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# The Chilocco Indian School.

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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.

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# HOPI VIEWS

A Work of Art for Your Den or Indian Room

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The "Snake Dance" — Greatest of all Pagan Religious Ceremonies

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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

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## THE INDIAN PRINT SHOP

UNITED STATES INDIAN SCHOOL, CHILOCCO, OKLAHOMA

# THE STORY OF HIAWATHA

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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.



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The Indian Print Shop,

United States Indian School, Chilocco, Oklahoma

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THIS is a reproduction of a piece of Pottery made by the Santo Domingo pueblo people of New Mexico. It is a representative piece of this beautiful and symmetrical Indian earthen ware. The decorations are black on a creamy background. This ware is especially appropriate for house decoration. ☪ We have a few pieces always on hand. Our prices on this ware are not high—ranging from \$1.00 to \$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.

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# 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 FEBRUARY:

VIEWS OF THE CAMPUS OF THE SAN JAUN SCHOOL FOR NAVAJOES— <i>Frontispiece.</i>	
CIVILIZING THE NAVAJO—ILLUSTRATED - - - - -	255
<i>By William T. Shelton</i>	
MORAL EDUCATION IN SCHOOL AND ITS RELATION TO RELIGIOUS EDUCATION	260
<i>By Milton Fairchild</i>	
ENCOURAGEMENT OF HOME MAKING - - - - -	263
<i>By Supervisor Elsie E. Newton</i>	
WHEREIN INDIAN SCHOOLS DO NOT FULFILL THEIR MISSION - - - - -	264
<i>By Supervisor O. H. Lipps</i>	
DRAWING THE INDIAN PUPIL OUT - - - - -	266
<i>By C. J. Ellis</i>	
CHIEF SEATTLE HONORED BY A CITY— <i>Reprint</i> - - - - -	268
RECEIVED INTO FULL MEMBERSHIP - - - - -	269
<i>By Emma DeKnight Sleeth</i>	
A TEMPERANCE EXERCISE - - - - -	275
<i>By Mary E. Dissette</i>	
SAID OF THE INDIAN'S WAY—INTERESTING NOTES ABOUT THE ORIGINAL AMERICAN	277
FIELD, AGENCY AND SCHOOL—GENERAL SERVICE NEWS - - - - -	279
IN AND OUT OF THE SERVICE—ITEMS FROM THE JOURNAL'S PRESS-BUREAU SERVICE	281
IN THE COUNCIL TEPEE—AS THE JOURNAL EDITOR LOOKS AT IT - - - - -	283
THE WORK OF THE CHILOCCO SCHOOL IN SHORT STORIES - - - - -	285
WHAT SECRETARY FISHER SAYS ABOUT THE INDIAN SERVICE— <i>Reprint</i> - - - - -	287
THE INDIAN SERVICE CHANGES FOR THE MONTH OF SEPTEMBER - - - - -	288

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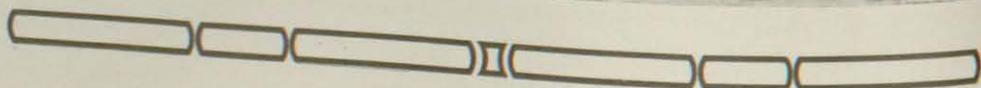
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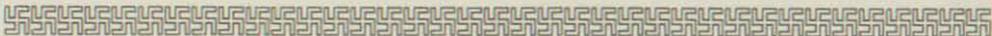
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GLIMPSES OF THE CAMPUS AND GROUNDS OF THE SCHOOL BUILT AT  
SAN JUAN, N. M., FOR THE NAVAJO INDIANS





# The Indian School Journal

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



VOLUME THIRTEEN

FEBRUARY, 1913

NUMBER SIX

## CIVILIZING THE NAVAJO

BY W. T. SHELTON

Superintendent of San Juan Agency and School

**L**OCATED in North-western New Mexico, North-eastern Arizona and South-western Utah, is a



body of land, six thousand square miles in extent, which has been set aside by the United States Government as the San Juan Navajo Reservation.

Living on this reservation are eight thousand Navajo Indians, a people who have perhaps come in contact with the whites less than any other Indians in the country. While in some ways this isolation has been a drawback, in others it has been a blessing. They have not acquired the language, dress, customs, and mode of living of the white people; on the other hand they have not acquired their vices, diseases and vanities.

While this reservation has in it some exceedingly fertile land, and other land suitable for grazing, a large part of it is barren, rough and distorted, and only of use for its scenery. On this barren strip of land which was considered good enough only for Indians, the Navajos have not only existed, but have prospered since they were released from captivity at Ft. Sumner

in 1868 and given two or three sheep and goats to each family, until now when they can count their sheep, goats, cattle and horses by the hundreds and thousands.

While stock raising has been one of the important industries of these people, it is not the most important. The Navajo blanket, which has become famous throughout the West, is manufactured at each Indian home on this reservation, and finds a ready market for cash when it leaves the loom. The manufacture of silver jewelry is another important industry among these thrifty, uncivilized people. This product, while useful, ornamental, and readily salable, is made a substitute by the Navajo for a banking system; but this would take a long story to describe.

Those fortunate enough to have land where water can be had for irrigation grow crops of grains and vegetables sufficient for their winter use, and some to sell. It would take another long story to describe the ingenuity and contrivance which enables them to do this with their crude tools and lack of the appliances which would be necessary for white people to make anything



A Summer Home of a Navajo—With Some of the Family Present.

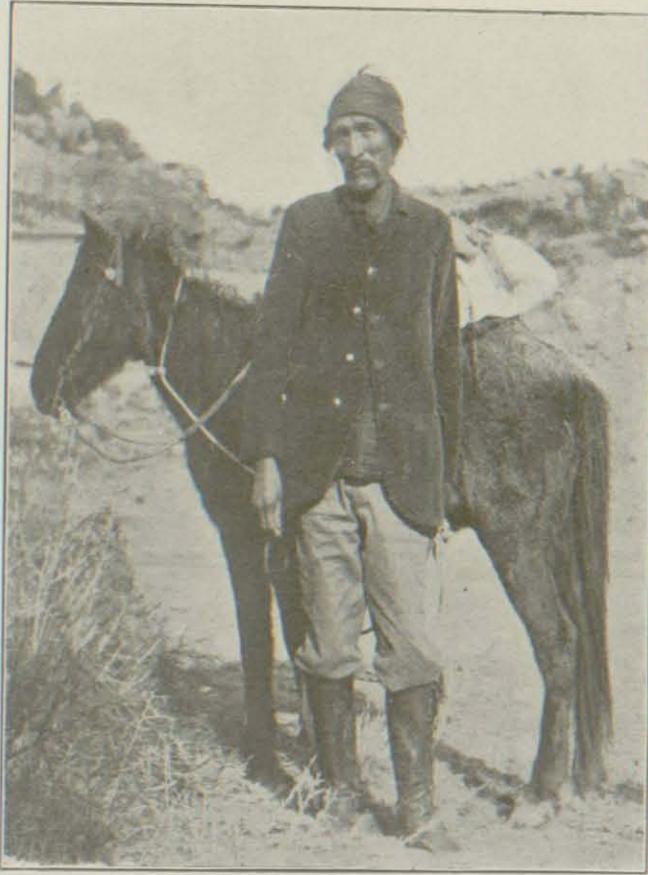
grow under unfavorable conditions with which they have to contend. It is not uncommon for a Navajo to live ten, fifteen, or twenty miles from his two- or three-acre farm. In fact, it is the rule for them to follow their flocks and herds to the locality where grass is most plentiful.

The Navajos are contented to live and do as they have in the past. They would prefer having their reservation left intact so they would be able to graze their stock and roam at will over plains and mountains. But encroaching civilization is rapidly bringing the time when this country must be used to satisfy the white man's greed, as have other Indian reser-

vations. The Indians will some time be allotted, and the remainder of their lands thrown open for settlement.

A generous Government a few years ago established the San Juan Training School, at Shiprock, New Mexico, for the purpose of fitting the younger generation to meet the condition which is coming. Shiprock takes its name from a famous landmark, a huge rock sixteen hundred feet high, standing alone in the desert, and casting an evening shadow sixty miles. From certain directions this wonderful natural monument resembles a ship under full sail.

In connection with the San Juan School is an Agency which was es-



A Navajo Chieftain.

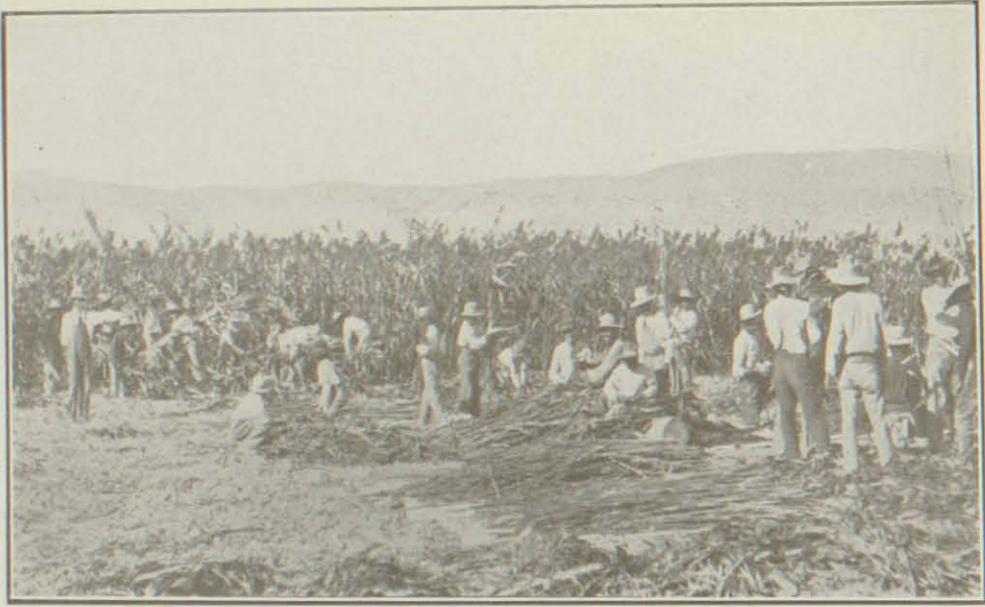
tablished for the purpose of protecting and advancing the interests of the older Indians.

More than forty buildings comprise the school and agency plant, most of which are of brick, which was manufactured on the ground. The main buildings are heated by steam, have water and sewer connections and are lighted by acetylene gas. There is on the grounds a modern and commodious green house used for growing and propagating flowers and vegetable plants. The buildings are surrounded by wide, shady, blue-grass lawns, rose gardens, and other extensive flower gardens which are bright with blossoms until late in the fall. The broad cement walks and sunken, boxed irrigation ditches with running water, which intersect these lawns and flower

gardens add to the beauty and attractiveness of the grounds. Shiprock is located in a natural park of cottonwoods, and other trees and shrubs have been added to the grounds and along the lanes, making it indeed a most beautiful garden spot, or as it is often called by travelers, "a veritable oasis in the desert."

The institution owns and operates its own irrigation system, saws its own lumber, makes its brick, mines its coal, and manufactures its ice.

As a part of this school and agency there is a model three-hundred-acre farm where intense farming by irrigation is taught and practiced. The boys are given thorough training in agriculture, horticulture, floriculture, gardening, landscaping, etc. Stock raising and dairying are also prominent



Navajo Boys of the San Juan School Cutting Cane.

branches in the training given. Engineering, blacksmithing and carpentry likewise receive due attention in splendidly equipped shops.

The girls receive practical training in housekeeping, sewing, laundering, cooking, baking, canning, preserving, pickling, and drying fruits and vegetables; and in caring for milk and making butter. They are given training in vegetable and flower culture. They are also encouraged to continue and improve their native arts.

The school farm has fifty acres in alfalfa which produces each year more than three hundred tons of hay. Twenty acres are planted to fruit trees of various kinds from which hundred of gallons of fruit are canned and put away for winter use. The remainder of the farm is planted to various crops and rotated. With intense cultivation the farm each year is made to produce more than the year preceeding. A part of the farm is devoted to experimental work and various kinds of grains, vegetables and fruits are tried out with a view of finding

something that is better adapted to the soil and climatic condition of this reservation than the products now raised. In addition to the heavy crops of hay, grain, and fruits, and the abundance of fine vegetables of all kinds, many thousands of watermelons and cantaloupes are grown each year and feasted upon by pupils, employes and visitors.

For farm work, driving, and other purposes, more than thirty horses are kept. A fine herd of thirty-odd dairy short-horn cows furnish the institution with milk and butter. The horses and cattle, the several kinds of pure bred hogs, sheep, and chickens, with the rabbits and pigeons and the commodious, well kept barns and the large hay sheds, make this part of the school plant most interesting to all and especially so to the boys who work there.

While half of each day is given to training in industrial work for pupils, the other half day is devoted to training in academic work. The details are arranged so that half of the pupils come to school in the morning and half in the afternoon. The pupils



Putting up Alfalfa at the San Juan Agency and School.

are apt in their class-room work in which they show great interest and make steady advancement. Attention is also given to singing and the pupils take interest and attain marked proficiency in this accomplishment. A chorus of over thirty voices sing four-part songs, and furnish special music for Sunday services as well as for other occasions.

Those who have studied Indian education know that the most difficult problem comes, not during the years in school, but after the students have returned to the reservation where they are under the control and influence of the uncivilized Indians and medicine men. There is not space here to even suggest how utterly impossible it is for returned students to hold their own against these influences.

At San Juan School a new departure has been made and a plan formulated whereby those whom Uncle Sam has educated need not go back, but may

keep on advancing. Several of the young people after a few years in school have already married and located nearby, and their homes are a credit to any race.

A large irrigation canal sixteen miles in length is now being constructed by the Government to cover five thousand acres of the best land on the reservation, and adjoining the school farm. This tract will be divided into small farms and allotted to the boys and girls who are now receiving an education. The older pupils of the school who have married are all working and saving their money with the view of having modern homes on this land which is being reclaimed for them. It is expected that with the influence and support of the school a modern community of educated Indians will be established, and that these young people will become useful citizens and contribute their share to society, church and state.

# MORAL EDUCATION IN SCHOOL AND ITS RELATION TO RELIGIOUS EDUCATION

BY MILTON FAIRCHILD

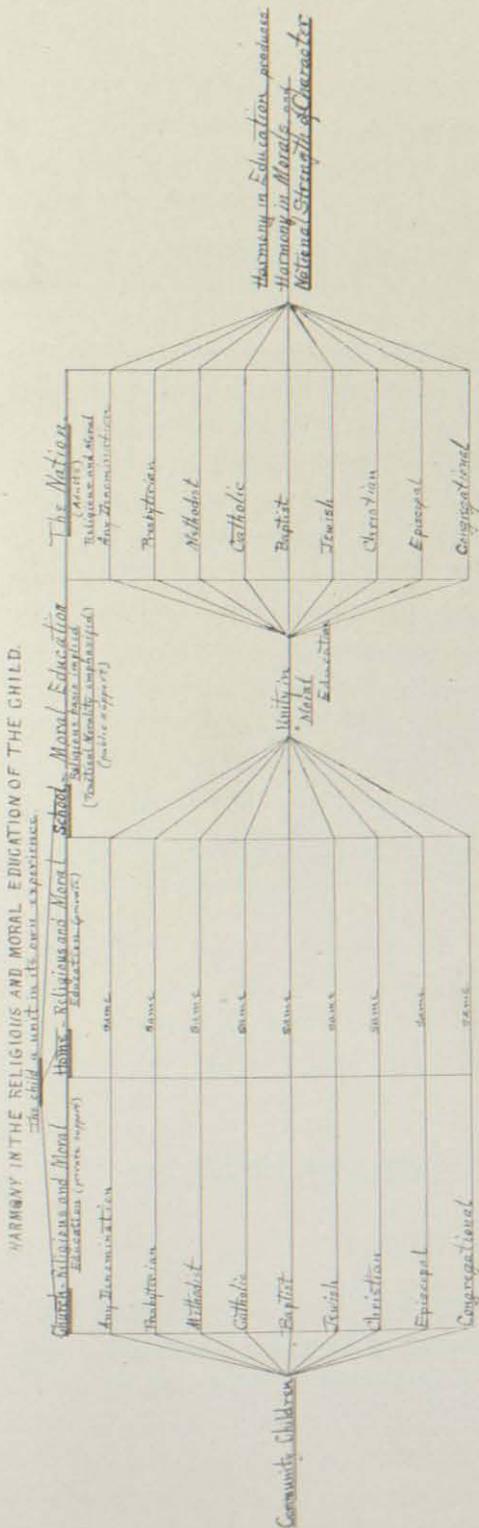
Director of Instruction National Institution for Moral Instruction.

IT IS a matter of great concern, both for those in charge of public schools and those interested in religious education, that the boys and girls be given strong incitement to moral development. The argument for religious education in public schools gets its force very largely from the need felt by parents, clergy and school men for stronger influence over the character of the boys and girls and their enlightenment as to right and wrong. The proposal that morals be taught in public schools just as other subjects are taught and as if morality had no reference to religion but were concerned exclusively with the affairs of human life upon earth, has never won general approval. As a matter of fact the moral life of parents, of clergy and of teachers, is directly related in their experience to their religion, and the judgment that the child should be encouraged to recognize the direct relation between morals and religion is almost universal. There is no necessity for teaching morals in public schools in such a way as to imply anything but this intimate relationship between morals and religion. The schools can teach the old, old, old morality which is guiding the lives of religious people, parents, clergy and teachers, and by refraining from definite reference and instruction in religious doctrine avoid all complications with the principle of separation between church and state.

A child will be a unit in its person-

al experiences, and in its church it will receive religious instruction and the moral instruction related thereto; the same will be true of the child's experience in its home. As a result the child's life will be religious in its own experience. If the school assumes this child religion as a basis for moral education, and proceeds to instruct the child in the application of general principles of morality to the details of every day life in lessons on such topics as "Conduct Becoming in a Gentleman", "What People Think about Boys' Fights", "What I am Going to do When I am Grown up", "Sportsmanship", "Thrift", "Womanliness" etc., then the emphasis given thus in school on the serious side of life will dispose the children to keener interest in the religion taught them in their churches and homes and the whole life of the child, the week day as well as Sunday, will be permeated by a natural unified personal interest in both morality and religion.

Attention is called to the diagram included as a part of this article showing the working out of this unity between the church, the home and the school. The churches are divided instinctively into different denominations, having differing religious beliefs but the same morality. The homes are divided also into these denominations, and the child born into a home affiliated with a particular church gains its fullest religious development through religious instruction in its own



good Catholics, and out of this life-long church relationship gain their highest religious development; also that Protestant boys and girls maintain a life-long relationship to their churches, and Jewish boys and girls to their Jewish religious institutions. The school ought not to interfere with this continuous church interest. Morality ought to be taught in school in such a way as to strengthen the interest of boys and girls in the serious side of life and dispose them to the maintenance of life-long interest in religious institutions. A careful study has been made in order that some way for thus teaching morality may be provided for public schools.

It has been found by long experiment that "Visual Instruction in Morals" is interesting and influential, that it enables the school to present in detail to these boys and girls this old, old, old morality which is in harmony with the home and the church. Experience with visual instruction in morals on the part of clergy and parents results in cordial and sincere appreciation. Photographs are taken of things that actually happen in real life, and organized lessons are built up from these on great topics in morality, the comment on each picture being an interpretation of the conduct going on when the picture was taken, and just such as an intelligent parent or teacher would make if he should be watching the events and have with him a group of boys and girls with whom he was discussing the things they were all seeing. No distinct reference is made to religious doctrine, and no prejudice is created against any religious doctrine, but the whole tone and temper of this moral instruction is in harmony with the religious life of all the boys and girls. There is no formulation of a new moral-

home. A serious detriment to the life of the nation is caused by the slipping away of boys and girls from all religious affiliations. A desirable result is that Catholic boys and girls continue throughout manhood and womanhood

ity in the texts of these lessons; they are simply the earnest presentation of intelligent public opinion in America with reference to their topics.

The moral instruction which it is possible for the home and the school to give in view of the limitations of time and opportunity must be supplemented by extended and thorough moral instruction in the schools, else the boys and girls grow up with inadequate knowledge and with narrow moral culture. The visual lesson on "Conduct becoming in a gentleman" is the first extended statement ever made in all literature in explanation of a "code" of conduct for the gentleman which has been influential for generations, and which is gotten hold of through experience by every man of true moral culture. By means of this lesson in morality the content and meaning of the word "gentleman" as it is used by a man of middle life can be explained to boys and girls of high

school age. We have been requiring of all youth the fulfillment of standards of gentlemanly and lady-like conduct which have been clear, definite and detailed in our own minds but which they in their limited experience have had no chance to appreciate—many of them not even to understand. This is an injustice to youth. They have a right to a complete explanation of the moral standards in vogue among adults to which adults are endeavoring to persuade and compel them to conform. By means of cooperation in moral education, the church, the home and the school, entirely under independent management, can foster and encourage the moral development of the nation's boys and girls. The result of this harmonious education of personal character will be unity and strength in the moral life of the nation. Upon this national strength of character can be built the future greatness of the nation.

### AN AMERICAN PLAN FOR HARMONY IN THE COMPLETE EDUCATION OF THE CHILD.

*Educational Units.*—I, School; II, Church; III, Home; IV, Community.

#### I. School—Educational purposes.

1. Education for the intellectual life.
2. Education for the moral life.  
(Religious basis implied.)
3. Education for the esthetic life.
4. Education for the emotional life.
5. Education for the vocational life.
6. Education for the physical life.

Separation of Church and State as the foundation of religious liberty and of educational sincerity.

#### II. Church.

7. Education for the religious life.

MORAL EDUCATION IN SCHOOLS.

A Program For Effective Effort.

- I. MORAL INSTRUCTION—to develop definite ideals and produce personal convictions as to right and wrong.
  1. Topical—from visualized incidents of real life.
 

Stereopticon lessons on such topics as "Sportsmanship," "Thrift," "Conduct Becoming in a Gentleman."

Twenty lessons for high schools, twenty for older pupils of the grades, and twenty for younger children. Five visual lessons for each pupil each year, with "follow up" work.
  2. Incidental—assembly talks about things that happen in school and community.
  3. Personal—teacher's example and consultation with individual pupils about personal conduct and life problems.
  4. Suggestive—from school standards, customs and atmosphere, and from group standards, such as "our set," "gang," "society."
  5. Class references to morality—from regular lesson material in all subjects when appropriate.

the reservation appropriate  
ome. They had in some  
attracted the drink habit, and  
had been boot-legging on the  
ers among pupils.  
ol, society, set, gang.

an child are not given the consideration they should be  
that they should be in a great many ways. They  
of our schools, and in that respect I  
think, the  
5. In fulfillment of standards—personal, school

NOTE.—Topical moral instruction correlates with the whole of moral education already in the schools to give definiteness, strength and importance to it in the minds of the pupils themselves.



## Home Making

E. Newton

Indian Schools with relation to the home there is nothing supplied to them to develop the institutional features of the large home to be run well, but in the machinery of developing those instincts and ambitions of the child for her life. It may be summed up in a few words that with and after the doll play-houses and outfitting them the child's imagination consecrates to all the purposes of a home. As she gets a little capital to the growing girl and should be encouraged and educated rather than neglected or suppressed.

## Encouragement of

By Supervisor Elsie

AS I HAVE gone about observing our girls, it has appeared to me that they take the place of the Home. The school cannot be avoided if the institution is of it the girl has little opportunity for developing those instincts and ambitions which are paramount at this period of her life what I call the "Nesting Instinct". Young period the girl interests herself in making a home with all sorts of odds and ends which her purposes of a home. As she gets a little capital to the growing girl and should be encouraged and educated rather than neglected or suppressed.

# WHEREIN INDIAN SCHOOLS DO NOT FILL THEIR MISSION

BY OSCAR H. LIPPS

Supervisor in the United States Indian Service

**F**IRST, it is necessary to find the mission of Indian Schools. What is the mission of our Indian Schools? I have not found a better answer to that question than is contained in a paragraph under Education, in the Annual Report for 1901, which reads as follows:

The ultimate result of all Indian educational processes should be the preparation of the younger elements of the tribes for the conditions and responsibilities of American citizenship. They should leave the schools fitted to cope with men in the struggle for existence. By education, they should be made superior to their fellows in the tribes who have not taken advantage of the opportunities presented by the Government. Therefore, unless these processes produce these results there should be a logical change of method so that the end desired should be more quickly and effectually attained.

In my opinion, the needs of the Indian child are not given the consideration that they should be in a great many of our schools, and in that respect I think the schools are not doing all they should do to fulfill their mission.

In a number of our schools we find people—good, honest people too—who have not the faintest conception of what the Indian child has to contend with when he returns to his home; they have not the slightest idea of the home environment of that child, and yet they are pointing the way, and we people who have come in close contact with the Indian in his home life have felt this a great many times.

When students, who have been away from their homes for a long while return to the reservation we have seen the results of the failure of the schools

to appreciate fully the home condition of the Indian child after he has finished his education:

Now I remember, only two or three years ago, of sending a party of thirty pupils to one of the large training schools from the Nez Perce Reservation in Idaho. I think all but five or six of those are now back home, having spent three years in school. The majority of them have turned out bad. I do not know what the reason is, and, in most cases, those pupils were good pupils; they were considered good pupils at the school; they were not considered bad boys at the school, and the girls were not considered bad girls; they were not unruly, and yet, this last winter, the majority of the boys spent a large share of the time in guard-houses on the reservation after they got home. They had, in some way, contracted the drink habit, and they had been boot-legging on the reservation. They said, when asked why their conduct was such, that their fathers and mothers did not care to have them about the house, while the fact was that those boys did not want to work at home. They could not adjust themselves to the home life away out in the country farms. They missed the hurrah and the jolly times that they had been accustomed to having, and the society of a large number of pupils, so that these boys did not seem able to adjust themselves; it seemed as though it was a great step down from the society of a large school to that of only a few members in an ordinary family out on the farm. Now, I believe that is not true alto-

gether as applying only to the Indian schools. I think that probably we get the same results from our own schools. I think that is largely one reason why so many of our boys and girls from the farm, after they get a taste of—college life and city life—especially if they are kept away from home for a number of years—find it very difficult to go back home and be satisfied on farms. I would say then that in this respect there seems to be a weak point in our schools; that is to say, the child, after spending a number of years, especially in the larger schools, finds himself unable to return to the prosaic duties and routine of life on his allotment.

Another thing that I think our schools are not doing as they ought to do is to cultivate the habits of thrift, economy and individual responsibility. Now, in a great many of our schools, not only our large schools but our small ones as well, we find pupils spending a great deal of money for things they do not need; for things they would be much better off without. They spend a great deal of money for cheap candy and ginger-snaps, peanuts, sardines, canned fruits, and all that sort of thing; they buy too much useless clothing—things they do not need. To illustrate: a boy returned to his reservation last year from a non-reservation school. He had a bank account; he had school clothes—very nice clothes—but he wanted a citizen outfit, something that would not show the marks of Uncle Sam. He went to the superintendent and asked him if he would approve the purchase of a suit of clothes. The superintendent said: "Yes, I will, for a reasonable amount, if you think you need it." They argued the question for a few minutes and finally the superintendent told him that he would be willing to allow him

to pay as high as \$15 for a suit of clothes. The superintendent stated that the suit he had on had cost \$17, and that a boy of his size could get a suit for \$15. "Well, the boy replied, that suit you have on don't look good to me; I want \$25 or nothing."

I find they won't buy cheap clothing; they want \$5 Stetson hats at the least, some pay \$6 dollars for them, and \$5 and \$6 shoes, and there is not a pupil in all these schools but what is furnished with all he needs. Now, I believe they should be taught to use their money for their own support as much as possible, but if they do that way, their expenditure of money for clothing ought to be supervised in some manner so as to discourage useless extravagance.

I believe we could develop a great deal more individual responsibility if we were to encourage the pupils who have bank accounts, in the use of their money for clothing, books and for a lot of things. I would not allow pupils to take music in a school unless they paid for it; that is a luxury; it is a nice thing to have and they can always find a way to pay for these things.

#### Colorado Refuses Grand Junction Plant.

Apparently Colorado was handed a "lemon" by the government at Grand Junction. It is declared by the committee that the seepage in the ground has so undermined the buildings of the Indian school that the walls are cracking, the foundations are crumbling gradually, and the ceilings are "peeling".

The government invested \$500,000 there and the committee says it would take \$75,000 to drain the land to insure the future solidity of the buildings and to repair the damage.

The committee will recommend that the entire property be returned to the government, with thanks, and with a statement that Colorado cannot at this time undertake such a school. The committee, however, will recommend that the government itself take up the proposition, on the ground that it has much more money than the state.—Denver Post.

# DRAWING THE INDIAN PUPIL OUT

BY C. J. ELLIS

**A**LTHOUGH the selection of the work to be accomplished is generally determined by some one else the presentation of it to the class is entirely the teacher's task. His work consists not only in aiding the pupil to grasp a large number of facts, but also to help him compare, separate, and generalize them, and finally to logically make their practical application to new ideas.

While oral instruction is necessary, especially in primary grades, book instruction must largely take its place as soon as the child can use the text intelligently. Yet the Indian child with no knowledge of English on entering school is extremely slow in reaching the position where he can read for information.

Oral instruction should follow lines as laid out in texts studied by the teacher. If he "throws away the text-book", his work will be unsystematic and will lack new ideas and relevant illustrations. Yet, when properly prepared, the oral instruction of the teacher makes the lesson much more attractive. As Sabin says, "The most valuable acquisition a teacher can possess is the power to teach; to stand before her class and, with or without a book, explain and illustrate, drawing upon her own resources until the subject matter of the lesson is fully brought within the comprehension of the child."

In certain classes, especially when the text is too advanced, a combination of book and oral instruction can be secured by having pupils read aloud the text, while the teacher comments

upon the involved phrases, asks questions, and observes that the pupils understand the thought in the text.

In trying to "draw out" an Indian child, the others in the class are apt to lose interest. Questions should be easy and answers rapid. It must, above anything else, be brisk and snappy. Good drill is absolutely necessary, and is as far as possible, the actual doing of things. For example, in the presentation of latitude and longitude, in place of a repetition of subject matter after a thorough explanation, the class should turn to a large map—one can be drawn on the board in a moment—on which they may determine the location of several points.

As the art of expressing one's thoughts orally is more valuable than that of expressing them in writing, the oral recitation seems more important than the written recitation. It also gives a closer and more individual relation between students and instructor. However, the written recitation requires all instead of one pupil to recite, gives each a valuable manual discipline and trains him to express ideas on paper in an orderly way—an accomplishment he will use always.

Generally the written lesson can be prepared before the recitation. Often the lesson recited orally one day will be written the next day. All written work, especially that at the board, is principally drill. Sometimes students can interchange papers and correct each other's mistakes, or the teacher can look over a few papers to find the common errors. Too much energy is wasted by the teacher trying to look

over every written paper he receives.

Regular examinations should show not only the facts studied but also the conclusions to be drawn from them. Quarterly or annual examinations should be prepared by some other person than the instructor. They should be made out from the course of study. This method gives an accurate rating of both pupils and teacher and causes the teacher to follow closely the course of study.

In a new class of non-English speaking children, the conversation lessons in language are of the most importance. These lessons should be about objects in the room. It is a good idea to try to teach both the oral and written forms as well as the meaning of one new word each day.

The first primary exercises in writing may well be the tracing of carbon copies of the words the pupils know. These can be made with a pencil, and give immediate success.

Soon after the child learns to write, dictation work can be given. Later, reproductive, and finally, imaginative composition can be secured in written language work. In the advanced study of language, simple grammar should occupy a part of the time. However, not only in the classroom but also in the industrial departments, ungrammatical expressions of pupils should be corrected.

Through all the grades, reading, language and writing should be closely connected. In determining the grade of a pupil, neither the age, the previous grade, nor even his logical ability should be the governing factor. The highest criterion is his capacity to understand simple English, either read by himself or spoken to him. Secondarily is his ability to express his thoughts in English.

An important mistake that is often

made in Indian schools is that the pupil is taught precisely as though he were an English speaking child—the spoken and written word being taught to him without his gaining any idea of its meaning. In all reading lessons, questions are needed to find out if the pupils comprehend the thought.

Spelling should be divided about equally between oral and written recitations. Simple rules of orthography should be committed and applied. Unfamiliar words that can be spelled by sound should now and then be given. Point out that certain sounds are generally spelled with the same letter wherever found.

Arithmetic offers a broad field for written work as the majority of lessons are prepared on paper before class time. Part of the recitation is ordinarily taken up by placing solutions of problems on the blackboard. These should be orally analyzed. All new work should be recited orally and numerous mental problems solved before the class is allowed to attempt the written solutions. Practical facts secured from the industrial departments should be used as a basis for miscellaneous problems.

In geography, physiology and history the greatest need of the pencil is in making maps, diagrams, summaries, etc. Part of this is copy work, but the majority should be from memory, thus using it, as most written work is used, as drill to intensify in the student's mind what he has already learned.

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New Superintendent at Cheyenne River,

Mr. Fred C. Campbell, known to a host of Indian Service people, through his long and prominent connection with the work as Superintendent at Fort Shaw, Montana, as special agent, and as an allotting agent, has been appointed superintendent at Cheyenne River Agency, South Dakota, in place of Thomas C. King.

# CHIEF SEATTLE HONORED BY A CITY

SEATTLE POST-INTELLIGENCER

WHEN Miss Myrtle Loughery, great great-granddaughter of Chief Seattle, pulled the cord, November 13th the American flag draped about the heroic figure in bronze erected in Tilikum Place fell away revealing the heroic figure of the great Tilikum chief by Wehn. The people stood breathless for a moment, then gave long and continued applause. It is an imposing statue of this splendid type of the primitive American. The artist has caught him just as he is arriving to the succor of his pale face friends. He stands upon the point of resting from a hurried advance, and one foot still only half resting upon the ground, his right hand raised, the palm extended in the well known sign of peace, his face lifted and glowing with courage, kindness and supreme power.

Sculptor Wehn has finished a splendid work, one of which Seattle may well be proud, symbolizing an epoch in her history which the city does well to commemorate.

Chief Seattle is gone. But the lesson of his life remains. An untutored savage, he ruled even his own people in peace and kindness. Without example he rose to that sublime height in human conception where he who ruleth himself is greater than he who taketh a city. He is one of the very few men of earth to have named after him a metropolitan city—certainly the only one who did not win such renown by force and bloodshed. He won the honor through kindness to an unknown and alien people, whom he might have crushed with the shutting of his fingers.

Mayor Cotterill accepted the statue on behalf of the city. He said in part:

"Tye-e Kopa Konoway, pioneers and fellow citizens: It is indeed appropriate upon this, the sixty-first anniversary of the founding of our city, that we should give honor to the great chieftain whose name the city bears, and to whose friendship its very birth is owing. With us on this platform are men and women who, as little children, were in the party which located the first settlement of what is now Seattle. With us also is a lineal descendant of that great Chief Seattle, whom we have here to honor."

Prof. Edmond S. Meany, of the University of Washington, historian of the Northwest and student of its Indian lore, was next introduced. Prof. Meany said: "Chief Seattle was born about 1786, and died in 1866, at the age of 80. Born in the heart of savagery, schooled in the learning of the ocean and the religion of the fir-clad hills, this man has given to us an heritage of loyalty, of truth and of friendship which we prize today. And I think that on this, our Founders' day, we should teach our sons and our daughters to go upon their knees in tribute to the spirit of the man, Seattle, in tribute to his truth, his loyalty and courage. May that spirit ever remain with us in the growth of this great city in the work of this band of Tilikums who should follow its guiding in the work they have undertaken, and may the standard set by that brave red man be upheld forever in the development of our Seattle, which

bears his name." Prof. Meany went on to tell of the removal to Seattle's present site, of the first visits of Chief Seattle and his tribesmen to the little band of whites, of his friendship for the settlers both in time of peace and when they were attacked by

hostile tribes. He recounted the naming of Seattle after the chief, after much argument with the warrior himself, who was persuaded to forego the old Indian belief that when a man died if his name thereafter was mentioned he turned over in his grave.



## RECEIVED INTO FULL MEMBERSHIP

BY EMMA DEKNIGHT SLEETH\*

A VISIT to the Indian Territory, of a few years ago, with its varied scenes is usually a delightful one to those reared amidst the rush and bustle of a large city, but a trip into the Territory, over trackless prairie and unbridged river, past the cowboy's ranch and the Indian's tepee was indeed a novel scene, and one that comes up before me now as the unrolling of film in a moving picture show.

We started from the Chilocco Indian school on a beautiful afternoon in August for the purpose of soliciting children for our school. Our conveyance was a covered wagon, alias prairie schooner, and not a first-class one at that, drawn by two government mules, with one in reserve tied behind the wagon. Our company consisted of three employees of the school and three pupils, a Caddo, Kiowa and a Comanche boy who acted as our escorts to introduce us to their people.

We carried with us provisions enough to last us a week and replenished our

small keg of drinking water wherever we could find it. I remember our last supply came from a small stream shaded by a few trees in which some cattle were cooling their hot hoofs. We drove them out and filled our keg from the little pools made by the indenture of the cattles' hoofs.

Our first supper was eaten on the banks of the Chicaskia, one of the prettiest little streams in this part of the country. It is clear like a mountain stream with a pebbled bed, something unusual in this country. We had good bread and butter, fresh corn roasted in the shucks, fruit and coffee. It was a sumptuous meal and eaten with the appetites of campers.

Over the prairies we lumbered along. The days were so hot and the nights so cool that very often we let the mules rest in the shade of the few trees that are found near some shallow stream, and drove far into the night. Once while driving leisurely along we heard a hissing sound that seemed very close to us. It sounded very

\*Mrs. Sleeth, now assistant postmaster at Arkansas City, was for many years connected with Chilocco as teacher and clerk. She has an intimate acquaintance with the Oklahoma of early days when it was "Indian Territory."—ED.

much like the noise a rattlesnake makes in warning. For a few moments we were puzzled. We looked around and behind us, and at once asked each other about the mule we had tied behind the wagon. It was nowhere to be seen. The poor animal had fallen and was being dragged, and the noise we heard was the rope tightening about its throat. We were more careful after this, for we would rather have returned to the school without the children we were in search of than without a government mule.

The hot days and cool nights passed. Our provisions were running low. Like children on a picnic we had eaten up all the good things at the beginning of our journey, and now at the close we were obliged to fall back upon very plain fare. Our last bill of fare consisted of a few hard beans cooked in al-ka-li water after the mosquitoes were skimmed off, a few crackers and a prune apiece. We know what it means to be hungry and have nothing to satisfy it.

We were seven days crossing "the wilderness." For two days we sat on the banks of the Cimmaron, the waters were so troubled we could not cross in safety, and longingly we looked on the other side of the swelling of the Jordan to the "land of promise." We were finally assisted by some ranchmen who hitched their rested ponies to our old government wagon and pulled us out of the quicksand and up the steep bank to a place of safety, and we were again plodding along towards our destination. We finally arrived at the Kiowa School at Anadarko. From this point we were to visit the Caddo, Wichita, Apache, Kiowa and Comanche tribes of Indians, and like the victor bringing in the spoils of war, the glory of our triumphal entry of peace would consist of the number

of Indian boys and girls we could induce to attend the Chilocco school.

Our time was limited; we were anxious to get to work. The next day we visited the absolute monarch of an Indian Agency, and secured his permission and what assistance he could give to secure pupils for our school. But with all these credentials it means visiting tepees, explaining all misrepresentation, entreating, beseeching, and preaching to induce the majority of Indian parents to send their children away from home to school. They have so many excuses—very many of them are reasonable ones too,—and with the view they take of education, it is a difficult matter for them to yield. Very often the children's influence will decide the question, but it is a wise plan to not count your recruits until ready to start.

At this time the Kiowas were twenty miles away holding their annual dance. They had pitched their tents away off from the white man's civilization, had invited their friends, the Cheyennes, and were holding one more religious feast in the old way before the white invaders would spoil their old feasting and hunting grounds. Our next visit was to the Caddo and Wichita country. We procured horses from the school and rode all over their country, going from tepee to tepee, often entering when they were eating their noon or evening meal, but then one is likely to find an Indian eating at any and all times—it is "meals at all hours". We were reminded of the customs of Bible times as we saw a table nicely spread with a white cloth and the guests on raised seats reclining as they ate. This was in a cone shaped tepee made of straw in which the Wichitas live. They build them quite high, probably twenty feet, and until they get smoked inside, the golden

colored straw presents a very sunny and a very beautiful appearance.

We were without any provisions, and not receiving an invitation to dine, we appeased our hunger by buying some melons from a Wichita woman who looked as if she might be seventy years old. We handed her a dollar and was surprised to see how quickly and accurately she made change. We sat down on the hilly side of the prairie and ate those half-ripe pumpkin colored melons that we bought for Rockfords.

Just as the faint light of day was lingering on the horizon we rode into Kiowa Agency, well satisfied with our day's work.

The morrow was the Sabbath and our friends at the school advised us to attend the Wichita church and hear a native Indian preacher. Our rested ponies were saddled and we left to attend church among the Wichita Indians. They have had missionaries among them for quite a long time and have made considerable progress in the better way. Their little church is frame, and if there were well defined roads in this country I would say it was at "The Cross Roads". It is built not very far from a pretty ravine where there bubbles forth one of the coolest of springs. Here the Indian families gather after the services and eat their luncheon, as is the custom in some country districts among our own people.

The pews in the little church were plain and upright, and had the walls been white-washed and the floor a shade cleaner we might have thought we were in the little Quaker church in Philadelphia where we once visited. The sisters seemed to cling to one side of the church and the brethren to the other, as "in ye olden times", and be it to their credit not one person looked

around as we entered, a little late, for preaching had begun.

"Kechi Joe" was in the pulpit. The Kechi tribe of Indians is a tribe closely related to the Wichitas, as the Iowas and the Otoes are almost the same tribe. "Kechi Joe" preached with great earnestness, and repeated one word so often that we thought it must be the Indian for God. It reminded us somewhat of a sermon we once heard in a German church. The text the German preacher used was where Ruth says to her mother-in-law, "Thy people shall be my people, and thy God shall be my God". Then as now we understood just one word. Often have we thought since then that with many of us it might be well if we but understood fully just that one word, if we could take into our hearts all it means to us here and hereafter that one word alone would fill volumes.

The Indians listened very attentively, although Kechi Joe's sermon was quite lengthy. When he seemed to have closed, there was a slight commotion, and the young Indian man whom we noticed sitting all alone on the front seat, arose and stood up before the rude altar. Instead of a hot blanket he was wrapped in a clean white sheet. There was quite a little ceremony, then the sisters and brother came forward and grasped his hand in heart welcome into the church. The thirsty came forward and drank from the common wooden pail and rusty tin that was on the front seat, greeted each other very much as white people do, then left for their respective tepees. As we rode away we were silent, each busy with her own thoughts. "Where little is given little will be required".

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WE invite every employee in the U. S. Indian Service to become a member of the JOURNAL family.—Cost, \$1.00.

## Views From U. S. Indian Reservations



The Fort Lapwai Agency and School, Nez Perce Reservation, Idaho.



Nez Perce Christian Camp Meeting at Ahsahka, Nez Perce Reservation, Idaho.

## THE BEAUTY OF INDIAN MYTHS.

From the Des Moines, Ia., Leader.

A COLLECTION of Modoc Indian myths by the late Jeremiah Curtain is a valuable contribution to the literature of fairy tales and folklore which is fast fading from the memory of the oldest members of the Modoc tribe. The legacy handed down by the ancestors of this interesting division of the North American Indians has been rich in the traditions which show the poetic qualities of the primitive mind. The myths are important as a means of studying the particular peoples in which they originated, but more absorbingly valuable as a comment upon that general race development which is significant as an isolated example of general human thought.

The part which contiguous association plays in the development of various European peoples is often so easily discernible that one loses the thrill of a sense of original impulse that comes with a study of the primitive American. Of course, a large factor even with the Indian mind is the ancient tradition which reverts to none can say what hoary origin among the earliest inhabitants not only of this continent but of the planet. Yet much of the growth of fairy myth and folklore is quite unmistakably of American environment. In other words, we have here something indigenous to the soil, a kind of poetic love for nature and intimacy with elemental forces that differs from the Greek or Roman or Oriental and yet is fundamentally related to this phase of human development. The Indian's kinship with nature is refreshingly direct and genuine. He sees in the south wind a beautiful young woman bringing minnows and pine nuts in time of famine.

He calls to the mountain for strength and his belief in the potency of moon and sun and his sense of universal relation to these striking phenomena of nature is as delicate and pervasive as the most classic of mythical lore.

It only emphasizes in our minds the universality of human feeling and of the groping after essential human effort. The same fundamental desires, the same half-intelligible faith, the same longing and suffering and inspiration lie in these early interpretations of life and its meaning and mystery. The touch of the south wind, the illusive beauty of the heavens, the warring jealousy of human passions are older than the Modocs and yet as new as the dawning of intelligence in the mind of the modern child. Held together by the same indefinable bonds of emotion, mocked by the same baffling problems of existence, we run our little cycles of impressions and contribute our faint voice of imaginative interpretation to the folklore of the race. We may be fortunate if our share in the progress of human thought is as clean and majestic and elemental as some of the simple yet touching myths and sentiments of the early red man.

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 Indian Farmers Capture Prizes.

The Indian bureau is much pleased because at the State fair at Muskogee, Okla., a number of full-blood Indians won prizes over their competitors for exhibits of corn, cotton, beans and some other products. Joe Kelly, a full-blood Mississippi Choctaw, living near Ardmore, won first and fourth prizes for his corn and a second prize for his cotton; and Silas Bacon of the same territory, carried off both the first and second prizes for his fine field beans. "There were other scattered prizes. These good results we can attribute largely to the work the expert farmers have been doing," said Acting Commissioner Abbott. "We are hoping to extend the work of these experts who are teaching the Indian how to make the best use of his land."

## THE RED INDIANS OF NEWFOUNDLAND.

From the Review of Reviews.

THE little that is known in our day concerning the so-called "Red Indians," who were encountered by the Cabots in the year 1497 on the shores of Newfoundland, is summarized in the October number of the *Southern Workman*, (Hampton, Va.) by Mr. Frank G. Speck.

Several members of that strange tribe of aborigines were captured by Cabots and carried back to England. They came to be known as Red Indians from their custom of dyeing their bodies red. In later years little or nothing seems to have been recorded of them except occasional mention in colonial reports of encounters between them and the whites or the Micmac Indians. It was supposed, indeed, that the continuous war waged upon the Red Indians by the Micmacs had resulted in the total extinction of the former. In the early documents these people were called Beothuks. It was

never definitely known whether the affiliations of the Beothuks were with the Esquimaux or with the Indians of the Eastern Algonkian group.

In 1823 several women of this mysterious tribe were captured and brought to St. Johns, Newfoundland. From these women our only direct information, up to the present day, regarding the language and customs of the tribe has been obtained. One of the women soon died. The other gave a vocabulary of the Beothuk language which stands to-day as the subject for an interesting classification. Unfortunately the orthography is so poor as to make this vocabulary almost worthless for comparative purposes. The woman was induced to tell about a few customs and to give a few accounts of manufactures and the like, but that was all that could be derived from her. A few years later, in 1828, a society was formed for the purpose of finding and aiding any survivors of the tribe. An expedition in charge of Mr. Cormack and several Indians of other



Play Hour—Some Chilocco Girls Having a Flag Race under the Guidance of the Physical Director.

tribes, located the deserted camps, graves, and other relics of the Beothuks, but failed to find any living descendants. There has always remained however, a suspicion that the Beothuks were affiliated either with the Esquimaux or the Algonkian tribes. Recently Mr. Speck discovered among the Micmac Indians a woman who was half Beothuk and half Micmac. This woman, Santu, over seventy years of age, recalls events in her early life before she left Newfoundland with her father. It seems that a few remnants of the tribe were adopted by the early Micmac invaders, eventually marrying the newcomers. To such an union Santu owes her descent. At an early age her father removed to Nova Scotia where Santu grew up and later married. Some sons, one of whom is now with her, and a grandchild, constitute her family.

From Santu Mr. Speck obtained a short vocabulary of the language and interesting accounts of the industries and customs of the tribe. They called themselves, according to this informant, Osaganna, some form of which name is widely known among the Northeastern Indians. Santu told about the annual ceremonies which took place at Red Indian Lake once a year. On this occasion all the members of the tribe assembled to be dyed red during a religious ceremony which consists of dances and ceremonial games lasting for many days. The dye was extracted from a kind of red wood taken from the lake. It lasted for many months and was regarded as a necessary uniform of the tribe. Children born during the year were brought to the ceremony and received their first coat of color, after which, like grown-ups, they were kept colored with the red dye. This was a religious obligation.

## A TEMPERANCE EXERCISE.

BY MARY E. DISSETTE.

The author of the contribution below has spent many fruitful years in the Indian service among the Pueblos, first as a mission worker among the Zunis, later as supervising teacher of Pueblo day schools. She now is in charge of the important work at Paguete, New Mexico.

I wrote the little song sent you merely to give these children an object lesson they would remember, so took the characters familiar to them, some of which have not always been the examples they should have been.

It is so hard to find anything for the little boys who do not speak English to do on special occasions that this exercise may help other teachers, so I send it on to you.

A box with a piece of R. R. iron on it for an anvil, some horseshoes, etc., fitted up the first character. The same box with a few tools was used by the carpenter for his bench, and, with a small scales and a few paper bags it served the store-keeper whose customers were Indian girls.

A dignified boy with glasses and a satchel who examined a patient and prescribed in pantomime, handing the mother medicine as he went out, was a great "Hit" as the doctor. (Thank Heaven we have a good man in that position.)

A boy on a broomstick horse with one real mail bag on his shoulder was well received. (These people are not hard to please.)

A small boy in his little express wagon drawn by two other boys for horses represented the farmer.

The rag dolls and toy animals of our little folks supplied the well-fed family in the wagon with him.

Altogether this exercise was the feature of our closing program last June.

Our children are still singing it and I hope Indian boys everywhere may take it up and remember it.

We have an old piano here that is a great comfort and the children sing this with spirit.

We have 59 in school every day and they are a happy set of little folks. My finest class was transferred to Albuquerque this year and are in the 5th grade. Their teacher told me recently that they are far ahead of this grade—that as soon as possible they should be promoted.

That is a rather unusual record for a class from a day school.

Here's a temperance blacksmith who can fit your horse with shoes.  
Mend your plows and wagons, for no liquor does he use

When you want your work well done a sober man you choose.

He spends no money for whiskey.

CHORUS.

Hurrah! Hurrah! For men who do not drink  
Hurrah! Hurrah! For men who read and think  
These our country's hope and stay; without them  
it would sink,

They spend no money for whiskey.

Here's an honest carpenter who'll build your house with care,

For "his head is level" and his work is "on the square,"  
Liquor never dulls his brain nor makes his bills unfair.

He spends no money for whiskey.

(CHORUS.)

Here's a sober miller who can make the best of flour.

All the women like it for their bread is never sour,  
"Honest worker" say the men who come to spend an hour.

He spends no money for whiskey.

(CHORUS.)

Here's an upright storekeeper whose goods are up to date,  
All his measures are correct, his scales give honest weight.

Sugar is not mixed with sand, such tricks the people hate,  
He spends no money for whiskey.

(CHORUS.)

Here's a doctor you can trust, his head is always cool,

Hands as steady as a clock because he made a rule  
NEVER to touch any drink that makes a man a fool.

He spends no money for whiskey.

(CHORUS.)

Here comes riding in "On Time" the man we like to see,  
Bringing news from absent friends, good cheer for you  
and me.

All our mail is safe with him, whatever it may be.

He spends no money for whiskey.

(CHORUS.)

Here's a happy farmer with his horses nice and fat,  
Money in his pocket and good sense beneath his hat,

All his family well fed, even the dog and cat.

He spends no money for whiskey.

(CHORUS.)

#### Decision Affecting Land Titles.

A special dispatch from Sioux Falls, S. D., gives the following interesting information relative to Indian land titles:

A decision rendered by Judge Jones, of the state circuit court in this city, in the case of George W. Egan vs. Charles S. McDonald, in directing a verdict for the plaintiff, has caused a commotion in the western half of the state, especially in the region which formerly was embraced within Indian reservations, as it affects the title of much land and the decision is contrary to the decisions of the department of the interior, although it is believed to be good law in this state.

Title to every tract of land belonging to an Indian estate and probated in the courts of this state is of no value under this decision. The case in question arose over the sale to Mr. Egan of a tract of land that had been al-

lotted to an Indian, who died. His estate went through the probate court of the county in which it was situated, and was put up at auction and sold to the highest bidder in accordance with the requirements of the interior department.

The Indian heirs were represented by the United States through an attorney appointed by the interior department. He as a representative of the federal government O K'd the sale and all of the proceedings, and the interior department holds the title is good in the party who made the purchase. The party buying the land was compelled to pay all the expenses of probate and also the attorney for the government, and apparently all the proceedings were regular in every way.

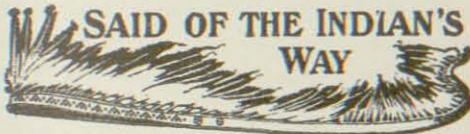
The laws of South Dakota provide that the heirs must have the say in such matters, but in this case they had nothing to say, being Indian wards of the government. Thus the title is not a clear title under the laws, according to the decision of Judge Jones. The decision, if sustained by the state supreme court, will complicate titles in the western, northwestern and southwestern sections of the state, where the ceded Indian lands rapidly are settling up. The state legislature may be appealed to in the hope that it will amend the present law and make such titles valid.

#### Idaho Has 3,791 Indians.

There are 3,719 Indians in Idaho, according to figures compiled at the office of the state immigration bureau and announced yesterday. Six hundred and twenty three of the redskins within the state are located on the Coeur d'Alene reservation in north Idaho, and 471 are living on the Bannock and Shoshone, which was formerly the Lemhi reservation. The greatest population of any of the four Indian domains within the state is reported from the Fort Lapwai reservation in the Lewiston country, where they are 1,389 of the aborigines. The Fort Hall reserve is second with a total population of 1,308.

Of the total 3,791 Indians there are 1,931 males and 1,870 females, and only 1,471 of the full number are citizens of the United States. Adults in the grand total number 2,473, and the children 1,318.

Three thousand and forty-four of the total of 3,791 Indians are fullblooded, and 2,558 of the grand total have cast aside their blankets and feathers and other modes of Indian dress and are wearing civilization's garb.—Boise Statesman.



#### How the Cherokees Elected Chiefs.

The study of the progress of the Cherokee Indians from the time the white man first came in contact with them until their national entity forever passed, is one replete with educational, social, political and religious progress. They have rounded out a national existence honorable in their dealings with the federal government and one in which every person who possesses a drop of their blood should be proud.

In no part of their political life is that progress more noticeable than in their choice of chief. The early method, though crude, shows a distinct advantage over the modern method in that less intrigue, no political scandals and a high degree of honor marked the choice.

The method described below was that used in the election of 1828, and was followed for years by the tribe. A day was set apart for the election, and proclaimed throughout the nation. All voters were warned of the time and all repaired to the place designated, usually on the edge of a prairie. Grim warriors, haughty chiefs of the clans, sage and solemn medicine men wended their way thither. The day was opened with the ancient religious ceremonies of the tribe and throughout the election the greatest decorum was manifest and the solemnity of the occasion was apparent.

Usually two well-known individuals stepped out from the ranks, when each named a well known man for the place. Usually this part of the election was the result of the wishes of a goodly number of the tribe, who had expressed a desire to see a particular person chosen chief. When two or more had been named those nominated were escorted from beyond the multitude and placed where the proceedings could not be seen nor heard by them. When the candidates had been hid, their sponsors returned to the assembled tribe and in short speeches told of the capabilities and virtues of their candidates and asked those who felt as they did to join them. Two or more lines were formed. The masses began to move and when all had aligned themselves on one side or the other, a count was made of each group. As soon as the announcement was made, the person chosen was brought

out from his hiding and introduced as the new chief. The defeated candidates were brought out and fealty pledged to the successful contestant.

As the tribe grew in numbers the plan underwent considerable modification to meet the growing demands. The tribe divided into parties and nominations were made by gatherings. A day was set apart for the general election. Inspectors were named for each district. The voters of the district assembled, appeared before the inspectors and announced for whom they wished to vote and the vote was so counted. Even Chief W. C. Rogers was so elected, as well as Assistant Chief Faulkner.

It was not until the white man begun to dominate tribal affairs that political intrigue and chicanery became an element of tribal elections.—Tulsa (Okla.) World.

#### The Future of the Indian.

From Berlin comes the story that an American Indian has developed an operatic voice rivalling that of the greatest singers of the day.

America is a nation of peoples. Blended in its people are all manner of men—every section of the earth has given of its surplus to make a new race, a new type. Blended in that race are the higher Caucasians, but the more distantly related branches of that great family are adding their blood and characteristics to the whole. And the blood of other races is showing in the mixture.

That is the race which has dispossessed the Indian. That is the race which for centuries has seen the Indian pushed back and declining. But now the Indian is gaining. As a full blooded race standing by himself he is joining the civilization of the new world.

That the Indian is of high character and ability there is no question. Never has he become a slave or a laborer—that is, not the high type of North American Indian. In his savage life he proved an organizer, an executive, a commander, a diplomat overcome by the Caucasian by physical not by mental force. In the new civilization he stands with those who win by the force of their intellect.

In athletics he has won, not by brute strength alone, but by mental direction of that strength. And wherever else he has won place it has been through intellectual abilities. In statesmanship, in the law, even in that highest of arts, music, he is excelling. Does it show that after his years of enforced pauperism, his crushing by the physical force of arms, he is rising to the place his racial character

and strong intellect gives him? Is the Indian of the future to be coequal with his white brother? Is he to step from his native state to the highest level of American civilization? There is much to bring that belief.—Milwaukee (Wis.) News.

#### Liquor and Indians.

A drunken Indian fired a shot which exploded three sticks of dynamite and killed his son. This happened on the Tuscarora reservation. It is against the law to sell liquor to Indians. Someone must have sold liquor to this Tuscarora brave. Someone must, therefore, have violated the law. Someone is due for punishment. Will it be the Indian alone who suffers, or will it also be the vendor of the whiskey?

It is said by those who are interested that the enforcement of the law in Western New York is not satisfactory, except as the satisfaction lies with the man who sells liquor and the Indian who buys and consumes it. There is much drunkenness on the reservations. Liquor seems to be always within the power of the red man to get. He certainly finds plenty of it in Buffalo; he evidently finds plenty of it nearer home. Occasionally we hear of the prosecution of some person for selling liquor to Indians. Occasionally conviction and a fine follow prosecution. But these cases are so few in comparison with the number of offenses that it is quite within reason to say that the law is no better than a dead letter. Although there are peculiar difficulties connected with its enforcement, yet it seems as though the authorities might make a better showing.—Buffalo (N. Y.) Express.

#### Some "Night Hawks" in a Bad Way.

Many Indian families living in the wilds of the Ozarks in eastern Oklahoma, enrolled as fullblood Cherokees, are in destitute circumstances. It is said some of them may not survive the winter, while at the Indian agency checks for \$133 are theirs for the asking.

The members of the tribe believe that great injustice has been done them and as a result have taken vows never to accept the money.

When the Dawes commission entered upon the task of allotting lands to the Indians it was found that a strong opposition existed to the plan. Many fullbloods protested against the restriction of their hunting grounds and have never accepted allotments. The government was forced to allot arbitrarily those

who refused. Three years ago when the government distributed to each Indian \$133 as his share in the fund which had accumulated from the removal of the Cherokees from Georgia to Oklahoma more than 70 years ago, these Indians refused to accept the money and more than 40 checks still remain uncalled for at the agency.

Twenty years ago, or more, there was organized among the Indians a secret society known as the Kee-to-wah, or Night Hawks. The object of it was to force the government to carry out the treaties granting that all lands should be owned in common and that the Indian should be protected in his rights. The members of this secret society, living remote from centres of civilization, have not kept in touch with the ever changing conditions.

The vows they have taken preclude the acceptance of the money or lands and the problem of the government grows greater as time passes. The situation becomes more serious as cold weather approaches. Heretofore other Indians have assisted the Night Hawks, but this year that method seems impossible.—Kansas City Star.

#### Our Wealthiest Citizens.

If all of the people of the United States were as rich as the Indian citizens of Oklahoma then the wealth of the United States would be far above the wealth of the rest of the world combined.

Indians of Oklahoma own enormous areas of land, buildings, banks, livestock and mines. Also they have much money deposited with the treasurer of the United States, on which the government pays interest.

The last report of the interior department shows that the United States holds funds in trust for Oklahoma tribes of Indians as follows:

Kiowas, Comanches and Apaches.....	\$4,192,858
Osages.....	8,883,708
Creeks.....	3,091,842
Cherokees.....	1,506,313
Choctaws.....	977,905
Chickasaws.....	375,839
Seminoles.....	2,097,485
Cheyenne and Arapahoes.....	800,910

In addition to the interest payments made by the government at regular periods to the Indians of Oklahoma, the Indian citizens have large revenues from oil, mineral lands being under lease to oil producers. Just how many million dollars have been paid to the Indians for the royalty on oil taken from the Indians is not known, but the royalties are such as to establish some Indians as millionaires.—Oklahoma City Oklahoman.

## Field, Agency and School

### Secretary Fisher Wants Indian Lands Taxed.

A special dispatch from Washington has this to say about taxation of Indian lands: It is the purpose of Secretary Fisher of the interior department, before retiring from office, to see that all Indians competent to manage their own affairs and entitled to allotments of land, are given fee title to such lands, so that their lands will become taxable, and presumably be developed. The secretary touches this subject in his annual report, saying:

"The local white communities on or near Indian lands frequently have justifiable grounds for complaint in the fact that these lands are withheld from development and taxation. This frequently encourages local sentiment, which condones unfair or even illegal methods of separating the Indian from the ownership of such property, and while it furnishes a potent reason why the enforcement of Indian rights frequently cannot safely be intrusted to local officials, it makes it all the more imperative that the Indians lands should be opened to general development, and especially to local taxation as rapidly as practicable. In this connection it has been found that Indians who are competent to receive patents in fee often do not apply for these patents because they desire to avoid subjecting their lands to taxation until a sale has actually been made. The applications for patents have been found in most cases to be connected with contracts of sale already made. To cure this abuse steps are being taken to issue patents without request to Indians who should have applied for them. Instructions have recently been issued to superintendents to report all cases of competent Indians who should have patents in fee and have failed to apply for the same."

### Pimas Are Good Cotton Farmers.

Splendid results in cotton growing were secured by the Indians at Sacaton, according to W. O. Hodgson, supervising farmer on the reservation, who was in Phoenix this week. Mr. Hodgson states that about thirty bales of highest grade Egyptian cotton will be shipped. This cotton was grown on sixteen acres.

It is possible that the entire crop will be sold to an eastern thread manufacturing company.

Representatives of the company were at Sacaton about two weeks ago and negotiations are now progressing by correspondence. Only a small amount of Egyptian cotton is grown in the United States, and thread manufacturers are extremely anxious to secure as much of it as possible, because of the long fiber. Egyptian cotton is now quoted at 22 cents a pound.

One old Indian, who doesn't speak a word of English, secured results under Mr. Hodgson's teaching that seem almost phenomenal. He had an acre and forty hundredths of cotton and so far he has had over 1,100 pounds ginned. He still has about 10 pounds of line cotton. Altogether he will have about 1,250 pounds of lint and he will sell his seed for \$20 or \$25.

Mr. Hodgson is now trying a new system on the school farm. Sixty acres have been divided into ten-acre tracts and on each tract two boys have been placed. The boys go to school half the time and half the time they work their ground. One-fourth of all they produce is theirs. Next year several other tracts will be turned over to the boys.—Review, Bisbee, Arizona.

### Indian Needed to Balance Civilization.

The chief law officer of the Indian Office at Washington says that of 300,000 Indians in the United States less than 50,000 are self-supporting and that the states soon will have to help the national government carry the load.

Some few tribes of Indians are industrious agriculturalists, weavers and silversmiths. They are, however, the exceptions. Nor is this the least surprising. The Indian never was trained in habits of industry, and the means by which he formerly sustained himself withdrawn he is left dependent upon the support of government. More than a single generation or two will be required to train the race accustomed to live upon nature's wild bounty, to punch a time clock regularly and respond to the factory whistle promptly. There is something in the blood that calls them to the bank of the creek when the fish are biting, to the woods when the wild fruits are ripe and when the game is plentiful, and which stretches them out in rest in the languorous days of summer. It's a poor nation that can't afford some gentlemen, and while the Indian is not the choicest dinner guest, he is a gentleman withal in that he lives like one in refusing to work when he lacks the inclination

and adopts his mode of life to the seasons. It is well to keep the Indian to remind the busy worker of what he is aspiring to do on that day when his ship comes on—go fishing when he wants to, hunting when the mood moves him, and trudge through the woods afoot when the wanderlust possesses him.—Dubuque, Iowa, Herald.

#### Denver Bureau Now Thing of the Past.

The order issued by Secretary of the Interior Walter L. Fisher at Washington, Friday, transferring the department of construction and medical supervisor to Washington from Denver, means the removal of three prominent workers in the Indian service from this city.

Dr. J. A. Murphy, medical supervisor, will have to go back to Washington, and the seven traveling physicians who work under him will now make their reports in Washington. They are in the field most of the time. John Charles superintendent of construction, and two assistants, also will go back.

Nothing is left of the big Indian bureau of two years ago in Denver but the department in charge of suppression of liquor traffic. The move to concentrate all the offices at Washington, so the officials of the interior department could put their hands on the officers and subordinates at all times, was started a year ago.—Denver Post.

#### The Old Creek Council Tree.

Tradition and sentiment have saved a giant oak tree known as the Creek Council Tree, which stands in the center of South Cheyenne street in Tulsa, Okla. An ordinance to pave the street was adopted recently and some of the citizens wanted the tree destroyed, but a decision to spare it was reached today.

Beneath the tree, it is said, are buried the sacred ashes of the Cherokees brought from the old council grounds in Georgia when they came to the Indian territory more than 75 years ago. Where the tree stands the first important meetings of the tribe were held.

#### Men Fined in Indian Land Cases.

Seven men of Walthill, Neb., were arraigned in federal court Thursday afternoon on an indictment charging them with attempting to traffic in Indian lands on the Omaha reservation in a way contrary to federal law.

They did not plead guilty, but announced that they did not care to fight the case.

Those fined were Harry L. Keefe and Walter T. Diddock, \$300 each; James J. Orr and Ernest S. Kelly, \$100 each; Emmett W. Rossiter and Frank Coddington, \$25 each; William E. Estill, \$50.—Omaha (Neb.) Bee.

#### BRIEF NEWS ITEMS FROM THE FIELD.

Albuquerque has contracted for a \$10,000 addition to its girls' dormitory, much to the joy of Superintendent Perry and his school.

Mrs. Carry Douglas, who has served most successfully as matron at Yankton, S. D., and at Kickapoo, Kansas, has been given the responsible position of girls' matron at Haskell Institute.

A recent promotion is that of Mr. E. W. Jermark from chief clerk, Osage Agency, to the Superintendency at Fort Apache, Arizona. For a number of years before going to Pawhuska Mr. Jermark worthily held a responsible position in the Indian Office.

A camp of Sons of Veterans, composed solely of American Indians, is to be formed at Keshena, Shawano county, Wisconsin, on the Menominee reservation. Thirty sons and grandsons of the civil war veterans of Indian blood are eligible in Keshena.

St. J. Baptiste Enos, the first Indian operated on for appendicitis in Wyoming, has been discharged from the Bishop Randall hospital, cured. The scar and relation of what happened to him in the hospital are making him a prominent man among the Indians.—Denver Times.

A dispatch recently sent out from Albuquerque, N. Mex., says: General H. F. Robinson, superintendent of the irrigation department of the Indian service, who recently purchased an auto for use on his long trips through the desert stretches of the state, is making an accurate log and map of every road over which he travels. When this is completed he will donate it to the good roads local.

Dr. D. W. White, United States Trachoma Expert, who has been for several years giving his time to the examining of and relieving Trachoma conditions among the Indians, has resigned. He will take up special eye work for awhile then probably locate in an establishment of his own. He has also under consideration an offer from the British Government which affords opportunity for further research work and study on Trachoma in Egypt as a member of a commission sent to that country expressly for this purpose.

## *In and Out of the Service*

### Oklahoma's Indian Athlete Enjoys Vacation.

Jim Thorpe, the renowned Oklahoma Indian athlete of the Carlisle Indian school, who can win a track meet or football game all by himself, and who has been mourned as lost in the wilds of Oklahoma, where he went to hunt shortly after the close of the football season, appeared in Oklahoma City Saturday and announced that he would return to Carlisle next Tuesday to take up his studies again. He said the month spent in Oklahoma had been of great benefit to him as he was much in need of a vacation and rest after his strenuous season in athletics, during which he carried off all-around honors of the world at the Olympic games in Stockholm.

At first one would hardly take Thorpe for the greatest athlete, probably of all time. His grip is not a bone-breaker; his hand is not rough, like a bear's paw; his voice does not resemble the roar of a lion, as one might expect after reading of his almost superhuman performances upon the gridiron, and above all his manner is not that of a conquering hero who would keep the world at his feet. His grip might be called gentle; many a girl can grasp one's hand harder—on certain particular occasions—his voice is pleasant, his manners those of any gentleman, and, to say the least, he is modest of his achievements. Yet, after gazing upon him for a few minutes, one ceases to wonder at his records, but realizes that he might do still better. Only when questioned directly or when he is participating in a general conversation will he mention any of his athletic feats in skill and strength, yet when discussing athletics in general he became enthusiastic.

When advised of the fact that his absence and silence were beginning to alarm all his friends in the east, as well as Mr. Warner, the Carlisle coach, newspaper clippings being shown him in support of the statement, he announced that he had made up his mind to return to school next Tuesday if possible.

"Oh, I'm feeling great," he said in answer to a question as to how long it would take him to get back into condition again. "This month's vacation certainly has done me a lot of good and it will not take me long. If Mr. Warner wants me to enter that M. A. C. track meet at St Louis, March 15, I will be

in condition to do so. Whatever meets and events Mr. Warner thinks I should enter, I will do my best in."

When asked as to his hunting trips this winter and the amount of game bagged, he replied that he had enjoyed himself immensely and had not violated any of the state game laws in regard to the bag limit.—Oklahoman, January 12th.

### Indian Leases Extended to Ten Years.

Petitions of a joint committee of the farmers' unions of Toppenish, Wapatoe, and Parker and the commercial clubs of Toppenish and Wapatoe have resulted in the United States Indian service announcing that, upon proper showing, leases will be made of Indian lands for terms up to ten years.

The decision is important to the Yakima Indian reservation and it is believed will result in the rapid development of diversified farming and dairying.

Heretofore alfalfa growing has been found the most profitable and few farmers have developed dairy farms, as leases only extended for three years, and then all improvements were turned over to the Indians, the actual owners under allotment plans.—Tacoma (Wash.) Ledger.

### Dr. White's Great Work.

Dr. Daniel W. White, United States eye and trachoma expert, who has been in Oklahoma for two years in the Indian service, was in Tulsa yesterday and examined the eyes of all the children at the Sand Springs Home. Dr. White also was called in consultation with several Tulsa physicians.

"The government's campaign against trachoma among the children of the state is meeting with success," said Dr. White. "This disease is not confined entirely to the Indians. Many white children are afflicted. The government's methods of treatment among the Indians are getting results and are being taken up by eye specialists treating white children."—Tulsa, Okla., World.

### Decision on Separate School Problem.

Judge H. L. Benson has rendered a decision of more than ordinary importance in a case reported some time ago. William Crawford brought suit to compel the school board of Fort Klamath to permit his half-breed children to attend the public school. They had provided another schoolroom and a teacher for the

Indian and breed children. Judge Benson decides that the school board was entirely within its rights in taking such action, and cites many cases to sustain the decision.

He goes further, however, and decides that as the board has employed a separate teacher for only three months, that if they close the separate school at the end of that time they must permit all the children to attend the regular school, so long as it remains open. This second part of the decision will prevent discrimination in the amount of schooling furnished, so that if districts are willing to pay for two schools they can have them.—The Spokane Spokesman-Review.

#### Oklahoma Seal Designed by an Indian.

Gabe E. Parker, the designer of the great seal of Oklahoma and a man conspicuous in the early history of the state, is a visitor in Oklahoma City during the present session of the legislature. Mr. Parker, who is a full-blooded Choctaw Indian, was a member of the constitutional convention and a member of the committee to draft the seal for the new state while yet it was a territory. Mr. Parker is widely known in the state and has a number of friends among the present legislators. He is connected with the Armstrong Indian Academy.—Oklahoman.

#### Conference of Liquor Traffic Officials.

On December 30 and 31, and January 1, a conference of special officers for the suppression of the liquor traffic was held at Denver, Colorado. It was attended by the field chief of the section, Mr. H. A. Larson, all of those

officers working under his direction, and by Mr. F. E. Daiker, of the Indian Office. An excellent spirit of harmony is reported to have prevailed and co-operation was the watchword. Resolutions were adopted warmly commending the attitude of Acting Commissioner Abbott and Mr. Larson.

#### A Deserved Promotion.

Mr. Philip S. Everest, for several years the efficient disbursing officer of the timber project among the Menominees at Neopit, Wisconsin, has been appointed superintendent of the Bad River reservation and its deposits of Individual Indian money amounting to some \$2,000,000. This is strictly a promotion for merit of a man excellently equipped for the duties of the position.

#### A Distinguished Visitor.

Rev. Father Ketcham, of Washington, D. C., member of the Board of Indian Commissioners, made Chilocco a short visit January 14th in company with Father DeBeers, of Newkirk, our regular visiting priest.

All who know him will regret to learn of the death at Sacaton, Arizona, of Dr. Julius Silberstein, agency physician there. He has had a long and honorable career in the Indian field and leaves many friends. His wife and child are in Austria, where they have been making an extended visit.

Emery A. Peffley has been transferred from the superintendency of the Spokane Indian School, Wash., to the position of assistant superintendent of the Osage Indian school.



A Familiar Sight on the Chilocco Campus Lake When the Skating is Good.



## IN THE COUNCIL TEEPEE

F. C. T.  
FULL BLOODS.

Superintendent Kelsey tells some truths in his annual report respecting the full bloods of the Five Civilized Tribes that are more startling than gratifying. He describes a majority of them as living "in the most primitive condition, poorly clad and still more poorly fed, and it is the exception rather than the rule that their children go to school at all." He adds that "most of them have no knowledge whatever of business transactions," and that they "know nothing about their land except what some person who has secured a lease from them, tells them."

"Except that they wear the white man's clothes and live in log or frame houses instead of teepees, there is little difference between the full bloods of the Five Tribes and the full bloods of many of the Western reservations."

Is there needed any further justification for Chilocco as an institution to correct the condition described and bring these people into vital contact with the civilization that has for many generations enveloped but has not touched them?



REMOVING THE  
RESTRICTIONS.

The press of Oklahoma, regardless of the facts as to the enlightenment of the Indians as set out in the annual report of Superintendent Kelsey and in reports of other superintendents of the State, is quite frequently printing some such statements as the following quoted from the *Tulsa World*:

There has been entirely too much twaddle and sentiment about the so-called Indian question. The Indian is a man and he is capable of standing on his own feet and taking care of himself, and it is high time that the government at Washington and the shining lights of the Indian Rights Association recognized this fact and exemplified their knowledge in legislation which will give the Indian a chance to attend to his own business in his own way without the interference of some departmental official in Washington. Take the congressional representation from Oklahoma. Owen, the United States senator, is a Cherokee, and he is one of the ablest members of the most deliberative body in the world. Charlie Carter, a member of the lower house, is a Choctaw, and he is one of the most influential members from the southwest. And in the state legislature there are such men as W. A. Durant, Horstop B. Teehee, Perry Miller, recently elected mayor of Muskogee, and others, who are a credit to themselves and to the constituencies which sent them to the capital.

There is not an Indian in Oklahoma or any other state who is by any act of Congress, Interior Department regulation or sentiment of his unselfish

friends, restrained from or discouraged in making full use of all his resources. The only thing that even the restricted full bloods may not do—which, it should be mentioned in passing, is the very thing such as he who wrote the World editorial most desires that he be empowered to do—is to alienate his allotment. Had there not been such protection afforded in the past not a full blood Indian would own an acre of ground or a cent of money in lieu of it. Moreover, were the restrictions removed today, as the “champions of personal liberty for the Indian” so insistently demand, five years would see every real Indian camped in the public highway with perhaps Colonel Hoffman’s “Terrors to Crazy Snake” on the way to expel them from there as a public menace.

Not long ago a white man, standing well in his community, came to Chilocco to “visit” one of our full blood boys from the Seminoles. He was called to the office to reveal the motive for this unusual manifestation of regard that prompted so long a trip to call upon a young man who evidently was no relation. He finally stated that the student would, according to the rolls of the Dawes Commission, be of age in two days more, January first, and he wished to transact some business with him relative to his land. He was informed that this young man was blessed with a guardian who happened to be an unselfish man and through whom any proper business could be transacted. He did not wish to take either the guardian or myself into his confidence and was informed that no “business” could be done. His “visit” terminated abruptly; but that is not the end of the story. Last summer the boy went home on leave and while there he was induced to sign what he says was represented to be a baseball contract but which turned up in the office of the Register of Deeds as a deed to one of the best eighties in Seminole County, and for which no money was paid. You probably ask here how a full blood could sell his land. He is one-fourth Seminole and three-fourths Creek and appears on the Seminole roll as a quarter blood because that fraction represents all his blood of the tribe with which he is enrolled.

What sophistry it is to argue that because men, with a little Indian blood are by merit occupying high positions as law-makers, all Indians should be turned loose that human wolves may fatten upon them.



**H**EADED by Roswell’s commercial club active steps are being taken by the people of New Mexico to prevent the removal of Geronimo’s band of Apaches from Fort Sill to the Mescalero reservation. As much as that new state needs population it does not encourage the immigration of Indians without property or training as is largely true of that portion of the band electing to leave Oklahoma. Learn from this, young Indian people, that a cordial reception anywhere depends upon the possession of property or the ability to do something well. If you have the first, alone, it will insure a welcome that will last until you have been plucked; while should you be equipped with the second there will be permanent cordial relation with your neighbors, for ability to do something well is always recognized and appreciated and the possessor valued.

## THE WORK OF CHILOCCO IN SHORT STORIES

Mr. and Mrs. Jones are the proud parents of a baby girl, born near Christmas time.

Mr. Fuller, principal teacher, is attending an agricultural meeting of national scope in Washington, D. C.

The masons have begun work on the demolition of the old boiler-house chimney which has been standing for many years.

Miss Daisy B. Hylton, has been transferred from the Pawhuska school as matron to Chilocco as seamstress at an increase in salary.

The students have enjoyed many hours of fine skating the past month on the campus lagoons. It never gets too cold for our boys and girls to skate.

Chilocco's first real snow and cold weather arrived with the beginning of the New Year. January 6th we had real cold weather with a fall of snow, which will help our wheat.

Mr. Richard Shunatonna, class of 1895, writes that he is bookkeeper for Marx Brothers' Department Store at Pawnee. No one could have better qualifications for such position.

West Toineeta, who has been assistant in the carpentry shop, has received a transfer and promotion to Ft. Hall, Idaho, where he goes to assume the position of carpenter. We predict he will "make good."

Miss Anna L. Bird, of Arkansas City, is teaching the 7th A and 8th B class rooms temporarily. She takes the place of Miss Chope, another temporary teacher, who was married December 23d and is now living in Newkirk.

The open meeting given by the Sequoyah Society in the auditorium January 17 was a splendid entertainment in every way and a credit to our work here at Chilocco. The young men are to be congratulated upon their creditable showing and for the spirit and interest publicly shown.

The members of the masonry department entertained their friends and members of the faculty in a royal manner at Home One, the evening of January 16. Mrs. Wind, matron, had the home specially decorated and assisted the boys in other preparations which aided in making the party a successful one in every way.

Mr. William Starr, inspector of leather for the Indian Service, made Chilocco a visit during the past month in the interest of explaining and demonstrating to our harness department the specifications on harness for the Service so that some may be made and bid on properly. He visits Haskell, Genoa and Sherman on the same business.

Mr. Arthur C. Parker, of Albany, N. Y., ethnologist and writer, visited Chilocco January ninth, in the interests of The Society of American Indians, of which he is an officer. He made a most effective and much appreciated talk to the student body on the importance of the Indian race—of which he is a member—proceeding to do something for themselves. A Junior organization of the society is being effected by Mr. Isaac Seneca, our blacksmith, who is an old-time friend of Mr. Parker.

The last quarterly report of the Chilocco dairy, under the management of our proficient dairyman, Mr. C. W. Leib, shows these figures: October milk, 19,227 lbs.; November, 18,136 lbs.; December, 25,124 lbs.; total 62,487 lbs. Butter for these months: October, 399 lbs.; November, 377 lbs.; December 579 lbs.; total of 1,355 lbs. This makes our year's run of milk—Jany. 1, 1912 to December 31, 1912—total 325,130 lbs.; and butter—from two-thirds of the milk—8,891 lbs. Certainly a fine showing for Mr. Leib.

The department of printing has been in receipt of a number of inquiries and complimentary notices regarding the colored cover recently added to THE JOURNAL and would make, in this column, a general announcement similar to the answer we have had to mail: "No, the cover is not printed outside; the inks are mixed and the work done on a Miehle by students of the school. Joseph Roubideaux, of Otoe Oklahoma, and Harry Perico, a Ft. Sill Apache—one of the prisoners of war—are the young men who have charge of the Miehle presswork on the different divisions. The cover printing is only a small part of their varied work during a month."

Supervisor Peairs gave the student body a talk during his recent visit that is worthy of deepest consideration. Among the many good points made, two—one addressed to students and one to all teachers—were conspicuously good. The students were told that the value

of an education is measured by the difference it makes in one's activities; that if after having gone to school for years one does in the same way the identical things he would have done without training, his time has been wasted. The teaching force, and especially those in the industries, were reminded of the great amount that must be done for the students in fewer years than white children spend in school, and the consequent necessity for making every minute count. Such economy of time can be assured only by having for each day and hour a definite program.

Chilocco employs no paid athletic coach but has always excelled in her base ball and basket ball teams. The Oklahoman of January 16 has this comment on this year's basket ball team: "The Chilocco aggregation recently made an invasion of the fastest teams of Kansas and won the majority of the games played. They are always able to put up the very best kind of a game and are never beaten until the last whistle is sounded. Their endurance, coupled with their wonderful ability to work like a rapid scoring machine, has never been surpassed by an Oklahoma aggregation. Last year the Indians gave Oklahoma two of the fastest games played that season on the local court and defeated the Sooners on their northern trip in a whirlwind game that swept them off their feet. Coach Owen thinks that he now has produced the fastest scoring quintet that has ever represented the Sooner school and is quite anxious to test it against the fast Indians from Chilocco."

#### The Basket Ball Team Abroad.

The trip north was very satisfactory; the boys put forth their best efforts and we are glad they were able to come out even.

The first game was with Cooper College on Jan. 7th. The game was won by Chilocco, 29 to 34. Chilocco was fouled 26 times, and the remarkable foul-goal throwing by Parks, Cooper's right guard, handicapped us a great deal—he made 23 goals out 26 chances, and his team made but 3 field goals.

The second game was with Bethany College, of Lindsburg, commonly known as "The Terrible Swedes." They were so big and tall that their team work was so far up in the air that our small fellows were unable to stop it on several occasions, but when they did stop it, they were almost sure of a goal. Chilocco tied the score several times in the second half, the final score being the same as the Cooper

game, only Chilocco holding the smaller end.

The third game was played with the Newton Athletic Club. This game was more for the experience that the boys would get out of it than anything else, as it is known everywhere that the Newton Athletic Club has one of the strongest teams in the west and have issued a challenge to any team from coast to coast, and we are proud that our boys were able to hold them to a 33 to 17 score. They have been beating other teams, such as Kansas City All Stars, by a score of 87 to 12 and the strong Soldier team from Ft. Leavenworth, 106 to 9. They have not lost a game in three years. They are a very gentlemanly bunch of men.

The fourth and last game was played with Friends University at Wichita, it being the closest game of the trip and one of the hardest fought games. Chilocco showed its fighting spirit and staying qualities and won the game in the last forty seconds of play. It looked at the end of the first half as though Friends had the game stored away, the score being 21 to 11, but the boys realized that it would not do to go home with three defeats and only one victory, and they went in in the second half and tied the score before they allowed their opponents to score. There was not more than two scores difference in the second half until the last minute of play when Chilocco scored three points and won by a score of 32 to 29.

Following are the names of the boys that composed the team: Manuel Dominguez, Joseph Roubideaux, Ignacio Rocha, Blass Jaloma, Frank Knight, Edward Dominguez and Juan Chacon.

Our team played Oklahoma University at Norman two very close and exciting games on January 17-18. The scores were 38-41; 28-29, favor Oklahoma. Accounts of these games will be published in the next JOURNAL.

#### A Compliment for Our Girls.

The Chilocco Indian girls are spending the day in the city on a shopping and pleasure trip. These young ladies show exceedingly well bred manners and a refinement, which they have been taught in the Chilocco Indian School. They marched from the Santa Fe passenger depot to the corner of Summit street and Fifth avenue, and their parade was witnessed with pleasure by many pedestrians in the downtown district. The girls looked neat in their light blue dresses, their dark blue walking jackets and their blue caps.—Arkansas City Daily News.

## WHAT SECRETARY FISHER SAYS.

From Christian Science Monitor.

WHAT the Indian service imperatively needs is an increase in the number of first-class men in the responsible directing positions. This is the keynote to a discussion of Indian affairs which has been drawing the attention of the friends of the Indian to the annual report of Walter L. Fisher, secretary of the interior, to the President on the work of the department.

Secretary Fisher enters thoroughly into the question of an improved Indian service, and there is a mine of information in what he says about the lands owned by the Indian but not yet fully given over to them; the educational methods now employed by the government schools; the general administration of the bureau, and the prospects of the red man when left to his own resources after the nation has done its best to help him on his way.

Secretary Fisher's report is not loaded down with unnecessary material and throws considerable light on the Indian situation. His figures are illuminating.

"The principal object of Indian administration," the secretary writes, "is to bring the individual Indians as rapidly as possible to a condition where they can be self-supporting and self-reliant, and to distribute their property to them as rapidly as this can be brought about, protecting them meanwhile from those who would ruthlessly despoil them of their property for the sake of the ill-gotten gains to be thus derived. The Indian office can be much better organized and equipped for the accomplishment of this object."

Coming back to the administration of the office of Indian affairs, Secretary Fisher reports as follows:

"Even a superficial examination of the personnel and administrative methods of the Indian service discloses the fact that its chief defect is in the absence of an adequate staff organization at the head of the service. The commissioner of Indian affairs receives a salary not at all commensurate with the qualifications which he should possess, and the work he should perform, and if it be thought that the honor and authority of being at the head of this important service to some extent make up this lack of money compensation, nothing of this sort can be said for the heads of divisions immediately below the commissioner in rank.

"It is only necessary to point out that the commissioner of Indian affairs receives a salary of \$5000, the assistant commissioner a salary of \$3500, that no other of the assistants or clerks on the statutory roll of the commissioner's office at Washington receives more than \$2250 a year, and that the supervising force thus provided at the head of the service is absolutely unable effectively to direct and check the mass of important work which must be performed by the field force.

"Transactions involving immense sums of money, property of enormous value, and principles of far-reaching consequence must be determined largely upon the recommendations of clerks who are paid from \$1800 to \$2250. It is surprising that the results are as good as they are, upon the whole. It is not surprising that serious mistakes occur."

Secretary Fisher points out that under the present system it is difficult to secure officials of the proper qualifications, and especially to retain in the service those who prove that they possess such qualifications.

Secretary Fisher devotes considerable space to the affairs of the Five Civilized Tribes. The value of real estate belonging to minor Indians in these tribes alone exceeds \$150,000,000. The greater portion of the territory where the tribes live—approximately 16,000,000 acres—has been allotted to the 101,239 members.

When the commissioner to be appointed to the Indian service takes command there will confront the new incumbent a vast amount of work. Each of his predecessors has done his part toward the accomplishment of the one common object, namely, placing of the Indian on so solid a footing that he can go on for his own benefit and that of others. Many of the rough places in the Indian bureau have already been made smooth through praiseworthy endeavor, and the new commissioner, whoever he may be, will find the American people of today more than ever interested in giving the red man of the United States his just due.

## Improvements at Fort Lapwai.

Contractors and carpenters have started work on the Lapwai Indian school which is to be remodeled to accommodate the inmates of the sanitarium and school. With the increase in the number of Indians being received there from all parts of the country it has become necessary for additional accommodations.

## The Changes, September

### APPOINTMENTS—PROBATIONARY

Helen E. Temple, asst. matron 540, Albuquerque, N. M.  
 Raymond C. Roneker, baker 600, Carlisle, Pa.  
 Lester Henderson, dairyman 600, Carlisle, Pa.  
 Mary A. Cogan, asst. matron 600, Carlisle, Pa.  
 Winona J. McBride, kindgtr. 600, Cherokee, N. C.  
 Laura Van Buskirk, cook 500, Chey. and Arap. Okla.  
 Myrtle Cokins, teacher, 660, Crow Agency, Mont.  
 Eleanor Johnston, teacher 660 Ft. Hall, Ida.  
 Arthur L. Disbrow, carptr. 840, Ft. Mojave, Ariz.  
 May Joyce, teacher 540, Haskell Inst., Kans.  
 Sadie N. Fleming, teacher 600, Hoopa Valley, Cal.  
 Joseph G. Miller, teacher 600, Hoopa Valley, Cal.  
 John Neinen, ind. teacher 720, Jicarilla, N. M.  
 Roy A. Clark, eng. 720 Kiowa, Okla.  
 Earl R. Hall, teacher 720, Klamath, Ore.  
 George L. Hunt, carpenter 720, Lac du Flambeau, Wis.  
 Ethel W. Givens, laundress 603, Moqui, Ariz.  
 Ferdinand J. Isaac, teacher 660, Navajo Springs, Col.  
 Della Macomber, teacher 660, Nevada, Nev.  
 Sadie E. Davis, teacher 660, Pierre, S. D.  
 Chas. M. Smith, steno. & typewtr. 720, Pine Ridge, S. D.  
 Rachel M. Munch kindgtr. 600, Pine Ridge, S. D.  
 Matilda F. Allen, teacher 72m, Pueblo Day Sch., N. M.  
 Inez C. Shockey, teacher 72m, Pueblo Day Sch., N. M.  
 Nannie M. Willis, asst. matron 540, Rapid City, Sch. S. D.  
 Russel J. Vaughn, teacher 720 Rosebud, S. D.  
 Mabel M. Barry, teacher 660 San Carlos, Ariz.  
 Chas. K. King, carpenter 720, San Juan, N. M.  
 Mary J. Pritchard, teacher 60m, Santa Fe, N. M.  
 Clara Verstell, teacher 60m, Santa Fe, N. M.  
 Marie B. Stelzner, kindgtr. 600, Shawnee, Okla.  
 Laura M. Clark, cook 500, Sherman Inst. Cal.  
 Emery A. Peflley, supt. 1400, Spokane, Wash.  
 Robert B. McClure, teacher, 72m, Standing Rock, N. D.  
 Hattie W. Hazen, asst. matron, 500 Standing Rock, N. D.  
 George R. Clements, steno. 900, Union, Okla.  
 Gilbert L. Hall, supt. 1600, Warm Springs, Ore.  
 Clifton H. Young, physician, 1200 Winnebago, Neb.  
 Fletcher Wilson, eng. 600, Yakima, Wash.

### APPOINTMENTS—NONCOMPETITIVE

Ida H. McKean, matron 600, Blackfeet, Mont.  
 Sallie O. Babcock, asst. matron 600, Colorado River, Ariz.  
 Agnes C. Wright, asst. clerk, 600, office Indian Employment under Chas. E. Dagenett.  
 Jessie Roberts, seams, 500, Fort Belknap, Mont.  
 Dora Eastman, teacher 600, Genoa, Neb.  
 Nettie Likins, cook 500, Jicarilla, N. M.  
 John G. Walker, asst. clerk 900, Osage, Okla.  
 Blanche R. Hughes, laundress 500, Vermillion Lake, Minn.

### APPOINTMENTS—EXCEPTED—INDIANS.

Roselie Nejo, nurse 600, Albuquerque, N. M.  
 Leslie V. McFadridge, forest gd 75 m., Blackfeet, Mont. \*  
 Robert Hamilton, asst., farmer 300, Cantonment, Okla.  
 Elmore Littlechief, disciplinarian 300, Cantonment, Okla.  
 Clement Hill, Indian asst., 660, Carlisle, Pa.  
 Mary Corbett, hospital cook 300, Carlisle, Pa. \*  
 Clement Hill, Indian asst., 420, Carlisle, Pa.  
 James E. Sampson, carpenter 800, Carson, Nev.  
 Jefferson Arneach, asst., 300, Cherokee, N. C.  
 Thomas J. Smith, asst., 300, Cherokee, N. C.  
 Woodson Shortman, asst., 240 Cheyenne & Arapaho, Okla.  
 Lewis Blue, private 25 m. Cheyenne & Arapaho, Okla.

Dennis Buck, private, 20 m. Cheyenne River, S. D.  
 Bessie Yellow Hawk, asst., seamstress 300, Cheyenne River, S. D.  
 Clara Peck, asst., 480, Chilocco, Okla.  
 Little Pete, forest guard 75 m., Colorado River, Ariz.  
 Eugene Henry, stockman 900, Crow, Mont. \*  
 Roy Covington, stockman 900, Crow, Mont. \*  
 Mrs. W. J. Merz, housekeeper 300, Fallon, Nev. \*  
 Jane Edworthy, asst., 420, Flandreau, S. D.  
 Bert Lambert, forest guard 75 m., Flathead, Mont. \*  
 Hugh Murphy, forest guard 75 m., Flathead, Mont. \*  
 Andrew Ninepipes, private 20 m., Flathead, Mont.  
 Adolph Barnsby, private 20 m., Flathead, Mont.  
 Nancy Laundry, housekeeper 300, Fond du Lac, Minn.  
 Hobart Griggs, forest guard 600, Ft. Apache, Ariz.  
 Hiram B. Cheney, forest guard 75 m., Ft. Apache, Ariz. \*  
 Tollie Wren, forest guard 75 m., Ft. Apache, Ariz. \*  
 Clarkson Main, engineer 720, Ft. Belknap, Mont.  
 Rufus Warrior, stockman 780, Ft. Belknap, Mont.  
 Louis N. McLean, engineer 720, Ft. Belknap, Mont.  
 William Kaney, add'l farmer 720, Ft. Belknap, Mont.  
 Ben Horseman, herder 400, Ft. Belknap, Mont.  
 Teddy Eating Bear, butcher 400, Ft. Belknap, Mont.  
 Paul Plumage, engineer 720, Ft. Belknap, Mont.  
 Foolish Bear, private 20 m., Ft. Berthold, N. D.  
 Bessie Rush, housekeeper 300, Ft. Berthold, N. D.  
 Bernice Piute, cook, 500, Ft. Bidwell, Cal.  
 Major George, judge 84, Ft. Hall, Idaho.  
 William Burton, judge 84, Ft. Hall, Idaho.  
 Ben Smith, private 20 m., Ft. Hall, Idaho.  
 Albert Moore, interpreter 240, Ft. Lapwai, Idaho.  
 Fred Lott, private 20 m., Fort Lapwai, Idaho.  
 Benjamin H. Davis, private 20 m., Ft. Lapwai, Idaho.  
 Emmet Van Fleet, blacksmith 780, Ft. Mojave, Ariz.  
 Mrs. Alma Telford, housekeeper, 30 m., Ft. Peck, Mont. \*  
 Frank Youpee, engineer \$3 p d., Ft. Peck, Mont.  
 Growing Four Times, private 20 m., Ft. Peck, Mont.  
 Eddie Thompson, asst. fid. matron 180, Ft. Totten, N. D.  
 Willie Poncho, private 20 m., Ft. Yuma, Cal.  
 S. G. Crawford, private 30 m., Grand Portage, Minn.  
 Joe Fisher, forest guard 50 m., Grand Portage, Minn.  
 May Frank, fin. clerk, 600, Grand Portage, Minn. \*  
 John Hanson, private 20 m. Hoopa Valley, Cal.  
 Robert Perry, ferryman 120, Hoopa Valley, Cal.  
 Sherman Norton, carpenter 72 month, Hoopa Valley, Cal.  
 John B. Pesata, private 20 mo, Jicarilla, N. M.  
 George Garcia, logger 60 mo, Jicarilla, N. M.  
 Inez N. Brown, financial clerk 600, Jicarilla, N. M.  
 Thomas L. Vicenti, forest guard 600, Jicarilla, N. M.  
 Rueben Long, fireman 300, Keshena, Wis.  
 Clara Richmond, nurse 300, Keshena, Wis.  
 Louis Waukeshen, assistant 300, Keshena, Wis.  
 Frances M. Badger, financial clerk 84 mo, Keshena, Wis.  
 Lucy Merrin, laundress 420, Kickapoo, Kan.  
 Mary Green, asst. matron 300, Kickapoo, Kan.  
 Effie M. McGregor, cook 500, Kiowa, Okla.  
 Moses Poolaw, private 20 month, Kiowa, Okla.  
 Wilhelmina V. Truett, asst. matron 300, Kiowa, Okla.  
 Thomas Barkley private 25 mo. Klamath, Ore.  
 John Whitefish, forest guard 50 mo. Lac du Flambeau.  
 William Potts, forest guard 50 mo. Lac du Flambeau, Wis.  
 John Potts, forest guard 50 mo. Lac du Flambeau, Wis.  
 Elizabeth Standley, housekeeper 30, mo. Leech Lake, Minn. \*  
 Charles Councillor, asst. Mechanic 240, Lower Brule, S. D.  
 Alex. La Roche, butcher 300, Lower Brule, S. D.  
 Chas. Councillor, asst. mechanic 240, Lower Brule, S. D.  
 Bob Russell, private 20 mo. Moapa River, Nev.  
 Charley Chimewavy, private 20 mo. Moapa River, Nev.  
 Bob Russell, private 20 mo. Moapa River, Nev.  
 James Hovietz, private 20 mo. Moapa River, Nev.  
 Marous Golch, Disciplinarian 720, Moqui, Ariz.

Effie Sachowemgsie, asst. 150, Moqui, Ariz.  
 Michael F. Brondstetter, physician 700, Mt. Pleasant, Mich. \*  
 Agatha Spear, financial clerk 720, Navajo Springs, Colo.  
 John Adams, interpreter 25 mo. Navajo Springs, Colo.  
 John Buffalo, private 20 mo. Navajo Springs, Colo.  
 Raymond Roubidoux, forest guard 900, Navajo Springs.  
 William Tyler, private 25 mo. Neah Bay, Wash.  
 L. M. Brunet, physician 720, Nett Lake, Minn. \*  
 Evelyn Pierce, nurse 720, Nevada, Nev.  
 Martha Hill, asst. seamstress 240, Oneida, Wis.  
 Iva Miller, cook 500, Otoe, Okla.  
 Nellie Santee, asst. seamstress 300, Phoenix, Ariz.  
 Mary Rhodes, asst. laundress 300, Phoenix, Ariz.  
 Ruth Percival, asst. seamstress 300, Phoenix, Ariz. \*  
 Elm. Phoebe, asst. nurse 300, Phoenix, Ariz.  
 Joshua Morris, asst. 300, Phoenix, Ariz.  
 Dorliska C. Crandall, financial clerk 720, Pierre, S. D.  
 Sophia DeWhitte, asst. matron 300, Pierre, S. D.  
 Rose Manual, asst., 300, Pima, Ariz.  
 Helen Evans, housekeeper 30 m. Pima, Ariz.  
 Emma Wiston, asst., 300, Pima, Ariz.  
 Sadie Whirlwind Horse, asst., seamstress 300, Pine Ridge.  
 Berry Martin, laborer 240, Pine Ridge, S. D.  
 Joseph Bissonette, asst., mechanic 300, Pine Ridge, S. D.  
 B. E. Brigrance, housekeeper 300, Pine Ridge, S. D. \*  
 Joe Twoeagle, asst., mechanic 300, Pine Ridge, S. D.  
 William Lego, fireman 300, Pipestone, Minn.  
 Anna G. Canfield, housekeeper 30 m., Pueblo Day Schools, Albuquerque, N. M.  
 Victoria Callegoa, housekeeper 30 m., Pueblo Day Schools, Albuquerque, N. M.  
 Mabel Paisano, housekeeper 30 m., Pueblo Day Schools, Albuquerque, N. M.  
 Lola Paytiamio, housekeeper 30 m., Pueblo Day Schools, Albuquerque, N. M.  
 Helen Daileyia, housekeeper 30 m., Pueblo Day Schools, Albuquerque, N. M.  
 Julia Anallo, laundress 25 m., Pueblo Day Schools, Albuquerque, N. M.  
 George Paisano, private 30 m., Pueblo Day Schools, Albuquerque, N. M.  
 Daniel R. Buffalo, asst., 300, Rapid City, S. D.  
 Xavier Downwind, blacksmith 600, Red Lake, Minn.  
 Alex Jourdain, No. 3 night watchman 300, Red Lake, Minn.  
 Eloise Vaughn, housekeeper 300, Rosebud, S. D. \*  
 Thomas Otterman, private 20 m., Rosebud, S. D.  
 Glympa McLane, cook 540, Round Valley, Cal.  
 John W. Thomas, tailor 800, Salem, Ore. \*  
 Lee Phillips, asst., L. R. 420, San Carlos, Ariz.  
 Lucy Do-hol-tah, asst., cook 180, San Juan, N. M.  
 Ah deets i bega, private 20 m., San Juan, N. M.  
 Toot sone bardonny, private 20 m., San Juan, N. M.  
 Rube Cook, asst., 400, San Juan, N. M.  
 Frank Goldbar, forest guard 75 m., Santa Fe, N. M. \*  
 Fern Enos, asst., 240, Santa Fe, N. M.  
 Rose Roberts, asst., cook 600, Santa Fe, N. M.  
 Florence S. Bothwell, housekeeper 30 m., Santa Fe, N. M.  
 Texie Tubbs, housekeeper 30 m., Santa Fe, N. M.  
 Genevieve Cajate, asst., 15 m., Santa Fe, N. M.  
 Agnes L. Daire, housekeeper 30 m., Santa Fe, N. M. \*  
 Regina Cata, housekeeper 30 m., Santa Fe, N. M.  
 Mrs. Tessa Small, fin. clerk 720, Seger, Okla. \*  
 Pat Weed, private 20 m., Shoshoni, Wyo.  
 Leon A. Crockett, forest guard 75 m., Shoshoni, Wyo. \*  
 William Smith, private 20 m., Siletz, Ore.  
 George Fitzpatrick, forest guard 75 m., Siletz, Ore.  
 Esther O. Adney, cook 480, Sisseton, S. D.  
 Mrs. Mary Vanoss, asst., cook 300, Sisseton, S. D.  
 John Largo, chief of police 35 m., Soboba, Cal.  
 Annie Thomas, laundress 360, Springfield, S. D.

Anaie I. McCluer, hskpr 30 m., Standing Rock, S. D. \*  
 Louis Santee, private 20 m., Standing Rock, N. D.  
 Chas. Crow Necklace, private 20 m., Standing Rock, N. D.  
 Emma Mulhern, housekeeper 30 m., Standing Rock, N. D.  
 Anna Mosby, housekeeper 30 m., Standing Rock, N. D.  
 Captain Jinks, asst., 300, Truxton Canon, Ariz.  
 Mayme J. Grey, asst. 300, Tulalip, Wash.  
 Bernard Delorme, private 20 m., Turtle Mt. N. D.  
 John Paradise, private 20 m., Western Shoshone, Nev.  
 Billy Bell, private 20 m., Western Shoshone, Nev.  
 George Stabler, interpreter 360, Omaha, Neb.  
 John Clark, private 20 m., Omaha, Neb.  
 Reuben Doxtater, addl. farmer 360, Wittenberg, Wis.  
 Andrew Dancer, asst. 300, Yankton, S. D.  
 Ed. Hadlay, private 20 m., Seger, Okla.  
 Mary E. Spruce, asst. matron 300, Bismarck, N. D. \*  
 Grace H. Brown, housekeeper 30 m., Blackfeet, Mont.  
 Willie Sam, private 20 m., Nevada, Nev.  
 Christina Kummer, teacher 30 m., Nevada, Nev.

\* These are White Appointees.

#### REINSTATEMENTS.

Ella McKnight, asst. matron 600, Albuquerque, N. M.  
 Sarah A. Dockery, seamstress 600, Canton, S. D.  
 M. N. Peairs, asst. clerk 1000, Kiowa, Okla.  
 Benjamin Caswell, overseer 900, Leech Lake, Minn.  
 Fred B. Moran, financial clerk 1200, Lower Brule, S. D.  
 Ide L. Valmer, asst. matron 480, Mt. Pleasant, Mich.  
 Mrs. Rose M. Telley, asst. matron 600, Phoenix, Ariz.  
 Harriette E. Roberts, teacher 660, Pima, Ariz.  
 Chester C. Pidgeon, principal 840, Pipestone, Minn.  
 Anna M. Shefer, field matron 600, Ponca, Okla.  
 Alice Guest, asst. matron 603, Sherman Institute, Cal.  
 Frost White, Private, 40 m, Southern Ute, Colo.  
 Antonio Black, interpreter 340, Southern Ute, Colo.  
 Margaret F. Haldamen, teacher 720, Tulalip, Wash.  
 Leonidas Swaim, teacher 840, Tulalip, Wash.  
 Abbie W. Hill, matron 540, Yankton, S. D.  
 Celia A. Bowman, seamstress 540, Zuni, N. M.  
 Merrill M. Griffith, supt. and S. D. A. 1225, Cherokee Orphan School, Okla.  
 Margaret Clover, teacher 600, White Earth, Minn.

#### APPOINTMENTS BY TRANSFER.

Marcella Doyle, from Philippine service, to nurse 600, Albuquerque, N. M.  
 Alice Bearsghost from asst. matron 300, Bismarck, N. D. to asst. 300.  
 Walter H. Shawnee from clerk 1100, Ft. Apache, to 1200, Blackfeet, Mont.  
 John W. Shafer from gen. mech. 720, Kickapoo, Kan., to addl. farmer 840, Camp McDowell, Ariz.  
 Francis E. Neptune from teacher 600, Mt. Pleasant, Mich. to teacher 600, Carlisle, Pa.  
 Creighton H. Sabin from carpenter 780, Navajo, Ariz. to carpenter 800, Carson, Nev.  
 Mary Elizabeth Wolfe, from asst. mat. 540, Salem, Ore. to teacher 30 mo., Cherokee, N. C.  
 Jessie M. Minnis from teacher 660, Rapid City, S. D. to teacher 660, Cherokee, N. C.  
 Robert H. Covington from Indian office to clerk 1200, Ind. W'house, Chicago.  
 Ernest J. Alley, physician 1200, Winnebago, Neb. to Crow Creek, S. D.  
 Mrs. Zenna Jackson, hskpr. 300, Ft. Berthold N. D., teacher 720.  
 Albert Moore, intptr. 240, Ft. Lapwai, Ida., private 20mo.  
 Jas. Stuart, for. gd. 1100, Ft. Lapwai, Ida., ranger 1100.  
 E. Belle Van Veris, clerk 900, Winnebago, Neb., Ft. Lapwai, Ida.

- John H. Nulett, indl. teacher 720, Jicarilla, N. M. teacher 72mo., Ft. Peck, Mont.
- Wm. F. Burnside, tchr. 720, Ft. Berthold, N. D., tchr. 72mo., Ft. Peck, Mont.
- Elizabeth Burnside, hskr. 300, Ft. Berthold, N. D. hskr. 30mo. Ft. Peck, Mont.
- Leon Jacob, phys. 1000, Navajo, Ariz. 1300, Ft. Yuma, Cal.
- Cora Abbot, from tchr. 540, Western Shoshone, Nev., to teacher 600, Genoa, Neb.
- S. G. Crawford, from private 30 m, Grand Fortage, Minn., to for. guard 50 m.
- Cloy Montgomery, from teacher 600, Sherman Institute, Cal., to teacher 720, Haskell Institute, Kan.
- Eva Z. Blair, from asst. matron 640, Leupp, Ariz., to asst. matron 560, Haskell Institute, Kan.
- Josephine Charles, from asst. matron 500, Hoopa Valley, Cal., to baker 500.
- Flora A. DeLay, from teacher 720, Ft. Mojave, Ariz., to teacher 660, Kiowa, Okla.
- Kate M. Benner, from cook 500, Kiowa, Okla., to matron 600.
- George L. Hunter, from laborer 500, Kiowa, Okla., to farmer 780.
- George A. Sims, from teacher 720, Pine Ridge, S. D., to principal 800, Klamath, Ore.
- Goldie M. Sims, from housekeeper 300, Pine Ridge, S. D., to teacher 660, Klamath, Ore.
- Adam T. Neff, from steno. and type. 900, Cheyenne and Arapaho, Okla., to asst. clerk 950, LaPointe, Wis.
- Arthur A. Eisenberg, from physician 1200, Crow Creek, S. D., to physician 1100, Lower Brule, S. D.
- Jeremiah L. Suffecool, from fin. clerk 1200, Lower Brule, S. D., to clerk 900.
- Charles H. Park, from teacher 72 m. Martinez, Cal., to Malki, Cal.
- Carl A. Pederson, from addl. farmer 1200, Martinez, Cal., to Malki, Cal.
- Rose B. Park, from housekeeper 30 m, Martinez, Cal., to Malki, Cal.
- June A. Robertson, from field matron 300, Martinez, Cal., to Malki, Cal.
- August A. Lonas, from chief police 40 m, Martinez, Cal., to Malki, Cal.
- Julian Augustine, from engineer 15 m, Martinez, Cal., to Malki, Cal.
- Alex Jim, from engineer 15 m, Martinez, Cal., to Malki, Cal.
- Elbert C. Miller, from teacher 720, Truxton Canon, Ariz., to teacher 72 m. Moapa River, Nev.
- Winona Miller, from kindergart'r 660, Truxton Canon, Ariz., to housekeeper 30 m. Moapa River, Nev.
- Alice Townsend, from teacher 720, Blackfeet, Mont., to teacher 600, Mt. Pleasant, Mich.
- Alice J. Wilson, from nurse 600, Rosebud, S. D., to nurse 720, Nevada, Nev.
- Ethel N. Kennedy, seamstress 540, Vermillion Lake, Minn., to seamstress 500, Otoe, Okla.
- Naoma Myer, asst. matron 500, Jicarilla, N. M., to asst. matron 420, Otoe, Okla.
- Iva Miller, cook 500, Otoe, Okla. to asst. matron 420.
- Georgie Robinson, fld. matron 720, Hoopa Valley Cal. to fld. matron 600, Pala, Cal.
- Alma A. Ricks, kindergart'r 600, White Earth, Minn. to teacher 660, Phoenix, Ariz.
- Mary Kennedy, fld. matron 720, Navajo, Ariz. to matron 660, Pierre, S. D.
- Patience Brown, housekeeper 30 m., Jicarilla, N. M., to housekeeper 300, Pine Ridge, S. D.
- Rufus B. Brown, teacher 720, Jicarilla, N. M., to teacher 720, Pine Ridge, S. D.
- Jesse W. Smith, teacher 720, Rosebud, S. D. to principal 900, Ponca, Okla.
- Pearson O. Snyder, teacher, 720, Pine Ridge, S. D., to teacher 600, Potawatomi, Kan.
- Hettie E. Snyder, housekeeper 300 Pine Ridge, S. D. to housekeeper 300, Potawatomi, Kan.
- Fred W. Canfield, agricultural Department to teacher 72 m., Pueblo Day Schools, Albuquerque N. M.
- Ellen Pactow, matron 600, Cheyenne River, S. D. to fld. matron 660, Pueblo Day Schools.
- Glenn E. Isaacs, disciplin'n 720, Yakima, Wash. to disciplin'n 800, Rapid City, S. D.
- Frances E. Roberts, teacher 660, Rapid City, S. D. to domestic science teacher 660.
- Mrs. C. A. Johnson, female industrial teacher 300, Round Valley, Cal., to field matron 300.
- David B. Taylor, add. farmer 720, Pawnee, Okla. to add. farmer 720, Round Valley, Cal.
- Wm. Lovelace, disciplin'n 840, Moqui, Ariz. to asst. Engin'r 720, Salem, Ore.
- Mollie V. Gaither, field agt. 900, Carlisle, Pa. to principal 1300, Salem, Ore.
- Wm. E. Snook, principal 800, Klamath, Ore. to pr. teacher 900, San Carlos, Ariz.
- Rose Snook, teacher 660, Klamath, Ore. to teacher 660, San Carlos, Ariz.
- Benj. S. Bothwell, add. farmer 780, Volcan, Cal. to teacher 72 m., Santa Fe, N. M.
- Louise Schuler, teacher 600, Seger, Okla. to kindergart'r 660.
- Jean K. Stacy, from teacher 600, Hayward, Wis. to teacher 720, Sherman Inst. Cal.
- Elizabeth M. Molineux, from teacher 660, Southern Ute, Colo. to teacher 660, Shivwits, Utah.
- Mary M. Dodge, from 540, Pierre, S. D. to teacher 540, Sisseton, S. D.
- Eva B. Lees, from assistant 300, Tulalip, Wash. to asst. matron 600.
- Cora O. Beer, from nurse 720, Nevada, Nev. to nurse 720, Tulalip, Wash.
- Luetta Rummel, from teacher 600, Ft. Belknap, Mont. to teacher 720, Umatilla, Ore.
- Antoine M. Caisse, from asst. clerk 720, Umatilla, Ore. to 900.
- Sara C. Cloutier, from teacher 720, Umatilla, Ore. to asst. clerk 840.
- Robert W. Quarles, from asst. clerk 1200, Union, Okla. to clerk 1200.
- Raymond Short, from clerk 1200, Union, Okla. to field clerk 1200.
- Jayne Williams, from steno. 900, Union, Okla. to clerk 900.
- John Spangenberg, from clerk 1080, Union, Okla., to steno. 1020.
- James Johnson Sr. from laborer 420, Union, Okla., to janitor 420.
- Fletcher Daniels, from janitor 420, Union, Okla., to laborer 420.
- Herbert G. House, from d. agt. 1800, Union, Okla., to fld. clerk 1800.
- Eldos Lowe, from d. agt. 1800, Union, Okla., to fld. clerk 1800.
- John Cordell, from d. agt. 1800, Union, Okla., to fld. clerk 1800.
- Ed. C. Backenstoce, from d. agt. 1800, Union, Okla., to fld. clerk 1800.
- Thomas J. Farrar, from d. agt. 1800, Union, Okla., to fld. clerk 1800.
- Charles Wilson, from d. agt. 1800, Union, Okla., to fld. clerk 1800.
- Edwin C. Ryan, from spl. asst. dist. agt. 1600, Union, Okla., to probate clk. 1600.
- Harry T. Crittenden, from asst. dist. agent 1320, Union, Okla., to probate clk. 1320.

- Van H. Johns, from asst. d. a. 1200, Union, Okla., to asst. field clerk 1200.
- James W. Rodgers, from asst. d. a. 1200, Union, Okla., to asst. field clerk 1200.
- Clarence Kohlmeier, from asst. d. a. 1200, Union, Okla., to asst. field clerk 1200.
- H. Bert Drake, from asst. d. a. 1200, Union, Okla., to asst. field clerk 1200.
- Loyd B. Locke, from asst. d. a. 1200, Union, Okla., to asst. field clerk 1200.
- Alexander Crain, from asst. d. a. 1200, Union, Okla., to asst. field clerk 1200.
- Cyrus E. Bearse, from asst. d. a. 1020, Union, Okla., to asst. field clerk 1020.
- Clarence A. Stevens, from asst. d. a. 1020, Union, Okla., to asst. field clerk 1020.
- Lisle A. Irvine, from asst. d. a. 1400, Union, Okla., to asst. field clerk 1200.
- Mac Seeley, from asst. d. a. 1200, Union, Okla., to asst. field clerk 1020.
- Arthur W. Dunnagan, from spl. asst. d. a. 1320, Union, Okla., to field clerk 1800.
- William E. Foltz, from asst. d. a. 960, Union, Okla., to asst. field clerk 1200.
- James E. Bently, from asst. d. a. 960, Union, Okla., to asst. field clerk 1020.
- Fred S. Cook, from spl. dist. agent 1800, Union, Okla., to spl. agent 2000.
- Frank B. Long, from Dist. agt. 1800, Union, Okla., to spl. agent 2000.
- David Shelby, from dist. agt. 1800, Union, Okla., to spl. agent 2000.
- Sherman G. Brink, from dist. agt. 1800, Union, Okla., to spl. agent 2000.
- Charles J. Hunt, from dist. agt. 1600, Union, Okla., to spl. agent 2000.
- Stephen A. Mills, from dist. agt. 1800, Union, Okla., to spl. agent 2000.
- Gratten G. McVay, from dist. agt. 1800, Union, Okla., to spl. agent 2000.
- William N. Reynolds, from dist. agt. 1800, Union, Okla., to spl. agent 2000.
- Martin J. Mueller, from dist. agt. 1800, Union, Okla., to spl. agent 2000.
- Henry C. Cusey, from dist. agt. 1800, Union, Okla., to spl. agent 2000.
- Charles Bozarth, from dist. agt. 1800, Union, Okla., to spl. agent 2000.
- Margaret A. Bingham, from teacher 72 m, San Carlos, Ariz., to teacher 72 m, Walker River, Nev.
- Vitaline Jeannette, from assistant 300, Bismarck, N. D., to cook 500, Warm Springs, Ore.
- Jennie O'Connor, from teacher 660, Yankton, S. D., to teacher, 600, Western Shoshone, Nev.
- Anna C. Egan, from supt. 1300, Fort Yuma, Cal. to clerk 1100, White Earth, Minn.
- J. G. Janney, from physician 1200, Red Lake, Minn., to physician 1400, White Earth, Minn.
- Allan Sheppard, from fireman 300, Pipestone, Minn., to discipl'n 480, White Earth, Minn.
- Wm. H. Hashbarger, from teacher 720, Pine Ridge, S. D., to teacher 720, White Earth, Minn.
- Emma C. Hashbarger, housekeeper 300, Pine Ridge, S. D., to housekeeper 300, White Earth, Minn.
- George M. Tunison, spl. exam'r 2000, Shoshone, Wyo., to spl. exam'r 2000, Omaha, Neb.
- Emanuel J. Besaw, from asst. clerk 720, Tulalip, Wash., to discipl'n 720, Yakima, Wash.
- Arthur H. Wise, from physician 1000, Nevada, Nev., to physician 1000, Yankton, S. D.
- C. T. Coggeshall, from supt. 1050, Martinez, Cal., to supt. 1200, Malki, Cal.
- Harriett Coggeshall, from matron 60 m, Martinez, Cal., to fin. clerk 600, Malki, Cal.
- Charles S. Blacketer, from private 20 m, Siletz, Ore., to for. guard 75 m.

## SEPARATIONS—COMPETITIVE.

- Marcella Doyle, nurse 600, Albuquerque, N. M.
- Lizzie Erwin, laundress 400, Cantonment, Okla.
- Susan Zeimer, asst. matron 400, Carlisle, Pa.
- Jesse F. Moon, dairyman 600, Carlisle, Pa.
- Mary A. Cogan, asst. matron 600, Carlisle, Pa.
- Harper J. Garlock, disciplinarian 840, Carson, Nev.
- Sallie L. Lambert, cook 540, Cherokee, N. C.
- Lorana G. Rogers, teacher 600, Cheyenne, S. D.
- Arthia A. Edworthy, asst. matron 600, Cheyenne River, S. D.
- Edward M. Mayberry, add. farmer 720, Colville, Wash.
- Anna D. Crane, teacher 720, Crow Creek, S. D.
- Mary Morgan, teacher 720, Fond du Lac, Minn.
- Lukie U. Shawnee, asst. matron 540, Fort Apache, Ariz.
- Hubbard Haywood, add. farmer 720, Fort Belknap, Mont.
- Sarah Standing, seamstress 500, Fort Belknap, Mont.
- Carrie E. Ervin, matron 600, Fort Belknap, Mont.
- Louis J. Bauman, Ind. teacher 720, Fort Belknap, Mont.
- Morgan Jones, asst. clerk 720, Fort Berthold, N. D.
- Thos. J. Jackson, teacher 720, Fort Berthold, N. D.
- Susan L. Dunn, nurse 600, Fort Bidwell, Cal.
- Margaret A. Shanley, matron 720, Genoa, Neb.
- Agnes S. Campbell, teacher 660, Greenville, Cal.
- Roberta Dunlap, nurse 720, Haskell Inst., Kan.
- Ella M. Mitchell, baker 540, Hoopa Valley, Cal.
- William Mitchell, carpenter 720, Hoopa Valley, Cal.
- M. E. Peairs, asst. clerk 1000, Kiowa, Okla.
- Arthur J. Crim, farmer 780, Kiowa, Okla.
- Nannie E. Sheddan, matron 600, Kiowa, Okla.
- Pauline Miller, matron 600, Klamath, Ore.
- Agnes Rummel, cook 540, Lac du Flambeau, Wis.
- Ida M. Whitney, matron 540, Lac du Flambeau, Wis.
- Franklin A. Arnold, principal 800, Leech Lake, Minn.
- Agnes Lovelace, asst. matron 600, Moqui, Ariz.
- Seldon K. Emerson, addl. farmer 900, Moqui, Ariz.
- Wm. E. Freeland, principal 1000, Moqui, Ariz.
- Louisa E. Furgeson, matron 600, Navajo, N. M.
- Neoma Myer, asst. matron 420, Otee, Okla.
- Bertha P. McElroy, teacher 660, Phoenix, Ariz.
- Mary L. Miller, asst. matron 540, Pima, Ariz.
- J. M. Dankwardt, principal 900, Ponca, Okla.
- Mary E. Dawes, teacher 72 m, Pueblo Day Schools, Albuquerque, N. M.
- Lloyd E. Hansen, teacher 720, Rosebud, S. Dak.
- Nathaniel E. Stephens, carpenter 660, Rosebud, S. Dak.
- Lloyd G. Brooks, addl. farmer 720, Round Valley, Cal.
- Sara G. Perry, cook 540, Round Valley, Cal.
- Ambus M. Fulkerson, blacksmith 720, Sac & Fox, Okla.
- Abbie M. Ely, housekeeper 600, San Juan, N. M.
- George Bloomfield, addl. farmer 900, San Juan, N. M.
- Katherine A. Egan, teacher 540, Shawnee, Okla.
- Wm. Sidebotham, blacksmith 900, Shoshone, Wyo.
- Mary M. Dodge, teacher 540, Sisseton, S. Dak.
- Raymond E. Brooks, teacher 720, Tulalip, Wash.
- Dixon H. Bynum, probate atty., 2500, Union, Okla.
- Wm. A. Baker, Sup'g. D. A., 2000, Union, Okla.
- Charles F. Bliss, Sup'g. D. A., 2000, Union, Okla.
- Edward L. Gelder, asst. Dist. Agt., 1200, Union, Okla.
- Harry Montague, asst. Dist. Agt., 1020, Union, Okla.
- Lee H. Andrews, stenographer 900, Union, Okla.
- John Spangenberg, stenographer 1020, Union, Okla.
- Charles Wilson, field clerk 1800, Union, Okla.
- Abraham H. Dunn, physician 1200, Volcan, Cal.
- Pearl S. Johnson, matron 540, Wahpeton, N. Dak.
- Jesse A. Bennett, teacher 660, Wahpeton, N. Dak.
- Mark A. Garrison, teacher 720, Zuni, N. M.

Azrelia C. Garrison, housekeeper 480, Zuni, N. M.  
 Norman C. Campbell, Supt. & S. D. A., 1200, Cherokee  
 Orphan School, Okla.

#### APPOINTMENTS BY PROMOTION OR REDUCTION

Sadie A. Richie from asst. cook 360, Carlisle, Pa., to cook 600.  
 Elizabeth Wilder from hospital 300, Carlisle, Pa. to cook 600.  
 Sallie E. Hagan from tchr. 600, Carlisle, Pa. to 660.  
 Lida Johnston from tchr. 720, Carlisle, Pa. to girls' field agent, 900.  
 Lottie Georgenson from tchr. 660 Carlisle, Pa. to 720.  
 Lelah Burns from tchr. 600, Carlisle, Pa. to 660.  
 Elizabeth S. Wilder from cook 600, Carlisle, Pa. to hosp. cook 300.  
 Sadie F. Robertson from tchr. 780, Chilocco, Okla., to sr. tchr. 840.  
 Frank Shively from asst. clerk 720 Crow, Mont. to 100mo.  
 David W. Gilliland from principal 800, Ft. Apache, Ariz. to 840.  
 Walter H. Shawnee from clerk 1100, Ft. Apache, Ariz. to 1200.  
 Joseph C. York, from issue clk. 720 Ft. Hall, Ida. to 840.  
 Henry R. Wheeler from phys. 1200, Ft. Hall, Ida. to 1400.  
 Augustus Reynolds from farmer 720, Ft. Hall, Ida. to 900.  
 Orville Reynolds, from laborer 600, Ft. Hall, Ida. to 720.  
 James F. Lateuratte from add. fmr. 780, Ft. Hall, Ida. to 900.  
 Elapath L. Fisher from asst. clerk, 720 Genoa Neb. to 780.  
 Mertie R. Beem from hskpr. 30mo. Grand Portage, Minn. to tchr. 72mo.  
 Maggie Harper from tchr. 720, Haskell Institute, Kan. to 660.  
 Olive Huffman from tchr. 600, Kiowa, Okla. to 660.  
 Clara Sherier from asst. mat. 500, Klamath, Ore. to mat. 600.  
 Marie Webster from asst. cook 300, Lac du Flambeau, Wis. to cook 540.  
 Anna Copeland from asst. mat. 540, Navajo, N. M. to mat. 600.  
 Vincent D. Lilly, from laborer 720 Omaha, Neb. to 900.  
 Hattie Smith from asst. seamsts. 240, Oneida, Wis. to 300.  
 John H. Parker from laborer 480, Oteo, Okla. to 600.  
 Alice Roser from tchr. 700 Pine Ridge, S. D. to 720.  
 John S. Lindley from phys. 1100, Pine Ridge, S. D. to 1200.  
 Lulu Mann from prin. 840, Pipestone, Minn. to tchr. 660.  
 Minnie Dunigan from tchr. 660, Pipestone, Minn. to 600.  
 Margaret H. Clark from female ind. tchr. 600, Rosebud, S. D. to 720.  
 Emma J. S. Alexander fld. mat. 720, Round Valley, Cal. to 780.  
 Anna E. Lininger from asst. mat. 540, Shawnee, Okla. to mat. 600.  
 Robert R. DePoe from tchr. 60mo. Siletz, Ore. to 720.  
 Byron E. Van Aradale from asst. clk. 700, Sisseton, Ore. to 720.  
 Carl D. Fletcher from tchr. 60mo., Standing Rock, N. D. to 72mo.  
 Lorenzo L. Brown from tchr. 60mo., Standing Rock, N. D. to 72mo.  
 Margaret Nessel from cook 540, Truxton Canon, Ariz. to 600.  
 B. Annistatin Hoover from seams. 540, Truxton Canon, Ariz. to 600.  
 Minnie T. Bassett from clk. 1500, Union Agency, Okla. to 1200.  
 Chester J. Klick from clk. 1440 Union Agency, Okla. to 1500.  
 Robt. W. Fields, from clk. 1020, Union Agency, Okla. to 1080.  
 Wm. J. Farver from asst. clk. 720, Union, Agency, Okla. to 840.

Henry S. LaCroix from steno. 900, Union Agency, Okla. to 1020.  
 Irvin C. Correl from steno. 960, Union Agency, Okla. to 1020.  
 Thos. B. Stanton from fmr. 800, Western Navajo, Ariz. to 840.  
 Jas J. Conklin from add. fmr. 840, Western Navajo, Ariz. to 900.  
 Ira E. Bell from tchr. 720, Western Navajo, Ariz. to asst. clk. 720.  
 Lola E. Pierson from fld. mat. 720, Winnebago, Neb. to 780.  
 Lulu Mann from tchr. 660, Pipestone, Minn. to prin. 840.  
 Laura Marston from tchr. 60mo., Tule River, Cal. to 720.  
 Mabel L. Shoults from steno. 1200, Union Agency, Okla. to 1020.

#### SEPARATIONS—NONCOMPETITIVE.

Selina Twoguns, asst. matron 520, Greenville, Cal.  
 Adele Pederson, teacher 60 m. Martinez, Cal.  
 Nettie Tourtilot, asst. matron 500, White Earth, Minn.  
 Elizabeth D. Smith, matron 540, White Earth, Minn.

#### SPECIAL—APPOINTMENTS.

Wendell M. Reed of New Mexico, Chief Inspector of Irrigation, \$4,000 a year, traveling expenses and \$3.00 per diem.  
 Cecil W. Creel of Nevada, Special Agent for Scattered Bands of Indians in Utah, \$2,000 a year, traveling expenses and \$3.00 per diem.  
 Harry W. Shipe, Supervisor of Farming, \$2,000 a year, traveling expenses and \$3.00 per diem.

#### PROMOTION.

Jewell D. Martin, Supervisor of Indian Schools, from \$1800 to \$2,000 a year.

#### SEPARATIONS.

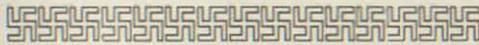
John G. Granville, Superintendent of Irrigation, \$2,750, traveling expenses and \$3.00 per diem.  
 Jas. W. Martin, Supt. of Irrigation, \$2,250, traveling expenses and \$3.00 per diem.  
 Lawrence P. Worrall, Supvr. of Indian Schools, \$2,250, traveling expenses and \$3.00 per diem.  
 Frank A. Thackery, Supervisor of Indian Schools, \$2,000, traveling expenses and \$3.00 per diem. (Transf. to Supt. of Pima schools.)

#### 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.)



# 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	Disciplinaryman
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. **C**Twenty-five cents, postpaid.

**The Indian Print Shop**

U. S. INDIAN SCHOOL, CHILOCCO, OKLAHOMA.

# BOOKS

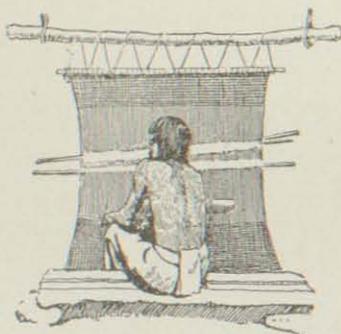
AT SPECIAL LOW PRICES

**C**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**

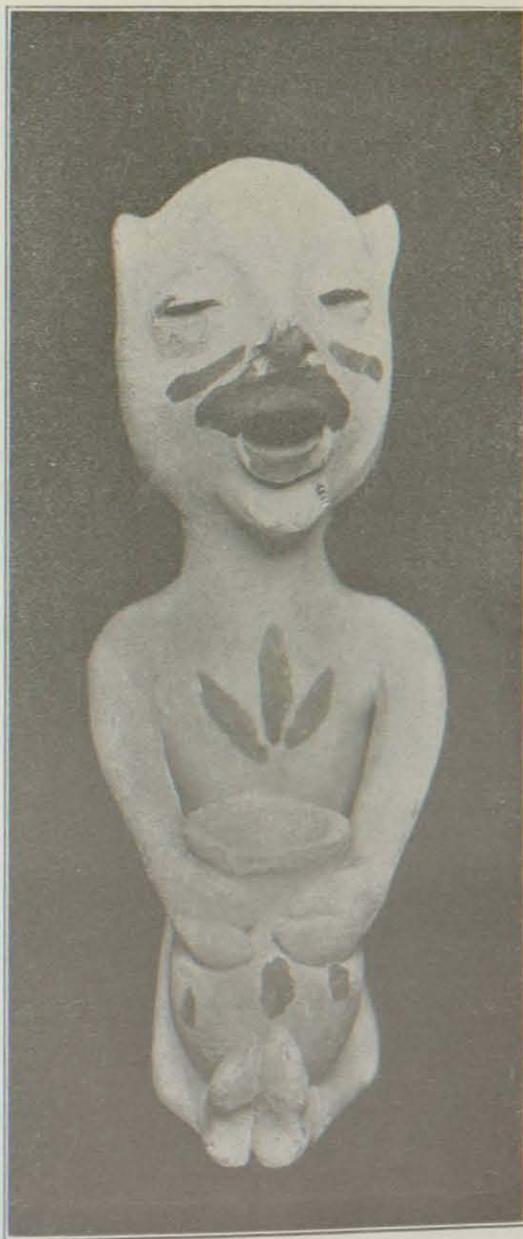
U. S. INDIAN SCHOOL, CHILOCCO, OKLA.

# 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 handi-craft. **C**It is one of those

## **TESUQUE RAIN GODS**

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



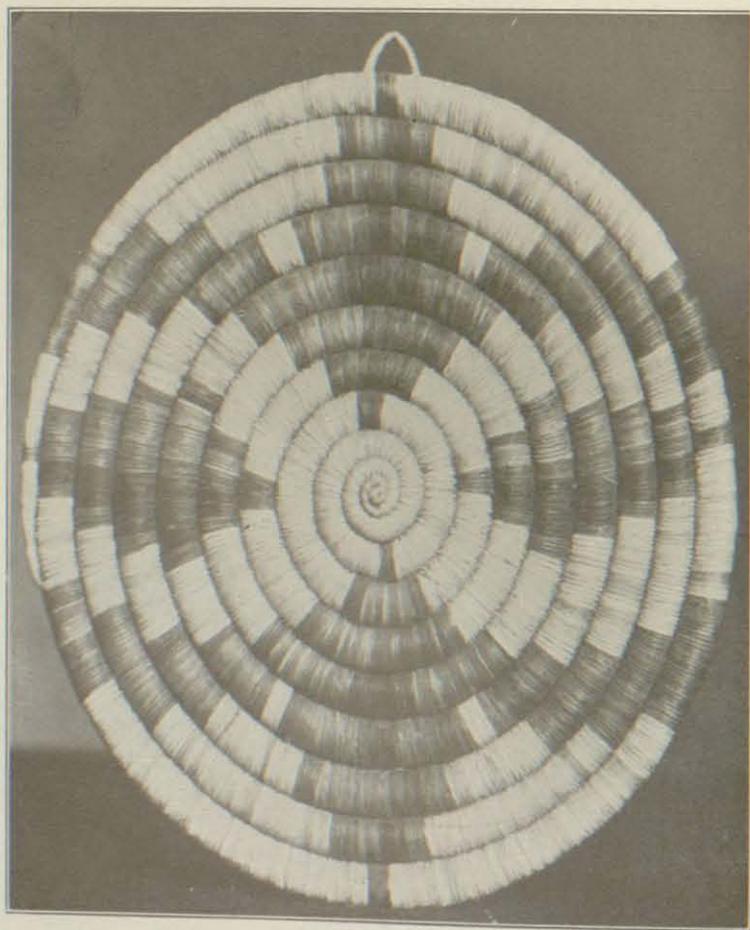
## **THE INDIAN PRINT SHOP**

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

# HOPI PLAQUES

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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

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## THE INDIAN PRINT SHOP

At the United States Indian School at Chilocco, Oklahoma

# NATIVE NAVAJO SADDLE BLANKETS

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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.

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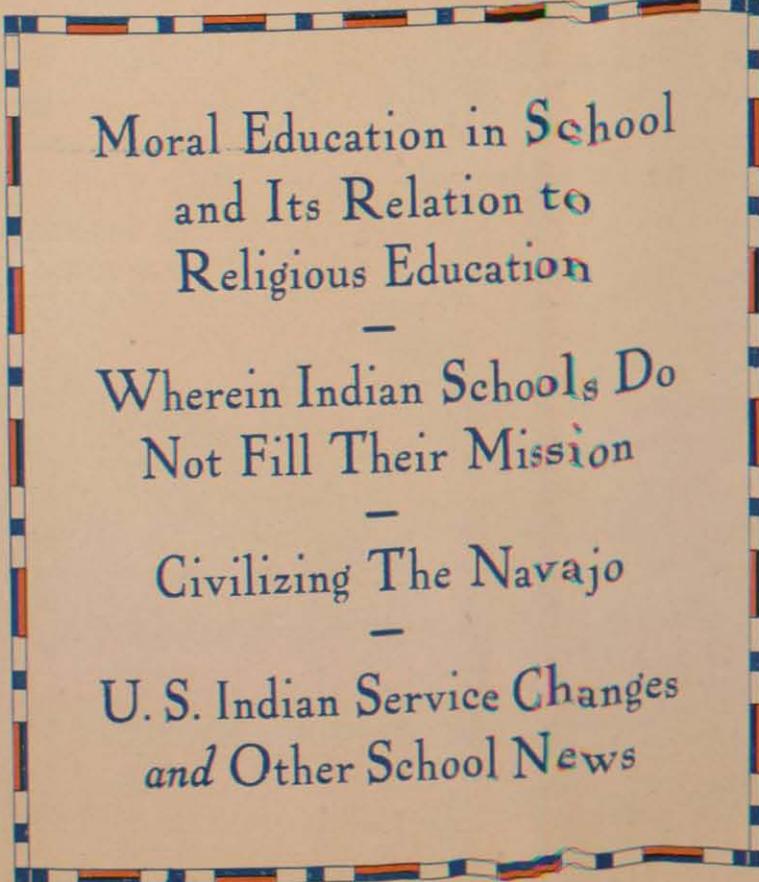
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THE INDIAN PRINT SHOP,  
*Navajo Blankets and Acoma Pottery, Chilocco, Okla.*



# THE INDIAN SCHOOL JOURNAL

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

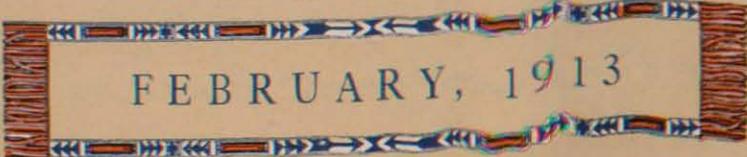


Moral Education in School  
and Its Relation to  
Religious Education

—  
Wherein Indian Schools Do  
Not Fill Their Mission

—  
Civilizing The Navajo

—  
U. S. Indian Service Changes  
and Other School News



FEBRUARY, 1913