener, 720, Genoa, Neb.
 Jants, Peter J. Engineer, 720, Kiowa, Okla.
 Tafty, Eugene H. indl. teacher, 720, Kiowa, Okla.
 Parsons, Nora A. seamstress 480, Lower Brule, S. D.
 Harrison, Zula Moore nurse, 840, Phoenix, Ariz.
 Neslon, Ray teacher, 660, Pierre, S. D.
 Lathus, Laura H. baker, 500, Pine Ridge, S. D.
 Cook, Nellie J. cook, 480, Sac and Fox, Okla.
 Lancaster, Laura L. asst. Matron, 500, Seger, Okla.
 Camfield, Elsie H. seamstress, 540, Tomah, Wis.
 Scott, Francis J. indl. teacher, 660, Umatilla, Ore.
 Bennett, Jesse A. teacher, 660, Wahpeton, N. D.
 Kenoyer, Eldora L. teacher, 60, Mo. Walker River, Nev.
 Capps, Paul G. physician, 1000, White Earth, Minn.
 McNeilly, Emmet E. farmer, 720, Yankton, S. Dak.
 Brunk, Jennie L, matron, 540, Yankton, S. Dak.

APPOINTMENTS—NONCOMPETITIVE.

Elva B. Klaus, matron, 500, Cantonment, Okla.
 Helen Mitchell, clerk, 720, Otoe, Okla.

APPOINTMENTS—EXCEPTED.

Rosa Pickard, asst. matron, 300, Kiowa, Okla.
 James Inkanish, asst. capenter, 360, Kiowa, Okla.
 Green Patterson, forest guard, 80 mo, Klamath, Ore.
 Stacy E. Wright, forest guard, 80 m, Klamath, Ore.
 H. W. Gregg, forest guard, 80 m, Klamath, Ore.
 Olin Yates, forest guard, 80 mo, Klamath, Ore.
 Caswell W. Taylor, forest guard, 80 mo, Klamath, Ore.
 Henry Hotchkin, forest guard, 80 mo, Klamath, Ore.
 Thomas H. Miles, forest guard, 80 m, Klamath, Ore.
 George Crain, forest guard, 80 mo, Klamath, Ore.
 William Brouillard, compassman, \$3 p. d. Leech Lake, Minn.
 Bahho W. Spencer, disciplinarian, 720, Leupp, Ariz.
 Phil Little, forest guard, 50 mo, Navajo, New Mex.
 Charley Williams, forest guard, 50 mo, Navajo, New Mex.
 Jumbo Natani, addl. farmer, 360, Navajo, New Mex.
 Harry Wall, interpreter, 300, Navajo, Springs, Col.
 Hattie Hicks Tyndall, cook, 500, Otoe, Okla.
 Leandro Amago, forest guard, 75 m, Pala, Cal.
 Jose Lewis, baker, 540, Phoenix, Ariz.
 Jose Mendoza, carpenter, 800, Pima, Ariz.
 Sepia Morrison housekeeper, 30 m, Pima, Ariz.
 Anna G. Canfield, housekeeper, 30 m, Pueblo Day School, Albuquerque, New Mex.
 Victoria Callegos, housekeeper, 30 m, pueblo Day Schools, Albuquerque, New Mex.
 Mary Martin, cook, 480, Red Lake, Minn.
 Frank M. Hardeman, forest guard, 75 m, San Carlos, Ariz.
 Will A. Ryan, forest guard, 75 m, San Carlos, Ariz.
 John Harvey, asst. line rider, 420, San Carlos, Ariz.
 Henry Telto asst. line rider, 420, Carlos, Ariz.
 Pearl S. Hurtt, financial clerk, 900, Santa Fe, N. Mex.
 Desiderio Naranjo asst. disciplinarian, 600, Santa Fe, New Mex.
 Milton Littlewhiteman interpreter, 480, Tongue River, Mont.

Harry Mintz, line rider, 720, Tongue River, Mont.
 Ida A. Shell, fin'l clerk, 720, Truxton Canon, Ariz.
 Ignacio Tom asst. mech. 400, Uintah and Ouray, Ut.
 Lucy Adams baker, 480, White Earth, Minn.
 Levi Levering interpreter, 330, Omaha Agency, Winnebago, Nebr.
 Charles D. Munro, finan. clerk, 1200, Omaha Agency, Winnebago, Nebr.
 C. A. Hopper forest guard, 85 m, Yakima, Wash.
 F. L. Rridgefarmer forest guard, 85 m, Yakima, Wash.
 James Dillon forest guard, 85 m, Yakima, Wash.
 Frank Bobb night watch 720, Carson, Nev.

REINSTATEMENTS.

Otis Nellon, teacher, 720, Colville, Wash.
 Frank J. Packineau add'l farmer 660, Fort Berthold, N. Dak.
 Jullus J. Jerome clerk, 1000, Office of Suppression of Liquor among Indians.
 Charlotte B. Snyder, matron, 720, Santa Fe, N. Mex.
 Edward S. Hart physician, 900, Santee, Nebr.
 Agnes V. Witzleben seamstress, 480, Standing Rock, N. Dak.
 Ursula Sloat laundress, 600, Truxton Canon, Ariz.
 Antoine M. Caisse stenographer and type., 720, Umatilla, Oreg.
 Elizabeth Knight Folsom clerk, 900, Union Agency, Okla.

APPOINTMENTS BY TRANSFER.

Guy G. Gilmore from asst. discip. and band leader, 600, Santa Fe, N. Mex., to shoe and harness mkr. 600, Albuquerque, N. Mex.
 Harper J. Garlock from farmer, 840, to disciplinarian, 840, Carson, Nev.
 Edwin F. Flake from farmer, 720, Pierre, S. D., to indl. teacher, 720 Cheyenne River, S. D.
 Marguerite E. Kelsey, from teacher, 720, Klamath, Ore. to teacher, 720, Crow, Mont.
 Carrie A. Bellinger from cook, 480, Red Lake, Minn., to field matron, 720, Crow Creek, S. D.
 Francis A. Swayne, from superintend., 1000, Moapa River, Nev., to superinten't, 1200, Ft. McDermitt, Nev.
 Mary V. Lah. Redford, from asst. clerk, 340, La Pointe, Wis., to asst. clerk, 900, Fort Peck, Mont.
 Virginia Goings, from cook, 500, Crow Mont., to asst. cook, 500, Fort Totten, N. D.
 Mary Nashek, from baker, 480, White Earth, Minn., to baker, 540, Genoa, Neb.
 George W. Brewer, from addl. farmer, 720, Nett Lake, Minn., to addl. farmer, 720, Grand Portage, Minn.
 Albert Honeck, from War Dept., to blacksmith, 720 Haskell, Institute.
 Philip Castleman, from physician, 900, Santee, Neb., to physician, 1100, Hayward, Wis.
 William R. Beyer, from clerk, 900, Sante Fe, N. M. to clerk, 1100, Jicarilla, N. M.
 Paul A. Walter, from discipln. 840, Carson, Nev., to principal, 1000, Jicarilla, N. M.
 Isaac D. Brasheers, from carpenter, 720, Fort Hall, Ida. to blacksmith, 720, Leupp, Ariz.
 Earnest Falconer, from addl. farmer, 900, Rosebud, S. D. to addl. farmer, 900, Lower Brule, S. D.
 Toler R. White, from physician, 1300, Truxton Canon, Ariz., to supt. & phys. 1500, Moapa, River, Nev.
 Gertrude M. Golden, from teacher, 800, Rapid City, S. D. to teacher, 840, Navajo, N. M.
 Hiram N. Clark, from disciplinarian, 540, Kiowa, Okla., to asst. clerk, 720, Oneida, Wis.
 Maude Russell, from finan. clerk, 1300, office of chief special officer, liquor traffic, to finan. clerk, 1200, Uintah & Quray, Utah.

Evelyn Springer, from asst. matron, 480, Moqui, Ariz., to cook, 400, Osage, Okla.

James L. Howrey, from teacher 720, Sac & Fox, Iowa, to farmer 720, Pawnee, Okla.

Flora W. Smith, from office of chief clerk, 1000, Denver, Colo., to clerk, 1000, Phoenix, Ariz.

Rose Bernhardt, from seamstress 420, Kickapoo, Kans., to asst. matron, 500, Pine Ridge, S. D.

Walter F. Dickens, from superinten't 1350, Seger, Okla., to superinten't, 1600, Red Lake, Minn.

Harry E. Rieseberg, from Smithsonian institution to asst. clerk, 720, Sac & Fox, Okla.

Oliva C. Ford, from teacher, 720, Camp Verdo, Cal., to field matron, 600, San Carlos, Ariz.

Charles E. Bredt, from physician, 1000, Navajo, N. M., to physician, 1200, San Juan, N. M.

Sara Jeffries, from matron, 720, Santa Fe, N. M., to field matron, 720, Santa Fe, N. M.

Ida Vorum, from clerk 1000, Phoenix, Ariz., to clerk, 900, Santa Fe, N. M.

W. W. Small, from clerk, 1400, Omaha Agency, Nebr., to superinten't, 1600, Seger, Okla.

Norman H. Justus, from farmer, 900, Rapid City, S. D. to addl. farmer, 1000, Omaha Agency, Winnebago, Nebr.

H. C. Russell from principal, 1200, Pima, Ariz., to principal, 1200, Yakima, Wash.

James B. Saxton, from Agri. Dept., to forest asst. 1400, Yakima, Wash.

APPOINTMENTS BY PROMOTION OR REDUCTION.

Claude N. Stauffer, from musical director, 1200, Carlisle, Pa., to 1400.

Andrew Grant, from engineer 840, Cheyenne River, S. D., to 900.

Alfred Johnson, physician 1000, Cheyenne River, S. D., to 1200.

Walter Huddleston, farmer 840, Cheyenne River, S. D., to addl. farmer, 900.

Albert L. Burkay, from indl. teacher 720, Cheyenne River, S. D., to farmer, 840.

Blanche Nicholson, from seamstress, 500, Cushman, Wash., to 600.

H. C. Weston, teacher, 72 m. Fort Apache, Ariz., to steno. & type, 75 m.

Carrie B. Weston, from housekeeper 30 m. Ft. Apache, Ariz., to teacher, 72 m.

H. C. Weston, from steno & type, 75 m. Fort Apache, Ariz., to teacher 72 m.

Carrie B. Weston, from teacher, 72 m. Fort Apache, Ariz., to housekeeper, 30 m.

Frank P. Buzick, from addl. farmer, 660, Ft. Berthold, N. D., to farmer, 720.

Fred Fox, from laborer, 360, Ft. Berthold, N. D., to 35 m. to 840.

F. E. St. Jacques, from dairyman, 720, Fort Lapwai, Ida. to 840.

Martin Strait, from interpreter, 180, Fort Totten, N. D. to add. farmer, 360.

Jonas Shawandosa, from engineer, 1040, Genoa, Neb. to engineer, 800.

Diminie Lawrence, from asst. carpenter, 360, Kiowa, Okla. to disciplinarian, 540.

Chas. Nonah Comah, from, add. farmer, 360, Navajo, N. Mex. to forest guard, 50 m.

Harry Price, from laborer, 360, Navajo, N. Mex. to assistant, 240.

Chester Johnson, from judge, 84 m. Neah Bay, Wash. to private, 20 m.

Geo. W. Nellis, from supt. 1600, Pawnee, Okla. to supt. 1800.

Frank J. Murphy, from sten. and typ. 720, Pine Ridge, S. D. to asst. Clk. 840.

Frank L. Morrison, from eng. and syr. 720, Pine Ridge, S. D. to 840.

John Roberts, from dairyman, 720, Rapid City, S. D. to farmer, 900.

Orville J. Green, supt. 1200, Sac and Fox, Iowa. to 1400.

John F. O'Brien, from Supt. 1600, San Francisco warehouse, Cal. to chief clerk, 1400.

Orson G. Carner, supt. of con. (temp.) \$150 m, Sherman Institute, to supt. of industries, 1200.

Ray R. Parrett, from discip. 840, Sherman Institute, to 900.

Roma F. Ewbank, from matron, 840, Sherman Institute, to 900.

Petronilla Uhing, from seamstress, 480, Standing Rock, N. D. to 600.

Cyril Vincent, from indl. teacher, 660, Umatilla, Ore. to laborer, 600.

Edward J. Burke, from clerk, 1200, Union Agency Okla. to chief clerk, 1620.

Victor H. Bjork, from indl. tchr. 720, Western Navajo, Ariz. to addl. farmer, 900.

Oscar C. Upchurch, from exp. farmer, 1200, Winnebago, Neb. to addl. farmer, 900.

Burton A. Martindale, from clerk, 1100, Omaha Agency, to clerk, 1400.

Thomas B. LeSieur, from addl. farmer 780, Fort Hall, Ida. to supt. of live stock, 900.

Harper J. Garlock, from farmer, 840, Carson, Nev. to disciplinarian, 840.

Sara Jeffries, from matron, 720, Santa Fe, N. Mex. to field matron, 720.

SEPARATIONS—COMPETITIVE.

Stacey Beck, asst. matron, 540, Albuquerque, N. Mex.

Edward T. Daniels, engineer, 720, Blackfeet, Mont.

Paul R. Williams, engineer, 720, Cheyenne and Arapaho, Okla.

Jessie C. Fairbanks, seamstress, 500, Cheyenne and Arapaho, Okla.

Rhoda M. Wright, nurse, 600, Fort Totten, N. D.

James W. Fisher, farmer, 720, Fort Totten, N. D.

Mary Mashak, baker, 540, Genoa, Neb.

Nina M. Nye, nurse, 600, Greenville, Cal.

Willie E. Bisbee, gen'l mech, 900, Nevada, Nev.

David B. Taylor, farmer, 720, Pawnee, Okla.

Anne E. Mitcheltree, teacher, 660, Phoenix, Ariz.

Nora A. Buzzard, matron, 660, Pierre, S. D.

Julia DeCora, asst. matron, 540, Rapid City, S. D.

Wm. H. Bishop, superinten't 1400, Red Lake, Minn.

Frank Davis, farmer, 720, Uintah, and Ouray, Ut.

Edward M. Morton, chief clerk, 1620, Union Agency, Okla.

James H. Wyatt, addl. farmer, 720, Walker River, Nev.

Fred D. Cooke, Physician, 1000, White Earth, Minn.

V. A. Goings, asst. cook, 500, Fort Totten, N. D.

SEPARATIONS—NONCOMPETITIVE.

Elizabeth Tourtillott, seamstress, 540, Keshena, Wis.

Lilla D. White, laundress, 600, Truxton Canon, Ariz.

Raymond T. Bonnin, clerk, 1000, Uintah and Ouray, Ut.

SPECIAL APPOINTMENTS FOR MAY.

Geo. E. Johnson of Pa., Supervisor of Indian Schools, May 4, 1912, \$250, a month. (Temp. for one Month.)

SPECIAL SEPARATIONS FOR MAY.

Jas. T. Williams Jr., of Ariz., Supervisor of Indian Schools, \$2400, a year, \$3. per day and traveling expenses.

Arthur C. Ludington, of N. Y., Supervisor of Indian Schools, \$2000, a year, \$3 per day and traveling expenses.

News About the People and Work at Chilocco.

The masons are doing some heavy concrete work on the new root cellar.

Miss Clara Peck, former adjutant of Home Four, is in charge of Home Three.

Mr. Jones has moved into the cottage on Park Row recently vacated by Mr. Venne and his family.

Where could one go to enjoy more beautiful weather than one of our real Oklahoma October days?

The maple trees around the campus are turning into their fall raiment and some of them are beautiful.

Mr. Fuller, our principal teacher, was called to Lacrosse, Wisconsin, this month as a witness in some Government liquor case.

Mr. Keton and some of his boys have been busy hauling sand for use in the root cellar cement, and also oil for burning purposes.

Mr. A. D. Dodge, well known to Chilocco people, has been transferred to Sisseton Agency, S. D., with a substantial increase in salary.

The Oklahoma gas line has not yet been connected with the school line. The gas people have until October fifteenth to do this.

Mr. Venne and his band boys rendered a fine concert in the auditorium September 26th. It was his last concert as band leader here.

United States Senator Owen was one of our distinguished guests this month. He was on his way to Blackwell, where he was to make an address.

Many new faces are with us; we bid them welcome with the hope each and every new student will grasp the opportunities here and make much of them.

Miss Pelagie Nash and Miss Pearl Zane, of the Ponca Agency, were Chilocco visitors recently. The former came up especially to purchase some Navajo blankets.

The rock-crusher and its force have been busy hauling and crushing rock for the cement concrete going into the root cellar being built by the mason and his boys.

The dry spell is lowering the water in our campus lagoons. This body of water fur-



At Chilocco in "The Good Old Summer Time"—Students Swimming and Boating—Lake on the Campus.

nishes us our skating sport in winter so we like to have it full—always up to high-water mark.

The carpenters are putting in forms for a new concrete arched bridge over the lagoon on the main thoroughfare entering the school campus.

These beautiful October days bring a large number of visitors to our institution. With automobile parties Chilocco is a popular objective point.

The engineering department is making some necessary improvements on the fittings of the boilers recently moved. Mr. Thomas has charge of this work.

The employees presented the Venne family, as they were leaving, with a remembrance and friendship token in the shape of half a dozen teaspoons and a carving set, both of sterling silver.

Mr. Frederick, nurseryman and horticulturist, finished gathering his crop of peaches in September. He has been making cider this month for use in the apple butter put up by the culinary department.

The engineers repaired the supply pipe to the fire-reserve water tank this month. It was a hard job, working up so high, and on scaffolding, but it no doubt proved good experience for Mr. Carruthers's apprentices.

The employees' wagonette, with its four black horses driven by Hostler Keton, always attracts favorable comment from the stranger in Arkansas City who sees it. Mr. Keton takes pride in keeping this rig in good shape.

The painter and his apprentices have been going over the interior of Home Four and the result is an improved condition of the walls and woodwork. This home for large girls is always kept nicely by the matron in charge and her young ladies.

The printing department executed work the past month for Dr. Shoemaker, expert physician for the Service; Supervisor Brown, Muskogee; Superintendent Miller, Kaw Agency; Agent Kelsey, Union Agency; and Mr. Peairs, supervisor in charge of Indian Schools. This gives our apprentices good practical experience.

The first employees' meeting of this year was held in Hiawatha Hall October eight. At this meeting members of the faculty were divided in sections, each under a proper head,

for the purpose of greater concentration on the work in hand and for the improvement of each member of the group along the lines of his or her particular duties. At this meeting our energies were devoted to organizing for proper "team work" and greater efficiency.



Chilocco's New Band Leader.

Chilocco is full to overflowing; the task now is to keep our attendance down somewhere near the capacity and appropriation limit, and to give those preference of entering who will take every advantage of the opportunities here. The past year Chilocco had an actual attendance of from 25 to 35 over the appropriation limit. For this year all applications were more carefully

gone over than ever, still we had an enrollment of 580 the first week of school. Surely the young Indian is beginning to realize the advantages of a good education.

"Bottled Sunshine."

Under the above title there comes to our desk a production from the pen of Mary Dale. Elbert Hubbard says of it: "I have read the proof of your book with much pleasure; you certainly show an insight into the very heart of things that is very beautiful, and the work proves enough literary salt to save it. I quite like the good cheer that you bring to bear." The Bookery Publishing Co., 13 East 28th street, New York. Price, \$1.00. Postage 8 cents.

THE STYLE OF IT.

"How do they serve meals from that lunch wagon?"

"I suppose they serve them a la cart."

The Steal Of It.

The above, which the JOURNAL considers a pretty good joke, appears in an exchange but without giving credit to our talented Superintendent Joseph C. Hart of Oneida, Wisconsin, who, to our personal knowledge, first perpetrated it in one of the pleasure resorts adjacent to the city of Detroit a number of years ago. The injunction, "Thou shalt not steal," should be lived up to in all the walks of life.

Field, Agency and School

Miss Densmore's Work Among the Indians.

An interesting personality in this city, who is working quietly in her profession, is Miss Frances Densmore of whom brief mention was made in these columns a few days ago. Miss Densmore is a pupil of several of the great institutions, is originally from Red Wing, Minn., and for several years has been with the bureau of ethnology, Smithsonian Institute, at Washington, D. C., being in the government employ.

A few years ago Miss Densmore became interested in the songs of the Indians and was sent by the Smithsonian Institute to secure, by means of the phonograph as near as possible, an exact reproduction of Indian songs which are fast becoming extinct. Her first work was among the Chippewas of Minnesota and Wisconsin, and in 1909 Chief W. H. Holmes, of the bureau of ethnology, had the results of her efforts published by the government, which was done the following year. It is known as Bulletin No. 45, Bureau of Ethnology. It is illustrated, contains 180 songs in musical notation, and gives an exhaustive description of the songs, showing the intonation rhythm, tone material and structure by a tabulated analysis. Her second work is in press, and a third is soon to be issued. She has had greater success than was anticipated in securing data.—Bismarck Tribune.

Alexander Posey.

Four years ago to-day (May 29) Alex Posey, Creek bard and the most gifted writer the Indians ever produced, was drowned in the Canadian River. Mrs. Posey is now at Carlisle, where the two children, Yahola and Wenema, are in the public school. Yahola, the son, is developing the artistic temperament and literary taste of his father to a remarkable degree.

Here is one of Posey's poems which was not published in the book compiled by Mrs. Posey:

AGAIN.

Do all the beauteous sunsets glow
 And all the fragrant flowers blow
 But on the border line of Bliss?
 Is there diviner joy somewhere
 That worldly mortals cannot share
 Beyond the rapture of a kiss?
 If not, why do we dream, when we
 Behold the sunset wane, or see
 The rose in bloom, that there is?

If not, the lovers long in vain
 That they will meet and kiss again
 In endless lanes of Paradise.

—Muskogee Times-Democrat.

New Homes For the Ft. Sill Apaches.

To Major H. L. Scott, representing the war department, and Lieutenant Ernest Stecker, Anadarko agent, representing the department of the interior, will be left the final selection of homes for the 269 Apache prisoners of war now held at Fort Sill, who were granted liberty by the last congress. These two have been named as a special commission to provide for the Apache removal. Major Scott was the army officer sent to investigate Apache conditions and who recommended the terms of the bill introduced by Scott Farris, and both war and interior department at the instance of Major Scott and Lieutenant Stecker, endorsed the bill. They will begin immediately upon plans which will probably consummate the settlement of the Apaches sometime this winter.

Good Road Built by Indians.

From Everett to Tulalip is an interesting scenic and educational ride. The distance is short—about seventeen miles—but the end of the run, Tulalip, official center of the Indian reservation, is a spot so full of beauty and interest that motorists are glad to tarry an hour or two to enjoy luncheon and look about the training school quarters and other buildings of an Indian school second to none in the country.

The road is in excellent condition. It is interesting to note that the highway through the reservation from Marysville is the work of Indians. Most of the labor has been performed by natives who incurred the displeasure of the Indian court and were sentenced to build a certain amount of highway as a penalty. Forest and Puget Sound scenery along the route constitutes an additional pleasure.—Everett (Wash.) Herald.

Two Promotions in Oklahoma.

Mr. Wm. B. Freer, superintendent of the Cheyenne and Arapaho school at Darlington, has been designated as Supervisor of Indian schools and assigned to the third district comprising North and South Dakota and Nebraska. Mrs. Freer and the children remain in Ohio for the present. It is understood

that Mr. Freer will be succeeded by Maj. F. E. Farrell, of Ponca Agency, Okla.—Carrier Pigeon.

The Indian Leader, published at Haskell Institute, was issued in an enlarged, magazine form September 27. Hereafter, once a month, this former four-page newsy weekly will be issued in this form. The first magazine was filled with matter interesting to those who are interested in the Indian and the work carried on by the United States for his uplift.

The Civil Service Commission announces a competitive examination for two important places in the Bureau of Education, Department of the Interior. One position to be filled from these examinations is that of Specialist in Rural Education, salary \$3,000; the other, Collector and Compiler of Statistics, \$2,400.

The Reveille is a new Indian school publication and is printed at the White River (Arizona) Indian school. The first number was issued September 24th, 1912. It is four pages and will be published every month. We welcome it; may it live long and be an incentive for good always.

The Red Lake News is an interesting late arrival as an Indian newspaper. It is gotten up and printed in the interests of the Indians of the Red Lake Reservation, Minnesota. It is issued from the Red Lake Agency, which is under the superintendency of Mr. W. F. Dickens.

The Chilocco band boys are gentlemen, everyone. They think that the Cheyenne and Arapaho fair is a fine exhibition. Sort of mutual admiration society.—Cheyenne and Arapaho Carrier Pigeon.

Governor Cruce will be surprised to learn from the Red Man that he is an Indian.

Attention Users of Coal.

The following is taken from a letter recently received by the Superintendent of Chilocco from a contrite man who had pilfered from Uncle Sam's coal pile:

Superintendent of Chilocco Industrial School:
Dear Sir: I am convicted of taking some coal of that school about seven years ago; it was just a little amount; I don't think it amounted to three dollars, but will send that amount.

Chilocco R. R. Time Table

Some trains on this division do not stop at our stations, but those here given stop daily. The Santa Fe station is 1½ miles east of the Administration Building; the Frisco station is about the same distance north-west. Visitors will be met at either place if the superintendent is notified in proper time. The station on Santa Fe is known as Chilocco; that on Frisco as Erie. Either station is the first stop south of Arkansas City, Kansas.

Santa Fe Trains.

SOUTHBOUND—No. 17, 7:57 a. m.; No. 407, Shawnee Branch, 8:25 a. m.; No. 15, 5:15 p. m.

NORTHBOUND—No. 16, 11:35 a. m.; No. 408, 7:13 p. m.; No. 18, 7:55 p. m.

Frisco Trains.

SOUTHBOUND—No. 609, 9:43 a. m.; No. 607, 3:58 p. m. Stop on Signal.

NORTHBOUND—No. 608, 11:47 a. m.; No. 612, 6:12 p. m. Stop on Signal.

IF IT IS FROM PECK'S IT'S THE BEST

W. S. PECK
The Modern Grocer

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Delivery for Chilocco

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We always carry a complete and down-to date line
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Chilocco trade solicited. No trouble to show goods

Newman Dry Goods Company, Arkansas City, Kans

HIAWATHA

At CHILOCCO in Picture and Prose

WE have a very few copies left of "The Chilocco Hiawatha in Picture and Prose," a companion booklet to "The Story of Hiawatha." This booklet is about 7x10 inches in size and has 28 pages. Besides a three-page description of the play as given at Chilocco by real Indian characters, and "A Brief Description



of Chilocco," the booklet contains eight full-page illustrations of the play and its characters. There are, also, nine views of the Chilocco school in the pamphlet, which is printed on enameled paper and bound with a colored cord. A deckle-edge cover adorns the booklet, and it was printed by Chilocco Indians, making it a neat souvenir for either presentation to your Eastern friends or as part of your own "Indian" collection.

Twenty-five cents, postpaid.

The Indian Print Shop

U. S. INDIAN SCHOOL, CHILOCCO, OKLAHOMA.

BOOKS

AT SPECIAL LOW PRICES

The Indian Print Shop has a number of copies of these books which it will dispose of at reduced prices:

Lolami In Tusayan,

By Clara Kern Bayliss.

(A story of the Hopi Country)



How To Make Baskets,

By Mary White.

MORE BASKETS AND HOW TO MAKE THEM.

By the same author.

These books are a little shopworn, but otherwise in good condition, and we will mail them to any address at these prices: Lolami In Tusayan, 40 cents; How To Make Baskets and More Baskets and How To Make Them, each at 80 cents per copy, postpaid. These prices are one-quarter lower than regular price. We wish to close out the stock on hand and make the price as an inducement to those interested.

The Indian Print Shop

U. S. INDIAN SCHOOL, CHILOCCO, OKLA.

Hopi Pottery

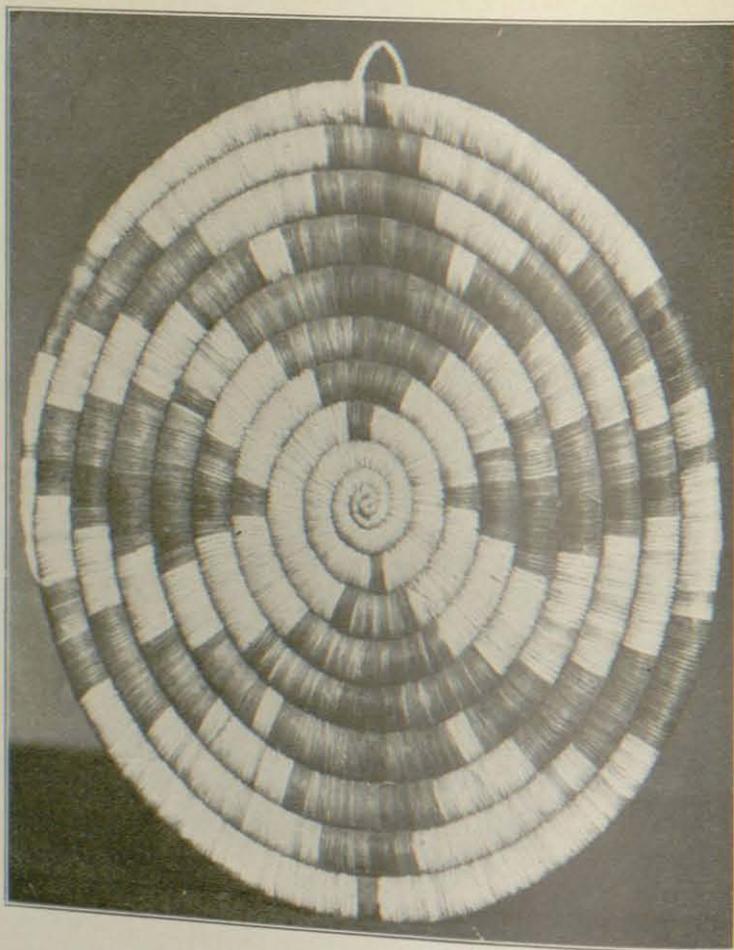


Above is reproduced by photography a genuine piece of the celebrated Hopi Pottery—an Olla made by the greatest living Indian potter, Nampeyo of Hano. We have some very nice pieces of this ware. Prices from fifty cents up.

The Indian Print Shop

U. S. Indian School, Chilocco, Oklahoma.

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



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CTHE 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.

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ONE DOLLAR
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The
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JOURNAL**

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OCTOBER, 1912

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