

---

---

# 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:

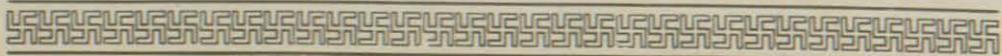
1. The Indian has nine chances to earn a livelihood in a congenial environment as a farmer to every one in any other pursuit.

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 "Snake Dance" — Greatest of all Pagan Religious Ceremonies

---

---

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 earthenware. 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 \$3.00 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.

LARGEST STOCK IN SOUTHERN KANSAS

YOUR TRADE SOLICITED

**E. KIRKPATRICK**

FURNITURE, CARPETS, UNDERTAKING

ARKANSAS CITY, KANSAS

**THE HOME NATIONAL BANK**

OF ARKANSAS CITY

SOLICITS YOUR BUSINESS

CAPITAL, \$50,000

UNITED STATES DEPOSITARY

SURPLUS, \$50,000

Younkins's Good Shoes

**LOWNEY'S CHOCOLATES**

ALWAYS FRESH

SOLLITT & SWARTS

**Newmans Can Save You Money**

We always carry a complete and down-to date line  
of *Dry Goods, Clothing, Shoes and Furnishings*  
Chilocco trade solicited. No trouble to show goods

Newman Dry Goods Company, Arkansas City, Kans

---

# 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*

---

## CONTENTS FOR JANUARY:

KINDERGARTEN CLASS OF THE PIMAS, ARIZONA— <i>Frontispiece</i>	
METHODS OF ENCOURAGING THE SPEAKING OF ENGLISH BY INDIAN PUPILS	199
<i>By Frederick Snyder</i>	
INSANITY AMONG THE INDIANS	203
<i>By H. R. Hummer, M. D.</i>	
GIST OF THOUGHT AT THE SIOUX CONFERENCE	209
ABOUT THINGS DOMESTIC—THE TEACHING OF HOME MAKING	215
<i>By Supervisor Elsie E. Newton</i>	
EXCERPTS FROM THE REPORT OF THE BOARD OF INDIAN COMMISSIONERS	218
THE CHINCH-BUG MENACE—ILLUSTRATED	222
<i>By H. B. Fuller</i>	
SAID OF THE INDIAN'S WAY	224
FIELD, AGENCY AND SCHOOL—GENERAL INDIAN SERVICE NEWS	226
THE GREAT STATE OF OKLAHOMA	231
DO WE EXPECT TOO MUCH OF THE INDIAN?	232
IN AND OUT OF THE SERVICE—ITEMS FROM THE JOURNAL'S PRESS-BUREAU SERVICE	233
IN THE COUNCIL TEPEE—AS THE JOURNAL EDITOR LOOKS AT IT	237
POOR LO AND HIS UPLIFT—GENERAL NEWS	239
THE WORK OF THE CHILOCCO SCHOOL IN SHORT STORIES	242

---

THE INDIAN SCHOOL JOURNAL is issued from the Chilocco Indian School's printing department—THE INDIAN PRINT SHOP—the mechanical work on it being done by students of the school under the direction of the school printer.

COMMUNICATIONS meant for this department should be addressed to THE INDIAN SCHOOL JOURNAL or THE INDIAN PRINT SHOP, Chilocco, Oklahoma.

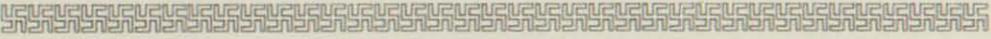
CONTRIBUTIONS: Articles about Indians are solicited. The editor does not hold himself responsible for the opinions expressed in contributed articles.

SUBSCRIPTION price is One Dollar per year—remit direct to THE INDIAN PRINT SHOP.

---

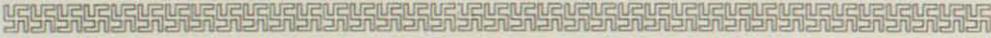


A Kindergarten Class from one of the Pima Schools of Southern Arizona—United States Indian Service.



# The Indian School Journal

Printed by Students of the Indian School at Chilocco, Oklahoma  
An Illustrated Monthly Magazine About Native Americans



VOLUME THIRTEEN

JANUARY, 1913

NUMBER FIVE

## METHODS OF ENCOURAGING THE SPEAKING OF ENGLISH

BY FREDERICK SNYDER

Of the U. S. Indian School at Santa Fe, New Mexico

**I**N CONSIDERING the subject of methods of encouraging the speaking of English among Indians in school and out, it is well to bear in mind that first of all there must be some incentive—some reason why the Indian should desire to speak a language that is not his own. Therefore all methods of whatever nature, in order to have permanent effect, must have as their object the creation in the mind of the Indian of a real earnest desire to speak English, not merely to please others, but as a satisfaction to himself and consequently a source of advantage to him.



A few weeks ago I visited an Indian day school where I was much pleased to see the teacher interesting and instructing a class of little tots with some games. One was a guessing game. On the table she had placed a number of very familiar objects, including a hat, a comb, a book, a pencil, a stone, and other things. She would designate one of

the little ones to say to the others: "Go out of the room until I call you in." While they were out the appointed pupil would take one of the articles from the table and hide it. Then this pupil would call the others in and say, "Guess what I have taken from the table." The one who gave the correct answer was the one to conduct the guessing game further.

Everyone seemed intensely interested in the game and all were learning the use of simple English because there was some satisfaction to them in using the English words and sentences that were necessary to the game. This is one method that may well be employed in teaching the use of the English language to little Indian children who have never been in school before. They must be taught by the object method, and in order that they may learn rapidly there must be enthusiasm and interest in the process. I think one cannot emphasize too strongly the play games for children in school, in which they themselves are obliged to use the English language. To this end I would have

them taught little action songs and games where different ones in turn would be appointed to act as spokesman in giving the others certain directions to follow. For instance, the spokesman might tell one of the others to go to the blackboard and write his name. Of another he might ask where his home is, etc., requiring full and complete answers.

From long experience at Indian schools I have found that there is nothing that helps an Indian boy or girl to understand and speak the English language better than to place him in a position where he is required to take directions and assume some responsibility in carrying these out. This is especially noticeable in the case of little office boys. I have known many little Indian boys who could scarcely understand any English when they first came to the office, who in a very short time were able to understand and speak English much better than their comrades who were not required to take and carry messages and do errands. Likewise I have known older boys who have acquired a good understanding and use of the English language when they have been put in places of responsibility, such as driving the mail wagon to town and going to various stores and offices, on errands where they are virtually forced to learn to speak English. From this fact, then, I should say that it is well to place responsibility on our boys and girls and expect them as a matter of course to understand and speak English.

In the school rooms teachers should make every recitation a lesson in the use of English. Pupils should be thoroughly interested in the recitation and then be required to express themselves in language until they do so freely and enthusiastically. This may not be as easy to do as to say,

but I am quite sure if proper tact and judgment is used on the part of the teacher in not requiring too difficult sentences at the beginning, success will crown their efforts. Pupils will be surprised and delighted to see themselves making progress in the use of the English language.

Time will not allow me to go too much into detail as to the methods to be used in conducting recitations in the different subjects, but teachers should see that the pupils thoroughly understand the subject in hand and that their interest is thoroughly aroused and held, if real good is to be accomplished. The same should apply to all kinds of industrial work, and the teachers and instructors in the various industrial lines should remember this. Indian pupils should be given the knowledge and then the expression in language will naturally follow.

We cannot overlook the value that the habit of reading has upon the expression of English. To this end all our Indian boys and girls should be encouraged to read more so that they may acquire the taste for reading. Nothing is more essential for encouraging the use of the English language than the acquisition of knowledge and ideas gained through reading. These ideas will find expression in the form of language. It should also be borne in mind that unless the reading habit is formed in school it is difficult to acquire it afterward. Therefore all our schools should have their reading rooms, and the pupils be encouraged and directed in the reading of books, papers and magazines. It is a deplorable fact that it is the exception rather than the rule to find Indians who do much reading outside of school. A friendly interest in the pupils outside of schoolroom and work hours on the part of teachers and employees is

a great encouragement for the boys and girls in speaking English while at school. When they find that one is interested in their affairs they will often carry on long conversations about various matters. This it seems to me should be encouraged. Their reticence and apparent bashfulness is often due to their lack of confidence in the white people they meet.

It is well in our non-reservation schools, where we have Indian pupils from different tribes, to contrive some way by which they will be closely associated with each other. Instead of having six or seven Pueblo pupils, for instance, from the same village or tribe, on the same detail, arrange if possible to have a Navaho, an Apache and a Papago on the detail. This will necessitate and encourage the speaking of a common language among them all.

Literary societies in our schools can do much to encourage the speaking of English among the pupils, and these should not be overlooked. Debates and free expression of thought and discussion of current events should be encouraged here.

In cases of timid children, I have found that they can often be encouraged to speak English by getting them absorbed in outdoor games, where for the time being they seem to forget themselves in their play, and in their eagerness and delight will often resort to a free expression of simple sentences in the English language, and here I would say that in the various games that children play at school there should be such supervision as to encourage the use of English.

But whatever methods are used by us in encouraging the speaking of English in school, we should always bear in mind the motto, "Not for

school, but for life." It is, therefore, essential that the English speaking habit should be acquired at school if we are to expect the best results of our pupils after they leave school. There are, however, many ways by which the speaking of English may be encouraged among the Indians out of school.

In the first place, it seems to me that we should place a premium on good English among our Indians. Let them know that it is appreciated when one speaks good fluent English, and let it also be understood that we do not see so much to admire in one who has returned from school and who acts as if he has forgotten how to speak. It might be well in selecting Indians for various positions of honor to let them know that the ones who have made the best use of their knowledge of English are the ones to be chosen. And here is where the reading habit acquired in school is of particular benefit to the young man or woman. Here again is where they should be encouraged to continue the reading of books, magazines and newspapers, not only for the sake of the knowledge thus acquired, but also for the encouragement and incentive that this course furnishes them for English speaking. It is the habit of reading or research that the Indian should possess when he passes from school life into life's school. This will be his best fortress against the many inducements to drift back into a state of indolent carelessness; it is this habit of reading or research, coupled with his many admirable traits, that will be the great factor in leading the Indian to understand the part he is rightly expected to take in the affairs of his country and to place him, if anything will, in the front ranks of civilization.

Societies should be formed among

the Indians out of school which have for their aim the welfare and progress of their tribes, and in these meetings, so far as possible, the English language should be the one employed. The various government employees, the day-school teachers, the farmers and field matrons, can do much to encourage the forming of these societies and in bringing up matters for discussion.

In addition to societies, social gatherings of the Indians out of school should also be encouraged, and at these the speaking of English should be especially emphasized. It is here that we can often get closest to our Indian friend. Here he may tell us his troubles and the problems he has to meet, and in turn we have the opportunity to offer him such suggestions as may be of some help to him. At any rate we can show our sympathy and friendliness, and in this way encourage good feeling. Here we may have the opportunity to suggest ways and means for promoting the material welfare of the Indians. If cattle raising is profitable and feasible, encourage a start in this industry, showing the possibilities, and when the Indians see for themselves the advantages, and as they take up more and more the activities usual to their white neighbors, they will of necessity be more and more interested in the English language, as they will see its relation in the commercial

world to their own material prosperity.

In dealing with this subject it must be remembered that the Indian people as a rule have already a language that is adequate for the expression of Indian ideas, that no other ideas are clamoring for expression, that his mother tongue is thoroughly interwoven in his ideas and feelings, and strikes a responsive chord in his mind, that the English language may not at first appeal to him as a "thing of beauty." In addition to this, in this State the Spanish language and customs prevail in the neighborhood of the Indian pueblos. The man or woman who undertakes the work of Indian education should have a clear and full appreciation of the enormity of these obstacles, as well as the fact that the teaching of English is probably the greatest reason for the establishment and existence of government Indian schools.

Therefore let us be very careful to employ such methods as will encourage the speaking of English among the pupils while they are in school, and follow out these and other methods when they have returned to their homes, having always in mind the object of their real education, the preparation for good American citizenship and remembering further that a very essential requisite for this citizenship is the ability to understand and speak the English language.



*"GOOD HABITS are not made on birthdays nor Good Character at the New Year. The workshop of character is everyday life; the uneventful and commonplace hour is where the battle is lost or won."*—Babcock.

# INSANITY AMONG THE INDIANS\*

By H. R. HUMMER, M. D.

AT THE suggestion of Dr. Henry M. Hurd of Baltimore, Maryland, I shall endeavor to call your attention, through a few short remarks, to the subject of "Insanity Among the Indians" and what is being accomplished for the welfare of this class of unfortunates at the Asylum for Insane Indians at Canton, S. D.

No attempt has been made to prepare a scientific paper, all the remarks herein being of a general nature.

## *Incidence.*

In an Indian population of more than 300,000 in the United States, there were at the close of June 1911, 58 insane Indians in this Asylum, 52 applications on file, necessarily unacted upon by reason of our limited capacity, 20 odd cases in various State institutions and more than 20 being cared for by relatives or friends of the more enlightened class. This gives a total of upwards of 150 known cases of insanity, a ratio of 1 in 2,000. As a matter of fact, judging from the reports of employes and sane Indians of several of the 140 schools and reservations throughout the U. S., there must be at least double this number, or a ratio of 1 in 1,000 of the population. For instance, I have been informed that there are from 15 to 20 epileptics on the Flathead reservation in Montana, the majority of whom present symptoms of mental alienation. Possibly this may be accounted for by the fact that this tribe bind the heads of the infants to make them flat, from which custom they receive their name. Scarcely an employe or an enlightend Indian of any of the reservations visit this Asylum who does not inform me that he knows of from 1 to 5 cases on that reservation, who should properly be in the Asylum.

Of course, it must be remembered that this is the judgment of laymen, but there must be a good bit of foundation in fact, behind this judgment. These cases are not brought to the attention of the various Superintendents or Physicians, owing to the reticence and superstitions of the Indians, and it is not surprising that the Superintendents and Physicians do not find them, when one considers the enormous territory under their jurisdiction.

Another factor of some importance is the faith of the older fullbloods in their own medicine-men, who treat these cases by incantations, herbs and other means with which I am not familiar. Recently, competency commissions have been appointed by the Indian Office, with a view to visiting the various schools and reservations to determine from an examination of the Indians, which ones are competent to receive their lands and become self-supporting citizens. I have read of the findings of one of these Commissions, and out of 700 Indians on one particular reservation, 350 were found to be competent, 250 incompetent, and 100 were undecided at that time. I cannot convince myself that all of these 250 incompetents are so from ignorance or lack of education alone, but feel forced to believe that a certain percentage are incompetent from idiocy, imbecility, constitutional inferiority epileptic psychoses, organic brain disease, senile dementia and possibly other forms of mental disease, unrecognized by a commission composed of laymen, in most instances. Judging from some of the medical certificates received it would not be surprising that they would be unrecognized by some of the physicians also. This may be comprehended when one considers that some of these physicians see not more than a dozen cases of insanity in a life

\*Read before the annual meeting of the American Medico-Psychological Association, Atlantic City, N. J., May 14, 1912.

time. It is, of course, impossible to foretell the results of these commissions at other schools and agencies, but it is fair to assume that some cases will be found at each. If this be the case, then our estimate of 1 in 1,000 may prove too low.

This leads us to the consideration of the various forms of insanity met with in the Indian race. Of the 126 cases admitted from the opening of the Asylum to June 30, 1911, the diagnoses appearing in the records show the following types: acute melancholia, chronic melancholia, chronic mania, hypochondriacal melancholia, delusional melancholia, periodic mania, acute mania, circular insanity, climacteric insanity, manic-depressive insanity, congenital epileptic idiocy, chronic epileptic dementia, epilepsy, grand mal, epilepsy, petit mal, syphilitic epilepsy, epilepsy with hemiplegia, cortical epilepsy, traumatic epileptic dementia, epileptic imbecility, epileptic psychoses, dementing, amentia, imbecility, high-grade, congenital imbecility, alcoholic dementia, dyspomania, toxic insanity, acute alcoholic insanity, chronic alcoholic insanity, intoxication psychoses, alcoholic, chronic dementia, terminal dementia, dementia praecox, hysteric angina pectoris, infantile spastic diplegia, spastic spinal paralysis, kleptomania, nymphomania, mutism, sexual neurasthenia, paresis, galloping paresis and syphilitic dementia. This classification has been revised as accurately as the lack of records would permit, so that at the end of the last fiscal year the records carried nine types, viz., dementia praecox, 15, the epilepsies, 14, congenital imbecility, 8, intoxication psychoses, 6, manic-depressive insanity, 5, senile psychoses, 6, arterio-sclerotic dementia, 2, hysteria 1, and paranoia, 1. While the records are far from complete or satisfactory, yet the data we have seems to warrant the above-mentioned diagnoses.

The following will give an idea of the geographical distribution of insanity among the Indians. The 126 admissions were from Arizona 12, California 1, North Dakota 7, South Dakota 22, District of Columbia 1, Idaho 3, Kansas 3, Minnesota

16, Montana 7, Nebraska 3, Nevada 2, New Mexico 8, Oklahoma 27, Oregon 3, Washington 1, Wisconsin 8, Wyoming 2.

Of the tribes represented, the Sioux have contributed the largest number 25, followed closely by the Chippewas with 19. Then in order, we have the Navajo 8; Apache and Cherokee 5 each; Menominee, Osage and Piute, 4 each; Bannock, Blackfeet, Choctaw, Creek and Winnebago, 3 each; Arickaree, Caddo, Chickasaw, Flathead, Pima, Pueblo, Hopi and Seminole, 2 each; and one each of the following: Arapaho, Cheyenne, Cree, Crow, Gros Ventres, Hopi, Kickapoo, Klamath, Mesa Grande, Modoc, Papago, Pawnee, Piegan, Potawatomi, Puyallup, Quapaw, Sac and Fox, Shawnee, Shoshone, Umatilla, Wyandot, and Unknown. It should be remembered that the Sioux and Chippewas are large tribes in the immediate vicinity.

#### *Causation.*

The records show 13 cases due to congenital defect, 8 males and 5 females, four of these having epilepsy, as a leading causative factor; followed closely by epilepsy with 11 cases, 6 females and 5 males; third in order appears alcohol, which is charged with producing insanity in 6 cases, 4 men and 2 women; senility ranks fourth, being responsible for 5 cases, 3 females and 2 males; arterio-sclerosis is causative in 2 cases, 1 male and 1 female; the puerperium is charged with one and domestic difficulties another. This leaves 16 cases with an unknown etiological factor. To account for the insanity in these cases we find heredity, head-injury, constitutional inferiority, prison-life, domestic troubles, menstrual disorders, the climacterium, worry, grief, over-eating, over-medication, fright, exposure, frequent pregnancies and consanguinity in the parents, given as possible factors in the production of the alienation; but in none of these cases is the history sufficiently clear to warrant removing them from the class of unknown etiology.

As to heredity, we have one patient, classed as a congenital imbecile, who is the offspring of parents who were

brother and sister; a case of manic-depressive insanity, covering a period of 45 years, showing "insanity in father's family" and "peculiarities, intemperance and melancholy in mother's family"; one case of dementia praecox shows a maternal cousin epileptic; a congenital imbecile has the history of a "foolish father"; another is the offspring of a consumptive mother; an epileptic imbecile springs from a syphilitic mother; a precocious dement had "a brother, aunt and an uncle mentally unbalanced"; and a manic-depressive case shows an "eccentric father and an insane grandfather", whether maternal or paternal is unknown.

I believe it is clear from the preceding that the histories accompanying the patients are fragmentary, in many instances totally lacking, and in others, unreliable. This may be partially explained by the fact that, owing to his superstitions, the Red Man is extremely reticent concerning insanity in his antecedents and relatives, these superstitions being closely akin to the fear of witchcraft, sorcery, etc. There is a case of arteriosclerotic dementia in this Asylum, who was absolutely neglected by her relatives following an apoplectic stroke, because another relative, dying of tuberculosis, claimed to have a vision of this woman just before her death. According to the Indian conception, this vision proved conclusively that our patient was possessed of devils and had poisoned the relative. She would certainly have died from neglect and exposure had it not been for the kindness of a more enlightened neighbor, who took upon herself the care of this unfortunate, her relatives refusing absolutely to go near her. Mr. Gifford, formerly superintendent, in his annual report for 1902 makes the statement that "the condition of the larger number of these patients, mentally and physically, when received into the Asylum, indicates extreme neglect in their former care and treatment. Some of these unfortunate people have no relatives or friends who are responsible, either legally or morally, for their care and support, and some Indians

are quite superstitious regarding insanity and will have nothing to do with an insane relative or friend except to get rid of him in the quickest and easiest manner possible". My short experience here convinces me that this statement is not at all exaggerated, except in a few cases, whose relatives have attended the Indian schools sufficiently long to overcome these superstitions. In these cases, there is practically no difference between the care given the afflicted Indian and that given his white brethren. It would appear that domestic difficulty is an especially prominent factor in the causation of mental disease in the Indian race. From what I can ascertain, the marriage vows, generally speaking, are not held inviolable, with the result that it is not unusual to hear of children the offspring of father and daughter, brother and sister, and close relations. This may be partially explained by their mode of living, in many instances all the members of a family living in one tepee, hogan or room, which, when taken with the voracious appetites and indolence of the males, causes the sexual function, rather than muscular action, to assume the position of safety-valve for the system. I am forced to the conclusion that the amount of restraint placed upon the sexual desire is very much less than in the white race. This may be partly due to their ruralization. In this Asylum masturbation is practiced to a large extent, in many instances openly, and in practically all without sense of shame. One case of sodomy has been brought to my attention.

So far as sex is concerned, out of 126 cases admitted, 72 were males, a percentage of 57 plus, and 54 females, a percentage of 42 plus.

The relation of the degree of Indian blood, as a causative factor, may be shown by the fact that out of 126 admissions, 84 were full-bloods, 38 half-bloods, 3 less than half, and 1 unknown, giving a percentage of 66 and two thirds for the fullbloods.

The relation of age, as a causative factor is shown by the following table based on 126 admissions: 2 in the first dec-

ade; 18 in the second; 28 in the third; 36 in the fourth; 15 in the fifth; 10 in the sixth; 7 in the seventh; 7 in the eighth and 3 beyond the eighth decade. I have an old lady of 102 years.

The relation of the marital condition follows. Of the 58 in the Asylum June 30, 1911, 24 were single, 19 married, 11 widowed, 1 divorced and 3 unknown. The lack of records makes it impossible to give these data for all admissions.

### *Symptomatology.*

A few remarks regarding the symptomatology. The manic-depressives present nothing materially different from the whites afflicted with the same disease, as will be recognized from the following abstracts.

Case 1.—Female, aged 63 at present. Four attacks of maniacal excitement, followed in each instance, by an approximately normal condition. At present presents evidences of senility from physical and mental standpoints.

Case 2.—Four attacks of mixed type. At present presents restlessness, psycho-motor hyper-activity, talk compulsion, lack of attention, mild distractibility, impaired critical faculties, capriciousness, impaired memory, somatopsychic ideas, e. g. committed the unpardonable sin, anxiety, fear of impending death, depressing hallucinations of hearing, hypochondriasis, mild ideas of persecution and some emotional depression. Mixed type.

Case 3.—Third attack. Restless, excitable, voluble, unstable expression, lack of attention, hallucinations of hearing and sight, impaired memory, alternating with hypo-activity, diminished ideomotor activity, emotional depression, retardation of thought. Alternating type. Condition between previous attacks unknown.

Case 4.—Previous history unreliable. Present symptoms, psycho-motor hypo-activity, diminished ideomotor activity, movements slow and sluggish, emotional depression, retardation of thought, mild fear of impending death, vague ideas of persecution, auditory hallucinations. Depressed type.

Case 5.—Proved to be one of hysteria. Discharged recovered.

I have observed no instances of imperative conceptions and the physical symptoms were inconsequential.

The epileptics here differ in no manner from the white epileptics I have seen, except that 5 out of the 14 have a condition of hemiplegia, 3 of left side and 2 of right, the exact relation of the epilepsy and hemiplegia being unknown at this

time. One case of epilepsy is purely nocturnal and several others practically nocturnal, though they occasionally suffer a convulsion during the day. One epileptic has his convulsions serially, averaging 18 to 20 every third week and another averages 40 to 50 convulsions monthly, in spite of fairly large doses of the triple bromides.

The congenital imbeciles present nothing startling, except that all are of very low intelligence.

The only striking symptom among our alcoholic cases, seems to be the active homicidal impulses, which were present in each of the six cases, one man having actually killed several persons, another shooting at some strangers passing his farm, another attempting an assault with an ax, a female threatening to kill her family by "chopping off their heads", another by assaulting those around with anything she could lay hands on, and the sixth by vicious assaults without warning, at every opportunity. Otherwise, their symptoms did not differ materially from those occurring in the white alcoholics; 5 of the 6 are dementing types, and the 6th is a case of chronic alcoholic hallucinosis.

Our senile psychoses present no differences from the corresponding psychoses in the white race.

Our hebephrenics have the same eccentricities, vague suspicions, self-centering, distrustfulness, emotional outbursts of superficial character, occasional self-complacency, lack of initiative, somatopsychic delusions, hallucinations, mostly of an elementary character, apathy, silly smiles, impulsivity, irrelevant replies, negativism, stereotypies of speech and attitude, word salad and automatism. Our catatonics show alternating periods of depression and excitement, stupor, motor disturbances, mutism, negativism, stereotypies of speech and action, cerea flexibilitas, psycho-motor retardation, apathy, lack of interest, embarrassment, impulsivity, destructiveness, hallucinations, delusions and aggressiveness. Our paranoid demented present dementia, fixed

systematized delusions of a bizarre nature, fantastic hallucinations, controlling the actions of the patients, defective memory, hypochondriacal ideas, occasional impulsive acts or mannerisms, verbigeration, and automatism.

Our one case of paranoia is extremely interesting, having been abroad and demanded that the throne of Denmark be vacated in her favor, and I trust that I shall be able to make a detailed study of her case later.

In general, then, our Indians present practically the same mental symptoms as appear in corresponding forms of mental disease among the whites. They are decidedly more suspicious, at least until their confidence is gained, much more reticent and their superstitions are fully as prominent as those of the plantation darky. They are probably more destructive and decidedly filthier than the white insane. They give little trouble by their attempts to escape, there having been no escape from this institution in two and one-half years. There seems little danger of suicide, though I have one case who has made repeated abortive attempts at self-destruction, always by the hanging method.

#### *Diagnosis.*

I shall only remark that it is harder to diagnose the condition of the insane Indian, because of the reasons previously mentioned, viz., his reticence, suspiciousness, superstitions, etc., and from the fact that that oftentimes our only medium of conversation is the sign language, which with us is very crude.

#### *Prognosis.*

An idea of the prognosis may be obtained from the fact that out of 126 admissions, there have been 41 deaths, 16 recoveries, 9 improvements or unimprovements, 2 escapes and 58 remaining in the Asylum June 30, 1911, all of whom are chronically insane.

The 41 deaths were due to the following causes:

Twenty-one due to respiratory diseases, 14 tuberculosis and 7 pneumonia; 8 due

to nervous diseases, 5 epilepsy and 3 paresis; 6 due to miscellaneous diseases, 3 syphilis, and 2 senility, 1 mastoid disease; 4 due to digestive diseases, 2 enteritis, 2 liver and bile ducts; 1 due to circulatory disease, valvular disease, anasarca and ascites; and 1 due to Osseous disease, tuberculosis of bones.

#### *Treatment.*

We shall dispense with the treatment in a few words. Custodial care and attention, together with what encouragement and suggestion we can give in our daily contact, regulation of hours for rest, eating, exercise and recreation, careful attention to the diet and as strict an enforcement of the laws of health and sanitation as conditions will permit, constitute the routine measures. The epileptics are given a routine treatment of the triple bromides and what other sedatives are required and indications are met as they arise. Seldom is it necessary to resort to hypnotics, although an occasional hot bath is found to be beneficial. Games of all sorts are encouraged, such as baseball, horseshoes, fishing, trapping, croquet and athletics of all sorts; also such indoor recreation as checkers, cards, dominoes, basket-work, raffia-work, bead-work and fancy sewing. Physical labor for those capable of performing it is aided and abetted to the fullest extent. Trips to town and the near-by river assist in breaking the monotony. Weekly congregations for the singing of sacred music are beneficial.

#### *Historical.*

The institution was established more than ten years ago, through the far-sightedness of certain prominent men, including Senator Pettigrew of South Dakota, who succeeded in convincing Congress that it would be both wise and humane to establish an asylum for insane Indians, who, prior to that time received little or no care. The institution consists of 21 buildings, located on a commanding knoll two miles east of Canton, and about half a mile from the Big Sioux River, which at this point forms the boundary

line between Iowa and South Dakota. We have about 100 acres of rich black soil, which furnishes us with an abundance of vegetables in season, all of the potatoes we use throughout the year and supports three horses and seven cows with feed and pasture. One of the most important advances made has been the discontinuance of the surface disposal of sewage by connecting with the sewer-system of Canton.

Two years ago an appropriation of \$25,000.00 was secured from Congress for the construction of a hospital building. This amount proved insufficient and \$15,000.00 additional was secured from the present Congress. This building will care for the infirm, the tubercular, (in the sun-parlors), the surgical cases and serve as isolation and reception ward for acute cases. Provision has been made for a pathological, bacteriological and chemical laboratory, in miniature, in this building, in connection with a mortuary. The basement will contain a complete hydrotherapeutic out-

fit. In addition, the superintendent will be furnished a detached residence during the coming summer.

We hope soon to install suitable outdoor playground apparatus, which will add materially to the mental and physical welfare of those able to use it. This apparatus will follow the school-ground type, but will be selected to fit our peculiar needs.

The time is not far distant when it will be necessary to erect one or two cottages for the epileptics and a chapel and amusement hall for the benefit of patients and employes. An employes' home is an urgent necessity.

In a short time our water supply will have to be increased, and it will not be long before serious consideration will have to be given the matter of a central power and heating-plant.

I hope to be able to visit a number of the different reservations with a view to studying home conditions and in time to develop an elementary text-book for use of physicians in the Indian Service.



Some of the Officers of the Student Girls' Battalion, Chillico Indian School.

## GIST OF THOUGHT AT THE SIOUX CONFERENCE



THE December JOURNAL published the program and "Articles of faith" of the Sioux Conference of November 12 to 14. Many of the most experienced workers of the field were present and what they had to say is

of general interest. It is impracticable to publish a complete report in these columns for want of space and because no such writeup is at hand, but the substance of the discussions is below.

Tuesday afternoon Superintendent Michael turned the keys of his school over to the visitors in a very appropriate address and immediately the Conference got to work under the guidance of Supervisor Peairs, who is noted for leading to the attack of the subject in hand with very little preliminary skirmishing.

Under the subject of "Industrial Development" a number of the delegates were heard. Superintendent Brennan of Pine Ridge held that patents in fee should be issued to Indians for a portion of their allotments so that they might sell and use the proceeds in the development of the remaining restricted portion. Mr. Brennan favored the issuance of patents in fee to individual Indians rather than the advertised sales held under the auspices of the agency authorities. In the Pine Ridge Agency, a family of five is allotted 1400 acres of land—

640 to the head, 320 to the wife, 320 to children over eighteen years old and 160 to those under that age. Speaking of the industrial development of the Indians of his agency, Mr. Brennan stated that the number on the Government ration roll had decreased from 7000 in 1900 to 2850 in 1912. Submitted also were the statistics below as showing their industrial condition.

### *Pine Ridge Reservation.*

Population	6894
Houses (mostly log and poor)	2000
Number horses	6148
Cattle	30172
Hogs	200
Bushels of oats	24000
Bushels of corn	27000
Bushels of potatoes	65500
Tons of hay	30000

### *Standing Rock Reservation.*

Population	3589
Houses (est.)	1000
Number horses	17076
Cattle	19905
Hogs	300
Bushels of wheat	12000
Bushels of oats	75240
Bushels of corn	90100
Bushels of flax	12000
Bushels of potatoes	2000
Bushels other vegetables	500
Number tons hay and alfalfa	20000

Supervisor Charles F. Peirce also favored the sale of a part of each allotment where the proceeds were needed to provide means for the making of homes. He, however, did not favor the granting of patents in fee, considering advertised sales under Government supervision preferable. He believed plans for putting the

Sioux on a basis of self-support should be along the lines of stock raising and farming. The plans among some of the other tribes must be more complex. The main thing at present is to have a plan and to keep the Indian constantly on the job as outlined.

Superintendent Allen of Sisseton gave an interesting account of farming operations in his agency. He stated that the language there spoken is "Farming". Ninety of his Indians, formerly drunkards, have taken the Keeley Cure and seventy-five of them are keeping straight and making an excellent showing. The Indian farmers on this reservation use up-to-date methods and are growing more industrious each year. The table below gives an idea of their prosperity.

*Statistics Showing Results at Sisseton Along Agricultural Lines for the Year 1912.*

Houses—farm.....	250
Number horse.....	1233; value \$165000
Number cattle.....	460; value 13950
Number hogs.....	313; value 5360
Number fowls.....	7893; value 3500
Number bushels wheat raised.....	266,275
Number bushels oats raised.....	164,440
Number bushels barley raised.....	34,594
Number bushels corn raised.....	48,600
Number bushels flax raised.....	7,400
Number bushels potatoes.....	48,000
No. bushels vegetables (est).....	13,500
Number hay (tons.).....	300

In 1911 crops were a total failure. This year we allowed Indians to borrow of their tribal fund \$11,000 for seed grain. At present over \$10,000 has been refunded and practically all will be repaid. Sisseton is strictly an agricultural reservation.

Supervisor Rosenkrans stated that his observation shows that the progressive Indians are growing rich at the expense of the non-progressives. He has found the Indian in possession of excellent, high grade Hereford and Shorthorn stock. It appears also that the number of cattle "rustlers" is growing after each term of the Feder-

al Court. He believes that there should be more stockmen to protect the interests of the Indian.

The topic for Wednesday morning's session was "The Day School in its Relation to Home Building".

Day School Inspector Demean of Pine Ridge in opening the discussion advanced the idea that one great value of institutions of this class is their influence in keeping the Indians at home. In their absence there is not much to anchor the family on the allotment and there is a consequent disposition to roam about the country. At Pine Ridge allotments are so made that the homes are located along the creeks, and the grazing lands are back in the hills or prairies. This plan creates small settlements with the day school as a sort of civic center.

Supervisor Lipps spoke in favor of the maintaining of day schools wherever the settlements are large enough to justify; also in favor of central day schools where conditions are favorable.

Supervisor Rosenkrans favored manual training in the lower grades and vocational training above the fifth grade.

Superintendent House of Rapid City would push academic work in the lower grades but would not advise vocational training in Indian schools except for students of mature years.

Principal Mossman of the Sisseton School argued that while industrial and academic training are all right the great stress should be placed upon character building, for no training is profitable if the foundation of good character is not present.

The afternoon session was set for consideration of the management of Indian lands, and Supervisor Charles L. Davis led the discussion. He stated that superintendents should all study

## Views From U. S. Indian Reservations



Meeting of Sioux Women, Convocation at Antelope Creek, South Dakota.



Sioux Indian Convocation Service at Rosebud, South Dakota.

carefully the condition as to competency so as to be able to give the Indian Office trustworthy information as to the advisability of issuing patents in fee or of extending the trust period.

Superintendent Leech of Yankton held that superintendents as a rule were too much inclined to favor the issuance of patents in fee without due regards to future consequences. He outlined the condition at Yankton where a large part of the reservation has been patented and sold and the Indians have nothing to show for the land with which possession has been parted. No more patents should be given in advance of expiration of the trust period.

Superintendent Scriven of Rosebud doubted the advisability of too close supervision, believing that too close guardianship weakened the Indian. He would place some responsibility upon his shoulders, such as allowing him to lease and otherwise manage his allotment even though the cash return be smaller than if handled by the government for him.

Supervisor Lipps and Mr. Warnock argued that more clerical help is necessary to keep the inheritance cases up to date. Delay is a great detriment to industrial activities on many reservations. On the Cheyenne River reservation there are eight hundred unsettled inheritance cases, some of which have been awaiting settlement for fifteen years. The Indian has a legal right to dispose of his property as he wishes so long as he complies with the state law, without regard to Office regulations.

The missionaries took charge of the evening meeting with the veteran Rev. Dr. Williamson of Yankton Agency, Superintendent of Missions, as leader. Rev. J. Flockheart of Yankton presided. Dr. Williamson was born in a

log house on the banks of the Minnesota river in 1835. He can not remember when he could not speak the language of the Dakotas, or Sioux, as they are commonly called, as well as he could English. The first Protestant mission work among the Dakota Dr. Williamson stated was begun in 1834 near Lake Harriet, where the city of Minneapolis now stands, by Gideon Pond. Rev. Dr. Ashley of Cheyenne River, S. D., in his talk said that he came among the Sioux in 1874. Easter Sunday 1875, he preached a sermon in their language. The Episcopal Church in South Dakota has ninety congregations, seventeen clergymen and eighty-five catechists.

Last year the Episcopal women of the State gave \$3,000.00 for mission work.

Rev. R. D. Hall, International Y. M. C. A. secretary for Indian work, urged that more attention be given to strengthening the religious character of the Indian. He considered all Indian workers missionaries even though some are on the Government pay roll. He paid tribute to the superintendents as a body of christian gentlemen and informed the meeting that he had not found any atheist in a prominent position in the Service. Miss Edith Manville Dabb, International Y. W. C. A. secretary for Indian work, and Rev. A. F. Johnson of Pine Ridge also spoke along similar lines.

The session of Thursday morning was devoted to the subject of "Indian Fairs and Celebrations" with Supervisor W. B. Freer and Mr. J. E. Dougherty leading. Mr. Freer stated that Oklahoma, his district, is an agricultural country; hence more effort should be made to increase the interest in farming. He believed the same to be true of the Sioux country. No Indian on the Cheyenne and Arapaho

reservation who learned a trade while at school is now working at it but is making some sort of effort to live directly or indirectly from the farm. That being the case the necessity of making great effort along agricultural lines is apparent. The Indian fairs are believed to stimulate the Indians to increase their efficiency on account of the competition they enter into at these fairs. Mr. Dougherty, in the course of his remarks, described the Crow Creek fair as successful in every way. The Indians were much interested. The better class of them, he said, are not in favor of the fairs which tolerate the old-time dances and other customs once forbidden by the Department.

Thursday afternoon Supervisor Murphy presided and the time was devoted to the subject of "Health". Dr. Ross of Pine Ridge gave as his opinion that health conservation is the most important problem of the Indian race. He deplored the increasing use of tobacco among the younger generation and said that if the increase continued it would result in the depletion of the vitality of the young children, increasing their susceptibility to tuberculosis and other diseases, thus adding to the already alarming death rate. He advocated the cold-air room in each supervisor's district for the education of sub-normal children. He mentioned also that ventilation is poorly planned in many of the Indian schools. Dr. Walker of the Pine Ridge Agency said that the American Indian are people whose environment has always tended to bind them to their primitive manners and thought and customs, and who have developed as a racial characteristic satisfaction with their conditions. The environment must be changed before permanent results can be obtained. Sanitation

must be taught for at least a generation. Dr. Eisenberg favored forced ventilation. In the 500 cubic feet of air space allowed for each person, he could receive at least 3000 feet per hour without any draughts or danger of catching cold.

Dr. J. H. Heston, president of the Madison, South Dakota, Normal School was called upon and congratulated the Conference upon the work being done in the Indian schools. No state in the Union was doing so much scientific work in the lower grades as is being done in these institutions. The courses of study are remarkably comprehensive and up to date. As a member of a committee appointed by the National Educational Association to confer with Indian Service people as to compulsory educational laws, Dr. Heston stated that he would be more than pleased to co-operate in any manner possible in order to make the work more effective.

"Importance of the Indian Home" was the topic for the afternoon meeting, and Supervisor Elsie E. Newton was very appropriately made the leader. In the course of her remarks she emphasized that we should insist on permanent homes for the Indian because there is no community life without them. Therefore, to be a part of the community the Indian must have a house. This he must be taught to care for so as to keep it in a sanitary condition or it will become a menace not only to him but to the general community. Cleanliness can be taught in the tepee or log house as well as it can in the mansion. As a preparation for home life girls should be properly taught in the schools, among other things, to care for the sick, the duties of the mother and all those other things that any good mother would teach her daughter.

Mrs. Margaret Clark spoke of the mothers' meeting on the Rosebud Reservation. She also has sewing classes and gives talks on home economy, sanitation, etc., in the course of her work.

Mrs. Carrie A. Bellinger gave an interesting talk on "The Care of Indian Children". Mr. Levi Chubbuck, of the Department of Agriculture, who is a very helpful attendant at the various Indian conferences, gave an interesting illustrated lecture on "Farm Management". The Indians, he said, were farmers before the white man landed on the Atlantic shores. Large areas had been cleared and cultivated, corn was the principal crop grown. The Agricultural Department is desirous of co-operating with the Indian Bureau, having listed the names of over 2000 progressive Indian farmers to whom over 9000 farm bulletins have already been sent. This list he would be greatly pleased to increase.

Friday morning before the regular session was called to order a time was spent in a very pleasant and profitable inspection of the Flandreau Indian School. The subject for the morning was "The Indian Public School". Mr. H. Gosse said that public sentiment

among the Sioux is not favorable to the attendance of Indian children in the public schools, one reason being that the Indian property is not taxable and another that the attendance of the Indian child is so irregular as to interfere with the proper classification. He advocated the appointment of a truant officer in rural districts as a necessary procedure if regular attendance is expected. Mr. Henke read a strong paper in favor of the attendance of Indian children in the public schools. The reasons he gave were these:

1. It gave permanency to the home.
2. It laid the foundation for citizenship.
3. It taught better modes of living.
4. It led to the cultivation of greater independence.
5. It gave the child better command of the English language than he would otherwise gain.
6. It created a better feeling between the races.

The Friday afternoon session ended the Conference. The time was devoted, under the lead of Supervisor Peairs, to the consideration and adoption of the set of resolutions that appeared in the December number of the JOURNAL.



**H**uman happiness and success  
do not depend so much upon  
the views we take as upon the  
work we do and the way we do it.

LEIGH MITCHELL HODGES

---

# ABOUT THINGS DOMESTIC

---

## THE TEACHING OF HOME MAKING

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.

**I**N THE schools of the Five Civilized Tribes, where the ideal of the dignity of manual labor, especially house labor, had languished for a food many years, a special effort was made in the reorganization of those schools to inspire girls with a desire to become more proficient in the art of home-making. Positions of domestic science were established at each school where there were girls, and at four of the schools a model cottage, or practice house, has been built. Although the classes spend only a certain number of periods a week in these cottages, yet in time all the activities of the home are here reproduced. A simple outline of teaching was prepared. Only the elementary things are attempted, but the aim is to teach these with great thoroughness and always in relation to the problems of health in the home. As a preventive measure, this sort of teaching has a high place educationally, if rightly conducted. One of the surest methods of preserving the health of individuals and families is to teach the oncoming generation of mothers how to keep sanitary houses, to provide clean and well-cooked food and suitable clothing, and to properly care for children. In this simple course, too, there is a place for instruction in personal hygiene and the home care of the sick.

Our responsibility towards the Indian girl in this particular is obvious, since we take her from her mother and her mother's teaching which, scant though it be, is not more scant in the practical, intimate things that a girl should know than our substitute has often proved to be.

Following the beginning made in the Five Civilized Tribes, the Indian Office has lately authorized Teachers of Housekeeping at ten other schools and has apportioned to each sufficient funds for the erection of suitable quarters. It is the intention to have model houses for the accommodation of the work. Civil Service examinations will soon be held to provide eligibles.

The idea of the model house is not a new one in the Indian Service. There have been small homes, sufficiently large for a number of girls to live in for a few months at a time, at the Phoenix school and elsewhere. These have been very successful. But this plan and that of teaching domestic science in its accepted sense, does not always fit the needs of the small school whose girls are not sufficiently advanced to comprehend the scope of domestic science, and whose numbers of large girls is so few as to preclude any being taken out of regular details to live wholly in a special home. The plan of having a cottage for day classes will, therefore, have to



Domestic Cottage at Bloomfield Seminary, Chickasaw Nation, Oklahoma.

be adopted. The house should approximate the type in the locality and should be simple, inexpensive and no larger than absolutely necessary. For instance, in one of the Oklahoma schools in a timber country, a log house is under way; another of this type is being constructed at Mt. Pleasant, Mich., which is one of the most artistic buildings I have seen in the Service. In the southwest, it is proposed to build houses of adobe, along the lines of the pueblo house. We do not wish to make these homes so elaborate in furnishing that they cannot be imitated in some measure, for they are to supply in the scheme of teaching the element of example which is more powerful than that of precept. I have no hesitation in saying that where the model, or practice house, has been established, that instruction has not only assumed a more concrete form but has taken on life and interest which the merely laboratory method fails to do. The practice house already has a place in the public education of white girls;

it is far more needed in the education of the Indian whose home environment suggests much less of comfort, convenience and sanitation.

To supplement the work already indicated, much more can be done in the school room to arouse an interest in homemaking. The primary teacher with kindergarten materials can suggest to her class many subjects which have to do with the home. One of the interesting exhibits at the congress on Hygiene and Demography was that of the Louisa M. Alcott Club of Boston which conducts a settlement work. Besides the model of equipment used, there were models made by the children showing devices for the bureau and the washstand, the cupboard; illustrations made by magazine pictures, of the right and the wrong way to furnish a room. By illustration and example, these things took hold of the minds of the children. In teaching Indians, however, we should avoid adhering too closely to the conventional form merely. I prefer, for instance, to see

among the Navajos an improved type of hogan which will be adapted to their mode of life, than a more modern dwelling; and for them in their travels, a model camp outfit would be of far more value than an up-to-date kitchen equipment.

Thus for the teacher who undertakes to conduct a department of housekeeping there is the task of adapting her instruction to the local needs. It is a good deal of responsibility which she assumes, for to her more than to any other one employee it is entrusted to lead the heart as well as to train the hand of the girl toward a concrete ideal.

As I cannot conceive of a home without order, neither can I under-

stand any woman's attempting to teach the art of home-making who has not a love of beauty. Not only the proverbial place for everything, but the plant at the window, the picture on the wall, the arrangement of the furniture, are evidences of true home-making; yet they must be built upon an intelligent appreciation of the essentials of good health. Mahogany furniture inside and an insanitary doorway outside do not harmonize; and lace curtains at the parlor window have no value if the water supply is being poisoned by the waste from the house. The proper relation of all the elements in home-making it is attempted to demonstrate in the practice house.



I CANNOT close this communication without adding my testimony regarding the character and services of that noble Indian, Chief Shaub-e-nee. From my first acquaintance with him, which began in the fall of 1818, to his death, I was impressed with the nobleness of his character. Physically, he was as fine a specimen of a man as I ever saw; tall, well proportioned, strong, and active, with a face expressing great strength of mind and goodness of heart. Had he been favored with the advantages of education, he might have commanded a high position among the men of his day. He was remarkable for his integrity, of a generous and forgiving nature, always hospitable, and until his return from the West, a strictly temperate man, not only himself abstaining from all intoxicating liquors, but influencing his people to do the same. He was

ever a friend to the white settlers, and should be held by them and their descendants in grateful remembrance. He had an uncommonly retentive memory, and a perfect knowledge of this Western country. He would readily draw on the sand or bed of ashes quite a correct map of the whole district from the lakes west to the Missouri River, giving general courses of rivers, designating towns and places of notoriety.

It has been reported that Shaub-e-nee said that Tecumseh was killed by Col. R. M. Johnson. This, I am convinced, is a mistake, for I have often conversed with him on that subject, and he invariably said that balls were striking all around them; by one of them Tecumseh was killed and fell by his side; that no one could tell who directed the fatal shot. — *From the Autobiography of Gurdon Saltonstall Hubbard.*

---

## EXCERPTS FROM THE REPORT OF THE BOARD OF INDIAN COMMISSIONERS

---

**WE** ARE all interested in the work of the Board of Indian Commissioners who are working, without remuneration, for the good of the Indian. The forty-third annual report of this board, recently issued, contains much information as to the conditions of several of the Southwestern tribes, and speaks of a number of important matters in connection with the administration of Indian affairs, several of which the JOURNAL produces below:

### THE NAVAJO CONDITIONS.

An investigation of Navajo conditions should have in mind not only the industrial welfare of the Navajos but also the education of their children, some 6,000 of whom are still without adequate school facilities. The conditions are very unusual, the nomadic habits of these Indians having so far discouraged attempts to devise an adequate system of schools as the United States in the treaty 1868 solemnly promised to do. The school problem must be considered as part of some plan that will eventually establish the Navajos in homes as permanent as are consistent with the preservation of their means of self-support and their habits of industry.

This board has already gone on record as endorsing the provision in Senate bill 4450, Sixty-second Congress, second session, proposing to appropriate \$250,000 to enable the Secretary of the Interior to provide schools adapted to the needs of the Navajos. The responsibility of allowing 6,000 fine specimens of Indian youth to grow up without education is a heavy one.

### THE PIMA INDIANS.

It is hard enough to instill habits of industry into Indians who have not been accustomed to work; it is unspeakably unfortunate to have deprived Indians like the Pimas, who for generations have had the habit of work and

who can and would support themselves, of the means of self-support. The Pimas deserve to be saved industrially as well as physically. As we said in our annual report for 1904, the neglect of our Government to care adequately for these Indians has been driving back toward hopeless pauperism and laziness the largest body of skilled farmers ever known in the history of our Indian tribes.

### THE USE OF PEYOTE.

Of great importance to the health of Indians is their protection against intoxicants. We have always stood for the strict enforcement of every law that could keep liquor and Indians apart; and we believe that the growing use of peyote or "mescal" calls for early and drastic action or legislation that will place that drug under all restrictions applicable to liquor. We are convinced, from evidence that has been presented, that the Commissioner of Indian Affairs, in his report for 1911, page 35, has not overstated the serious effect of the use of peyote. The danger of the rapid spread of the habit, increased by its so-called religious associations, makes the need of its early suppression doubly pressing.

### TRIBAL FUNDS.

We believe Congress should be asked to go further and not only direct that tribal rolls of every Indian tribe be prepared, but that on or before a given date all tribal funds, except such as it may be desirable or necessary to reserve for payment of tribal indebtedness or other obligations, should be paid or credited to the individual Indians enrolled, and that no Indian child born after that date may claim any share therein except by inheritance. Such legislation should carry a sufficient appropriation to enable the Secretary of the Interior to carry out its provisions. It would not interfere with the protection which must be extended to incompetent Indians, and it would tend to encourage industry and thrift among Indians who are now disposed to remain idle because of vague impressions of shares in big tribal funds or visions of approaching per capita payments, the amounts of which are

often less than the value of the time and money expended in claiming them.

#### INDIAN SUPPLIES.

In general, the methods employed in the purchase of supplies are effective in securing good value for the prices paid. For the storage of supplies, however, we still believe there is no economy in the maintenance of five Indian warehouses. One, or at most two, ought to suffice, and, as rapidly as conditions will permit, the rest should be discontinued. We firmly believe, however, in the warehouse system, our only contention being that we have too many warehouses for the needs of the service.

In our last annual report we expressed sympathy with the effort of the Indian Office to reduce the time required for payment for Indian supplies, and we are gratified to learn that your department has just approved a plan by which the delay of a separate administrative examination of each claim by the Treasury Department before payment will be eliminated. This is decidedly a step in the right direction. Eventually a plan should be devised whereby payment for supplies should follow their delivery and acceptance with the promptness common to "cash" payments in large private enterprises.

#### THE FIVE CIVILIZED TRIBES.

Report of George Vaux, Jr., Board of Indian Commissioners.

The superintendent of the Five Civilized Tribes is located at Muskogee, Okla. These comprise the Cherokees, Creeks, Seminoles, Choctaws, and Chickasaws. There are on the tribal rolls about 101,000 names, of whom a large proportion have but an insignificant percentage of Indian blood, whilst a number, particularly among the Seminoles, are largely mixed with Negro. A total of about 30,000 are the restricted class. These are but rarely, if ever, heard of in the discussions of the problems of these people. Undoubtedly the great majority of the total enrollment are as well or better able to take care of their own affairs as the ordinary white man, but the very large number of full bloods and minors still require the utmost protection. We stayed over night at the Park Hill School and then went to Talequah, the capital of the Cherokee Nation, where we met a number of their people and had the opportunity of seeing some of the very well educated and successful business men who pride themselves on their Indian ancestry. Leaving Talequah, however, and

driving to Kansas, Okla., from Kansas to Jay, and from Jay through Spavinaw to Adair, we found very different conditions. The country is exceedingly rough and the roads mere trails, following the beds of streams in many instances. Here the houses are scattered, and, generally, farming is carried on under adverse conditions. There is absolutely no uplift to the Indian from his white neighbors, the latter being largely a roving class from Arkansas who are known as "Nesters," whose methods of agriculture and of living are the most shiftless imaginable. Many of these people live largely by defrauding the Indians, who are a quiet, peaceable, inoffensive, and unsuspecting class. Their little cabins usually contain one or two rooms, and, with no school facilities for miles, I can not see that there is much hope for them for the future.

There are practically no day schools conducted by the Government for the Indians of this region, and where district schools are available, geographically, the young Indians find themselves anything but welcome and rarely if ever attend. This is not to be wondered at, for one or two large and possibly stupid boys, with only the most rudimentary knowledge of English, are certainly not desirable scholars in any class. Yet there are many thousands such growing up in eastern Oklahoma to-day. Not infrequently they are really rich, for in addition to their homesteads they have surplus allotments, the rentals of which from oil, natural gas, or coal in some instances amount to figures which run from \$1,000 to \$20,000 a year. It is not to be wondered at that unscrupulous men are hovering near these ignorant people like buzzards, endeavoring to defraud them, many of these grafters being themselves Indians. The territory embraced is a large one, being practically all of the old Indian Territory, and aggregating about 30,000 square miles—say the equivalent of the State of South Carolina. In order to try and reach the requirements of the situation as nearly as possible, there has been devised what is known as the "district agency system." By it the Five Civilized Tribes have been divided into 16 districts, in each of which an agent is in charge whose duties consist in getting in personal touch with the Indians in his district and helping and advising them with regards to all matters on which they need assistance, looking after them when they are sick, attending to their purchases, seeing that their money is judiciously expended, improving their methods of farm-

ing, and in a thousand and one ways proving a real friend to them. No small part of the work of these district agents is done in connection with the probate courts of the several counties. Guardians for minors have been appointed in a wholesale way and for some years little or no attempt was made to compel them to report to the courts as they should, or to see that their sureties were responsible and sufficient, and that the rights of Indian minors were protected. An enormous amount of stealing is going on, and, naturally, when the professional guardians were brought to book through the instrumentality of the investigations of the district agents, they felt aggrieved that justice was being meted out to them. Hence there has arisen on the part of everyone who found it to his pecuniary interest to rob the Indians a strong opposition to the district agency system.

It is from that undesirable class and not from the solid citizens that the opposition has arisen, and the complaint made that by governmental interference general business is hampered and the Indians prevented from standing on their own feet. Also from the same sources has come the complaint of political activity on the part of the district agents, with the object of discrediting them in the eyes of the friend of the Indian. When these views are put forward, certain well-known men of Indian blood are referred to as not requiring anyone to look after them. This can be admitted as the case at once, but it does not reach the very large number of Indians who are of the sort I have referred to above and who are absolutely incompetent to manage their own affairs, and who number possibly 30,000 in the Five Civilized Tribes.

These are not seen by the casual visitor to Oklahoma. They have to be searched out in the vastness of the hills, far from towns and railroads, on their little farms, where their nearest neighbor is often several miles away.

There the real Indian is to be found.

The district agency system is also valuable in enabling the Indians to get in touch with their surplus allotments, some of which are located as much as 100 miles away from their homesteads. Without criticizing the authorities who allotted these Indians, it would seem as though better judgment might have been shown in making the selections of their lands. The work was done differently in different tribes, sometimes a money value as the result of appraisal being placed upon the land, and in other instances the allotment being of a

uniform number of acres. In either event small tracts of 10 acres were often used to equalize the amounts. Many of these Indians have never seen their surplus lands and have no idea of their precise location.

What I have said above respecting the Cherokees applies equally to the Creeks, with whom I came intimately in contact also. For this portion of the trip we left Muskogee in the morning and went to Eufaula, where we visited the school, and thence continued by rail through Crowder to Hanna. Here we met a great many full-blood Indians and visited a number in their homes, continuing to Weleetka for the night. The next day we went by rail to Holdenville, and thence by automobile to Wewoka, where there is located a special Assistant Attorney General of the United States who has charge of many thousands of cases being brought by the United States Government against men who have robbed Indians. This is in the Seminole country.

In each of the tribes there are certain reactionaries who have declined to take their allotments and who will not accept any of the payments in money which have been offered to them. Among the Cherokees these are known as "Night Hawks," and among the Creeks as "Snakes." They have some sort of regular organizations and maintain their representatives at Washington. They decline to acknowledge the State of Oklahoma or any of its State or local officials and express an unwillingness to do anything but go back to the early treaties which provided when they were removed to the then Indian Territory that their lands were not to be included within the limits of any organized State or Territory. Of course more recent treaties have abrogated those of 70 or 80 years ago; yet however much one feels that these people are deluded, there is the pathetic side to the situation, especially when the discovery is made that lands and stock which actually belong to these Indians have found their way into the ownership of designing white men, whilst the rightful owners are left in want. Talking to these people as I did and hearing their pleas, I could in some measure see their viewpoint, and another argument in favor of the district agency system was strongly impressed upon me.

That there should be a strong element of substantial citizens of Oklahoma who are opposed to the proper treatment of these Indians and their protection seems hard to understand.

The only way in which many of them are kept from being absolute paupers is by the district agency system, and if that protection is not continued they will certainly become public charges. The most short-sighted personal considerations would seem to make it evident to anyone that this method of protecting the Indians is of as much if not greater benefit to the white men.

I can see no hopeful outlook for the future of these people, save only in the creation among them of an efficient school system. How this is to be done raises serious problems. In view of the large amount of non-taxable Indian lands, when Oklahoma was admitted as a State five years ago the Government made it large grants to be used for educational purposes. It may be that this accounts for the extravagant schoolhouses which are evident in some parts of the State. It is natural for Congress to say that Oklahoma should now look after the educational situation in large measure, but Oklahoma is not doing so as respects these Indians. With the recent decision of the Supreme Court of the United States, by which large amounts of Indian lands still remain untaxable, the prospect for Oklahoma doing anything is very small. I would urge that the problem be studied immediately and a well-considered and far-reaching plan be evolved, calculated to meet the conditions broadly. \* \* \*

Chilocco is most interesting and inspiring and shows the nonreservation school in the Southwest at its best. Detailed comment, however, is not necessary with regard to it.

#### PERSONNEL OF BOARD.

The present personnel of The Board of Indian Commissioners comprises the following gentlemen:

Andrew S. Draper, chairman, Albany, N. Y.; Merrill E. Gates, Washington, D. C.; William D. Walker, Buffalo, N. Y.; George Vaux, Jr., Philadelphia, Pa.; Edward F. Ayer, Chicago, Ill.; Warren K. Moorehead, Andover, Mass.; Samuel A. Eliot, 25 Beacon Street, Boston, Mass.; Rev. Father Ketcham, Washington, D. C.; Frank Knox, Manchester, N. H.; Secretary, H. C. Phillips, 533 Fifteenth Street NW., Washington, D. C.

The Board of Indian Commissioners, created in 1869, is a body of unpaid citizens, appointed by the President, who maintain an office in Washington, for the expenses of which and of travel Congress appropriates. The board is not a bureau or division of any department,

but is purposely kept reasonably independent and afforded opportunities for investigation in order that it may freely express an intelligent and impartial opinion concerning Indian legislation and administration. Its legal duties are to visit and inspect branches of the Indian Service, to cooperate with the Commissioner of Indian Affairs in the purchase and inspection of Indian supplies, and to report to the Secretary of the Interior, to whom and to the President the board acts in an advisory capacity.

#### A Noted Indian Collection.

An outing by the round table of one of the local study clubs, recently discloses what is perhaps the most perfect and valuable collection of Indian relics and curios in this part of the country. The collection is owned by A. W. Thompson of Orangeville, O. It consists of over 3,500 pieces and represents a diligence in search of over 40 years. The collection was originally started by the father of Thompson and after his death the son, who is proprietor of a general store in the village, continued the work.

Indian legend and lore abounds in the section near Greenville. Here is found a natural fort in which the Indians secluded themselves during the French and Indian war. Arrows, flint locks, powder cans and rude muskets, which have been picked up at this place, are remnants of the historic struggle. The fort naturally designed has attracted considerable attention. It has a natural opening toward the water supply and shows every craft of the red men.—Newcastle (Pa.) News.

#### Sign of Modern Civilization.

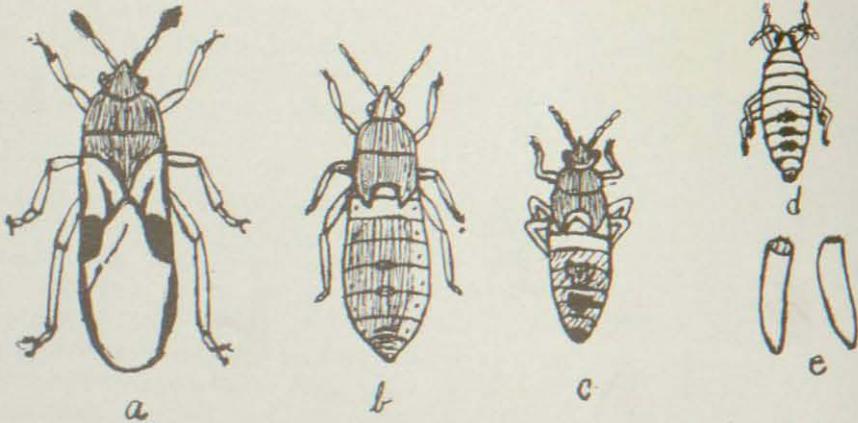
Blanket Osage Indians, who have a liking for automobiles and other features of modern civilization, have taken another step forward. The Osage women are abandoning the ancient aboriginal custom of carrying their infant offspring strapped to a board on their backs. Recently a great many of them have purchased the fanciest "gocarts" they could buy and now it is no uncommon sight in Tulsa or other towns frequented by the Osages, to see an Osage mother, garbed in a gaudy blanket herself, pushing a baby buggy in which reposes a little papoose who seems as contented as when strapped to the mother's back. It is said the Poncas, Otoes and other blanket Indians are gradually coming to this custom.—Dispatch from Tulsa, Oklahoma.

## THE CHINCH-BUG MENACE.

AT A MEETING of our lessees November 16th in the Chiloco library for the purpose of perfecting plans for the destruction of the chinch bug, Mr. VanZant, our farmer, in speaking of this year's damage to our corn crop, produced figures showing the difference in the yield of badly infested areas with those but little damaged, and stated that 20 per cent would be a fair estimate of the damage done. He also stated that it was his opinion that the damage to the wheat crop was equally as much. Many of the lessees present stated that in their opinion his estimate was too low. But upon this percentage the school farm furnished the chinch bugs with 32 acres of wheat and 50 acres of corn, and the combined loss of the lessees was still greater.

begin laying eggs for the second brood. The first and the young of the second brood are the ones that do so much damage to the corn crop. In this section there is a third brood but it lives mainly upon the fall grasses, especially the foxtail grasses found in our corn fields. This brood does but little damage to our cultivated crops.

Each female lays from 150 to 500 eggs. We have found over four thousand bugs in a single clump of bunch grass. A little figuring will show the possibilities and probability of our next year's bug crop and bug damage. These insects are true bugs—that is, they do not change by a complete metamorphosis, but hatch into a nymph that much resembles the adult bug but has no wings. It is of orange color and very small, being about 0.03 of an inch in length. Like all insects, it has no



THE CHINCH BUG

a Adult; greatly magnified. Adult is a little less than one-fifth of an inch long. Eggs, 0.03 inch.  
Drawn by Jackson Lomakema, Chiloco Economic Entomology class.

The chinch bug winters over as an adult in clumps of bunch grass or blue stem grass, or under rubbish of any character that affords him protection. In late April or early May he comes forth on warm days and flies away over the country in search of green grasses and grains for food, always choosing wheat if he can find it. Here in a few days they commence laying their eggs and in from ten days to two weeks the young bugs appear. This laying and hatching of eggs continues throughout May. By harvest time a majority of the first brood have reached maturity, while the old bugs that wintered over have died.

As the grain hardens in the ripening process and becomes unfit for the bugs to longer feed upon, this first brood of adults and undeveloped bugs leave the wheat fields, travelling on foot, and go to the corn fields, where they

skeleton, but its skin thickening and hardening serves as levers for its tiny muscles. As the insect grows this skin becomes too small and it sheds it for another softer skin which in turn thickens and hardens and is again shed. There are four of these transformations. Each time the wing spurs become larger until in the adult stage they are fully matured, are white in color, fold over each other on the back and have a distinctive triangular black mark on their outer edges (see illustration). In the adult the head and thorax is nearly black with wings white and legs and antenna a reddish brown.

It is a wonderful blessing to us that these transformations make the young insects especially susceptible to beating rains and inclement weather, which kills them by the thousands. Fungi, parasitic insects, and

birds also destroy them by thousands. No less an authority than the Department of Agriculture has started that the profitable growing of our cereals would be impossible in chinch-bug infested districts without these checks upon them.

The bugs are sucking insects in all stages of life. It pushes its beak into the tender parts of plants and sucks the juice. It is for this reason almost impossible to kill them with stomach poisons. Contact insecticides will kill them, but they are impracticable because the bugs hide behind the leaf sheaths, because the crops they live upon are not convenient to spray and because of the cost of spraying such great areas. We can kill them by burning their winter quarters, by clean cultural methods, by proper rotation of crops, and by harboring the birds and other natural enemies of the pest. We are interested just now in destroying them by burning.

A careful investigation by our economic entomology class shows that the bugs have sought the clumps of bunch and blue stem grasses for their winter quarters. We have found a few bugs in nearly every kind of rubbish including the loose bark around the base of our maple trees; but 95 per cent or more are in the blue stem and bunch grasses, and they are there in great numbers. They like the clumps of grass where the stems of grass are thick. There they are found between the stems close to the ground, or even just under the ground. In one clump of bunch grass four inches across the class counted 3,687 and in another five inches across 4,109. We examined larger clumps that evidently harbored many more; so many in fact, that we were discouraged from making a count. Three clumps of equal size of the above, and with every appearance of having as many bugs, were burned and the chinch bugs left alive counted. The first had 138; the second 199, and the third 399. The last clump was not well burned the stubble being over an inch in height. Many more clumps were burned and in every case where we secured a close burn but few insects were left alive, but it takes a close burn to kill them well. Whether a back fire, a head fire, or a side fire will do this best undoubtedly depends on local and weather conditions. Our best results were obtained on a still day when the direction of the fire did not matter. A few trials under one's own conditions will determine which method to pursue. Experience has shown that the burning of their cover will kill many

not destroyed by the fire by exposing them to the rigors of the winter weather.

Owing to the fact that the chinch bugs fly long distances in the spring it is necessary that all the farmers in a community should burn in the fall and early winter all bunch grass and blue stem grass and other rubbish, or fall plow wherever practicable. Save such dense copes as will furnish cover and food for our bird friends, and burn these places in the spring before the bugs commence flying. At this writing our nurseryman, gardener and farmer are burning all cover in their respective divisions, and our lessees are doing the same on their farms. As the reservation covers some 8,640 acres we are in hopes of getting good practical results and a big saving in next year's crops.

H. B. F.

#### Conservation of the Interests of the Indians.

In the tentative program of executive and congressional action which President Taft has outlined for the remainder of his administration he rightly has included conservation of the interests of the Indians. No attendant at the recent Mohonk conference on dependent races came away with any other opinion than that upon both Congress and the executive devolved the duty of prompt thoroughgoing action. The issue as to use or non-use of a religious garb by teachers in the schools is of small importance compared with that of retaining for the Indian his property that so many white men and large business corporations covet, of teaching him how to adjust himself to ways and standards of living that are necessary for his own good and that of his neighbors, and of so arranging the administration of the Indian bureau that in its personnel and in its status as an administrative organ of the department of the interior it shall be ideally equipped.

Much constructive legislation yet must be shaped and enacted with the Indian's welfare in mind before the national duty will be performed. Experience has shown that the paternal and fraternal attitude must be maintained for a longer time than seemed necessary to the Indian's truest friends a decade ago. Giving Indians lands in severalty was not enough. Also needed was guardianship of their interests while they were making the transition from tribal to normal community life in which they have as competitors whites with centuries of experience back of them in protection of personal and family interests.—*Christian Science Monitor*, Boston.

## WAS SAID OF THE INDIAN'S WAY

### History of the Green Corn Dance.

The "green corn dance," at the present a degenerated pastime indulged in by present-day Indians, had its origin among the aborigines far remote from the knowledge of the white man, but among the Cherokees their traditions throw much light on it, especially its observance among the civilized tribes. That it was a beautiful religious ceremony, surrounded by those simple, solemn rites of primitive devotion seems certain, and its degeneracy is not wholly ascribed to contamination with civilized man.

In early times, in all their towns or settlements the Cherokees celebrated the ripening of the corn with a solemn festival. This festival was preceded by a strict fast, wherein each person took some powerful purgative besides a complete ablution of the person and wearing apparel. No one had so far dared to partake of the ripening corn. The finest ears in the settlement were gathered and an offering made in thanksgiving to Kul-lun-lut-teh-a-heh, the Indian Messiah. After the offering had been made and the priesthood had been assured from the Messiah that He had received sufficient, a large feast was prepared consisting of corn, beans and venison, in which everybody partook freely. Tradition states that but little sickness followed these feasts. It was considered one of the greatest crimes for an inhabitant of a village to partake of green corn before the feast given the Messiah and no tradition exists, as far as the writer knows, of its violation.

A similar feast and offering was made when fruits ripened and also the fields and gardens of the red man.

The degeneracy of this festival to one of a hilarious pastime in which debauchery often reigned supreme is partially attributed to the capture by the Delawares, over 150 years ago, of the Cherokee sacred Ark. Just what relation the Ark, (often called Deposit), had to do with the Cherokee religious festivals has never been fully explained by any one of the traditions of the tribe. However, their priesthood ascribe the fall of their religion and its displacement by the Christians as the direct result of the loss of their sacred vessel. Today, the story of the Cherokee Deposit, or Ark, is considered a myth.

Another cause of the decline of the festival and one which probably had more to do with it than all else was the introduction of firewater among the red men. It was halo of extermination that has hung over his head and been written in letters of red over his history for the past seventy-five years.—Oklahoman.

### Famous Marathon Runners Beaten at Home.

The United States was not represented by her best distance runners in the Olympic games at Stockholm, according to Joe Scholder, director of athletics at Sherman Institute, says the Times, of Los Angeles.

It is the belief of Scholder that the desert regions of Arizona can alone supply the endurance men to compete successfully with the distance runners of those countries where the simple life is lead.

Zeyouma, the little Hopi, who came down from Sherman at the last minute and won the Times modified marathon last season, is from the same tribe as Tewanima, the little Indian from Carlisle school, who was the only member of the American team at Stockholm able to score in the long-distance runs. Last summer the two runners went home to Arizona and a race was arranged between the Carlisle runner and the Sherman champion.

The distance was 12 miles. Tewanima appeared in his Carlisle track suit and Zeyouma wore his Sherman colors. As the race was about to start some of the older men of the tribe remarked that the boys did not look like able runners.

The insult was keenly felt by the young "bucks" and Tewanima said: "If you don't like our looks, get in and show what you can do."

The challenge was promptly accepted and a number of the older "red men" started. They wore no running shoes nor track suits, merely discarding coats and removing their shoes.

Both Zeyouma and Tewanima were hopelessly beaten. The pace was too much for them and at the six-mile post both the trained athletes fell out, leaving the race to the bare-foot runners in the lead.

Scholder did not remember the name of the winner, but said he was a man about 50 years of age, who looked like he was dying of consumption.

"Now don't it look to you like there are some great runners out there on the desert, who would make a good showing against the distance runners of other nations?" asked the

old football hero with a laugh. "I believe I will get busy and develop some real marathons for the Olympic team next year."  
—Press, Riverside, Cali.



A Nez Perce Church at Kamiah, Nez Perce Reservation, Idaho, Rev. James Hayes pastor, a power for good among his people.

#### Good Work of Christian Nez Percés.

The yearly evangelistic meetings are in session at the Stites Indian church. These gatherings are held at each of the five Nez Perce Presbyterian churches on the reservation and are attended by the ministers and elders of all the churches as well as by the people from the different neighborhoods.

Among those that take prominent parts in the meetings are the Rev. Moses Monteith, the Rev. James Hayes, who is apostle among the Indians, the Rev. Mark Arthur, who is called the orator of the Nez Perce people; the Rev. Peter Lindsey, the pastor of the Ahsahka church, and the Rev. Robert Parsons, who is an earnest speaking Indian.

Miss Crawford, who is an assistant of Miss McBeth at Fort Lapwai, is also present at the States meeting and will aid greatly both in the music department as well as with children's meetings and personal work. Miss Paulding, the matron, whose work is in the homes and whose station is at Kamiah, is also expected to attend some of the meetings.

Temperance is always an important part of these gatherings and when it comes to fighting the saloon the Christian Indians will fight as they contended for their lands in former times. The Sunday school and young people's work also receives attention at these meetings, and many young Indians are becoming skilled in convention and other gatherings. The Indian

and white churches in this territory meet in the same presbytery, and a few years ago two Indians went as delegates to the general assembly of the church at Atlantic City.—Spokane (Wash.) Review.

#### Memorial to Congress by the Clallams.

After homeless for more than half a century, the Clallam Indians, in council have drawn a memorial to Congress, asking the government to comply with the Indian treaty of 1855 and restore to them their lands. One hundred Indians, twenty-five of them women, met in council and elected two delegates to carry the memorial to Washington.

The treaty, which the Indians are making a last effort to enforce, stipulates that the Clallams abandon their lands, which extended from a point near Cape Flattery to Hood Canal, and receive in exchange 3,840 acres at Point No Point.

The Indians were to move from their native lands within one year from the promulgation of the treaty. This was done, but when they arrived at Point No Point they found the government had given possession of their new reservation to another tribe and they were unable to take possession. Since then they have been homeless.

The Clallams have made many appeals to the government to right the wrong, but received nothing but promises until a few months ago, when the government made an offer to give them land in the Quinault reservation, reserving the right to remove the timber.—Chicago Post.

#### Rev. Frank Wright's Work.

During the past winter a series of revival meetings were conducted in large cities of the South which attracted attention throughout the country. These meetings were characterized by great devotion and record-breaking attendance. They were conducted by Rev. Frank Wright, the Choctaw Indian evangelist who has carried on his work in nearly every part of the country. Mr. Wright's singing is inspiring, and *The Georgian*, published in Atlanta, Ga., described his ten-minute talks as "pungent, virile and filled with sound gospel." In another place, his sermons are described as "inspired utterances which sink deep into the heart." Again his preaching is described as "full of fire and sound truths, which make a deep impression on his hearers."—*The Indian's Friend*.

## *Field, Agency and School*

### Wisconsin Winnebagoes Want Their Funds.

Announcing his determination to expedite the adjustment of conflicting claims between the Nebraska and Wisconsin branches of the Winnebago tribe of Indians, Congressman J. J. Esch, in a conference held at LaCrosse with representatives of various councils of the tribe in Wisconsin, made known his intention of taking up with the Indian bureau as soon as he reaches Washington, matters which will probably result in hastening the distribution of tribal funds among the heads of families who are capable of handling large sums of money, in order that they may purchase farms in this state while land is cheap.

Educated Indians representing every council of the Winnebago tribe in Wisconsin attended the conference with Congressman Esch here yesterday and today, and a thorough understanding was reached regarding matters now pending before the Indian bureau in which the Winnebagoes in this state are interested.

Mr. Esch will lay stress upon the necessity of hastening the adjustment of conflicting claims with the Nebraska branch of the tribe in order that an accurate census of the Indians in this state may become available, and the distribution of the trust fund of \$900,000 started. Many of the young Indians, who up to this time have been drawing annuities of about \$20 for each member of their families, are anxious to receive their full allotments out of the trust funds, in order that they may purchase 40-acre farms, upon which they can make a living without recourse to trapping, cranberry picking, corn-husking and other odd jobs which they now take up in order to make a living. The argument made by the Indians and concurred in by Mr. Esch, was that if they are to receive their allotments from the trust fund, it should be paid them soon, while land is cheap. It is figured that each member of the tribe will receive approximately \$300, in cases where allotments are made in full.—LaCrosse (Wis.) Leader-Press.

### Condition of the Winnebagos and Omahas.

While Nebraskans are sitting back in a self-satisfied manner and congratulating themselves that they have no race question to solve similar to those of the southern states within the very borders of the state exists what

may soon become an unusually acute problem—that of the red man. Such is the opinion of George Kneale, superintendent of the Winnebago reservation of Northeast Nebraska.

"Uncle Sam and the red man have parted company," he declared, "and the state of Nebraska now has its Indians to look after. Upon the wisdom exhibited by the state legislature will depend altogether the future of practically all of them. At present on the reservation there are 2,500 Indians—men, women and children—part of them Winnebagoes and the balance descendants of the Omaha tribe. Now they are well off and possessed of enough to keep them the rest of their days. But unscrupulous white men are waiting to get at their possessions and unless the state keeps its eyes open that very thing will be done; and left without means to live upon they would immediately become dependent wards, and the solution of providing something for them to do and ways whereby they could live would not only keep the lawmakers thinking, but would cost considerable money.

The Indians under Superintendent Kneale have 80,000 acres of land, which they have leased to white men, and farm 25,000 acres. The Winnebagoes tilled 11,000 acres of corn this year. The average yield will be thirty bushels to the acre, or a total yield of 330,000 bushels. Some Indian farmers raised sixty bushels to the acre. Mr. Kneale has been in his present position since 1908. The reservation extends west twenty-five miles from the Missouri.—Omaha World-Herald.

### New Appraising Board for Choctaw and Chickasaws.

Harry Smith of 602 North F. street, Henry M. Tidwell of 529 North Seventeenth street, Muskogee, Oklahoma, and Lloyd B. Locke of McAlester, have been named by Secretary Fisher of the department of the interior as appraisers for the surface of the segregated coal and asphalt lands of the Choctaw and Chickasaw nations, succeeding Messrs Bowles, McGowan and Edgington, who resigned under fire.

The new appointees are all practical men and were well recommended to the department of the interior.

It will not be necessary to do over again all of the work done by the old board of appraisers. Messrs. Tidwell and Locke have assisted the old appraisers in a subordinate capacity. During the last nine months they have been over practically every foot of the segregated

area which has been platted down to forty-acre tracts. The plat shows the location of fences, whether wire or rail, the character of the soil, location of streams, etc. In many instances it will be necessary only to revise the figures of the former appraisers. However, some of the work of the old board must be done over again. The new appraisers will begin their work soon and will be able to start at a point far in advance of where the first board started its labors.—Oklahoman.

#### More Land to be Settled at Yakima.

More activity is looked for in reservation ranching next spring, due to the fact that the Indian department has decided to open 8,000 acres to cultivation at Yakima. But little land has been opened during the last two years owing to inability to secure sufficient water through the canals to irrigate more than was already under cultivation.

Through the efforts of Superintendent Carr of the agency, arrangements have been practically completed whereby the reclamation service will furnish storage water during the low water period of the Yakima river. The water charge will be added to the ditch maintenance charge, and will be embodied in all leases issuing from the Indian office.

In addition, it is the purpose of the department to build new ditches over 3,000 acres which was formerly subland, and which the drainage system has so drained as to make irrigation necessary. This latter land is excellent for dairying, and it is thought the greater portion of it will be devoted to this branch of farming.—Spokane (Wash.) Review.

#### Crees Recommended For Better Lands.

Arrangements have been perfected by Maj. A. E. McFatrige, agent in charge of the Blackfeet Indian reservation, for Rocky Boy's band of Cree Indians to be quartered on the Fort Harrison military reservation during the winter and furnished rations. The Indian department will reimburse the war department.

There are 700 homeless Indians in Montana, Major McFatrige estimates, chiefly scattered in bands around the larger cities. Asked if many of these Indians would not drift to Helena when news of the arrangements made for their maintenance during the winter reaches them, Major McFatrige said he would not be surprised.

The major has recommended to the Indian department that the Crees be furnished land

where they can farm. The land allotted them on the Blackfeet reservation is bleak and fit only for grazing purposes. The Crees, he says, are good workers, and want a chance to earn their own living; that they do not like to be dependent on the charity of the Government, but under existing conditions they must either accept it or starve.—Butte City (Mont.) Miner.

#### Phoenix School Band Popular.

A dispatch from the Phoenix (Ariz.) Gazette gives the following compliment to the Indian band at the Phoenix school: "When the officials of the school heard that two or three hundred Californians were to arrive on Monday morning's train they immediately asked the band boys if they would like to participate in the welcome that is to be extended the visitors. In a trice it was all arranged, and the band will be there when the guests from the coast arrive. Many of the boys who went to Los Angeles several years ago for the Elks' convention are still in the band. On that occasion the Indian School band was unanimously pronounced the best of all those that took part in the festivities."

#### Decision in Indian Land Case.

Judge Ralph E. Campbell of the United States court handed down an opinion yesterday in which he held that the act of Congress of April 26, 1906, providing for the reimposing of restrictions on certain Indian lands, was constitutional. This applies particularly to lands inherited by parents. The constitutionality of the act was raised in the 30,000 land suits pending in the court here, and the opinion is supplemental to one rendered by Judge Campbell on August 14 last. The court holds that Congress alone has the power to increase or decrease the scope of restrictions placed on Indian lands, and the secretary of the interior could not declare alienable or permit the sale of land on which restrictions had been placed by Congress.—McAlester (Okla.) Capital.

#### Indians Amenable to State Laws.

A special dispatch to the Argus-Leader, Sioux Falls, S. D., gives the following interesting item. The dispatch was sent out from Mitchell.

The status of the Indians, so far as they are amenable to the state's laws are concerned, has been decided by the supreme court in

the case of the State vs. Joseph Nimrod, who was arrested in Bon Homme county and prosecuted in circuit court. Judge Tripp rendered a decision which held that the state courts had no criminal jurisdiction over the Indians. The case was appealed to the supreme court, which reversed the lower court, and established the fact that the Indians living on reservations were amenable to the state courts for the violation of the criminal laws. Many violations of the criminal laws of the state have occurred in past years, and the Indians have not been apprehended.

#### Probably Our Oldest Indian Chief.

Wah-Hah-Gun-Ta, Chief Fire Maker, the 131-year-old Blackfoot Indian from the Glacier reservation, is on his way to attend the United States land show. Chief Fire Maker is said to be the oldest human being in the world, having been born in the region now known as Glacier National Park in 1781, according to well authenticated tradition. He was the first red man in that territory to visit the great white father, and his journey to the National Capital when President Jefferson was in the White House was a memorable event in his life.

He is regarded in his tribe as Meracle. At the time of his birth, so the Indian legend goes, the father of all spirits standing on a mountain, shot an arrow near the father's teepee. The prophecy as interpreted by the medicine men, is that he would live forever and assist the gods in their councils. The aged Indian is a chieftain of his tribe, and in his young days was a great huntsman. He has killed 3,000 buffalos.—Associated Press News.

#### First Indian Reserve in Alaska.

President Taft, by an executive order, which the Juneau, Alaska, land office received Saturday, November second, has made the first Indian reservation in Alaska.

The reservation is in behalf of the young Indians of the Hydaburg village, who have, under the direction of Charles Hawkesworth, of the government Indian bureau, established a model Indian village on Sukkwan island.

The reservation includes twelve square miles, or 7,833 acres. It embraces a point of Sukkwan island, a small portion of Prince of Wales island and half of another in the strait between Sukkwan and Prince of Wales island.

The conditions of the reservation are of

course different from the reservations for the plains Indians, and is merely intended to protect the Indians in the use of the land. Under its terms the reservation is open to any Indians, and they may come and go at will.

#### Would Open Crow Reservation.

A movement has been started by the Billings Chamber of Commerce, and is being taken up by other commercial bodies of the state, to the end that the Crow reservation, consisting of 1,500,000 acres of land, be thrown open for settlement.

Resolutions asking congress to arrange for the opening of this land in the near future have been prepared and are being sent to all of the various commercial bodies to secure their co-operation.

The Crow reservation is the last of the available Indian land in the western portion of Montana. It contains a large amount of valuable agricultural land and it is estimated that when opened it will furnish homes for 5000 families.—Spokane (Wash.) Chronicle.

#### If You Hold Something Good, Pass It On.

The JOURNAL would like to publish practical ideas, gleaned from a close acquaintance and work with the Indian. We know there are many workers in the field who have gotten splendid results from personal ideas practically applied. Our aim is to help toward better results in this great work, and we would be pleased to get, for publication, papers which would convey to others new suggestions and down-to-date methods as applied to this work for the uplift of the Indian. If you have anything good, pass it on to your neighbor-worker through the columns of the JOURNAL.

#### Statement of Ownership, Management, Etc.

OF THE INDIAN SCHOOL JOURNAL, published monthly (excepting months of July and August) at Chilocco, Oklahoma, required by the Act of August 24, 1912.

Editor—Edgar A. Allen, Supt.

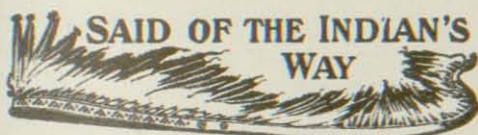
Managing Editor—Edgar A. Allen, Supt.

Business Mgr.—Edgar K. Miller, printer.

Publisher—United States Indian School, Chilocco, Okla.

Owner—United States Government.

Sworn to and subscribed before me this first day of October, 1912.—A. E. Schaal, Notary Public. (My commission expires August 8, 1914.)



Chief Big Top Expresses Appreciation.

Chief Big Top of Glacier Park, Montana, recently visited the Land Show at St. Paul, accompanied by some of his tribal kinsmen. They were guests of Mr. Louis Hill and were shown every courtesy while in the twin cities. They went through the Dispatch newspaper plant on their tour of the sights and this is the letter the Dispatch received from the chief after he had returned home:

"Very glad I called on your newspaper house the other day when in St. Paul. We had good time when we visited Louis Hill in St. Paul, and Governor Eberhart sure very kind to show us Indians all through the big state tepee. Like that place very much. You have lots of old Indian things in your tepee from some very old Indians. I never see them before. I hear old Indians talk about them.

"I thank you very much for good time you give us in St. Paul and would like to invite you out to Glacier Park to see us next summer. I find you good place to catch fish. Have all my Indian friends meet you, sing Indian songs and dances, make good medicine, and give you and your friends good time if you come."

The tall buildings of the Twin City are not unlike the Rocky mountains, the Blackfeet chief assures Governor Eberhart, in a letter received at the "big state tepee."

"Am very glad to meet you at St. Paul, and also very glad to see inside your house, and had good time while with you, and it seems to me all Minneapolis and St. Paul, people glad to see us. Never forget this wonderful trip that I had, because this is first trip I ever had in my life outside of Montana State.

"I like your land show very much, and the buildings at Minneapolis and St. Paul just like mountains at Glacier Park."

Nez Perces Want to Sell Timber.

The Spokane, Washington, Review has the following news item regarding the Nez Perce timber sale:

A preliminary council of the Nez Perce Indians has been held at the agency and was attended by many of the tribesmen. The dis-

position of a part of the tribal timber is one of the questions agitating the tribe. As a large number of the Indians could not be present at the meeting it was decided to have a general tribal council at this place December 9, at which time a vote of the tribe will be taken to decide whether the sale of the timber as proposed by the secretary of the interior will be approved or not.

The tribe owns over 30,000 acres of timber land and various mill owners in the Craig mountain section have offered to purchase the timber from 2500 acres. The Indians would consent to a sale provided they could receive the proceeds pro rata, but the government holds that not more than 50 per cent of the net proceeds can be paid to the Indians, the remainder to be held for expenditure for the benefit of the tribe under the direction of the secretary of the interior.

The government proposes to expend this fund in the employment of forest guards to protect the Indians' timber, field matrons to teach the Indian women hygiene, sanitation and household duties, farmers to awaken more interest among the tribe in agricultural pursuits, and physicians to attend the sick. The Indians object to this use of their fund, claiming that they are fully competent to look after themselves and expend any money that they may be entitled to in a beneficial manner.

It is estimated that the timber from the 2500 acres under consideration would produce a fund of \$100,000 and the land from which the timber is removed would bring a good revenue as agricultural land.

In order to gain some knowledge as to the attitude that the Indians take with respect to this matter a council of the tribe has been called by Theodore Sharp, superintendent of the Lapwai Indian Agency. It is expected that a representative portion of the tribe including women, who have the right to vote on such questions of the tribe, will be present.

Council Adopts New Members.

The tribal council of the Colville Indians, which has been in session at Fort Spokane, has completed its work and adjourned.

The council considered the applications of about 600 Indians for adoption into the tribe and granted adoption to about 20 of these. Of the large number of applicants only about 300 were present in person, the rest being represented by proxies. They came from all sections of the northwest.

The matter of adoption came up at this

time in connection with the work of the Indian bureau in allotting lands to tribe members, and it became necessary to determine the actual membership.—Spokane, (Wash.) Review.

#### Lectures on The Indians.

John Kilham, who, surrounded by a great collection of Indian handiwork and historic objects and wearing an Indian-made jacket, spoke to an audience that crowded the assembly hall of the Onondaga Historical Association last night, is something more than a lecturer upon a favorite topic—he brings the atmosphere of his subject and it is easy to see the plains and hills and get acquainted with the real red man.

Mr. Kilham comes to his subject as the man who has lived among the Indians, the man who has had his life saved by the Indians, and the one who reverences and respects them. He gives all this to his audience. You come away with a finer impression of the Indian, with new ideas and a nicer appreciation of the Indians' attitude toward life and the hereafter. Mr. Kilham is never pedantic, but rather dramatic, and he intersperses his descriptions with living stories and incidents of life with the Indians. A close student and observer, Mr. Kilham makes an old subject live.

Several hundred people saw the Kilham collection of beadwork, saddles, costumes and other paraphernalia of the Indians, which was on exhibition at the historical rooms Friday. It was an event in ethnology.—Syracuse (N. Y.) Journal.

#### Indian Relic Brings Good Price.

After keeping a medal which was struck off in 1837 to be given the Sioux chiefs when they signed the treaty which gave the United States possession of the greater portion of Wisconsin and Minnesota, P. K. Wiser, of Mankato, Minn., has disposed of this piece of bronze to a coin collector at Fort Worth, Texas, for the sum of \$37.

Among the chiefs present at this treaty, which was signed at Washington, were "Red Wing," after whom the Minnesota city situated at the head of lake Pepin is named, and whose grave now occupies the summit of Barnes' bluff at Red Wing; "Wacouta," for which the village of Wacouta, Minn., is named; "Chief Red Iron," and many other chiefs. Among the white men of that time who were present at the treaty were such

men as the late Gen. H. H. Sibley, Alex Baily, Joseph La Framboise, Alex Le Rouque and Oliver Faribault, after which the city of Faribault was named. Duluth (Minn.) News Tribune.

#### Some Indian Preachers.

At a conference of the Methodist Episcopal Church held at Holdenville, Okla., in November the following Indians were made deacons: Benjamin Hackey, Jr., J. A. Ward, James Scott, Neddie Waddy, A. H. Butler, Melton Monroe, Hogan Kell, Julius Billy, Elam McCurtain, R. Tims, G. McKensie, and J. J. McElroy.

The Southern Methodist Church has a very prosperous work going on among the five civilized tribes, all of whom live in the bounds of this conference. There are two presiding elders' districts made up wholly by the Indian work though at present operated under one presiding elder, Rev. Orlando Shay. The leading Indian preachers among them are Rey. A. S. Williams, for the Choctaws and Chickasaws, and Rev. Noah G. Gregory for the Cherokees and Creeks.

#### History of the Modoc War by Indians.

A history of the Modoc War, written from the Indians' point of view by the son of two of the interpreters who accompanied the troops during the strenuous campaign in the Lava Beds, is to be the latest work on Indian history in the Klamath country.

Jeff Riddle, son of Frank Riddle and Winema, the Indian woman who figured strongly in the campaign, is preparing the data and collecting photographs for the book. His father and Winema were the interpreters at the peace conference held April 1, 1873, when General Canby and several officers were massacred by the hostile Modocs.—Sacramento (Cali.) Bee.

#### Arapahoes Better Workers Than Foreigners.

Members of the Arapaho tribe have risen to the emergency occasioned by the departure of the Bohunk laborers to Europe for the purpose of eating turkey Thanksgiving Day, and have proven themselves superior to the original Bohunk as a section hand and railroad laborer. Manager C. S. Boone and Roadmaster Hawkes have had about fifty Arapahoes working the past six weeks making needed ballast repairs on the railroad between Lander and Shoshoni.—Cheyenne (Wyo.) Tribune.

## THE GREAT STATE OF OKLAHOMA.

From The Oklahoman.

WE MAKE history so fast in Oklahoma, great cities are built so rapidly and improvements go forward at such a wonderful pace, that persons outside of the state cannot realize how the things take place. This is what George Fitch has to say of Oklahoma in the Indianapolis News.

"Oklahoma was the baby state of the union until its nose was put out of joint by New Mexico and Arizona. It is less than five years old, but it is the huskiest infant for its age ever raised in this nation. It is growing so fast that it already has a deep bass voice in politics, agriculture and population statistics, and is already larger, statistically speaking than Maryland, Nebraska, South Carolina, Arkansas, Louisiana, Connecticut and twenty other states. Oklahoma was originally set aside by the government as Indian Territory," for the exclusive use of the noble red man, who, however, failed to make good agriculturally and did not increase the crops of the territory by so much as a trainload a year.

"Accordingly the Indian population is congested into a few corners, and about twenty years ago the territory was settled by a mob of 100,000 white citizens in the greatest marthon on record, the winners receiving their choice of farms free of charge.

"Being thus settled by foot runners and horse racers, the territory has sprinted ahead ever since until it now contains 1,700,000 people, all shades included, and is growing so fast that the Oklahoma farmer tosses a coin in the spring to decide whether he shall plant corn or skyscrapers on his land.

"The soil of Oklahoma is very fertile, raising wheat, corn, oats, oil derricks and democrats in vast quantities, and

Oklahoma farmers are almost unanimously in the player-piano class.

"The capital of the state recently traveled from Guthrie to Oklahoma City by automobile, and is the only capital in the country which has exceeded the speed limit. Oklahoma City also holds the national municipal sprint record, having increased in population 540 per cent in the last ten years, while Muskogee is second with 450 per cent. These cities have large waiting lists of citizens sleeping in tents, and the carpenter who cannot build houses with both hands and feet is regarded as too slow for either town. A large number of the old settlers of Oklahoma will graduate from the high-schools this spring.

"Oklahoma is the home of the Indian aristocracy, and has 250,000 red men ranging from the blanket to the automobile stratum of society. One of the finest qualifications for office in the state is a little blue redman blood, and Oklahoma has a governor and a senator who trace their American ancestry back several hundred years behind the Pilgrim fathers. Oklahoma also has a blind senator who can see about twice as far as some of our senators who can read fine print without glasses. Oklahoma possesses the most modern constitution in the country, it being completely equipped with throttles, right and left-hand drives, vote controls, brakes, accelerators, reverse gears and self-starters."

THE annual parish dinner of St. Andrew's parish was served yesterday in Maryland hall to 350 members of the parish. Cecelia Sam, one of the oldest Indian women in the state, who was named by Marcus Whitman, was present. The aged squaw lives in a little tepee on the outskirts of the city and is a devout church woman, although not able to speak "Boston wawa." Cecelia appeared to thoroughly enjoy the dinner, speeches, music and the benediction.—Tacoma (Wash.) Ledger.

## DO WE EXPECT TOO MUCH OF THE INDIAN?

Dr. Chas A. Eastman, of Amherst, Mass., a representative of the Sioux tribe, is a strong champion of the Indian and his rights. In the following communication to the New York Times he ably defends his people against the criticisms of some who believe the Indian has not accomplished all that he should during the last few decades.

Being an Indian myself, I must say Amen in a general way to what Mrs. Wilbur F. Wake-man says upon the Indian situation. I have been considered a severe critic of the management of the Indian by the Federal Government. Yet I affirm that the policy and ultimate purpose of Americans toward my race has been admirable, Christian in tone and theory.

It may be asked why, then, we have not obtained better results. I answer, you expect not merely good but phenomenal results. Your own progress during the past fifty years has been so wonderful that the really remarkable development of a simpler race appears insignificant by comparison.

We were living the nomadic life a few years ago, with the skin or bark teepee and the dog travois. We had not even domestic animals or permanent homes. Some of us are today engineers and firemen on the great transcontinental lines; others are advocates of no mean ability, and yet others are ministering to the sick of your own race in the approved ways of modern medicine. There are scores successfully engaged in business and the skilled trades and many hundreds in stock raising and agriculture. You will find men of Indian blood in the Congress of the United States and in several of the State Legislatures. Many of these men were born in the teepee. Is this not much to achieve in half a century?

As an Indian I cannot as yet think of dispensing with any of the different classes of Indian schools—the day schools, reservation boarding schools, and non-reservation schools, both Government and Mission. We need them all until the day comes when the public school system of the United States is found sufficient for our wants. It is to the schools that we owe most of what has been accomplished. To break away in a decade or two from the usages and philosophy of untold ages is no small achievement.

There is a wrong impression abroad that the returned students have failed, or that there is no work for him to do. You must bear in mind that the curriculum of schools such as Carlisle and Haskell, is below the high school, and that many of the pupils come with no knowledge of the English language or of books. Many are compelled to leave after two or three years on account of weak eyes, failing health, or for some other reason. Yet they are spoken of in the press as "graduates," and the public is wont to expect as much of them as if they were college graduates! This is unfair and misleading.

It is really astonishing how many of this class of Indian students have succeeded in life, though naturally there have been many failures.

As to the diseases, it is true that the situation on many reservations is serious, especially as regards tuberculosis and trachoma. Yet it is only fair to say that much of this was the inevitable result of a complete change in mode of living and the ignorance of the Indians of the simplest sanitary precautions necessary under the new conditions. Where Indians are instructed and are not suffering from extreme poverty, they are as robust as any other class of people, and are increasing in numbers. There has been some neglect in schools and on reservations. I am sorry to say that.

As regards the dishonesty so often charged in the management of the property and funds of the Indian, it must be admitted that, while many of our politicians and office holders are in the business for what they can get out of it, the same malady that undermines other branches of State and municipality will affect the Indian Department. To my personal knowledge the last five Presidents of the United States have had at heart the righteous treatment and care of our Indian wards.

THE Papago Indians, who made a government irrigation surveying party in Arizona suspend work, are good Indians after all, according to Commissioner of Indian Affairs Abbott. The trouble arose over a misunderstanding, the Indians believing the party was working on reservoir sites for a private development company. "The Papagos," said Mr. Abbott, "are a peaceable and industrious people, who support themselves under very difficult circumstances in the face of many disadvantages of climate and soil."—Chicago American.

## *In and Out of the Service*

### Federal Courts Must Protect Indians.

The following news item, taken from the Salt Lake News, is interesting in that it shows a more wholesome trend of judicial action in favor of our Indians, who as every reader of THE JOURNAL knows, have not always appealed to the courts with expectations of an impartial trial.

According to two rulings of the United States circuit courts of appeals, details of which have been received by District Attorney Hiram E. Booth, the United States government upholds the rights of the Indians, holding that the federal courts must co-operate in the guardianship of the Indian by giving a fair and impartial hearing to civil suits brought by the government in its efforts to see that he is given a square deal in his business transactions with white people. Furthermore, the rulings maintain that it makes no difference if the Indian has been naturalized, he still has rights which the government is bound to respect and he must be protected against fraud at the hands of white citizens.

The two cases were originally tried before United States Judge John A. Marshall of the local federal court. His decisions in these matters were both reversed by the court of appeals. The rulings are important to the Indians of the old Uinta reservation and will be the cause of several suits being filed soon.

The first case was that of the United States as guardian and trustee of Ben Niccowree, an Indian allottee, plaintiff in error, against Arthur Lee Gray and John Dinkins, defendants in error. Judge Marshall decided in favor of the defendants, ruling that the government had no right to bring civil suits in behalf of and as guardian for Indians. The order of the court of appeals in this case calls for a new trial.

In a similar case, that of the United States as guardian and trustee of Towanta, an Indian against Riley Fitzgerald, Judge Marshall is again reversed, the case being remanded back to the local federal court. The court is further instructed to permit the defendant to answer and take further proceeding in accordance with the views expressed by the opinion of the circuit court of appeals.

These cases were argued before the court of appeals sitting at Denver last year by

District Attorney Hiram E. Booth and his assistant, William M. McCrea, both of Salt Lake City. The first case involved the charge of nonfulfillment of lease terms, and was brought by the Indian against the white lessees of his land. The second case involved a quantity of wool which the Indian plaintiff claimed had been wrongfully taken from him by the white people named as defendants.

### Notes From Truxton Canyon School.

Our Walapai Indians will be induced to do considerable more farming than they have because we have 15 new steel-beam plows to issue to them, and expect 25 wagons soon. The Walapais are handicapped by lack of good farming land and are restricted to very small farms. Their land is good only for grazing; however, there is now to their credit from this source over \$25,000.

Dr. Mulliken has been kept pretty busy looking after Government charges, and railroad employees as well, but has at last found time to indulge in a little pastime so left this week for Los Angeles to join his wife and her parents in a sight-seeing trip to San Diego by water. A list of our employees comprises the following. While few, we have a very nice group of people and all are very agreeable.

Charles P. Shell, superintendent; Mrs. Shell, clerk; Mrs. White, matron; Miss Maude Ammiotte, asst. matron; Miss Nettle, cook; Miss Rochel Sauers, laundress; Miss Winnibelle Woodworth, kindergarten; Mr. Harvey Hort, prin. teacher and disciplinarian; Dr. Clarence W. Mulliken, physician; Mr. John T. O'Toole, add. farmer; Mr. Hort, Sr., engineer; Capt. Jenks, assistant; Carl Jim, assistant; Beecher, policeman; Kate Crozer, forest guard (Nelson.)

A novelty so far this winter: Snow flying and our mountains nearly white.

### Fire Visits Ft. Totten School.

Whether or not it will be possible to rebuild the light, heat and power house at the Fort Totten Indian school, which burned Thanksgiving day, so that the institution can be used the remainder of the term, is largely up to the weather man. Kerosene lamps and stoves have been pressed into service at the agency headquarters across Devils lake. The entire water and sewer systems were crippled to such an extent that it will be several weeks before they can be used.

The fire broke out at 8 a. m. and was soon beyond control. It is believed that soot between the engine and the wall of the engine house caught fire, starting the blaze, which for a time threatened the entire government city. A strong wind fanned the flames. The building was worth about \$12,000. The boilers are still intact and it is believed they can be used until new equipment can be secured.

Superintendent Zeibach has a big crew clearing the debris and preparing to erect a temporary building. The superintendent believes if a temporary structure can be erected, it will be possible to continue the school work.—Minneapolis Journal.

#### Boston to Keep Dallin's Indian Statue.

A gift of about \$10,000 by Peter C. Brooks, brother-in-law of Bishop Lawrence, enables Boston to keep the Cyrus E. Dallin's equestrian statue "The Appeal to the Great Spirit," which has been temporarily established in front of the Museum of Fine Arts while the Metropolitan Improvement League has been trying to raise money to purchase it.

Only \$3500 had been subscribed, and it was feared that the masterpiece of the Arlington sculptor, which won the gold medal at the Paris salon in 1908, would go elsewhere, since Washington, Louisville and Salt Lake City were eager to secure it for the adornment of a public park.

The league will present the statue to the city, and the horse and its nude Indian rider, who is stretching his arms toward the rising sun, either will decorate the Fenway, at the corner of Charlesgate West and Boylston road, or remain in its present position in front of the Art Museum, where thousands of people already have admired it. The city's park department will have charge of it.—Boston Herald.

#### Health Department Examining Indians.

Dr. Paul Preble of the national department of public health was in Pierre examining the pupils in the government Indian schools as to their condition in regard to health. He finds that there is no great amount of trouble in the schools as far as the general diseases of tuberculosis and trachoma are concerned, these being the two troubles which most affect the Sioux Indians. This condition is of course largely from the reason that the affected pupils will not be received in the school when it is known in advance that there

is affection. Out on the Cheyenne river reservation where Mr. Preble has been at work he found a great deal of trouble in getting in touch with many of the Indians, as they declined to come to the agencies for examination in many cases. But out of a few over 400 which he examined he found that 105, or practically twenty-five percent, affected with trachoma, and that the methods of living assists in the spread of this disease.—Aberdeen, S. D., News.

#### News From the Native American.

Superintendent Goodman, Mr. and Mrs. Oliver, Mr. Moran and Don Goodman took an auto trip to McDowell last Saturday for the purpose of buying turkeys from the Indians for the Thanksgiving dinner of the pupils.

Miss Katherine L. Keck, the new domestic science teacher, arrived at Phoenix Tuesday morning from Tacoma, Washington. Miss Keck brings experience of several years in the Indian Service to the work of organizing the domestic science department anew at this point.

Mr. John V. Plake, who has been property clerk at Phoenix during the past year, has accepted a transfer and promotion to the position of additional farmer at Santan, in the Sacaton jurisdiction, and left on Sunday afternoon for Sacaton to assume his new duties. While the campus is sorry to lose Mr. Plake and his efficient service, all are glad that he is taking a step forward in the service.

#### May Stop the Practice.

G. W. Adkins, 59 years old, a Baptist minister, was convicted on a charge of grave robbery at Poteau, Okla. The jury was unable to agree on the prison sentence. Adkins was charged with having robbed the grave of Wiley Kincade, an Indian who was buried near Brazil, Okla., more than 50 years ago. Kincade was very wealthy and a large amount of money was buried in his grave in accordance with his will, it is said. Three other men are awaiting trial on a similar charge.

#### Cherokee Lands Held Exempt.

Judge Brewer of division number 2 of the supreme court commission, in a Washington county case Friday, held that a Cherokee allotment was not subject to involuntary sale for the payment of debts contracted by the

allottee before the expiration of the five-year period after ratification of the Cherokee agreement.

The style of the proceeding was: In the matter of the estate of Mary Washington, deceased, Norman French administrator, vs. George Washington, Grant Leno, Perry Bigjohn and James Parks, heirs at law of Mary Washington, deceased and George Washington, as guardian of the person and estate of said Grant Leno, James Parks and Perry Bigjohn, minors. The lower court was affirmed.—Oklahoma City News.

#### Complete History of The Sioux.

The division of the state library embracing material relating to the Sioux Indians is undoubtedly the most complete in existence. It had been assumed that the material in the Smithsonian institution was more comprehensive but a comparison shows the South Dakota material to embrace very many titles not in either of those collections while they have but five titles not in the state library. From the foundation it has been the aim of the South Dakota library to secure every book, pamphlet or other matter which wholly or in part treats of the Sioux, and this policy has been pursued with great success. The collection contains very many rare works not elsewhere available.—Sioux Falls, So. Dak., Press.

#### A Special Indian Commissioner.

The following item of good news was sent out from Washington, D. C., recently: President Taft has decided to appoint a special commissioner to look into the status of the money deposited in banks to the credit of the Indians. This now aggregates a little more than \$10,000,000 and is constantly being replenished from the sales and leases of Indian lands and timber. Recently there has been a good deal of agitation in favor of giving the Indians their money with more promptness. The charge is made that bankers are profiting at the expense of the Indians. The President has become very much interested in the subject and will ask a special commissioner to get all the facts for him.

#### A Good Kind of Judge.

This item was clipped from the St. Paul, Minn., Dispatch, and speaks well for one judge. THE JOURNAL would very much like to see all Federal courts back up those who

are trying to obliterate the liquor traffic on reservations in the same forcible and result-getting way.

"By sentencing five offenders to the federal penitentiary at Leavenworth, Kan., instead of to short terms in the county jail, Judge Charles F. Amidon in the United States Court made it clear to-day that the liquor traffic on the Indian reservation must cease. James Burke, Tony Adolph and John Kassima were given a year and half at Leavenworth, and Charles Hopkins and Paul Adolph a year."

#### Oklahoma Public Lands Sell Well.

The sale of Indian lands in Carter county began promptly at nine-thirty o'clock this morning in front of the federal building on West Main street. J. George Wright, commissioner for the five civilized tribes and District Indian Agent Mills are in charge of the sale.

Up to 2:30 this afternoon not a single tract of land offered had been turned down. The prices paid are very good, much higher than any thought they would be. In fact every piece offered has sold from six to ten dollars per acre above the appraised valuation, with the exception of the very first tract offered, which sold for the exact amount at which it was appraised.—Ardmore News.

#### Friends of the Indian to Meet.

The Executive Committee of the Indian Rights Association yesterday afternoon perfected arrangements to hold the thirtieth annual meeting of the Association on Thursday evening, December 12, in the Hall of the College of Physicians. The principal speaker is to be Rabbi J. Leonard Levy, of Pittsburgh. Other speakers will be Henry A. Larson, chief special officer of the Interior Department for the Suppression of the Liquor Traffic Among the Indians; S. M. Brosius, Washington agent of the Association, and Matthew K. Sniffen, the secretary, whose talk will be illustrated by stereopticon views of the various reservations he visited during the past summer and fall. The presiding officer is to be Rev. C. E. Grammer, president of the Association.—Philadelphia Record.

#### Indians to Attend Agricultural College.

Sent by the government in order that they may become more proficient farmers, twenty-five Ute Indians from reservations in southern Colorado and New Mexico, will attend the

farmers' congress and farmers' and house-keepers' short course at the agricultural college next January.

The short course contains much valuable information on farm topics in the lectures given by experts from all over the country.

The Indians will come from the southern Ute agency at Ignacio, Colo., and from the Jicarilla agency at Dulce, N. M.—Denver News.

#### Indian Lands in Demand.

According to advices reaching the interior department from J. George Wright, commissioner to the five civilized tribes of Oklahoma, the sale of surplus unallotted Indian lands at public auction is meeting with success.

About a year ago a large number of tracts were disposed of. The supposition was that the cream of all the unallotted land had been sold.

Good prices were realized from the sale. However, better prices are being received for the land now being sold under the hammer. At one town about 500 tracts were offered on one day. All but three tracts were sold at good prices.

#### Interesting News in Brief Paragraphs.

G. W. Cross, superintendent of the Fond du Lac reservation, will disburse \$72,900 of government money the week beginning Dec. 2, being the annual payment to the Indians. Each Indian, even the smallest babe, will receive \$75. Last year each received \$10. The increase is an experiment to prove that the Indian is capable of spending a larger sum of money wisely, and, if it is successful, this sum or more will become the permanent disbursement. The first payment will be made in Cloquet Dec. 2 and 3, and on the day following the Indians will be paid at Sawyer, Brookston, Fond du Lac, Duluth, Superior and Solon Spring.—Minneapolis Journal.

It is reported that J. George Wright, commissioner to the five civilized tribes, will resign as soon as he has completed the sale of allotted Indian lands in the Choctaw and Chickasaw nations. It is said Mr. Wright will tender his resignation by January 1 and begin a tour of the Old World. He has been in the Indian service twenty years. He is a man of considerable means and is said to have remained in the service so long because the work grew to be a hobby with him.

A cadet company is to be organized at the United States Indian school here. Superin-

tendent Perry, who has been trying for several months to place his school on a military standing, yesterday received notice that 100 Springfield rifles had been shipped for the use of the cadet corps. Drillmaster Thackeray, of Manhattan, Kas., will drill the Indian youths. They already have had experience in marching, but none in the manual of arms.—Albuquerque (N. M.) Journal.

Representative Miller has taken steps to secure the immediate relief of the diseased Mille Lacs Indians who refuse to be moved from their present location to more comfortable quarters at White Earth. Mr. Miller has asked the Indian office to appoint a Physician to give them early attention. The three or four bands are badly affected with tuberculosis and by refusing to be removed to the agency headquarters they are without medical attention.—Minneapolis (Minn.) Tribune.

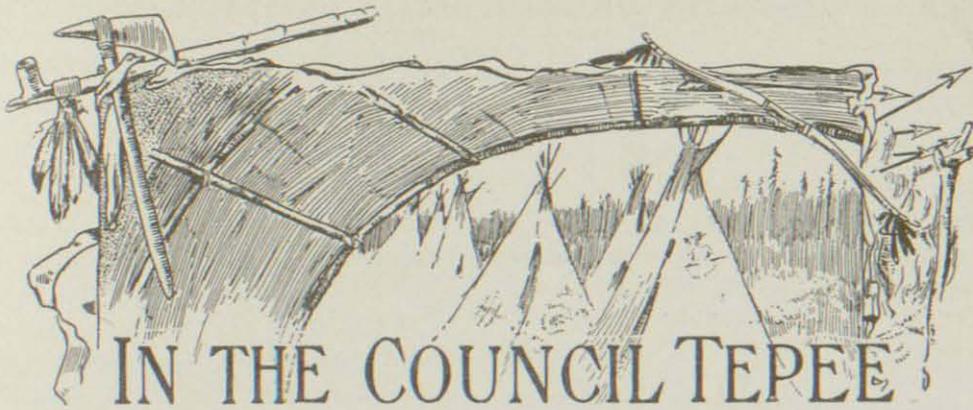
The news dispatches recently contained this item: The Treaty Rights association of the Chickasaw and Choctaw nations will keep a delegation of citizens in Washington this winter in an effort to induce congress to settle all pending matters with these tribes. The delegation which will spend this month in Washington is composed of E. B. Johnson of Norman, Dr. T. P. Howell of Davis, and Dr. J. H. Miller of Antlers.

The Cushman Indian school band of 25 pieces accompanied by superintendent Johnson and Assistant Superintendent Griffith, serenaded Governor-elect and Mrs. Ernest Lister at their residence last night. The visit was a surprise to the Lister family. After the music Mr. and Mrs. Lister invited the entire party inside. A social half hour was spent and refreshments served.—Tacoma Ledger.

Joseph Norris is the newly appointed Indian agent at the Wind River reservation, succeeding Acting Superintendent McConihie. The latter will leave this week for Washington, D. C., to resume his duties in the department of the interior.—State Leader, Cheyenne, Wyo.

The government has made an appropriation for an \$8,000 barn on the government experimental farm in the Menominee Indian reservation at Keshena. It will be designed to show to the Indians the latest developments in farm architecture.

Congressman John E. Raker has introduced bills in this Congress appropriating \$42,951 for the Fort Bidwell Indian School and \$56,500 for the Greenville Indian School.



### KEEP THE DISTRICT AGENTS.

Mr. George Vaux, Jr., of the Board of Indian Commissioners, in a report made to the Board last spring—a portion of which is quoted on another page—strongly urges the retention of the District Indian Agents that have been employed for the Five Civilized Tribes. Notwithstanding this report and the recommendations, the places were closed out—that is, the names were abolished, but the incumbents were retained as Field Clerks. All who know the conditions that obtain in eastern Oklahoma are aware that these officials (the designation is unimportant) are imperatively necessary if there is to be anyone to stand between the thousands of illiterate and incompetent Indians of full blood and those who are after their property. These grafters have been offering up constant petitions that they who would strike down the defence provided in the District Agents may prevail, and every specious argument known to crafty and crooked men has been advanced to deceive our law makers, who are not in position to make exhaustive personal investigation. Could they accomplish it, not only the District Agents would go, but the Agency at Muskogee would be closed, so that there would be no obstacle opposed to the remunerative business of putting the Indians on their uppers. If any District Agents are political workers, as charged, they should be relieved promptly but their places should be as promptly filled with persons who will make their business the protection of the helpless against the craft of those looking for easy Indian money. Call the District Agent by any name you like, but do not put him out of business.



### THEY WORK AT JONES ACADEMY.

During December a week's journey was made into Southern Oklahoma in the course of which Jones Academy for Choctaw boys, Bloomfield Seminary for Chickasaw girls, Mekusukey Academy for both boys and girls of the Seminole Nation and the Shawnee Industrial School were visited and all found flourishing. Superintendent Chalcraft and Supervisor Brown have just inaugurated at Jones the plan so long in successful operation in all Indian schools outside the Five Civilized Tribes, whereby equal allotments of time are given to academic and industrial training. A dozen or so of the boys who define education as learning to live without work rather than learning to live better by working more effectively bolted. Their places are being filled at once from a long wait-

ing list of those not afraid of a job, and Jones is distinctly better off. Those responsible for placing the school on the new basis are to be congratulated upon their manifestation of sound judgment. Getting these eastern Oklahoma schools to drop the idea that labor is for only "Niggers" and that it is more creditable to wear stockings without feet than to darn has been a delicate task that the supervisor and the superintendents associated with him have attacked wisely and successfully.



**STICK TO THE RANCH.** Denver is agitating the promotion of a stupendous Indian pageant in 1915 to attract visitors enroute to or from the Panama exposition their way. Their idea is to bring in and herd in one of the parks some 5,000 natives and have them do various stunts for the entertainment of those who might in the absence of such spectacle pass Denver by. Any Indian who is other than a vagabond putting fake extravaganzas on the boards for the credulous in exchange for a stomach full of cheap grub will have something vastly more respectable and satisfying to do in the summer of 1915 than making himself a side show for any city. The stage has never been conspicuous for developing nice moral perception and any 5,000 Indians engaged in the profession for a summer in a park of Denver, or any other city, will not only be wasting their days but will inevitably suffer serious moral and industrial backset.



**O**UT in California there has been started, in one school district, a movement to establish within its boundaries a separate school for Indians. Such a plan is absolutely wrong in principle and wholly indefensible. If the Indian children come to school clean and free from disease, as any who will come are quite likely to do, they should be the same to school board and teacher as if their skins were light. Any who are a menace to the health of others should be excluded, *as individuals, not as Indians*. But the matter should not stop there; the community should see to it that the wrong condition is made right so that the exclusion need be only temporary.



**T**HE JOURNAL appreciates most highly the promptness with which those whose subscriptions have expired lately are remitting for renewal. While this magazine is published at Chilocco it is designed to be not merely a local organ, but one devoted to the interests of the entire field. Every person who sends a subscription, or an item, is a contributor to whatever of excellence it attains. Your co-operation is appreciated.

## Poor Lo and His Uplift

### ITEMS FROM LOWER BRULE AGENCY, S. D.

A Reading Class, composed not only of the Lower Brule Boarding School, but of Agency employees as well, has been formed for the purpose of study during the winter and spring months along the lines laid down in instruction set forth by the Commissioner of Indian Affairs to all schools throughout the reservations.

This class meets every Saturday evening, at 7 P. M., with Mr. Morrow, principal of the Boarding School, in charge.

To each member of this class has been assigned some subject which it is thought would be well to have discussed, and books pertinent to the subject have been assigned for study. We find the library recently allowed this school to be a valuable source from which to draw for our instruction. All members of this reading class have entered upon the course with more than ordinary enthusiasm, and we look for a pleasant as well as profitable winters' study.

It is our plan to have at each meeting a discussion of one or more subjects, as may be covered in the time allowed, to be led by a party to whom some subject in the general course of study has been assigned.

We have included in our reading class the missionary and his wife who reside at this place, and on next Saturday evening Mrs. Walker, the wife of the missionary, will address the class upon the subject "Some Old-time Indian Customs upon This Reservation."

Mr. John S. Lockwood, who is the postmaster at this place, is also a member of the reading circle, and will address us at this meeting in explanation of the new Parcels Post Regulations.

After the formal address it is our custom to have free general discussion, which has proven very profitable.

We believe the establishment of such a course of study will be productive of an immense amount of good, not only in the increase of individual and general knowledge, but also in the diffusion of more friendly sentiment among employes, and our study course will be remembered with a great deal of pleasure. After the hours of study and discussion have been concluded we have a general social hour, during which time light refresh-

ments are served, games are enjoyed, and the evening thus spent in work and enjoyment is one of the most pleasant of the week.

### BOARDING SCHOOL ITEMS.

Miss Dorliska Crandall, daughter of Superintendent C. J. Crandall of Pierre, who has been serving as substitute teacher at this place since the commencement of the school year, has returned to her home in Pierre.

The Indians, who secure \$6.00 per ton freighting from our Reliance railway shipping point to this Agency, have been enjoying the late shipments of subsistence supplies and building materials, and are exhibiting a commendable industry and eagerness in accomplishing the delivery of freight to the warehouse at this place.

Miss Mary G. George, who has been transferred as regular teacher to this place from the Red Moon School, Oklahoma, arrived Dec. 19th in the teeth of one of our bitter South Dakota storms. Her advent completes the list of regular employes at this school, and our work should go on now very nicely.

The boys of the football team, who recently suffered defeat at the hands of the Crow Creek Indian football team, are planning, even at this early date, to secure vengeance next year on their rivals across the river. As this is the first football game some of our boys had ever seen, and in which any of them had ever played, we feel rather pleased at the good showing made, and are sure that a much better account will be rendered by them next season.

Club swinging, foot evolutions, and calisthenics occupy the older Indian girls and boys Monday and Wednesday evenings, and very commendable progress is being observed.

### A LETTER FROM MR. TOBEY.

Lake Vermilion School, Tower, Minn.,  
Dear Mr. Allen: Dec. 22, 1912.

Every month I look forward for the coming of the JOURNAL. In it I read of the improvements at the school, and I am glad that Chilocco's best days are not in the past but are yet to be.

I am glad your fuel difficulties are over. Dr. Harrison, who was here a few weeks ago, recalled the freezing time we had while he was there. He said the fire-place saved him.

Since Dec. 5 we have had but one teacher. A temporary teacher came up from Michigan last evening. Our school is more than full.

The closing days of autumn were very fine

and the children enjoyed the miles of crystal ice before the snow came. It has not been extremely cold yet. Last night the temperature went the lowest, 20 below zero.

One of our largest boys lost his life on Nov. 30. He skated out where it had been open lake but the day before.

A miner attempting to skate out to the mine on Pine Island and was lost. The ice is safe for any traffic now, but it was very treacherous and had great crevices when we first crossed. Steamboats kept a channel open until the day before Thanksgiving.

Owing to absence of snow during season hunters had but poor success. Eight or ten hunters, about the usual number, perished in the Northern Minnesota woods, while the death toll among Michigan hunters was twenty-six.

Our club manager purchased a whole deer and we are still eating venison.

The root crop on the school farm was very good. Eight hills of potatoes yielded a bushel on a portion of the field.

The Chippewas living in the vicinity of the school have just received their annuity payment of \$75 each.

The agent told me that about \$750,000 would be paid at this time in Minnesota.

Supt. Farrell asked the Indian Office to transfer me to Ponca and I had planned to make a visit at Chilocco, but you know what Burns says of the plans of mice and men. I wished to go but some one wished me to stay and raised my salary, which was a slight consolation.

We are very busy preparing for the Christmas festivities. I would like to be at Chilocco at this time and see all those whom I knew there.

Give my regards to all employes and students.

I wish Chilocco a very happy Christmas season.

Sincerely,  
J. A. TOBEY.

#### Program at Bloomfield Seminary.

Following is a program rendered December 12 by the pupils of Mary P. Bickford at Bloomfield Seminary, a school of the Five Civilized Tribes located at Hendrix, Okla.

- |                        |                     |              |
|------------------------|---------------------|--------------|
| 1. Children's Ball     | Lillie Marie Perry. | Wohlfahrt    |
| 2. Pleasant Thoughts   | Ada Beshures.       | Lindsay      |
| 3. Tinkling Bells      | Dollie Turnbull.    | L. A. Bugbee |
| 4. (a) Forget-me-nots  |                     | Widener      |
| (b) Little Pansy Faces | Lockie Clayton.     |              |

- |                               |                            |           |
|-------------------------------|----------------------------|-----------|
| 5. Round We Go                | Agnes Folsom.              | Parker    |
| 6. Dewdrops                   | Eula Bell Love.            | Lindsay   |
| 7. Waltz—Duet                 | Frances Beshires.          | Presser   |
| 8. I Can't and I Can          | Lucy Seawright.            | Rowe      |
| 9. (a) Blue Bells of Scotland |                            |           |
| (b) Old Folks at Home         | Dollie Gardner.            |           |
| 10. Little Flatterer          | Alice Hampton.             | Biehl     |
| 11. Rustic Ball               | Virgil Folsom.             | Kaiser    |
| 12. My First Waltz            | Fannie Hawkins.            | Streabbog |
| 13. Speed Away                | Lillie Kemp.               | Lawson    |
| 14. Duet—Alpine Violet        | Virgil Folsom and Teacher. | Andre     |

#### Freedmen to Share With Cherokees.

The right of 7,000 Cherokee Freedmen to participate in the distribution of the lands and funds belonging to the Cherokee Indian nation was sustained by Judge Anderson of the district of Columbia supreme court, Washington, December 20. The court sustained the government demurrer to a suit of the Ketowah, or Knight Hawk society, to retain the secretary of the interior from permitting the freedmen participation in the property. The case was dismissed.

The freedmen claim that their shares in the property run anywhere from \$5,000,000 to \$50,000,000. The Ketowah society is composed of fullblood Cherokee Indians in Oklahoma.

The freedmen are the decendants of slaves of the Cherokees and are of mixed Indian and negro blood.

The court in dismissing the suit said the freedmen were clearly entitled to equal rights with the native Cherokees.

#### Board Membership Completed.

President Taft has appointed Daniel Smiley, Mohonk Lake, N. Y., a member of the board of Indian commissioners to succeed his brother, Albert K. Smiley, deceased. Mr. Smiley for a long time has been interested in Indian questions. This appointment fills out the entire board and, with the membership as given in another part of the JOURNAL, completes the full board.

#### Mr. Curtis Still at His Work.

Edward S. Curtis, famous as the photographer-historian of the North American Indian, was in Portland yesterday en route to

Seattle, which city he makes his headquarters in his work of gathering pictures and data for his illustrated history of the red men of the continent. He has been engaged in the work eight years, and expects that it will be seven years more before the 20 volumes contemplated, of which he is to be the author, illustrator and publisher, are completed. Eight volumes are now off the press. Mr. Curtis gathers his material by living with the Indians, wheresoever they may be found in their aboriginal state.—Portland (Ore.) Oregonian.

#### Indian Rewarded for Bravery.

Seneca Larke, the only aboriginal American in the New York fire department will get a Thanksgiving present of \$500 in gold in recognition of his heroism at the Equitable fire last January, when he sawed through three inches of steel to rescue William Giblin, president of the Mercantile Safe Deposit company. Larke's \$500 reward comes from the bankers' police and firemen's fund raised shortly after the fire.

Larke, a descendant of the Seneca tribe of Indians, is an expert engineer and is attached to one of the high pressure hose companies.—Chicago News.

#### NEWS ITEMS FROM HERE AND THERE.

With a view to building a Y. M. C. A. building on the reservation south of here, several young Indians are giving song recitals in the churches of their white brothers to arouse their interest.—Millerton, S. D., dispatch in the Omaha, Neb., World-Herald.

W. B. Carman, Detroit, Minn., has been appointed attorney of the White Earth band of Chippewa Indians, Minnesota, at a salary of \$3,000 per annum and \$100 per month for expenses. A contract has been made which requires the approval of the secretary of the interior.

Indian war songs, chants and tribal melodies, and especially those of the tribes of the Pacific coast, were faithfully portrayed in the music which Henry F. Gilbert, the distinguished Boston composer, has written for the Curtis "Indian Picture-opera," which had its first production on the Pacific coast at the Metropolitan theater in Seattle last month.

A dispatch says that W. A. Eaheart, the superintendent of the Keshena division of the Menominee Indian reservation, has left for

his home in Virginia, where he will seek to regain his health. He, with Mrs. Eaheart will stop enroute at several places of interest along the line, including Niagara Falls. They will remain some time in Washington. The Menominees gave Mr. and Mrs. Eaheart a farewell party.

As an illustration of the progress the Indians in Western Canada are making in civilization it may be mentioned that on the Pine Creek Reserve, near Battleford, Saskatchewan, the Indians this summer erected a church which is built of solid stone, 140 feet long and fifty feet wide. This edifice if erected in the city would have cost \$75,000. The Indians on this reserve, who are largely engaged in agriculture, have accomplished this work unaided and out of their own resources.

The excavation of historic Indian ruins on the mesas west of the springs, which has been under way for the past month under the direction of Dr. Hewett, of the School of American Archaeology, is about to be terminated for this year, but will be resumed next summer. Charles F. Lummis took an active part in the work. Harmon T. Parkhurst expects to conclude his work this week. Numerous relics, skeletons and some unique pottery never before listed have been unearthed, much of which will probably be exhibited at the San Diego exposition.—Albuquerque (N. M.) Journal.

Members of the Senate and House Committees on Indian Affairs, and every member of the Oklahoma delegation in Congress, was given today a copy of the report of M. L. Mott, national attorney for the Creek Indians, charging that administrative charges to minor Indians were sometimes as high as 90 per cent of the sums handled. Mr. Mott made his report to Secretary of the Interior Fisher, who was so astonished and impressed that he ordered copies sent to all members of Congress interested in Indian affairs, in the hope of getting remedial measures for the alleged conditions.—Washington, D. C., Times.

#### Peaceful Now Instead of Warlike.

Frontier days were recalled by many of the old time citizens today when several bands of Indians with their horses and camping outfits passed through the business streets. The tribes are from the San Jacinto country and are on their way to sheep ranches across the mountains to take part in the annual shearing.—San Bernardino, Cali., Dispatch.

## THE WORK OF CHILOCCO IN SHORT STORIES

### CHRISTMAS WEEK AT CHILOCCO.

The week beginning Sunday, December 22, 1912, will long be remembered by those who were fortunate enough to spend it at Chilocco. The Christmas exercises began on Sunday evening when pupils and employes assembled in the Auditorium to join in the singing of Christmas hymns and to listen to an address by the superintendent. The thought of the address was, "Christmas Giving and Christmas Living."

Beginning on Monday morning and continuing throughout the week, with the exception of Christmas day, the school and shop work was carried on as usual except that in the classrooms the mid-term examinations were over and teachers and pupils had more time for Christmas songs, stories, and poems, and for the making of Christmas cards. Many of the rooms were nicely decorated and the Christmas spirit seemed to pervade each of them.

On Monday evening the literary program was given by the academic department. It was interesting and reflected great credit on those taking part in it. The tastefully decorated stage added to the attractiveness of the occasion. But, if the academic teachers were proud of the entertainment on Monday evening, they had to admit that they were completely out-classed on Tuesday evening when they saw the beautiful evergreen tree, loaded with presents, which the industrial force, headed by the matrons and disciplinarians, had erected in the Gymnasium. After a social hour the tree was relieved of the burden it bore and each child, as well as each of the grown persons, received one gift in addition to a sack filled with candy, pop-corn, and nuts. The remainder of the gifts were distributed at the different homes the next morning.

Instead of being aroused by the shrill blast of the whistle, all were awakened on Christmas morning by beautiful Christmas carols sung by the choir as the members of it went from building to building in the gray dawn.

By this time Miss Peck's little girls in Home Three were anxious to see what "Santa Claus" had brought them so they hurried to their reading room where a beautiful sight met their eyes. In the center of the room a

wooden frame had been erected. "Santa's ladder," as the little ones named it, was loaded with dolls, books, pictures, and all the other things that go to make glad the hearts of little girls. A few recitations and songs were rendered and then the presents were distributed and the eighty-five pairs of stockings which had been filled with pop-corn, apples and other good things, were given to their owners.

The morning soon passed and when the dinner bugle blew all hurried to the dining-room where a sumptuous dinner was in readiness. Among the other good things provided were roast chicken with dressing and giblet gravy, rolls, mashed potatoes, sweet potatoes, tomatoes, cranberry, pie, and ice-cream. Festoons of green and red paper bells made the large hall look unusually attractive. In the afternoon many of the boys went rabbit hunting, the remainder read books and magazines, or visited with their friends. In the evening a social was held in the Gymnasium.

Thursday evening was the time set aside for the band concert.

The members of the band were at their best and the concert was an excellent one. The cornet solo, "The Emblem," by Jackson Lomakema, deserves special mention. Just after the concert the Chilocco basket-ball team played with the Arkansas City Y. M. C. A. The game was very one-sided, the score being 52 to 11 in favor of Chilocco. Knight was the star of the evening, and his playing called for frequent applause.

On Friday evening the school again assembled in the Auditorium. The occasion for this gathering was the open session of the Hiawatha Literary Society. A carefully prepared program consisting of songs, recitations, dialogues and a debate was rendered in such a way that the large audience went away highly enthusiastic. The president of the society, Nellie Kennedy, presided with grace and dignity and each member who appeared on the program showed the result of the careful training that is being given in the weekly meetings.

The same evening Rev. Wooden and Miss Bedell, of the Whirlwind Mission, made their usual Christmas Week visit to the boys and girls here who are under the care of the Episcopal Church. An informal meeting was held

in the girls' society room and Christmas carols were sung and Christmas gifts exchanged.

The happy Christmas week closed with a party given on Saturday evening by the girls of Home Three. Wherever the neat little invitations bearing the quotation, "At Christmas play and make good cheer for Christmas comes but once a year" were received every-one fortunate enough to receive one decided to accept if possible, for all knew that there was an evening of rare pleasure in store for them. The Home had been beautifully decorated with Christmas colors and a spirit of festivity was in the very air. Songs and games and plays followed one another in quick succession and dainty refreshments were served. The climax of the evening came when boys and girls forgot their timidity, and their elders laid aside their dignity and all joined merrily in the old-fashioned "Virginia Reel." Then good-nights were said and all hurried to their respective homes bearing with them beautiful memories of one of the happiest Christmases Chilocco has ever known.

Printing Department Reception.

The printing class of 1912-13, aided by the business office force of young ladies, entertained their friends and associates at a "reception" given in Home Four on the evening of December twelve. About seventy people were present to enjoy the hospitality of "the printers" and the evening was very pleasantly spent. A program arranged entirely by the boys and girls, was given in Hiawatha Hall, then came a guessing contest, after which refreshments were served. The contest was in the form of 26 questions, the answer of each being a name of an Indian tribe. Miss Robertson and Mr. Carruthers won the ladies and gentleman's prizes for getting the most correct answers. Refreshments consisted of chicken sandwiches, coffee, olives, candy, brick ice cream and devil's food cake. The rooms were tastily decorated, and Miss McCormick, matron in charge of this popular Home, did everything possible to make the evening, in every way, an unusually enjoyable one. Below we print the program:

- Violin Solo ..... Mr. William Moses
- Dialogue: "The Tin-Pan Cure" .....  
Levi Woffard, John Kennedy, Edward Watson
- Vocal Duet—"Ogalala" Lucy Lazelle, Florence Slaughter
- Progress of Printing ..... Chas. McGilbery
- Cornet Solo—"La Belle Creole" ..... Delbin
- Mr. Addington
- Quartette .....  
Chas. Gibson Harry Perico  
Grover Doshinko Shelby Perkins

A Few Words ..... Instructor of Printing  
Guessing Contest by all Present  
Refreshments

Our School Entertainments.

Once a month, on Saturday evening, the Academic department gives a literary entertainment in the auditorium. Besides the educational and practical schooling contained in these entertainments for our students is the amusement feature for both students and members of the faculty. We herewith print a representative program, one produced November 30th, with stage settings of Thanksgiving Day suggestions:

- Overture—"Poet and Peasant" ..... School Band
- Recitation—"Harvest Hymn" ..... Juanita Cerday
- Recitation—"Why I am Thankful" ..... Angeline Quatah
- Recitation—"The Four-Leaved Clover" ..... Edward Stout
- Piano Solo—"In Silent Thought" ..... Minnie Riordan
- Essay—Germination and Growth of Seeds ..... John McKee
- Recitation—"For a Warning" ..... Jennie Riley
- Song—"Oh the Merry Harvest Time" ..... Mixed Chorus
- Recitation—"Columbia's Emblem" ..... Bessie Yellowfish
- Recitation—"What We are Thankful For" ..... Melissa Miller
- Piano Solo—"Gypsy Dance" ..... Bertha Baptist
- Recitation—"Lasca" ..... Manual Dominguez
- Recitation—"Autumn's Message" ..... Maggie Sockey
- Recitation—"When the Frost is on the Pumpkin" .....  
Otto Lomavivue
- Selection—"Faust" ..... School Band

Chilocco Christmas Bazaar.

The members of the Y. W. C. A. held a "bazaar" in the sewing department of the school on the evening of December 14th.

Aprons, jabots, towels, shirt-waists, centerpieces, doll clothes, hoods, shawls, handkerchiefs, pennants, quilts, pictures, cookies and popcorn were among the articles sold.

The pictures done in water colors by Stanley Jeanette, a student in the 5th B class, attracted much attention and were sold for a fair price. The photographs donated by Mr. Schaal also found ready sale.

Much of the credit for the success of the bazaar is due Miss Joiner, of the sewing department, and to her assistant, Miss Ada Allen as they were untiring in their efforts to help in the preparation of the articles made by their classes.

The school's literary societies are doing commendable work this year. There seems to be a spirit about each that says: "Lets make our society the best in the school." A reporter for THE JOURNAL enjoyed a program rendered by the Sequoyah members recently and it was a creditable one. What is said of this society may apply to the Hiawathas, the Minnehahas and the Soangetahas. All are, seem-

ingly, working hand and heart with the spirit manifest in all parts of the school and which, interpreted, means better Indian youth—a leaven for a stronger and more independent Indian citizenship.

Mr. Milton Fairchild, of Baltimore, son of the late President George T. Fairchild, of Kansas Agricultural College, visited Chilocco the last week of the old year in reponse to an invitation to deliver here his lessons on Visual Instruction in Morals. These lessons have been prepared at the cost of years of patient investigation upon the part of Mr. Fairchild and thousands of dollars contributed by himself and other public-spirited people. The aim, that of placing before the child definite moral instruction, reaching him through both the eye and the ear, is a most commendable one and the general plan very effective. The subject will receive further consideration in the February JOURNAL.

The carpentry boys have about finished their part of the new balcony in the auditorium and it is a fine piece of work. Mr. Carruthers, the electrician, is now at work placing the wires and fixtures for the proper lighting caused by this new addition. The new seats are expected soon, and when placed will make this auditorium equal to any in this part of the country.

The printing department, in improving its equipment has recently added some new material and a perforating machine. We are also indebted to the department of carpentry and the painting department for several pieces of furniture which make helpful additions to our shop.

Brush, the magician, was the third number of our school Lyceum entertainments, and, of course, was highly appreciated by the students who found no end of pleasure and excitement in his wonderful tricks. He is a "cracker-jack" magician and gives a fine performance.

General Supervisor H. B. Peairs is at Chilocco to look us over and at the same time hear the lectures of Mr. Fairchild. His visits are always a source of pleasure because, for one reason, he never fails to bring with him a spirit of doing things that is contagious.

Most glorious weather has been experienced at Chilocco all fall and winter—the kind that makes one wish to live out doors. Surely, we should all be thankful old King Storm visits us so infrequently. The real winter here usually begins in January.

Mr. Bell, one of our assistant farmers, took his vacation,—or a big share of it—in December and visited his brother in Arizona. He reports a very pleasant trip and speaks nicely of Ft. Defiance and Santa Fe, two schools which he visited while away.

The fire and hose drills every Saturday morning are giving practical experience to the members of Chilocco's fire company. This company is in charge of Mr. Rader and, owing to these drills, would do very efficient work should a fire visit us.

Supervisor Wm. B. Freer, of the Western district of Oklahoma, came up from Guthrie to hear Mr. Fairchild. It was no play time for the supervisor for between lectures the click of a Remington told he was writing reports at a lively rate.

George Haymond, former student here, in sending in his renewal subscription for THE JOURNAL, says that he and his family are getting along very nicely at Pawnee, Okla., and sends regards to all former teachers.

Mr. Clarence Clark, together with Mrs. Clark, made Chilocco a visit the past month. Mr. Clark is superintendent in charge of the Bloomfield Seminary, one of the schools of the Five Civilized Tribes.

The school is in receipt of a barrel of head samples of the different varieties of sorghums for the use of our class in farm crops, shipped from the Pan-Handle Agricultural Institute by Prof. J. E. Payne.

New Years was a holiday at Chilocco. On that day Mr. Fairchild gave three of his lectures, using our school lantern, with Mr. Schaal as operator.

Mr. Rader, our instructor of masonry, took his annual vacation during the month of December. He visited relatives in Winfield and other cities.

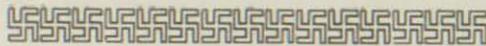
The students' dining room was very prettily decorated for the holidays. Dr. White was chairman of the decoration committee.

Miss Miller and her corps of assistants received many compliments on the tempting features of the Christmas dinner.

Mr. Washburn, our carpenter, took a vacation the past month. He visited his family in Stillwater, Oklahoma.

The weather at Chilocco has remained beautiful and sunshiny all fall and up to the dawn of 1913.

Miss Esther Allen spent her holiday vacation with her parents at Chilocco.



# Chilocco R. R. Time Table

## ROSTER OF EMPLOYEES, UNITED STATES INDIAN SCHOOL, CHILOCCO.

Edgar A. Allen	Superintendent
Arthur E. Schaal	Clerk
Miss Ella Lander	Asst. Clerk
Miss Vinnie R. Underwood	Asst. Clerk
John F. Thompson	Property Clerk
Lawrence W. White	Physician
Ida May Samples	Nurse
Mrs. Cora V. Carruthers	Hospital Cook
Edgar K. Miller	Printer
Horace B. Fuller	Prin. and Tr. of Agriculture
Miss Sadie F. Robertson	Senior Teacher
Miss Katherine Krebs	Teacher
James W. Buchanan	Teacher
Miss Emma Tooker	Teacher
Mrs. Allace S. White	Teacher
Miss Louise Wallace	Teacher
Miss Etta E. Smith	Teacher
Miss Nellie Cox	Teacher
Miss Margaret I. Hamil	Teacher
Miss Hazel Chope	Temporary Teacher
Miss Lizzie H. McCormick	Matron
Miss Rose Dougherty	Asst. Matron
Mrs. Matilda Wind	Asst. Matron
Miss Clara Peck	Assistant
Miss Alma McRae	Domestic Science Teacher
Miss Esther Joiner	Sewing Teacher
	Seamstress
Miss Ada Allen	Assistant
Miss Kate Miller	Cook
Mrs. Matilda M. Buchanan	Asst. Cook
Harold Curley Chief	Baker
Mrs. Julia Jones	Laundress
John W. Van Zant	Farmer
J. Grant Bell	Asst. Farmer
Mack Johnson	Gardener
William A. Frederick	Nurseryman
Christian W. Leib	Dairyman
Peter Martinez	Disciplinarian
James Jones	Assistant
Amos B. Iliff	Supt. of Industries
John Washburn	Carpenter
West Toineeta	Assistant
Charles P. Addington	Shoe and Harnessmaker
Isaac Seneca	Blacksmith
Bertes S. Rader	Mason
L. E. Carruthers	Engineer
James Thomas	Asst. Engineer
William Moses	Asst. Engineer
George Viles	Asst. Engineer
C. H. Talamontes	Assistant
H. Keton	Hostler
John H. Smith	Night Watchman

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. The station on the Santa Fe is known as Chilocco; that on the 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

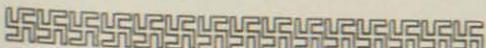
Orders Taken and Special  
Delivery for Chilocco

217 S. Summit St., Arkansas City, Kans

## T. B. Oldroyd & Sons

### House Furnishings Undertaking

Good Stock; Reasonable Prices  
Square Treatment



207-209 W. 5th Ave., 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.

# HAVE YOU A GOD?

**T**HIS 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 handicraft. ¶ 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. ¶ 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 25c more. ¶ Send for one



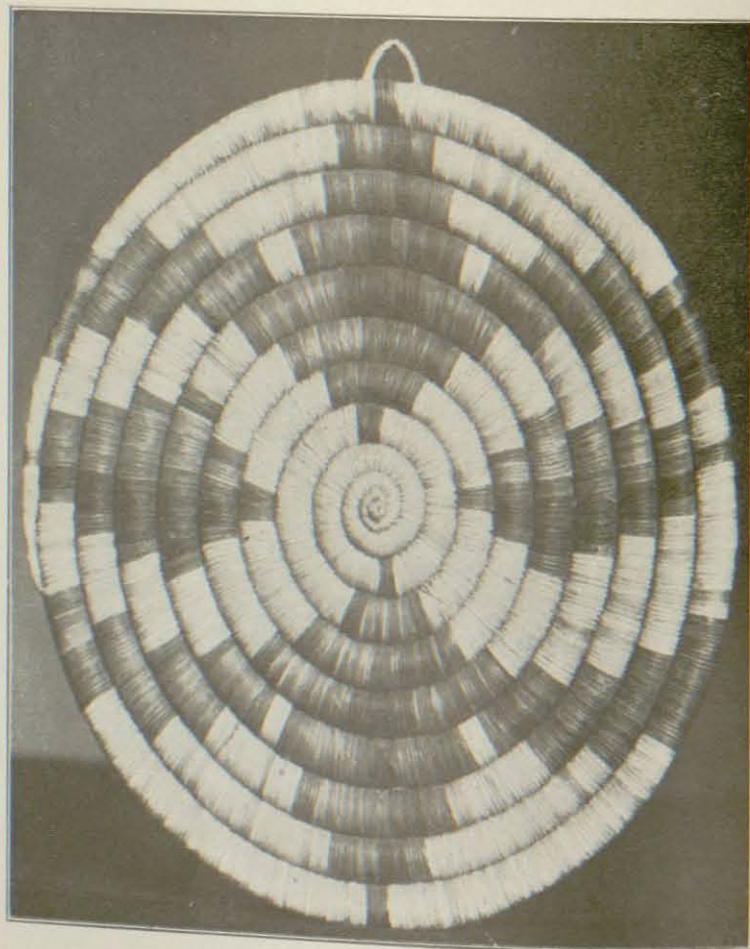
## **THE INDIAN PRINT SHOP**

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

# 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. **C**Your money cheerfully REFUNDED if you are not satisfied

---

---

## THE INDIAN PRINT SHOP

At the United States Indian School at Chilocco, Oklahoma

# NATIVE NAVAJO SADDLE BLANKETS

---

---



A DISPLAY OF NAVAJO BLANKETS. INDIAN PRINT SHOP.

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

---

---

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



# THE INDIAN SCHOOL JOURNAL

ISSUED MONTHLY BY  
THE U.S. INDIAN SCHOOL  
CHILOCCO, OKLAHOMA  
AND PRINTED BY INDIANS

Encouraging the Speaking of  
English by Indian Pupils

—

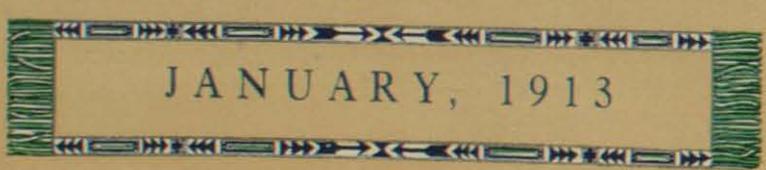
Insanity Among Indians

—

Thought Prominent at The  
Sioux Conference

—

Excerpts of B. I. C. Report  
and Other School News



JANUARY, 1913