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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 ten 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.

**INDUTRIAL.**—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 perserverance by means of which he can make it highly productive. On our large farms 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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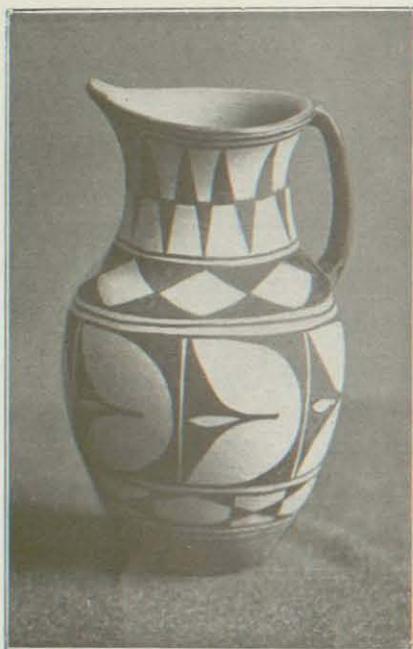


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# The Indian School Journal

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

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EDGAR A. ALLEN, *Superintendent and Editor*

EDGAR K. MILLER, *Instructor of Printing*

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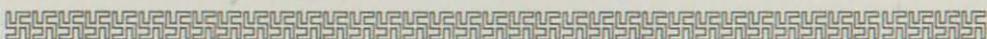
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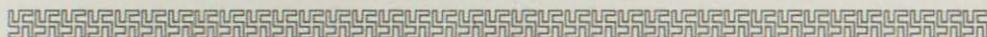


Mohonk Lake, the beautiful resort in the Catskill Mountains where the Annual Conference of Friends of the Indian is held every October.



# The Indian School Journal

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



VOLUME FOURTEEN

NOVEMBER, 1913

NUMBER THREE

## MORAL INSTRUCTION IN THE INDIAN SCHOOLS

BY MILTON FAIRCHILD

**S**OMETIME ago the Indian Office secured the services of Mr. Milton Fairchild, director of Instruction of the National Institution for Moral Instruction, of Baltimore, Md., and extension lecturer for the University of Kansas and for the University of Oklahoma, to deliver his series of Visual Lessons on Morality to the student body of several of the larger nonreservation schools. This was done as an experiment and a start toward more thorough, more modern and more effective work in moral education of the Indian students attending Government institutions.

THE JOURNAL, in a number of issues, has given our readers, through Mr. Fairchild's pen, a good idea of these lectures and pictures; now we are glad to present his report, in full, upon his work in the Indian Service, made to the Commissioner of Indian Affairs.

In accordance with the understanding that I should study the problem of moral education in Indian schools while delivering certain visual lessons in morality at the series of Indian schools assigned me, and report thereon, I am hereby submitting to you respectfully the following report.

The schools at which work has already been done are Carlisle, Haskell, Chilocco and Euchee Boarding School, and the method of work has differed somewhat in each school. At Carlisle the only thing to do was to deliver the visual lessons as evening lectures to the entire school. The attention was good and the results well worth while,

but I have the impression that the boys and girls themselves judged of the lessons as they would judge of popular lectures, and that there was uncertainty as to the educative results secured. The teachers were present, and after the pedagogical lecture they began certain follow-up work as outlined in our circular. The fourth lesson entitled "What I Am Going To Do When I Am Grown Up," was given to pupils of the fifth and sixth grades at 7:00 p. m., the teachers being present with their classes, and an effort was made to avoid the impression of the popular lecture. It was evident that this was accomplished somewhat,

and that a gain in method had been made.

At Haskell Institute we darkened the windows of the large study hall, divided the school into two parts and made deliveries of each one of the five lessons. The first delivery was made at 9:00 a. m. and the second at 10:00 a. m. Industrials attended this session. All employees were required to attend, and plans for follow-up work according to our circular were made after the pedagogical lecture. This arrangement brought the lessons entirely out of the "Popular lecture" class and put them in their right setting in the regular school work as lessons for careful and thorough attention. The attention was very satisfactory, and the serious interest of the pupils developed as the course progressed, just as it does in the regular white schools when I give these lessons therein. I found myself in much closer personal touch with the boys and girls, and feel sure that as moral instruction the work was more effective than that accomplished at Carlisle.

At both schools I was impressed with the intelligence of the students, and thought them possessed of the necessary capacity for full understanding of the lessons, provided just the right way to present the lessons is discovered. The native white boys and girls find it easier to understand both the pictures and the language of the lessons, but the ideas and the ideals presented are well within the understanding of the Indian boys and girls, provided arrangements are made for the necessary thorough study on their part, of the pictures and the ideas.

On reaching the Chilocco school, I determined to experiment in grading the pupils, and it was arranged that the three high school lessons (see cir-

cular) should be heard only by the older pupils, "Boys' Fight" by the younger pupils, and "What I Am Going To Do when I Am Grown Up" by all. This arrangement implies that the high school lessons will be given later on to the younger boys and girls when they are of high school age. The work was very satisfactory, and it was evident that a gain in method of work with Indian boys and girls had been made.

During the work in these three schools I had been considering whether the Indian boys and girls understood the pictures sufficiently to get the full force of the instruction. Carlisle and Haskell are situated near large towns; but Chilocco is in the country. This impressed upon me the probability that the Indian boy and girl coming out of the reservation environment might fail entirely to understand many of the pictures of the white man's life. In conversation with superintendents and teachers in all three schools, the desirability of using pictures that would touch more directly the experience of the Indian children was considered. Two different plans of making this adjustment of the standard lessons to the experience of the Indian boys and girls were possible. First, substituting Indian pictures for a considerable number of the white man's pictures used in the standard lessons.

I am convinced that this plan would seriously weaken the effectiveness of the instruction by making the impression upon Indian children that a special and peculiar instruction in morality was being furnished them. The influence of these standard lessons comes largely from recognizing that they represent intelligent public opinion throughout the nation. The "code" of morality which is in vogue among true sportsmen, true gentle-

men, etc., regardless of race in America, is presented in these standard lessons. The effort of Indian education is to develop the character of the Indian boys and girls in conformity to these recognized American standards of character; therefore the standard lessons should be kept as they are. I am firmly of the opinion that it would be a serious mistake to break up the standard lessons and to prepare special and unique Indian lessons for use among Indian schools. The second policy, looking to adapting the standard lessons to Indian experience, is to supplement the photographs of white life used in the standard lessons by photographs from Indian life, presenting episodes naturally within the experience of Indian boys and girls. These Indian photographs would be used during the reviews of the standard lessons, as means by which the significance of the pictures from the white man's life would be made apparent to the boys and girls. It has been impossible to experiment with either of these methods of adaptation, but I am strongly of the opinion that the second method (of supplementing) would be conducive to the most satisfactory results.

The danger of over-use of Indian pictures is quite serious, because the main effort of the moral education of the Indian should be to arouse him to desire and purpose to live out the moral ideals which American civilization has established, and to cause him to outgrow and disregard the lower moral standards which the Indian civilization has developed. Moral education in the Indian schools, if carried on with persistence, would probably do more to develop this American manhood and womanhood in Indian youth than any other phase of education offered by the schools.

On reaching the Euchee Boarding School at Sapulpa, I proposed to Supervisor John B. Brown that we should do more thorough work with one lesson and find out by experiment how to enlighten the Indian children as to the significance of each picture. Hearty cooperation in this was offered and the following program was made:

First, a selection of pupils, whose personal experience and intelligence prepared them for this work, was made without reference to classification in other subjects. Thirty were selected and organized into this special class for moral education. The lesson on "What I Am Going To Do When I Am Grown Up" was first delivered entire to this class. Second, the study period was devoted to a review, picture by picture, of the first three sections of the lesson. The pictures were thrown on the screen, and by using a pointer and questions, a free, general discussion of the facts represented in the picture was induced, and the significance of each picture made perfectly clear to the members of the class. At the third study period this review work was continued. It became evident that the discussion of the individual pictures was of vital interest, and had influence over the class, and that they were getting out of the lesson study the moral truth which the pictures and argument conveyed. The fourth review period was more satisfactory than the previous ones. The interest increased, and it was manifest that educative work was being accomplished. Having gone carefully through the lesson, picture by picture, the fifth session was given to a second delivery of the lesson entire. The boys and girls manifested very keen interest and showed intelligent appreciation of the entire lesson. It was evident in the class discussions that the necessity

for pictures from Indian life, in order that the boys and girls may understand those standard lessons, has been much exaggerated, but that a certain amount of well chosen material of that sort will be very useful in this review of the standard lessons. On the whole, there is no doubt left in my mind that the proper way to use these morality lessons in Indian schools has been found by this Euchee school experiment.

I would respectfully advise, therefore, that the following be the plan for the use of these visual lessons in morals in the Indian education throughout the United States.

First, the equipment of the Indian Office with one or more complete sets of these visual lessons, each to have its supplementary pictures from Indian life. Second, the distribution by express of an individual lesson accompanied by a projection lantern for class-room use, the lesson to remain for two weeks in each school, and to have a definite itinerary made out for it. Third, the selection of a special class for the lesson, each member of which shall be considered competent to gain a good understanding of the contents of the lesson. Fourth, the use of the lesson, by superintendent or principal of the school, in the following manner: First, entire delivery of the lesson as a unit, and second, thorough and careful explanatory review, picture by picture, of the entire lesson, said review to extend over as many instruction periods as is necessary to secure a complete understanding of the pictures by the pupils. There should be included in the pictures shown during this review, such pictures from Indian life as facilitate the understanding of the pictures from white civilization included in the standard lessons. These pictures

from Indian life should be selected with great care, and adapted for use in connection with each of the standard lessons, and sent out together with the lantern slides of the standard lessons as part of the equipment for moral instruction. Fifth, a complete redelivery of the lesson for the second time as a unit. Sixth, the "followup" work to be done thoroughly as indicated in the official circular of the national institution for moral education.

It seems to me that the principal of each school should be competent to give this moral instruction. In some cases the superintendent of the school will prefer to do the work himself. The fact that considerable time must be spent on each one of these lessons in order to do the instruction work thoroughly, would make it very expensive to send out from the Indian Office special instructors in morals and expect them to cover each territory throughout the United States. It would be advisable, however, to employ regularly one special instructor and supervisor in morals who should spend his time in the larger and more important Indian schools, a month to each school, with supervision of moral instruction. Such an instructor in morals in each field could take the supervision of the work in the smaller schools, and by an occasional visit to each district, carry the work forward with admirable results.

I beg the privilege of saying that I am much impressed with the fine quality of the educational work being done in the Indian schools. It seems to me that far greater credit is due the Indian Office for this educational service to the Indian youth of the country than is accorded it by the general public.

# POINTS TO BE CONSIDERED IN THE PROMOTION OF PUPILS

BY CARRIE E. SCOON



THE graded school system, as it is now regulated, makes it necessary that one teacher instruct and discipline from thirty to fifty pupils. This number is usually divided into two or three sections, or grades, for convenience in recitation and economy of time.

That this work may be directed in the most effective way, it becomes necessary to classify the pupils into homogeneous groups. The classification, based on intellectual achievement and ability to do the next work, as planned by the course of study in use, is commonly conceded to be most conducive in obtaining the best results in teaching. Promotion should therefore be made with a view of preserving this classification.

This is not a perfect means of adjustment for the individual. However carefully they may have been classified at the start, the varying conditions soon destroy its perfection and the need for readjustment comes. To avoid wast of time and energy, these periods should occur at least bi-ennially.

Good judgment should be exercised in the first classification. Demotion often results in discouragement and total failure.

Some may be promoted two steps at a time, but this must be cautiously done, lest the child's ability be overestimated and his future work be-

comes too difficult. Even with frequent promotion, failure to keep the established homogeneousness occurs.

New efforts must be put forth, if we would keep our schools properly graded.

The most complete development for the best good of the child should be the aim of this education.

A wise teacher will gain such information about a pupil's home surroundings as will aid best in helping the child to reach the level of the standard. A child who comes from a home where ignorance reigns supreme; where he is poorly clothed, fed and sheltered, and rarely treated kindly, can not be expected to make the same progress that one does who comes from an enlightened home, where his bodily comforts are cared for and his parents are ever alert to direct his movements in the channel of progress.

The physical condition of a child must be carefully considered in making promotion. If he be in ill health, or at the period when physical growth and change are at their height, much care must be exercised. Many times at this point children appear very lazy, but often what seems idleness is, in reality, physical exhaustion. Change is so rapid that it requires the whole energy, and the mind lies in wait for its turn of action.

At this period an over-crowding is dangerous. Nature will take care of its own. Patience, wise indulgence, and encouragement must be given, or the very action so much desired may be defeated. Complete nervous

derangement may occur and the well being of the child's future be nipped in the bud.

The condition of the class to be promoted should bear its part in the consideration of promotion. If the major part of the class is unusually bright and progressive and there are a few who are not, and these have had difficulty in keeping abreast with the class, in justice to both these few should be allowed more time; promotion for them should be deferred.

On the other hand, if the on-going class is slow and has a few exceptionally bright ones, who, for some unavoidable reason, are behind, these few should be granted promotion with the rest. In all probability, when the next promotion occurs, these few will be among the best.

A teacher must exercise care in promoting children not well prepared, especially when the class goes to a different teacher. Changes always incur delay. The teacher must become acquainted with her class before she can fully anticipate its need.

The children must know the teacher before the best results are obtained.

Right here a very grievous difficulty presents itself. Perhaps there is a child who is much older or larger than others, yet he is mentally not so well advanced. He may be limited in time and means for school privileges. He may have soon to help support the family. This child should not be held longer than the second time in any class. Let him go on. The new field of work will widen his intellect and experience. His new teacher will give

him new thoughts. These things will be more beneficial than a third term in the old work.

Little ones and those who have time to stay in school may try again. In a few instances only, should he be kept more than the second term in the same class and surroundings. If, however, it can not be avoided, allow him a change of teachers, if possible.

Sometimes examinations are valuable means of ascertaining a child's qualifications for promotion; but they should never be given the precedence. Examinations should be used sparingly.

Pupils under the direction of a competent, experienced teacher are best judged by their daily recitations and reviews. Daily records should be the real guide for promoting. They give the best idea of his mental development.

Children become excited and often labor under a highly nervous tension not conducive either to good work or health, then when the examination is over drop the whole matter.

Keep the standard of the daily recitation (written or oral) high; give frequent reviews; be generous and considerate in the estimate of child value; be kind and charitable in criticism; bring out the nobler part of his character.

In short, do more teaching and less quizzing; show him how to control and adapt himself to his needs and surroundings, and vice versa, then the qualifications for promotion will be clear, the change natural, and the results gratifying.

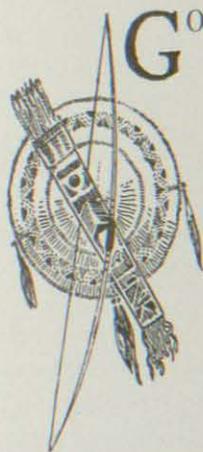
*Next to acquiring Good Friends the Best  
Acquaintance is that of Good Books*

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# THE THIRD NATIONAL CONFERENCE OF INDIANS AND THEIR FRIENDS

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BY ARTHUR C. PARKER



**G**OVERNOR AMMONS of Colorado has the reputation of understanding relative values. One of his estimates of a great movement was embraced concisely in his statement to the Society of American Indians, during the conference reception night, in Denver, October 14.

"Among a thousand organizations that might be named or arise to stand for a certain object", said the governor, "none could be found to have a more noble purpose or be so deserving of support than the Society of American Indians."

Somehow the big West came to a better understanding of the modern Indian's heart and purpose, during the month of October. I heard Governor Ammons and other distinguished Coloradoans say some other things that made me think so, at least. Then, at a banquet given by the citizens of Denver to the Secretary of the Interior, I heard Secretary Lane exclaim, "I have heard many eloquent speeches in my life. The most eloquent of all were spoken by Indians. The address of Dr. Sherman Coolidge, who has just spoken to you, stands as a brilliant example of the logic, force and eloquence of an educated Indian of the best type. I know Sherman Coolidge, president of the Society of American Indians, and respect him."

And so all during the week of the Third Annual Conference of the Society in Denver, the people of the West, represented by the citizens of Denver, grew to respect the modern red man. The conference was remarkable in the impression it

made; it was remarkable for what it achieved during the short week of deliberation. The issue was a vital one; the men and women who came to discuss it were earnest, unselfish, devoted Americans. The issue concerned more than a billion dollars of property, more than ten millions of annual taxation, and concerned the salvation of one of the five great races of mankind, the aboriginal American.

The men and women who had devotedly, and perhaps blindly, followed the fortunes of the Society for three years discovered the great importance of the Society and its immense possibilities. For the first time many realized it. This realization was sobering in its effect. The first three years of the organization's life were stormy ones. They had tested the integrity and sincerity of every member. Then, with the almost miraculously awakened realization, there came a sudden change. The conference was characterized throughout by remarkable unanimity. Every thought of personal gain, or preferment was blotted out. The honor of the race, the good of the greater number, the value of individual effort, then loomed large and everything else was subordinated.

There were many political, religious and philosophic factions represented, but each forgot the minor issue when the great purpose of the Society was realized. "I never realized until now, what this Society meant", said ex-Judge Hiram Chase, an Omaha. "I am now ashamed I have not been more active."

The main themes of the conference were, "What the Indian can do for himself and his Country", "The Indian's place in his Country", and "The Legal Status of the Indian". These subjects were ably dis-

cussed by Chauncey Yellow Robe, Simon Redbird, John M. Oskison, W. J. Kershaw Hiram Chase, Henry Roe-Cloud, Oliver LaMere and others. Almost every address was a classic, almost every one was a vital discussion, characterized by logic and brilliance of style. The great value of our Associate Division dawned upon the Society when the sessions were thrown open to discussion by these loyal friends. There were stirring addresses by Mathew K. Sniffin, John Carl Parish, W. H. Henry S. M. Brosius, Rev. George Watermulder, Caroline Andrus of Hampton and by the father of the Society, Prof. F. A. McKenzie. The Society at this conference found itself organized and crystalized firmly enough to open the floor discussions to its entire membership. One thing was noticeable. No Associate ever sought to sway the Society for any individual interest or opinion. The Actives likewise saw that no difference of opinion should be debated as an issue; the great end was kept clearly in mind.

The city's reception to the Conference convened on Tuesday evening, October 14, in the Convention Hall of Hotel Albany. President J. M. Kykendall of the Publicity League presided. Governor Ammons left his busy office, where his time was engrossed in settling the great coal strike. He came "for a few minutes" but he stayed until the end of the long session. He became more and more interested and at length arose to make a second address. He left at ten o'clock, a thoroughly converted Indian. Commissioner Thum, representing the city of Denver, also spoke enthusiastically. Replies were made by President Sherman Coolidge, Henry Roe-Cloud and W. J. Kershaw.

On Wednesday the 15th the Society took its annual excursion. The members went on a holiday trip up Lookout Mountain. There in a most beautiful and wonderful spot, with 40,000 square miles of territory visible, with 200 lakes glistening like jewels on a purple velvet scarf, the members and guests viewed the peaks of the great Rocky Mountain range and saw in the misty distance the borders of

Kansas and Nebraska. Some of our Indian friends from the Kickapoo and Pottawamie tribes had come in their old costumes, feathers, blankets and buckskins complete. This bit of the picturesque attracted the Pathe moving picture Company and many of our members have already seen a fragment of Wednesday's frolic in the Pathe Weekly film. It was sent all over the continent and pictures the modern Indian American, in contrast to the old American Indian. The excursion had been preceded by a splendid conference address by Bishop F. J. McConnell, who spoke Wednesday morning in Trinity Church. It was a masterful sermon.

In the evening a joint session was held in the convention hall. It was at this session that Miss Andrus of Hampton told of the splendid struggle of forty-seven Indian pupils to work their way through Hampton Institute. Her address was an inspiration.

The conference began its real deliberations on Thursday, the 16th, when the topic "What Indians can do for themselves and for their Country" was discussed by Charles H. Kealear, John Oskison, Miss Elvira Pike, and by our associate Secretary, John Carl Parish. In the afternoon the topic was continued with Stephen Jones, Simon Redbird and Chauncey Y. Robe as principal speakers. A strong paper written by Dennison Wheelock was read by B. N. O. Walker. In the evening the topic was "The Legal Condition of Indians and its Relation to their Moral and Social Condition." The assigned speakers were Prof. McKenzie, J. Edward Shields, Oliver LaMere and Mathew K. Sniffin and Chas E. Dagenett.

A most eloquent address was made by Chief Henry Roman Nose, who at the end of his speech said he had read in a big book the evolution of the whole Indian problem, "Maybe you don't believe me," he said, "Maybe you can't understand me, so I will tell you how to solve it all".

Then drawing himself up as he looked over the audience he recited the "Sermon on the Mount". There was a sensation

as the long-haired old Indian sat down, his finely chiseled classic face as mobile as if he had spoken only the most ordinary thing. Mr. W. J. Kershaw, a Menominee Indian and a leading attorney in Milwaukee, gave the concluding address; other speakers were Roy W. Stabler, Henry Roe-Cloud and Stephen Jones.

It was at this session that the preliminary report of the Legal Aid Committee was read. A vast plan for better legal conditions was outlined by the Secretary who with Professor KcKenzie is a joint member of this committee.

Conforming to its stated policy the Society, on Friday, met at Denver University. Here the real value of the conference was drawn to a focus. Under the topic, "The Legal Status of the Indian", some astonishing information was given. Nearly all the members participated in this discussion, among them, Robt. Hamilton, Wolf Plume, James Green, Hiram Chase, Joe Pete, Joe Ignatius, S. L. Bonnin, Armel, Cleavor Warden, Regis Alientoyah, J. E. Shields and others. At the close of the afternoon discussion the platform was read, discussed and after an extended debate adopted unanimously.

This remarkable document comes as near to pointing out the real remedy to what I shall term the "Indian Complex", as any plan of action yet devised. It has been born after three years of travail, of bitter experience and of educational developments. Below it is presented:

The Society of American Indians, assembled in Third Annual Conference, in the City of Denver, re-affirms those principles of devotion to the race and to the nation which have been its guiding star from the beginning. With a membership of one thousand in equal representation of native and white Americans, the Society is increasingly impressed with the responsibility resting upon it. The anomalous situation in which the race finds itself and the serious evils which threaten its happiness, integrity and progress are such as to compel the following expression of our beliefs and wishes. We trust that Congress and the nation will consider seriously the requests we make and grant them in full measure. We appeal to the intelligence and to the conscience of the nation.

1. Of all the needs of the Indian one stands out as primary and fundamental. So long as the Indian has no definite or assured

status in the nation; so long as the Indian does not know who he is and what his privileges and duties are, there can be no hope of substantial progress for our race. With one voice we declare that our first and chief request is that Congress shall provide the means for a careful and wise definition of Indian status through the prompt passage of the Carter Code Bill.

2. Our second request is based on the second great legislative need of our race. Many of our tribes have waited many years for money owed them, as they believed, by the United States. Without a standing in court, our tribes have waited for years and decades for a determination and settlement of their claims through Congressional action, and the hope of justice has almost died within their hearts. They ought to know soon and once for all, what their claims are worth. We urge upon Congress the removal of a great source of injustice, a perpetual cause of bitterness, through the passage of the amended Stephens Bill, which will open the United States Court of Claims to all the tribes and bands of Indians in the nation.

3. Realizing that the failure of the Indian to keep pace with modern thought is due to the inadequacy and ineffectiveness of the Indian Schools, we demand the complete re-organization of the Indian School system. The School system should be provided with a head in a superintendent of education, of the broadest scholastic attainments. To his knowledge and special sympathy should be joined the authority and power to improve and to standardize the system in its every part. The failure thus far on the part of the Government to provide schools for more than 6,000 Navajo and Papago children is only indicative of an educational situation which cannot be overlooked; and the California situation points out further needs for reform and assistance.

4. For reasons long evident and incontrovertible and in harmony with the policy of land allotments, we urge the prompt division in severalty upon the books of the nation of all funds held in trust by the United States for any and all Indian tribes. We further urge that these individual accounts be paid at as early a date as wisdom will allow. Annuities and doles foster pauperism and are a curse to any people that intend to develop independence and retain self-respect as men.

5. In view of the unusual dangers threatening the ownership of the lands in case the courts shall shortly and finally affirm the citizenship of the Pueblo Indians, we urge that the United States accept the trusteeship of these lands, as requested by the Pueblos until such times as a better means shall be devised to prevent the loss or alienation of such lands. We re-affirm our belief that the Pueblo Indians are, and of right, ought to continue to be citizens of the United States.

6. We reiterate our belief that the data concerning Indians gathered by the United State Census Bureau are so essential to Indian progress that failure to complete the

tabulation and publication would be a calmity to our race, and a great extravagance to the nation.

7. We recommend more adequate sanitary inspection of Indian communities, and urge that the Federal inspectors secure the cooperation of local authorities in the enforcement of the healthlaw. Definite steps must at once be taken to educate and impress Indian communities with the vital relation between sanitation and health. A sick race cannot be an efficient race.

8. Much more of importance might be said, but we are constrained to make one final statement. We realize that hand in hand with the demand of our rights must go an unwavering desire to take on new responsibility. We call upon our own people to lay hold of the duties that lie before them, to serve not only their own race as the conditions of the day demand, but to serve all mankind.

Our final appeal in submitting this, our Third Annual Platform, is to our own race. We have no higher end than to see it reach out towards a place where it will become an active, positive, constructive factor in the life of the great nation. We call upon every man and woman of Indian blood to give of himself to the uttermost that his people may live in a higher sense than ever before, and regain in that same sense, a normal place in this country of free men.

SHERMAN COOLIDGE,  
President.

Attest:  
ARTHUR C. PARKER,  
Secy.-Treas.

W. J. KERSHAW,  
Vice-President.  
F. A. MCKENZIE,  
Associate Chairman.

It will be noticed that small things are not considered in our platform; it is not a catalog of complaints. It is a high call to the great awakening on the part of both races. It is the certain call of a race just reaching its manhood in the new civilization into which it has been born. Every Indian who attended the Denver Conference, and by voice or presence had a part in its making, had a part in a great historic change in the destiny of a great race. Henceforth the Indian goes forward, the power is within him working outward. External inducement will be less and less a necessity.

In the associate session Prof. F. A. McKenzie, of Ohio State University, Columbus, Ohio, was reelected chairman, and John Carl Parish, of Denver, secretary. The associate division will carry on an active campaign this year to interest the public in the measures adopted

by the active body. Both the active and associate members felt their loss in the absence of our former friends, Gen. and Mrs. R. H. Pratt, Dr. M. Friedman, John Converse, Dr. Moffett, Rev. Ketcham, and others who were of so much service in the Columbus conferences.

Gen. Pratt, Prof. McKenzie, Mathew Sniffin, Dr. Chas. F. Meserve and Washington Gladden were elected honorary life members of the associate class.

The city of Denver had its greatest surprise perhaps in the great mass meeting of Friday night, October 17th. Before a large audience in the immense convention auditorium the officers and associates of the Society set forth the new message of the Red Man to the world. President Coolidge was the first speaker, and he was immediately followed by Prof. F. A. McKenzie, whose clear cut, pointed address was electric in its effect. Henry Roe Cloud spoke and was at his best; and then W. J. Kershaw spoke on the trail of the pioneer, the heroism of the early mothers and pointed out the lesson in fortitude and perseverance to the Indian, with his new world to conquer. Rev. F. W. Henry concluded, speaking on the Pueblo Indians, whom he knows intimately. The speeches were interspersed by songs by Miss Winona Hall, a Sioux part-blood once a student of Haskell, by instrumental music by Martin D. Archiquette, and lastly by a series of Indian folk-songs by Tsianina Red Feather, a Creek girl whose remarkable voice is hailed by musicians as a rare discovery. Miss Red Feather, who is a pupil of Wilcox and Cadman, the composers, has a great career before her and a rarely wonderful voice to sustain her personal charm.

On Saturday morning the business of the conference was discussed. Plans were made for stronger financial support. It was shown that one or two members of the Society has borne almost the total financial responsibility during the year. Immediate steps were taken to organize a finance committee. W. J. Kershaw was made chairman. The Society it

was shown needs six thousand dollars for the 1914 budget. The immense good that can be done brought the will and enthusiasm to make an endeavor to raise this amount,—but everybody must help. Indians must now see that they must do—contribute—support their own organization and rely more on the effectiveness of responding to a high duty, rather than demanding rights without thinking of assuming responsibility. Our white friends will help in this task if we manifest a strong desire to help ourselves.

The secretary reported that the organization had settled many thousand dollars worth of claims for Indians, without charging a single penny, that 50,000 pieces of mail had gone out from the central office and nearly 12,000 personal letters sent out to correspondents, that the Society had members now even in Europe, Mexico, Canada and the Canal Zone, as well as in the United States. Certain it is the best people of the world are looking toward the organization, with respect and expectation. This wholesome respect can only be weakened by selfish individuals who seek prominent positions for personal motives and who swing the name of the Society into questionable situations. These matters were carefully, diplomatically, but clearly discussed.

The result of the conference ballot showed election of the following officers; President, Sherman Coolidge; Vice-President, W. J. Kershaw; 2nd Vice-President, Chas. E. Dagenett; 3rd Vice-President, Charles D. Carter; 4th Vice-President, Emma D. Goulette. The Secretary-Treasurer was re-elected.

The conference can not be described in a few words. It was not a mere social function or a time of idle talk and weakly drawn resolutions; it was a history-making event and the men and women who attended will ever be the greater, the richer and broader for their service to the race.

There were certain minor changes made in the by-laws on Saturday, one of which makes it possible for Secretary-Treasurer A. C. Parker to maintain an office at his

residence in Albany, New York. Mail will reach him there, without the necessity of a street designation.

Of greater moment was the authorization of the conference making it possible for the Legal Aid Committee to distribute broadcast over the country its "Appeal to the Nation", for the opening up of the Court of Claims to Indian tribes and bands having claims against the government. Only Indians of all men are now debarred from this court, without special act of congress. This fact blocks all progress in removing tribal restrictions, and promotes more than anything else the endless routine of office work in the Indian Bureau. In five years time all claims could be settled and the way cleared for real justice on the part of the nation and for higher service of the red man to the nation.

On Sunday, the churches of Denver were supplied with Indian speakers. The church-going public heard the message of the new Indian American and marveled at the change. On Sunday afternoon another Auditorium meeting was held, this time of religious character, under Rev. Roe-Cloud and Stephen Jones. This session was again a pleasant surprise to the people of Denver and revealed the red man in a new light. It demonstrated the inherent capacity of the Indian for every walk in life.

The Denver newspapers hardly knew how to treat the conference. They devoted pages,—whole sheets to its discussions. Cartoons and pictures were displayed by the scores, but it surmised that there was some startled effort to find out what manner of man this "new red man" was. The Denver press did well, but it did not penetrate the truth or even discover the import of the conference. It groped around for the feathers, for opinions on woman suffrage and on Col. Roosevelt. It missed the great idea of a race awakening, of the billion dollar problem, of the readjusted race, of the significance of our plea for the opening of the Court of Claims and of the call of the leaders of the race to the race to

strike out into the duties of modern life, and in performing them find every right that had escaped them before. I was once a press scribbler myself and know how it was that the import of the great movement escaped the reporters in their eager noisy search for small yellow frills, and sensational twists.

The Third Conference owes much to the cordial welcome of Denver and to such men as J. M. Kykendall, Gov. Ammons, Mayor Perkins, Harry F. Burhans, and not in the least to genial Sam F. Dutton. And the society owes much to its new found friends. Let us ever be friends these two races; let us forget races and unite our interests as brothers, friends. We have made a promising beginning, let the promise find its fulfillment in friendly relation, just and sympathetic. The society is not in business. It has no profits to seek, no member or officer has a penny's financial interest. We are giving that all America may be richer. America can not afford to ignore the results of the deliberations of this Society. Every right hearted citizen ought to immediately reach for his pen and demand that his congressman study, push and labor for the passage of the Carter Code Bill and the Amended Stephens Bill, admitting Indian tribal claims directly to the Federal Court of Claims. Every American should become an associate member of the most American of all Societies, this Society with so high

and yet so definite a purpose. Every decendant of the Indian should lay hold of the great opportunity he now has to solve his own problems. The red man will then win new honor,—will awaken within himself a new and higher manhood, he will find a new and higher calling among men. He will have what nothing less than response to duty can bring—an increased self-respect. Every member this year has this message to bear in mind, "I must work for my race and for my Society as if the very existence of the Society and the salvation of the race depended on me,—I must work, it is not right that others should do so for me."

Then, there will be the realization that the Conference discovered that it has not been called merely to complain about bad things, but to build higher and better things in which the bad can not live,—remembering too, Dr. Cladden's message: "It is not your primary concern to get your rights recognized! It is your primary concern to get a clear conception of your duties, of your high calling as a people."

The time has passed when the public can wait and say, "We will wait a while longer and see what you are doing". The fact is patent,—we are doing, we are working out the salvation of the Indian and the betterment of the great nation. May we have your hand—as a loyal friend?



The home of a "New Red Man"—Every such home is a step nearer the end of "The Indian Problem."

# THE THIRTY-FIRST CONFERENCE AT MOHONK LAKE

BY SUPERVISOR J. B. BROWN



HE thirty-first annual Conference of Friends of the Indian and other Dependent Peoples was held at Mohonk Lake, New

York, October 22-24, 1913.

To those who had attended one or more of the previous conferences the most notable feature was, of the course, the absence of Mr. and Mrs. Albert K. Smiley, who passed to the Great Beyond since the last meeting. As planned by the founder, however, the organization continues under the guiding and beneficent hands of Mr. and Mrs. Daniel Smiley, with the same wisdom, philanthropy and hospitality that has warmed and gladdened the hearts of guests during the past thirty years.

The "Opening Remarks by Mr. Smiley" with which the conference has always begun, were brief, cordial and touched upon the tender cord whose vibrations were ever present during the sessions. The references to Mr. and Mrs. Albert K. Smiley by his brother and by other speakers were notes of joy and gratitude that he had been with us so long and had been enabled to do so much in the aid of dependent peoples.

Dr. Elmer Elsworth Brown, Chancellor of New York University, again presided over the meetings which were held, as usual, each forenoon and evening. His well-known fitness for the important task was again abundantly demonstrated. Mr. H. C. Phillips, as secretary, did much for the success of the meeting by careful attention to the general plan as well as to the details of the program. His "follow-up" work by correspondence with those who were preparing papers was energetic and effective, his suggestions being timely and also preventing repetition by those assigned to different branches of the same subject.

At the first session, the Commissioner of Indian Affairs being absent, the business committee assigned to Supervisor H. B. Peairs the task of opening the discussion. This Mr. Peairs did most acceptably by explaining the unavoidable absence of Commissioner Sells in a well worded eulogy of the latter's industry and intelligent earnestness of purpose. Mr. Peairs stated clearly what appeared to him as the most pressing Indian problems awaiting solution, making one entirely new suggestion, that of providing one or more special institutions for the care and education of defective Indian children.

The Indian program will naturally be of most interest to JOURNAL readers. This year an improvement over some previous programs was made in selecting a few topics or portions of the Indian field for a somewhat thorough discussion, rather than to attempt a covering of the whole field by papers unconnected. "The Five Civilized Tribes" and "The Navajos" were the general topics under which the more important Indian matters were grouped.

Superintendent Dana H. Kelsey, of Union Agency, appropriately opened the discussion of Five Tribes affairs in a clear statement of the more important events in the history of these tribes and in the Government's dealings with them. Mr. Kelsey explained the organization of the work under his own supervision, outlining their chief duties and relating them to other government activities in the same jurisdiction. Mr. Kelsey's paper was well arranged, forceful and suggested remedies where unsatisfactory conditions exist. The discussion of Five Tribes affairs by the Conference without this paper would have been "Hamlet with Hamlet left out", as the succeeding papers for the most part pre-supposed the general knowledge of conditions in Eastern Oklahoma which the speaker furnished. The other speakers

on the above general topic, and their subjects were, in order:

"Educational Conditions in the Five Civilized Tribes"—JOHN B. BROWN.

"The Settlement of Choctaw Tribal Affairs"—P. J. HURLEY, tribal attorney for the Choctaw nation.

"Toward Restricted and Unrestricted Indians of the Five Civilized Tribes Should the Law and its Administration be the same?"—HON. WM. H. MURRAY, Member of Congress.

"The Indian Personal vs. Property"—HON. GABE E. PARKER, of U. S. Treasury.

"An Historical Review of the Indian Situation"—HON. WARREN K. MOORHEAD, member Board of Indian Commissioners.

The Navajo situation was touched upon by Supervisor Peairs in his opening remarks. The rights of the Navajo to allotments on the public domain were strongly argued by Rev. W. R. Johnston, of Indian Wells, Arizona, who also gave much valuable information as to the industries and general condition of these Indians. This paper and other Indian papers were discussed by various speakers under the five minute rule, with good effect.

Philippine and Porto Rican affairs were ably treated by church dignitaries and former Government officials, who are serving, or have served, in these dependencies. The general trend of thought was that while both of these colonies are moving toward independence or autonomy, neither was yet so situated as to make complete separation from the United States best for their citizenship.

Former Governor Brady, of Alaska, gave much valuable information concerning the industries and natives of Alaska.

One meeting not on the program was an impressive memorial service in honor of Mr. and Mrs. Albert K. Smiley, held on Wednesday afternoon, October 23.

At the close of the last session there were a number of strong addresses by persons not on the regular program. Miss Mary C. Collins told of the first Conference, on a Western reservation, at

which Mr. Smiley, besides Miss Collins and one other member of the present Conference, were present. At the close of that earnest missionary meeting, which lasted far into the night, Mr. Smiley said in response to a suggestion that the meeting was not ended and should be continued; "This Conference will be continued at Mohonk Lake next October", and it was, thirty years ago.

At this last meeting General R. H. Pratt, known to us all as the "Father of Government Indian Schools, founder of Carlisle and vigorous defender of his own faith in Indians", made a stirring address closing with his well-known slogan: "To Civilize the Indian get him into Civilization; to keep him Civilized, let him stay".

The duty of saying the official good-bye of the Conference to Mr. and Mrs. Daniel Smiley was assigned to Dr. Samuel Eliot, of Boston, whose speech will long linger in the mind of the writer as a model of diction, thought and delivery, equalled only by the splendid personal presence of the man. Mr. Daniel Smiley responded most graciously and the Thirty-first Annual Conference was closed by the sound of the president's gavel.

The writer kept no notes, knowing that the full proceedings were to be printed. He also failed to bring with him a copy of the program as finally arranged and presented, nor has he the names of extemporaneous speakers, else a better report might be made. The attendance at the meetings was good and the attention to speakers perfect.

#### PARTIAL PLATFORM.

The thirty-first annual Lake Mohonk Conference of Friends of the Indian and Other Dependent Peoples makes the following recommendations:

##### *Indians.*

1. That a vigorous campaign be waged against tuberculosis, trachoma and other diseases among the Indians, by the provision of medical supervision and care.
2. That the campaign against the liquor traffic be effectively carried on; and

(Continued on page 113)

# THE FAMOUS PIPESTONE INDIAN QUARRY OF MINNESOTA

MINNEAPOLIS JOURNAL



HERE are few states in the union richer in Indian lore than Minnesota. Whether we follow the Red River of the North, the Mississippi, the Minnesota, or the shores of Lake Su-

perior, Indian names and Indian legends greet us on every hand. But to an Indian the place in the state about which centers the most interest in Indian legend and lore is the famous Pipestone quarry, not far from the city of Pipestone, Minnesota.

Congress recently made a move toward the purchase of the reservation from the Indians, and it is probable that the famous quarries may soon be the center of a national park. The basis of the sale is a treaty with the Yankton Indians, who have agreed to sell this property, which has long been in controversy.

An interesting place this surely is; interesting because of the quarry itself, the great ledge of brilliant red quartzite; interesting because of the unexpectedness with which this ledge appears from the prairies; interesting because of the beautiful waterfall, Winnewissa, which in the spring time plunges over the ledge from the upper prairie to the plains below, and then later in the season disappears altogether. It is interesting because of all of these things, but most of all because of the Indian traditions which pervade the place. This is the Indians' Garden of Eden—their

Ararat. Here the Great Spirit, Gitchie Manito, manifested himself to man; from the red clay of the quarry the red man was first formed; from the red clay they were commanded to make their peace pipes, their calumets, and hither they still come every spring and summer to quarry the precious clay and to visit the place still sacred to many of them.

There are several legends accounting for the color of the rock, all alike in attributing its color to blood. Since they believed that the wind was the breath of the Great Spirit, it was not strange that they should believe that he often frequented the place. The wind blows almost constantly at Pipestone, and often with great intensity. The elevation is 1,700 feet above the sea level.

That the Great Spirit visited the quarry was shown in another way. Near the falls of Winnewissa may still be seen marks in the rocks resembling the tracks of a great bird. These the Indians believe were left by the Great Spirit. Then, too, the upper part of a rock known as the "leaping rock" bears a good likeness to a great face, and this is thought to be a representation of the Gitchie Manito.

Marked you that face, sublime and grand,  
Wrought on the rock by Nature's hand?  
And ever since these deeds were done  
The old man stands there, a man of stone.

That three great boulders at the quarry known as "The Three Maidens" should have been objects of veneration to the Indians does not seem strange. They stand in a conspicuous position, below the cliff, on the lower prairie. They are the largest

of a group of several boulders, and are each about ten feet high and from fifteen to twenty feet long. They evidently once formed a single boulder, and together, a prominent scientist states, formed the largest ice transported rock to be found in the state.

One of the earliest white visitors to those boulders writes that when he saw them they were surrounded by a circle of untrodden grass, though the grass in the vicinity had been crushed by recent encampments of Indians, showing that it was considered irreverent to approach too close to these sacred stones.

Upon these boulder sand other rocks in the vicinity many Indian picture writings were formerly found, grateful tributes to the Deity for successes in war or chase. Fortunately, drawings of many of these have been made, as the pictures have now all disappeared under the vandal hands of tourists. The "Three maidens," standing so conspicuously on the prairie, remind one forcibly of these other more famous relics of another ancient religion, the Stonehedge of Salisbury Plain. There is much similarity in the situations of both, and in spite of the human element appearing in the construction of Stonehedge, the emotions they awake are not too unlike to be compared.

A Sioux legend fixes here the scene of a story not unlike that of the Garden of Eden. The serpent is replaced by a monster, half reptile, half fish, "forty times the length of a man." From him and his wife, the turtle, are sprung "those dogs of Omahas." The Creator takes a star from the heavens and from it forms the first Sioux. From a piece of rainbow he makes a bow. From the lightning he fashions arrows, and places both in the hands of this first man with the command:

Take these and slay the game,  
Mink, beaver, buffalo;  
In stream and plain the same—  
Be brave and valor show.

Then the first Sioux goes forth and subdues the earth, all save the reptile.

To tell his deeds all o'er  
Would take ten moons and more.

Until at last he grows weary of his solitary life and wishes for a companion. In answer to a prayer the Creator

Heard his pleading—broke a beam  
At noon from off the blazing sun,  
And molded, fashioned—beauteous as a dream,  
The first of all her sex—the longed—for one.

This Sioux Eve died at last, a victim to the evil plots of the reptile, though not until "children's children's children" had risen up to bless her memory. She brought death into the world.

There she lies low in the valley,  
With the roses blooming o'er,  
Queen of all the dead forever,  
For no mortal died before.

Like so many other people the Indians have a story of a great flood. It tells how all the inhabitants of the earth were destroyed by the waters, save one maiden who was rescued by a war eagle, which carried her to the top of the Pipestone cliff. From the maiden and the war eagle are the people of the earth descended, and this is why the Indians love the eagle's feather.

The real pipestone quarry is situated about a quarter of a mile west of the ledge and in the low land of the prairie. Earlier diggings appear to have been opened in the superficial outcropping of the pipestone layer, and to have followed along its strike north and south nearly a mile without penetrating very deeply into the rock. The layer which furnishes the pipestone is about eighteen inches thick, and is embraced between the heavy layers already described. In order to obtain the soft pipestone about five feet of very firm pinkish quartzite has to be removed. In its

natural state—that is to say, when first taken from the ground—the pipestone is very soft and can easily be worked into various shapes with a knife or pointed tool, but soon hardens into almost flint-like density after being exposed to the air.

The government has established an Indian reservation here, and no one save the Indians has a right to dig the pipestone. Indians come every spring and summer in their wagons, men, women and children, set up their tepees and dig out the precious clay. They then fill up the pits lest the white men quarry them, and then take back to their reservations the pipestone, where it is made into curios. Tables and mantels have been made of the stone, but the difficulty of getting out large pieces makes such articles exceedingly expensive.

The Indians of the northwest have resorted to this place ever since their acquaintance with Europeans for the purpose of

obtaining this material for their pipes. At the present time the remnant of the Sioux Indians living at Flandreau, S. D., extract the pipestone from the quarries in the rudest manner and derive a substantial revenue from the sale of pipes, hatchets and curios made from it. In this manufacture the whites have begun to compete successfully with the Indians, and many ornamental objects made from the pipestone can be purchased in the open markets of the city of Pipestone.

The technical name of the pipestone is Catlinite, named in honor of George Catlin, who visited the quarries in 1836 and secured the first analysis of the stone. A splendid piece of pipestone was used in the Washington monument, and an exhibit of the stone at the Pan-American exposition at Buffalo, attracted attention.

On the Indian reservation at Pipestone the government has established an Indian school known as the Pipestone Indian Training School.

## THE SERVANT'S PRAYER.

BY JOHN W. FENTRESS.

I pray for strength dear Lord, to do my work;  
 My simple duty as it should be done;  
 To go on with the good I have begun,  
 With honesty of heart, and nothing shirk;  
 To overcome the fitful spurt and jerk,  
 And make with patience my allotted run.  
 I pray for Thy strong arm to lean upon  
 When sneaking foes my pathway lurk.

I do not ask for honor, power, wealth—  
 Lord, these have failed to give our rulers strength—  
 Give me my work to do, and with it health,  
 And I'll go laughing down my life's whole length.  
 Let others seek to go forth magnified;  
 As Thy least servant I'll be satisfied.

# THE FAIR AT UINTAH INDIAN AGENCY, UTAH

BY SUPERVISOR JEWELL D. MARTIN

**T**HE Fair that was recently held at the Uintah and Ouray Indian Agency, Fort Duchesne, Utah, was so successful that I can not wait to report on it until asked to do so.

On the occasion of our first Fair, held at Roosevelt last Autumn, I wired the office asking permission to use the Agency grounds and building and my influence to bring the next Fair here. This was necessary, as I saw it, because the white people of the Basin were co-operating with us in the Fair and it was not purely Government or Indian business. The office replied favorably and I went down to the citizens' mass meeting accompanied by sufficient voters and friends so that we were able to bring the Fair to this place.

Three of the hundred-foot barracks were turned over to the exhibits, etc., and other buildings were used for restaurants and sleeping quarters and the cavalry stables for the housing of the exhibit of live stock. The Agency farmers encouraged their Indian farmers to bring in exhibits and scores of them did so, many of them bringing live stock. Many concessions were sold, such as picture shows, dance hall, stands, novelties, merry-go-round, etc., and a full field and track meet of athletic events was held. Many base-ball games and races took place, as well as the Indian dance, tennis tournament, trap-shoot, bucking contest, baby show and all, and the parade of live stock was sufficient to convince anyone that the peo-

ple of this section are becoming awake to the needs of pure-bred stock. We had excellent and varied exhibits from the Uintah Boarding School at White-rocks, and the Indian girls made a highly creditable display of their culinary and domestic science handiwork.

The exhibits of the forestry, mineralogy and agricultural sections were designed to strike conviction into the minds of visiting land buyers regarding the industrial future of this immense basin, and the prospective investors were here to see it, too. Men were here from California, Oklahoma, Canada, and all nearby states, and the land sale which followed the Fair was much more successful than any held at this Agency for years. Not only was this true, but we have three other lists of land advertised upon which we will open bids yet this fall, and the influence of the Fair will unquestionably be felt in those sales. The attendance was fully up to our expectations, over 6000 paid admissions being received, and the gross receipts amounting to about \$2000.00. No cash premiums were paid, except to the Indians, sixty-three of whom drew cash prizes, many of them getting more than one.

A significant thing happened at our Fair which throws a valuable sidelight on the influence of agricultural Fairs on the Indian farmers. John Archoop, a full blood Uncompahgre Indian farmer, won first prize last year at the Fair over all the whites and Indians on wheat. We sent his picture to leading agricultural journals,

like the "Utah Farmer" and "Breeder's Gazette", and his triumph was heralded no little, and he knew of it. Now this year he comes up with another exhibit of wheat which not only won over everything here in the Basin, but was sent to the State Fair at Salt Lake, and I have just received word from there that it had been declared by the judges to be the best in Utah. I was also informed that John would have won on potatoes also had his potatoes shown not been so large. He grows them too big for successful show, it seems. There were other important winnings by our exhibits at the State Fair, but the above mentioned seems most important to me, for it shows that it pays to encourage them to grow high-class products.

Another thing of which I feel justly proud is the fact that during all the Fair there was not a drunk or drinking Indian on the grounds. All the Indians were here, but there was no drinking among them. Moreover, such white men as came on the grounds with liquor were promptly and quietly locked up by Indians and their bottles taken from them, labeled and turned over to me. Many of the visitors remarked that they never saw so large a crowd so orderly. The Fair closed without an untoward circumstance, and so far as I know, every one feels that it was an unqualified success.

Much of the burden of the work fell upon the agency employees, about all of whom gave liberally of their time and energy to make the Fair a success. Mr. A. S. Chapman, recently relieved here as financial clerk, was employed by the committee to give his entire time to the fair, which he did for six weeks. Mr. Walter J. Glenn, agricultural representative of the Utah Agricultural College, gave nearly his entire time to the Fair, for

a considerable time before the Fair, and then took the exhibits to the State Fair.

The proceeds of the Fair were all used up, mainly in advertising. It was the opinion of the committee that we should play the game to the limit so far as advertising was concerned, presuming that the weather and crowds would be good. We felt relieved however, when we found that the receipts were going to meet the approximate thousand dollars we had spent for advertising and to provide for the necessary prizes, the trip to the State Fair, and the running expenses as well. We have not yet had a report on the exact expense incurred in the trip to Salt Lake, but the treasurer, Mr. W. H. Bishop, informs me that he thinks we will just about "come out even", which was just what we were trying to do.

A list of the Indian exhibitors and prizes won will be supplied, similar to that furnished last year, if desired; and I believe that congratulatory letters from the Office would again be worth while. The cash prizes, delivered to the Indians through their District Farmers, will again serve to deepen their interest in the Fair and make each succeeding Fair the more easy.

A few rather unsatisfactory pictures made at the time of the Fair are enclosed herewith, as are also a few newspaper clippings regarding the Fair. The agricultural and horticultural exhibits, while almost incredible as to extent and quality, were exhibited in a building in such a way that none but expert photographers could have obtained satisfactory views of them. Unfortunately we got no views which were presentable.

No report should be submitted without mentioning the employees who contributed their services so liberally

to make the Fair a success; but it would be necessary to name almost the entire list, as all of them worked overtime and all the time, as did their families, whether employed or not, to push the good work along. Messrs. Bishop, Mackenstadt, Bonnin, Maw, and all farmers and Boarding School employees are entitled to the lion's share of the credit.

### LO! THE RICH INDIAN.

Philadelphia Ledger.

THE income tax provision of the tariff bill will fall heavily upon members of the five civilized tribes in Oklahoma—namely, the Cherokees, Chickasaws, Choctaws, Creeks and Seminoles, jointly numbering 101,287 out of the 327,348 Indians in United States. In the Creek and Cherokee tribes, numbering, respectively, 18,717 and 41,701 persons, there are said to be 50 Indians who are receiving incomes of \$100,000 a year from oil royalties, and a Creek girl ten years old is getting \$10,000 a month with a prospect of more. The exceptional good fortune of those Indians whose allotment have been found to be rich in oil is in striking contrast with the progressive impoverishment of the aboriginal races as a whole since the plantation of Jamestown, or of the landing of the Pilgrim Fathers.

The enrichment of a handfull of red men today seems a tardy reparation of fate for despoiling the first comers of their magnificent demesne that reached from sea to sea and from palm to pine. The modern mischief of the unequal bargain is that those who have been enriched by the governmental land allotment are as idle as they choose, and need do nothing but attach their signatures to business papers. The women in many instan-

ces are married to fortune-hunters; the men are emancipated from toil and struggle to follow the line of least resistance.

The United States Government has spent on the Indian, from the beginning, \$522,867,626. For the year ending June 30, 1912, the amount spent was \$17,690,019. The accumulation of great fortunes in Oklahoma suggests that the rich Indians might to a more liberal extent minister to the necessities of their less fortunate brethren. But it is eminently proper that the Government, pertinently reminded now and then by the Indian Rights Association and other friends of the Indian, should be on guard to secure to the red man his liberties and privileges as a landed proprietor, and to protect him against unscrupulous speculators and promoters who are as prowling wolves about the fold of his inheritance. Our Pilgrim forebears looked upon the Indians as children of the devil, and the fear of midnight foray and the tomahawk partly justified them, but toward the wards of the Government today our attitude is changed, and they assuredly have as good a right to hold oil-bearing lands and to grow rich therefrom as the descendants of those who centuries ago appropriated the tracts held in fee simple by the aborigines.

#### Osage Decision Goes to Higher Court.

Both the Federal Government and the State has appealed to the United States Circuit Court of Appeals from a recent decision of Federal Judge Cotteral in Oklahoma relative to the right of the State to tax lands allotted to the Osage Indians. The action involves fully two-thirds of all land taxes in the former Osage Nation, the wealthiest section of the State. Cotteral held the State can not tax Indian homesteads, whereas Government attorneys declare no land belonging to the Indians can be taxed.

## The Work of the Field Matron

A Letter to a Prospective Field Matron.

My dear Mrs. B. —:

You ask me to write you a frank letter in regard to field matrons and their work because, you say, you are thinking of re-entering the Service as a field matron. You add that you believe that you can do the Indians a great deal of good as you have always been deeply interested in them.

I need hardly remind you that in entering this field you are not choosing an easy berth nor a position of fame; rather it is a hard and humble place though full of opportunities for the development of judgment and initiative for the person who maintains an active interest in the humanities.

In discussing the objects and conditions of field matron work, I shall have to be general rather than specific because these vary somewhat with the different reservations and superintendents, as you will appreciate. The aim, however, is the improvement of Indian home conditions, especially in matters of health and thrift.

There is no work which requires more of the true missionary spirit; indeed, this should be capitalized. There is nothing else that will keep you going ten times in succession to the same place only to find each time that the family is away visiting. It will stay your

anger when you have brought a case of illness to the point of possible recovery and the medicine man is called in to undo all your work.

The missionary spirit can be invoked when your year of apparently futile preaching on the importance of ventilation calls for still another year of it, or when the people who most need your help are the ones who slam the door in your face, or take to the brush when they see you approach. The missionary spirit will supply the patience and charity needed when a girl who has had all the advantages of going away to school, goes wrong upon her return home. Thus you see how important it is to have on hand an unfailing supply to sustain you, for it is the missionary spirit which has the faith to believe that of all the good seed sown, some of it is bound to come up sometime. This in spite of the fact that there are many workers in the Service who do not hold it in high regard, except in field matrons. Everyone seems to agree that to be successful, a field matron must have it; and this is quite true because it is part of her capital.

I conceive a good field matron to have also an intelligent idea of her relations to an unsophisticated and dependent people. She must study them and classify them with as much discrimination as does any other student of human nature, and treat with them accordingly. A perfectly machine-like habit of approaching and teaching Indians cannot succeed any more than the same method among whites; Indians are quite as diverse in their characteristics and require quite as skilful handling. The great object of a field matron is to teach, and the aim of her teaching, though it covers the ground of health and morals, is self-dependence.

Too much stress cannot be laid upon this latter point. There is a remote enjoyment in all people of their ability to play the *deus ex machina*, or petty Providence, to persons less capable or fortunate; it is the easier way as well as the pleasanter. But to teach the dependent to become self-dependent, though infinitely harder, is the final excuse for a field matron service. There is the helpfulness that creates helplessness in its object; there is also the helpfulness which induces independence. It is the latter sort that a field matron should extend.

I once visited a matron who had given many useful years to her work. Her Indians were better off in this world goods than she, and had the wherewithal to hire competent labor, if they themselves were not competent. Yet



The home of Black Coyote, Arapaho, Geary, Okla.  
The field matron makes it easier for Indians  
to get and take care of such homes.

some of them sent for her to come and wash their windows. She promptly refused, but of course they complained of her. Had they been old, helpless, poor or ill, it would have been her duty to spend as many days as necessary with mop and broom making a place clean and comfortable when there was no one else to do it. Another matron who had an undeniable gift for fashioning clothes, was sent for to come and make a dress for an intelligent and able-bodied Indian woman who could easily have done it herself, if not as well. Very wisely, the matron answered that she would gladly help if the woman would come to her at an appointed time. One reason for this attitude of the Indian woman is that she does not quite understand just how far the matron is to serve her and her needs.

One pathetic thing about many of our Indians is that they shut themselves out of all community life because of their devotion to old customs and manners. There is little understanding between the whites and Indians of a locality. So the Indian women, more conservative and shy than the man, finds no friendly white neighbor with whom she can compare her cans of fruit, of whom she can borrow dress patterns, or with whom she is on terms of "running in". The Indian woman has a deep pride, too, which forbids her from presuming upon or even approaching those who make no advances to her.

By filling in, in some measure this gap, the field matron is of great use, and here lies her opportunity for quiet and unobtrusive help and advice in matters of home sanitation.

The question of the distribution of supplies is sometimes a vexed one. Matrons occasionally complain that a superintendent will not grant this or that which she needs in her work, while on the other hand the superintendent thinks that Mrs. Blank is always wanting something which he is frankly unable to furnish. A completer understanding between superior and subordinate in such cases would work to better advantage. Yet every field matron should approach the matter with intelligence for it rests upon a principle deeper than that of momentary need. Many Indians have become chronic "askers"—I do not say "beggars," because the Indian is not by nature a beggar. But he has by slow degrees come to look upon all Government effort as his rightful heritage, that the Government is his to call upon for food, for clothes, for shelter, and for all earthly needs even to the last of all, the coffin—and all without effort on his part. Not wholly through his own fault, he

has a total misunderstanding of our paternalism, demeaning to himself, and harassing to our efforts for his advancement.

The story is often told of an incident which occurred at one of our large schools. During a fire drill, two small boys were found missing. They were finally discovered under a bed. One boy had said to the other, "You don't have to get out. If it is a real fire the Government will come and get you, or if you do get burned up, the Government will have to pay your father for you".

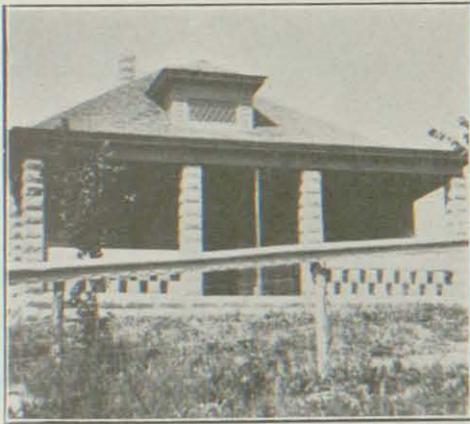
In another instance, a matron had been plagued by having the record slate in the boys' bath repeatedly broken. She finally made a rule that the next slate broken would have to be paid for by the boy who broke it, whereupon a small urchin remarked, "Why, hasn't the Government got plenty of slates?"

There are old and indigent Indians who should be given all the red flannel and coffee that they need; there are the semi-dependent who require frequent help or loans of this or that. There are also conditions of teaching which call for material, but to heed every call from the able-bodied when they get into an unjustifiable pinch is quite as bad as ignoring and disregarding the pressing needs for food and warmth of those who cannot provide for themselves.

To extend this idea further—the Indian should not be encouraged to think that a Government employee is appointed to be the court of appeal for every ailment, every family jar or every slight disaster which overtakes him. Confidently and with reason he should regard a field matron as a kindly adviser in all matters which he may choose to bring, and an arbitrator possibly, but never an arbiter. It is when the field matron assumes the prerogatives of authority that she comes into conflict with her superintendent or fellow employees with a possible misunderstanding of her motives in consequence.

A field matron should work in the closest relation with the physician, for their aims are the same along health lines and she needs for her completer knowledge his advice and instruction. Such cordial cooperation will forestall any possibility of a matron undertaking to prescribe remedies where she should not, or coming into conflict with the orders of a physician. On the other hand, the physician will have a follow-up helper, than which there is no greater need in his work.

That a field matron should be energetic, clean and orderly seems superfluous to remark, and yet the best of us may become forgetful



An inspiration to the field matron—Home of Roy and Josephine Stabler, Nebraska Winnebagoes. Graduates of Hampton.

and absorbed and overlook the importance of the lesser elements in the solution of a problem. Example is as strong as precept and the matron who keeps a fly-blown and untidy house cannot preach with effect upon the dangers of dirt; neither can a matron who saves herself superfluous effort expect her Indian neighbors to learn the value or the virtue of industry.

These are in the main the personal elements in the work of a successful field matron—interest, intelligence, industry, consistency and good sense.

When it comes to a discussion of methods, a great deal might be said, and yet for each matron there is a chance to develop her own.

First of all the acquaintance and confidence of the Indian women must be secured. This is a matter of time and tact. To force ourselves across the threshold of an Indian home and apply drastic measures for its improvement, is as reprehensible as if that home were a white one instead. When the Indians understand that the matron is there in their interest or that she is armed with proper authority, such a step might be justifiable, but there are other and more effectual ways of gaining the end. To know when to persuade, when to push, when to urge, are matters of personal judgment. There are many ways of securing the attention of the women. One matron was able to do so by her ability to make clothes and fancy work; another has undertaken small cooking classes.

The first step having been taken, it is well to lay out a systematic line of effort to be adhered to no matter how often diverted. One matron gave her first attention to screens and floors, and another year will direct her efforts

towards banishing the common towel from homes that have acquired a semblance of order and cleanliness but have not taken this precaution against the spread of the prevalent trachoma. Another matron has begun to publish a small paper with sanitation for its text. Still another has induced some of the young mothers to subscribe to a mother's magazine in the hope of arousing interest in keeping the babies well. It is of prime importance to arouse interest, interest. The Indian woman has little to build on in this direction, but once the incentive has been found, effort and ambition will follow.

I would place a good deal of emphasis upon the keeping of such records as will show in the course of time the progress of a family. In no other way can results be compared or conditions studied. Figuratively speaking, each district should be charted, with each member classified according to his family status, both as regards thrift and sanitation. Records that are not too complex, but which are comprehensive and carefully kept, are invaluable in the study and solution of social problems.

There are many agencies the world over which are concerned with the same sort and variety of questions which occupy a field matron. To keep intelligent and stimulated, I would advise that a matron ally herself with at least one such agency or source of inspiration, just as the physician assumes that he cannot be a good physician unless he belongs to a medical society or subscribes for a medical journal. The isolation of a field matron requires this, as well as does her need for information along lines of improvement of home improvement.

These general suggestions are applicable to all matrons who are not specially assigned to certain tasks by their superintendents. In the following of them, a field matron should become the loyal and invaluable assistant of a superintendent and her physician by her knowledge of family conditions in her district and her ability to meet them.

Sincerely yours,  
ELSIE E. NEWTON,  
Supervisor.

#### Indians in High Finance.

Indian high finance, as related in the Indian Inkings in the Colony Courier: "Cheyennes pretty smart. They give it away all their extra horses to Kiowas this fall so don't have to feed them all winter, and next spring they visit Kiowas and have given dance and get back horses."



#### EXAMPLE.

There is no lack in our schools of the preaching about clean living, but what institution does not carry upon its salary roll persons whose daily walk and conversation are entirely out of harmony with our instruction? A disciplinarian once had occasion to reprove a small boy for using profanity. "Where in the world did you learn such words?" he asked. "From Mr. Taylor," the youth promptly replied. Mr. Taylor had been drawing a salary as a leader of Indian boys for years. One employee, with a very fair record otherwise, admitted to an inspecting officer that he had gone into a saloon with a pupil and each had a glass of beer. All schools strive, or should strive, to impress upon the boys that the tobacco habit is useless, filthy and injurious, yet how many do not find this work hampered by having a number of those who teach—including may be, the superintendent himself—setting an example that no amount of precept can overcome. Of all vices that beset the Indian's way none other is making such havoc as that of the use of intoxicating liquor. There is not a tribe or a band to which it is not bringing alarming physical, mental and moral degeneracy. Were the editor of the JOURNAL able to control the situation, he would, in view of the havoc being made by alcohol, separate from the Indian Service, commencing at the highest position and ending with the lowest, every person who was addicted to the use of intoxicants. No drinker can be moderate enough to be harmless, and if he "claims the free born American privilege of regulating his own personal habits" he should do so from a position where the Indian can not witness the humiliating spectacle of our attempting to guide in a trail that his hired leaders cannot themselves travel without disgraceful wabbling.



#### SCHOOL SPORTS.

It is quite possible to reach a creditable position in school sports without stooping to dishonorable methods to do so, but it surprising how many people connected with institutions who, apparently honest in other relations of life, cannot escape a little unfairness to gain athletic advantage.

Last spring Chilocco had a baseball team of merit, as is usually the case. Five of the players were solicited most earnestly during the season to enter another institution the coming year and all were, without request, placed on his boys it was unethical to slug the opposing players in a foot ball game, but

the complimentary mailing list of the paper issued there. At the same time we had boys of most excellent qualities of leadership in the higher life of our school, but none of these were favored with free subscriptions or, it seems, particularly thought of in the gathering of a new student body.

What is the good of competitive sport if it is not to teach consideration for others, even under the greatest stress? Victory on the scoreboard may at the same time spell most humiliating defeat because of the methods used in making the team, and in training and playing it.

I have no regard for the methods employed by the coach of a team who told ended the lesson by saying that if one should have an irresistible impulse to hit someone to "Be sure the referee is not looking". Of course, some self-control would be shown if one could govern an irresistible impulse until the official had his attention directed elsewhere. No more highly is to be esteemed the deportment of the coach of one of the "Big Four" universities who, when his team was being pushed by the Carlisle players, charged up and down the side line calling upon his men in the hearing of the writer to "Kill the red devils."

Competitive sport is degrading unless used—from the hour the formation of a team begins until the play is finished—to inculcate right ideas of modesty, integrity, decency, fairness and self-control. To effectually inculcate such ideas the superintendent, the coach and the manager, as well as the players, must abhor all that smacks of the dishonorable.



The Society of American Indians has met in its third annual convention, ably discussed important topics, adopted a platform built of seven planks, and adjourned. Most of its recommendations and requests are sensible, timely, and deal with subjects that now are being considered by Congress or the Department.

With one plank, however, *THE JOURNAL* takes most emphatic issue in behalf of the able and conscientious people who for thirty-five years have been putting their best efforts into the building up of a rational and effective school system. That plank "realizes that the failure of the Indian to keep pace with modern thought is due to the inadequacy and ineffectiveness of the Indian School" and "demands the complete reorganization of the school system" "provided with a head or a superintendent of education of the broadest scholastic attainments" to whose "knowledge and special sympathy should be joined the authority and power to improve and standardize the system in its every part." This "makes a noise" like some person helping to write a resolution describing his ideas of his own qualifications.

The other day Dr. Joseph K. Dixon, head of the Wanamaker Expedition, told the Commercial Club of Salt Lake City, in the course of an address, that today the Indian is being lifted up and being recognized; that he has made long strides toward the place that belongs to him; that the Indian schools are the best in the country and are responsible largely for changed conditions. More than one prominent educator has made careful study of the Indian school system and pronounced it an excellent structure laid on such a broad

foundation of practical common sense that those responsible for the making of public school curriculums would profit much by studying and adapting it. We grant that more of our Indian people should be reached, particularly among the Navajos and Papagos. It was the Department that through its school representatives looked into this great need and is now trying to meet it with the funds obtainable. The fact that there are thousands of children on these reservations indicates no weakness upon the part of those who have devised the Indian school methods, but a lack of generosity in appropriations.

It is not unusual for the failure to attribute his want of success to some cause outside of himself, and the Indian who fails is not unlike others. The many hundreds who have attended the schools as long as they could be benefited and have gone out from them with determination to persistently resist the downpull of the reservation environment, will acknowledge that they have found themselves well equipped. Those who attempt to live on their wits without industry will inevitably meet ultimate failure, and they usually join the army of discontent looking for a scapegoat.



IT APPEARS that the Society of American Indians did ascertain at its last convention that one of the persons whose name was on its stationery last year had been using this distinction to forward improper personal ambition, and saw to it that that name was removed from future letter heads. It was well and opportunely done and by its act proof was furnished that this great organization is called into being and continues existence for the high purpose of promoting the proper interests of the Indian race.



THE recent bulletin issued by H. H. Tucker of the Uncle Sam Oil Co. devoted to an attack upon Commissioner Sells is one of the vilest screeds inspired by the lowest motives that was ever put into print. Fortunately no persons, not even those responsible for its making, believes it, or in the slightest doubts the ability and high conception of duty possessed by the Commissioner of Indian Affairs.



A scene that is fast passing, owing to the evolution of the Indian—made possible by the splendid results achieved by the Government, through the Indian Bureau.

THE THIRTY-FIRST CONFERENCE AT  
MOHONK LAKE.

(Continued from page 100)

we note with pleasure the increase of appropriations in Congress for this purpose.

3. That the suggestion made at this Conference, which is reported as advanced by the Secretary of the Interior, that all Indian affairs, including care of property valued at nearly a billion dollars, should be placed under the entire control of a national non-partisan commission to serve during long terms or during good behavior, is worthy of serious consideration.

4. For the Five Civilized Tribes of Oklahoma we favor ample Congressional appropriations to secure:

(a) A vigorous educational policy, including care of individual health and preparation for self-support.

(b) The payment to all competent Indians of their equitable share in all tribal property, and the final closing of the door against the horde of applicants who are seeking a share in this distribution.

(c) Continued protection to uneducated full bloods and others in the restricted class by State and National legislation.

(d) Aid given by the Federal Government to supplement the efforts of the State of Oklahoma in probate matters to protect the estates of helpless Indian children.

(e) Prevention of further removal of restrictions from the sale of Indian holdings except in individual cases approved by the Department of the Interior.

(f) The modification of the present law which allows restricted Indians to lease not only their additional lands but their homesteads, which in a multitude of cases has led to the loss of their home and a life of vagrancy and beggary.

5. Vigilance should be exercised to prevent ill-advised action concerning the lands of the Navajos who have signally prospered, that their right to allotment on the public domain may be carefully safeguarded. Their own lands should be

classified and units established suited to conditions of agriculture, grazing and irrigation. In view of the demand of white settlers in Arizona and New Mexico, it is imperative that definite steps be taken immediately to settle the status of the Navajo Indians in their lands.

6. The Pueblo Indians of New Mexico need special protection from the Government in the settlement of questions affecting title to their lands. We favor the acceptance by the United States from these Indians of their proffered trusteeship, in the event that it is finally decided that they are citizens, with a view to their better education for the duties of citizenship and allotment of their lands.

7. We recommend continued attention to the Indians of New York and their reservations, to the end that as soon as possible, with entire justice to the Indian the reservations may be abolished and the Indians admitted to full citizenship.

*Philippines.*

For the Philippine Islands we recommend:

8. That the system of public schools which now embraces scarce a half of the school population be speedily extended everywhere.

9. That no date be set for withdrawal of our supervision over the Islands, and no decision be made as to the ultimate form of complete self-government until through general education and familiarity with the principles of American liberty the people shall be fitted to decide wisely for themselves.

10. That special attention be given to the education of the wild tribes and the Moros in civilization and morals, that they may become competent to take their part in the decision as to their political future.

*Porto Rico.*

For Porto Rico we recommend:

11. The maintenance of our present policy of supervision and control, with an increasing responsibility for self-government placed on the people, looking toward

some form of complete self-government under the American flag.

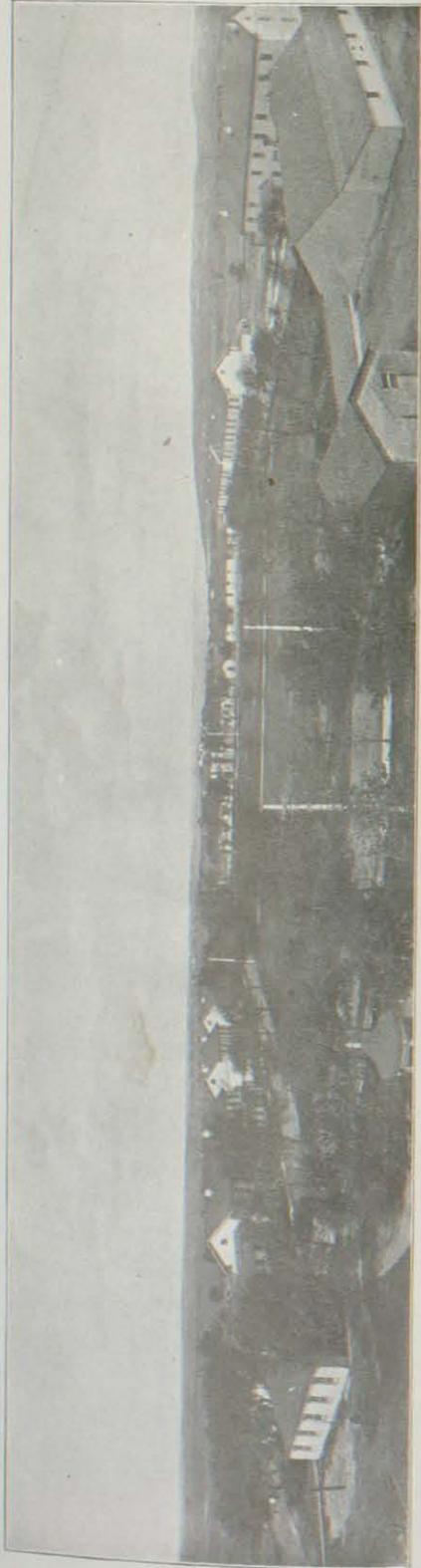
12. The granting of full American citizenship to the people of Porto Rico.

*Other Extracts From Platform.*

The great principle that has for thirty years controlled the action of these conferences is, that humanity is one; that no one race or rank of culture has the right to look with contempt on another as inferior and therefore unworthy to be given equal opportunities to reach its highest limit of training in the arts of civilization, and to share with the best of us the rights of self-government.

Our work for the American Indian is not yet completed. To be sure, the great principles have been established. It is the policy of the Government to break up the tribal system, to give the Indian land in severalty, to protect him in the possession of his holdings until he can be so far incorporated into the community about him that he can be trusted with their control. There are those who would take advantage of his ignorance to rob him. We particularly oppose and condemn National or State legislation which would hastily remove protection given by the laws, and make it easier to separate the Indian from his land and livelihood.

A much larger problem and responsibility rests upon us in the Philippine Islands. Our duty to the millions of those islands is to fit them for self-government, and to pass it over to them just as soon as possible. Whether that self-government shall ultimately take the form of statehood like that of our states, or of a dominion under our flag like that of Canada under Great Britain, or of absolute independence, it would be futile now to determine. Equally it is impossible now to settle the time when this desired result shall be reached. We venture to hope that the action of President Wilson in placing the upper house of their legislature in control of Filipinos will be found by its practical results to have been wise, and that an occasion for its revocation may not arise.



View of Fort Totten Indian School, Fort Totten, N. D.

*An Indian Woman's Brave Act.*

An Indian woman swam into the Russian river and rescued William Rush of Ukiah from certain death and saved one of his horses from drowning Saturday. Rush was attempting to ford the stream when he was washed from the wagon seat.—*Seattle News Dispatch.*

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## THE WORK OF CHILOCCO IN SHORT STORIES

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Miss McCormick made a trip to Anadarko this month.

The sewing-room girls are now at work on Home Three jackets.

Mr. and Mrs. Lieb are home again after a visit in the Keystone state.

Real fall weather has arrived at Chilocco. We are made aware of this fact by the leaves on the campus and in the air.

More trees are being set out around the campus. These trees are all grown right here at Chilocco—in the Chilocco Nursery.

The new power meat grinder in the school kitchen is a modern convenience much appreciated by both Miss Miller and the girl assistants.

The first real snow storm this year came to Chilocco October 28th. Nearly an inch of snow fell, an unusual thing here so early in the season.

Mr. and Mrs. Martinez are receiving congratulations upon the arrival of a daughter at their home. The new member arrived November second.

Mr. Abram B. Grinnell of Colorado arrived on the sixth to fill the position of painter. Mr. Reed, of Arkansas City, was a temporary employee in this place.

Richard Miller is now carrying the mail for Chilocco. Mail carrier Keaton resigned November first and will move to Virginia, where he intends to go to farming.

Secretary Lindquist, of the Y. M. C. A. in Indian schools, made Chilocco a visit this month. His visits are helpful, and we are always glad to have him with us.

Mrs. Williams, with her daughter Alien, of Kansas City, made the family of Mr. A. B. Iliff a visit this month. Mrs. Williams is the wife of Mrs. Iliff's brother.

Superintendent Allen made a trip to Manhattan, Kansas, this month, where he attend the fiftieth anniversary of his alma mater, the Kansas Agricultural College.

Miss Roxanna Smith, a graduate of the Chilocco school, arrived October 26 to take the position of teacher in Miss Dunster's place, who was filling the position temporarily. She has been teaching at the Ft. Sill school and was transferred to Chilocco.

Mr. and Mrs. Thompson wish to express their appreciation, through the columns of THE JOURNAL, for kindnesses and favors extended by students during the illness and demise of their son Floyd.

The following things are for sale in the Domestic Art department: Chilocco pennants, 16x37, 75c; society pennants, 19x37, 50c; Chilocco and society pillows, 19x30, \$1.75 each. Enquire of Miss Hylton.

There are many nice things in the printing department suitable for Christmas presents: Navajo blankets, pottery, pillow tops, Indian silverwork, baskets, beadwork of all kinds; all articles of great utility and beauty.

The school band has several new members and gives prospects of making a fine organization, as usual. Leader Addington also has charge of the school orchestra, of which Miss Wallace, teacher of music, is pianist.

Our new dairy barn is slowly coming on toward a finishing end. Some day we will have a fine home for our herd of milk cows, and with two such big cement silos, the feed problem should give Mr. Leib not much concern if the farmer does his part—and that is one department that never "falls down" at Chilocco.

Charles Wallace McGilberry, of the Chilocco student body, received second prize in Mr. A. C. Parker's contest—open to all Indian pupils in the Indian schools of the country—on the subject: Why the Indian student should receive as good an education as any other student. Charles received five dollars, besides the congratulations from scores of friends and schoolmates.

The sixth-grade domestic art girls have finished 1st and 2d models and placed them in the model books and are making school and society pennants. The eighth grade has finished a set of coats and are working on a very pretty set of uniform skirts. The Domestic Art show cases are filled with pennants and handsome society pillows. Have you seen them? They would make fine Christmas gifts.

Miss Harriet M. Bedell, missionary at Whirlwind Mission, Fay, Okla., made Chilocco a regular visit this month. She is greatly interested in the Indians of her community, and we are always glad to have her visit

Chilocco, for her words of encouragement to our pupils are beneficial to both them and to our own efforts to graduate Christian Indian young men and women.

The Union meeting of the Y. W. C. A. and Y. M. C. A. held in the auditorium October 26th, was given up to a report of the delegates of the Y. M. C. A. from Chilocco to the Conference the past summer at Winslow, Arkansas. The meeting was interesting and instructive to pupils and faculty. These meetings are given entirely over to the students, who prepare their programs and conduct the meetings.

This is Chilocco Indian girls' day in the city. The girls made a classy appearance after they arrived in the city on the noon train, marching up Fifth avenue in a military manner. Their dark caps and coats and white skirts—each uniform just alike—made the parade a very attractive one. The girls spent the afternoon visiting and shopping in the city.—Arkansas City (Kans.) News.

The first Academic Entertainment of this term of school was given in the Auditorium Saturday evening, October 25. Besides the usual program by the students of the school assisted by the band, Mr. Allen presented the medals and Office letters to the Chilocco pupils who were successful in competing for the prizes offered by the Indian office in the competition in Home Building Essays by students throughout the service. There were thirteen Chilocco students who received prizes in this contest.

#### Annual Party by Officers.

Friday evening, October 31, the annual Hallowe'en party by the officers of the Chilocco students' battalions was given in the reception rooms of Home Four. This is one of the most pleasant occasions of the school year, and this year the young women and young men aided by Matron McCormick, proved their ability to entertain as well as their predecessors. The home was very artistically decorated with corn-stalks, pumpkins, Jack-o-lanterns, apples, witches, cats, goblins, and the like, all suggestive of the evening on which the party was held. After a trip, led by two real live witches, which took the large party of guests through a room filled with ghosts, goblins, witches and weird noises, many Hallowe'en games were indulged in until time for a program by members of the officers' corps. Of course, every guest had his,

or her, fortune told, and much amusement was created as each read the "fortune" aloud.

Refreshments were served at the opportune time, the enjoyment of which rounded out a very enjoyable evening—one characteristic of Home Four, for the young ladies and Miss McCormick have an enviable reputation as hostesses.

#### The Annual School Carnival.

Chilocco school furnishes enough money every year to provide a series of first-class entertainments—a winter Lyecum course—for the benefit of faculty and students alike. This money is nearly all raised in a single night by the holding of a carnival in the school "gym." The carnival this year was held the night of November first. The spacious gymnasium was cleared of benches, seats, and other apparatus, and booths erected down the center and on each side. These booths had for sale everything imaginable and good, and what they did not have the big fish pond held, where it cost one but five cents to cast in a line, perhaps to draw out anything from a pencil to a horse and wagon.

The booths, with the decorations, as usual, presented a gay appearance and were so arranged as to give the maximum room, for when our student body and the members of the faculty, with their children, all get in there, the "gym" is very much crowded, even if it is a big place.

The booths were as follows: Gypsy fortune telling, Miss Eddy, Miss Hylton, Miss Egan; fish pond, Miss Tooker, Miss Allison, Mrs. Moses, with Caroline Dominguez, Hilda Sultuska and Nellie West as fisher maidens; fruit and popcorn, Mr. Martinez and Miss Robertson; pies "like mother used to make," Miss McRae and D. S. girls; chilli con carne, doughnuts and coffee, Misses Miller, Joiner, Ada Allen and Dougherty; ice cream, Miss Berry, Mrs. White; Indian bread and Indian corn, Mrs. Wind, Mrs. Sears; candy, Misses Underwood, Wallace, Krebs. The price of everything was limited to a "nickle, five cents."

It seems superfluous to add—after saying that the "gym" held some six hundred children and hungry men and women and naming the good things within the reach of the smallest purse—that the carnival was a success and that a sufficient sum was raised to afford the contracting for a series of entertainments to be given this winter here that will not only be instructive but highly entertaining as well. Besides this end gained, we all spent a very pleasant and sociable evening.

## Agency and School News

### Some Facts About the Kellogg Case.

A special dispatch from Pawhuska, Okla., gives the following facts about the matter concerning the trouble over the recent arrest of Mr. and Mrs. O. J. Kellogg.

It is believed here the arrest of O. J. Kellogg and his wife Saturday afternoon at the instance of a United States marshal in Colorado will probably end in an airing of Osage Indian affairs. Kellogg and his wife were indicted in Pueblo, Col., October 8 on a complaint in which it was alleged they had impersonated government officers and procured money under false pretenses.

As the story goes it is alleged Kellogg had been making a special investigation of Indian affairs. It has been intimated that he came here at the instance of the Uncle Sam Oil company for the purpose of obtaining inside information that could be used to give the present officerholders inconvenience.

In 1912 the Uncle Sam Oil company, Wesley Dial, John Bird and a Mr. O'Connell, had four blanket leases made conveying the entire unleased portion of the Osage Nation, representing about 800,000 acres, and got the Osage council to approve them, but when they reached the department of the Interior in Washington they were turned down. The Osage council held a meeting, condemning the action, and threatened the department with dire things if the leases were not approved. At that time Bacon Rind was chief of the nation. The council filibustered until it was finally ousted by the department and a new council chosen.

The old council leaned toward the old blanket leases and the Uncle Sam Oil company of which H. H. Tucker is prominently connected. Tucker carried the fight to congress, after which charges and counter charges were preferred, resulting in the appointment of a joint committee to investigate Osage Indian affairs.

In the meantime a detective was securing evidence as to the manner in which leases were being obtained. His investigations resulted in a grand jury sitting in Enid indicting H. H. Tucker, Albert L. Wilson, (Tucker's attorney), John Leahy, John F. Palmer, Eugene and Thomas Scott and Wesley Dial.

Another chapter is to be added this week

at Lawton, a large number of subpoenas having been issued for prominent Pawhuska citizens, including Indian Agent J. A. Carroll, Fred Lookout, chief of the Osages, Charles B. Peters of the Capital, John Knight of the Osage Journal, Bacon Rind, former chief of the Osage Nation, and a score of others who will have to appear before the federal grand jury.

It is believed the indictments returned at Enid were faulty, and that the investigations at Lawton this week are for the purpose of returning indictments that will hold water.

### News About the Chemawa Indian School.

From the Chemawa American.

During the summer Supervisors Peairs and Charles paid Chemawa official visits. We are pleased to extend a welcome to those able and affable gentlemen.

The new brick industrial building is now completed. It is to be used as a blacksmith shop and a wagon-making department. New machinery and working material is to be installed and everything made up-to-date. We consider this new building the best suited of any on the grounds to the purpose for which it is intended.

Chemawa is a school which raises an abundance of fruit—apples, pears, prunes, cherries, strawberries, blackberries, and loganberries. After the school closed in June the girls canned strawberries and loganberries. Before we came back from hop-picking a majority of the small girls canned pears, and now the prune season is here. The prunes are canned and made into prune butter.

The ice plant installed at the school last summer has long been a necessity. Before the installation of the plant special trips were made to Salem for ice when it required. Now all the ice needed is furnished to the kitchen, dairy, and all other departments requiring it. By its use the meat room can be kept at a temperature of twenty-six degrees Fahrenheit. Ice is also supplied, at the cost of manufacturing, to employees keeping house.

Chemawa is the owner of three fine black bears. They have built a new home for them. The old pit where the bears have been living is filled up and they are now living in their new home. They have a nice pool to bathe in and a tree to climb. The den is made of concrete and is fenced all around with iron rods. Each has a room to

sleep in by himself. The bears are quite tame and know some tricks which they will do if they are fed nuts and candy.

Once again school is in session at Chemewa. We have now several weeks to our credit and are in a position to state school conditions authoratively. On the opening of school the enrollment was large and has continued to increase until at the present time we are nearing capacity limit.

To go into details fully would be too lengthy for our purpose at this time, but let it suffice to mention the fact that there are but two changes in the staff of Miss Gaither, principal, in the academic department. This is well for all concerned. In other divisions of the school, the various shops and departments of the school farm, there have been no changes of employes for the year—with one exception, the resignation of Mr. Tracy Hatch as tailor.

Thus it will be seen that all of the activities of the school are very largely in the same hands as a year ago and will be carried forward this year on much the same idea which have dominated the courses at Chemewa during the year just past. We are delighted with what the future promises us.

#### Iowa Sac and Fox Agency Items.

The following items are taken from the Mesquakie Booster, published at the Sac and Fox Indian Agency, Toledo, Iowa:

Superintendent Green and family left October 10 for their new home at Lower Brule, S. Dak. The employes and the Indians regret to see him leave, and wish him success in his new location.

Dr. Robert L. Russell from Washington, D. C., is our new superintendent. He will have charge of the sanatorium and also of the agency. He and his wife and two daughters arrived on the first and are now settled in the superintendent's cottage.

Horace Poweshiek has earned \$150, painting during the past three months, Jonas, his brother \$80, and Amos Morgan \$187.50. These men, who are products of Chilocco and Haskell, are competent mechanics, and their services are in great demand in this vicinity.

George Kapayou took first prize on his yellow dent seed corn at the Tama County Fair. There were five white men who had entered against him, but George knows how to raise good corn and carried off the money.

This is the first time that an Indian ever showed in competition with white men at this fair and of course George and his friends are elated over his victory.

#### INDIAN SANATORIUM.

The new sanatorium is intended only for those Indians who are in the first stages of the disease, who are still able to go to school and be about their work to some extent, and is for the use of Indian students from this and adjoining states.

The repairs as originally planned are about completed, new supplies are on the way, and it is expected that the institution will be opened soon.

Further repairs will probably be made during the coming year,—a full equipment of laundry machinery is soon to be put in place, proposals are out for the remodeling of the old barn looking toward making it one of the most modern dairy barns in this locality,—a modern poultry house is also planned, and other general repairs to the out buildings.

The local agency work will be continued as formerly under the superintendent of the sanatorium.

It is the opinion of many who have investigated the matter that the sanatorium will be a valuable asset to this locality, and that it will not, in any way, be a menace to the community.

#### General Colby's Adopted Daughter.

Statistics from the office of the county clerk here show discrepancies in the story told in San Diego by Mrs. Robert J. Keith, who claimed that she was the daughter of the famous Sioux chief Sitting Bull. If she is the girl who married Robert J. Keith, a moving picture cowboy, in this city on May 31, her statements in San Diego, it is said, do not coincide with the date she gave when obtaining a marriage license.

County Clerk Williams on the night of May 31 issued a marriage license to Robt. J. Keith, aged 23, and Princeton Davis, aged 23. They were married by Rev. Paul E. Wright. The girl was an Indian and said she was born in South Dakota. She said it was her first marriage. When asked names and birth places of her father and mother, she answered that she did not know. She gave her occupation as a moving picture actress.

Keith is a Texas cowboy with the Pathe Company in Santiago Canyon, near here. At the camp it was reported today that his wife is not with him.

In San Diego the girl, who is now working with the Annex Moving Picture Company there, said she was the wife of Robert J. Keith and that she was divorced in 1910 from A. H. Chalevaz, a magazine writer, at Portland, Oregon. She stoutly maintained that she was the daughter of Sitting Bull.

The San Diego police, to whom she applied for aid in getting a position, have been instructed by Gen. L. W. Colby of Beatrice, Neb., to care for her. Gen. Colby declared that she is the daughter of "Black Fox," a medicine man, who is credited with having started the battle of "Wounded Knee." Gen. Colby stated that after the battle he found the girl, then a baby, strapped to the back of her dead mother. He said he sent her to his home in Beatrice, Neb., and raised her there.

Colby stated that the girl married Chalevaz, the Portland magazine writer, three years ago, after but a few hours' acquaintance.—San Diego (Cali.) Union

#### Oklahoma Indians Making Farmers.

We reproduce the following item from the newspapers. It was sent out from Muskogee and gives some facts relative to the competition between Indian farmers and white farmers at the State Fair, recently held at that place.

The theory of the department of the interior that the Indians of the Five Civilized Tribes can be made as good farmers of the land that has been allotted to them as white men has been vindicated. In the agricultural building at the new state fair at Muskogee were many exhibits made by full-blood Indians, and when the awards were made these Indian exhibits were literally aflutter with blue ribbons. All of these exhibits were made by Indians who have been under the tutelage of expert farm demonstrators from the department of agriculture, working under the direction of the department of the interior. One of these collective Indian exhibits bore three first-prize ribbons, one second-prize ribbon and four third-prize ribbons.

Jack Postoakx, a full-blood Creek, won the first prize on cotton over all exhibitors, competing with some of the best white farmers in the state. Mack LeFlore, a Choctaw, of LeFlore county, won the first premium on an exhibit of pumpkins, and Luney Hammer, a Cherokee full-blood, won the third prize on a cotton exhibit. A collective Indian exhibit was made under the direction of the govern-

ment expert, and this included every variety of grain and forage crops, vegetables and fruits, all raised and prepared by Indians, and this exhibit won over all others at the fair.

For two years the government agricultural agents have been at work among the young Indians particularly trying to teach them modern farming in order that they may learn the value of the land that has been allotted to them and how to make it produce generously. About half of these government experts are paid by the Eastern Oklahoma agricultural association and its county auxiliary organizations. In addition to this, at a meeting of the state board of agriculture held at Muskogee, the first meeting of the board appointed by the governor after the old board had been recalled by the people, a resolution was adopted pledging the state to co-operate with the federal government in teaching farming to the Indians and whites. Hitherto the friction between the state and the federal agricultural departments had been such that the federal department threatened to withdraw their agents from the state entirely.

#### Change of Address.

Supt. J. M. Johnson announces that on October 1st, 1913, the Colville Indian Agency headquarters, now located at Old Fort Spokane, Miles Post Office, Washington, were removed to new quarters at Nespelem, on the Colville Reservation 39 miles north of Almira and 37 miles northwest of Wilbur, Wash. The agency will be reached by stage daily except Sunday, leaving Almira at 7 a. m. and arriving at Nosepelem at 5 p. m. Telegraphic address will be Almira, Wash., whence messages will be telephoned to the agency. The new post-office address will be Nespelem, Washington.

Edward Santeo, who is representing about 500 Papago Indians, has been in Mesa for several days arranging for placing his men in the various cotton fields as fast as they arrive. About 150 have already arrived and more are coming in every day and it is pushing the cotton planters to give them all work just at this time, as cotton is opening very slowly.—Phoenix (Ariz.) Gazette.

THE management of the JOURNAL would like to have items of interest from every agency and school, and we are glad to receive such news at any time, for publication.

## Poor Lo and His Uplift

### The Grace Cox Inheritance Case.

After an extended hearing before Commissioner of Indian Affairs, Cato Sells, his decision recently in what is known in the Indian Office as the Grace Cox Inheritance Case was approved by the Secretary of the Interior, and thereby the Department has indicated a policy which will hereafter govern in the disposition of all Indian land heirship matters and administration of restricted estates.

The affect of this decision is to confer upon the Secretary of the Interior full power to determine the personal or domestic statue of claimants as heirs of deceased Indian allottees, and where the intent of a legal action has been in violation of the spirit of Congressional enactments or in derogation of Indian rights, to make a finding consonant with equity.

In the Act of June 25, 1910, and the amendatory Act of February 14, 1913, Congress settled the confusing question of probate jurisdiction in Indian trust estates by directing the Secretary of the Interior, upon notice and hearing of such rules as he might prescribe, to determine the legal heirs of deceased allottees, and his action was given the force of a final court decree by the declaration that "his decision thereon shall be final and conclusive". Thereupon the Federal Courts dismissed as outside their jurisdiction all pending trust inheritance suits.

The Grace Cox case involved lands on the Omaha Reservation valued at over twenty thousands dollars. The contestants were the nearest of kin of the decedent and an Indian who claimed as the decedent's legally adopted daughter. The adoption decree issued in the Country Court of Thurston county, Nebraska, in 1902, was twice upheld in the same Court in administration proceedings on two of the allotments involved, and was again upheld on appeal to the district court. It then went to the Supreme Court of the State, where it was dismissed on motion of the appellant, and was afterwards sustained by a former secretary. Irregularities in procedure and circumstances suggestive of imposition on the allottee lead to a thorough review on rehearing of all matters appearing in the court's record of procedure and evidence in connection with the hearing before Commissioner Sells, and his finding was that there

were no considerations of justice to be served by the adoption or by recognition of the relations conferred in the decree, and the status of the adopted child alleged by the claimant was accordingly rejected and the estate was awarded to the decedent's blood related heirs, thereby reversing former decisions of the State Courts and the Department of the Interior.

This decision terminates litigation covering a period of more than ten years.

### Lake Vermilion News Notes.

Sweaters and Mackinaws are now in order.

Mr. Brown, a special agent from the Indian office, made us a visit recently.

On October 19 we had a reminder of Whittier's Snowbound. This beautiful poem is now being studied in one of the class rooms.

Carl Stanard, wife and three sons, arrived here from Omaha, Neb., on October 19. Mr. Stanard is the newly appointed farmer.

The barge designed and built by R. L. Hughes, the school engineer, is doing good service in the transportation of coal and merchandise.

Mrs. Mary A. Holliday and detail of sewing girls are making the winter uniforms. The material is navy blue serge. They are made Balkan style.

Four of our energetic Indian neighbors are handling the coal as it arrives at Osterberg's dock. The barge is towed by the school launch, with Calvin Kahdub at the wheel.

Our young football team has been trained to such a high degree of proficiency by Napoleon B. Johnson, the director of boys' athletics, that the Tower team of youngsters seems afraid to tackle it.

School is starting very promisingly. J. Adelbert Tobey is the principal teacher, Napoleon B. Johnson has charge of the intermediate department, and Miss Patti Campbell has the kindergarten. The enrollment is 110. This is the capacity of the school.

Preparations are being made for a winter, long and cold. There is never a hope of an open winter here. Though the temperature sometimes drops to 50 below, it is not the intensity of the cold but the length of a winter from October to May that is dreaded.

John Anderson harvested a fine crop of potatoes. The excellent yield is evidence that something besides snowballs and mackinaws can be grown at Vermilion. The crop was

grown under the care of Russell F. Dawson, who now has a much better position as farm manager at Sisseton, S. Dakota.

At nine o'clock on the evening of October 21, as people were retiring for the night, they were startled by a rending and crashing sound coming from out on the lake. It was the school boat, Minnehaha, encountering the first ice of the season. At sunset ice began forming on the mirror-like surface of the bay. In the morning it was an inch in thickness, and the courageous Chippewa lad had discovered that it would sustain his weight.

#### Decision Affecting the Pueblos in New Mexico.

The Supreme Court has recently handed down an important decision in what is known as the Sandoval case, which will have a far reaching effect in the administration of the affairs of the Pueblo Indians of New Mexico.

Sandoval was charged with introducing intoxicating liquor into the Santa Clara Pueblo, which was claimed to be Indian country. Federal Judge Pope sustained a demurrer to the indictment and dismissed the case against Sandoval on the ground that the New Mexico Enabling Act making the lands of the Pueblo Indians Indian country and forbidding the introduction of intoxicating liquor thereon and excluding these lands from the jurisdiction of the State placing such jurisdiction solely in the United States, was an unconstitutional restriction of the police power of the State of New Mexico.

The case was taken to the Supreme Court on a writ of error. The Court in its decision sustains the contention of the Government that the provisions of the Enabling Act of New Mexico involved in the suit are constitutional.

The Commissioner of Indian Affairs, Cato Sells, is pleased with the decision, as it will enable the Indian Service to protect the Pueblo Indians from the liquor traffic and to conserve the property of these Indians.

#### Cherokees Seek Money Payment.

The eastern branch of the old Cherokee nation is preparing to enter suit against the United States government for a large amount of money paid out to the western branch of the nation which the other tribal members believe should have been paid to them. In the early days, about 1815, the western branch of the nation removed from the territory east of the Mississippi river to Arkansas and by

the treaty of 1828 they came to Oklahoma. About 1835 the eastern branch removed to Indian territory and the two branches held a meeting and consolidated into the Cherokee nation. Years afterward, the western branch members received a large payment of money from the government as the result of old claims and the members of the eastern branch did not participate in it. When the government also recognized the old claims of the eastern branch and made the payment, western branch members participated and it is this portion of that fund which the eastern branch members now seek to collect from the United States government.

#### Indians Came From Asia?

Recent investigations by many scientists indicate that the original Indian population of the United States was the overflow of the aboriginal population of southeastern Asia and Mongolia. Dr. A. Hrdlicka, who has just returned from that region, says he found striking evidences that the theory is correct. He bases his belief not only on the prehistoric remains found in this little explored region, but on the striking resemblance of the existing race of natives to the American Indians.

Dr. Hrdlicka explored southern Siberia, both east and west of lake Baika. He extended his search into Mongolia. The capital, Uрга, and two large monasteries of the region are constantly visited by natives from all the surrounding country. On one occasion he had a chance to see a gathering of 7,000 natives in one place.

The museums of Siberia proved unexpectedly rich in ethnological and archaeological material bearing on his search.

There are thousands of "Kourgans," or burial mounds, that date back through the development of the native race to the period when they were in the stone age and no metal implements were known.

All the measurements, both facial and physical, of the natives tend to confirm the theory that they are the originals of the American Indian stock, and some of the photographs of the living natives are so strikingly like the present day Indians that it would be impossible to tell them apart.—Journal, Billings, Montana.

THE JOURNAL solicits the co-operation of all employes in the Service. We wish to get more articles tending to improve the present methods. Can you send in something helpful?

## *Field, Agency and School*

The first treaty between the English and the Iroquois was made on September 24, 1664, and ushered in a friendship that continued for more than a century.

The Colville Indian Agency has moved to its new agency quarters at Nespelem from Fort Spokane. About 60 tons of goods were transferred by boat on the Columbia river.

The Chico Board of Education of California has signed an agreement with C. H. Asbury, a special Government agent, whereby the Government agrees to pay for each Indian educated in the Chico schools. There are seven Indians in those schools now.

Frank Weber, junior engineer of the Salt Lake City office of the water resources branch of the United States geological survey, has been transferred to the United States Indian service in order to make power and irrigation investigations on the Indian projects in the west.

C. W. Crawford, federal agricultural agent for the fullblood Indians, reports that the Indians of Carter county took ten of the fourteen prizes offered by the new state fair at Muskogee. The fullblood exhibit will be taken to the dry farming congress at Tulsa.—Oklahoman, Oklahoma City.

Miss Sara A. Goodspeed, who for three years has been missionary of the Calvary Baptist church, left last night for Pryor, Mont., where she will take up missionary work among the Crow Indians. Miss Goodspeed is the first woman missionary to visit the Indian women and children in the Crow reservation.—Erie (Pa.) Dispatch.

A dispatch says that John D. Cornelius, aged 82, one of the leading Indians of the Oneida reservation, Wisc., died at Depere recently. He was the son of one of the first Oneidas of New York to accept Christianity, and was ordained a Methodist minister. Malinda Archiquette, another Oneida, recently died at the age of 102 years and 5 months.

George Reed, an employe of the government Indian school at Pierre, S. D. was badly burned about the hands and face while at work in a conduit at the school. The conduit carried both water and gas pipes, and while working on the water pipes he lighted a match for some purpose, and accumulated

gas in the conduit exploded, causing severe burns.

Mr. E. K. Miller has sold his interest in the Fayette, Mo., Democrat-Leader and again taken charge of the printing department at the Chilocco school. Mr. Miller is without doubt the best printer ever within the ranks of the Indian service, and Chilocco is to be congratulated on securing the services of so competent an instructor.—Weekly Review, Flandreau, S. D.

A dispatch sent out from Phoenix, Arizona, has the following good news about Indians: Indians from the Papago reservation are arriving in Mesa in bunches of from ten to twenty every day, and as the cool weather is making the cotton open very slowly it is causing Secretary Knox of the cotton exchange considerable trouble to place them all. But with a few days of hot weather the staple will again be in a condition to give employment to all who want work.

Two hundred Chippewa Indians, under the direction of James N. Coon, their chief, are this week moving from their old homes in Linwood and Pinconning, Bay county, and Saganing, Arenac county, to land recently granted them in Alcona, Iosco, Oscoda and Montmorency counties by the government. Each householder will receive 80 acres. Most of the land is in Alcona county. The land is given the Indians in return for some the government took from them a half century ago, and which they have succeeded in obtaining only after repeated efforts.—Bay City (Mich.) Tribune.

A report from White Earth states that the secretary of the interior has approved the recommendation of the Indian education board in the matter of the selection of Indian pupils, in accordance with an act of congress, providing an appropriation of \$4,000 for the higher education of Chippewa Indian boys. Vernon Davis, Macalester college, St. Paul; Arthur Foster, medical department, University of Chicago; Francis D. Beaulieu, Minnesota College of Law; William MacArthur, Clifford C. Price, Charles J. Leith, and James B. Warren, Pillsbury Academy, Owatonna, have been selected. There are three more scholarship vacancies which are yet to be filled to complete the class. There are a number of deserving young men on Chippewa reservations other than White Earth, and these should lose no time in making application for the vacant scholarships.—Weekly Review, Flandreau, S. D.

**Chilocco Y. W. C. A., 1913-1914**

**OFFICERS.**

President.....	Alice Williams
Vice-President.....	Bessie Burgess
Secretary.....	Jessie Rogers
Treasurer.....	Hilda Sultuska
Pianist.....	Nettie Tasso

**COMMITTEES**

- Membership—Etta Bowman, Anna Sultuska, Ada Yellowfish.
- Music—Nettie Tasso, Polly Dimond, Bessie Hale,
- Finance—Hilda Sultuska, Jessie Rogers, Bessie Yellowfish.
- Program—Florence Slaughter, Juanita Cerday, Gwendolyn Johnson.
- Bible Study—Inez Denny, May Sturm, Fanny Hodjo.
- Social—Ellen Williams, Gertie McKee, Mary Edge.

*Time of Meeting.*—The Y. W. C. A. of the Chilocco Indian School meets in the auditorium at 7:00 P. M. on the first, second, and third Sundays of each month. The fourth and the fifth Sundays are devoted to a general assembly.

*Object of the Y. W. C. A.*—To bring young women students to accept Jesus Christ as their personal Saviour, to develop Christian character, to unite young women in Bible Study and in Christian service, to interest them in co-operating with the Christian church, and to supplement existing Christian work in the School.

*Benediction.*—The Lord watch between me and thee when we are absent one from another.

**TOPICS AND LEADERS.**

- October 5.—The Growth of Christianity in the World. Mark. 16:15—Miss Bedell.
- October 12.—Choosing Chums. I Sam. 18:1. to 14. II Chron. 10:10. to 16. Jno. 13:23—Florence Slaughter.
- October 19.—Making Religion Attractive in our Homes. Col. 3:12 to 17. Eph. 5:18-21. I Peter. 3:8-9.—Bessie Burgess.
- October 26.—General Assembly.
- November 2.—Are We Training Ourselves For Efficient Service? II Tim. 2:15; Eccl. 9:10; Rom. 12:11; Col. 3:23; II Cor. 3:4-6; I Cor. 15:10—Carrie Hendricks.
- November 9.—What Can We Do For Our Little Brothers and Sisters? Gen. 42:22; John 21:15; Math. 18:5-6; Gen. 44:30-34—Alice Williams.
- November 16.—What Is My Greatest Cause

For Gratitude? Psa. 103:1-5; II Cor. 2:14; Col. 1:12-14; II Cor. 9:15.—Etta Bowman.

November 23.—General Assembly.

November 30.—General Assembly.

December 7.—Has God a Place For My Life? Isa. 43:1; Jer. 29:11; Isa. 45:1-5; Math. 4:19.—Bessie Hale.

December 14.—How Can I Make A Glad Christmas For Others? Math. 15:4; Eph. 6:2; Prov. 10:1; Prov. 16:24.—Viola Johnson.

December 21.—Things To Be Forgotten and Things To Be Remembered. Phil. 13:14; Psa. 103:2; 127:1-6—Mary Edge.

December 28.—General Assembly.

January 4.—Something To Do. Mark. 1:16 20.—Bessie Cooper.

January 11.—What To Do With God's Day. Math. 12:1-14.—Floy Burgess.

January 18.—Hearing and Doing.—Math. 7:24-21—Polly Dimond.

January 25.—General Assembly.

February 1.—Our Father and His Kingdom. Math. 6:9-10—Flora Packard.

February 8.—Standing By Our Colors. Math. 10:32.—Jessie Rogers.

February 15.—Partnership With God. John 6:1-13.—Bertha Shipley.

February 22.—General Assembly.

March 1.—As We Forgive. Math. 18:21-35; 6:12.—Gertie McKee.

March 8.—Showing Our Love Jno. 12:2-8.—Nettie Tasso.

March 15.—Our Neighbor. Luke 10:25-37.—Inez Denny.

March 22.—General Assembly.

March 29.—General Assembly.

April 5.—A Test of Friendship. Jno. 15:9-14.—Bessie Yellowfish.

April 12.—Looking Up. Math. 14:22-23; 26:69-75.—Harriet Fish.

April 19.—To What Shall We Listen? Phil. 4:8; Math. 12:35-37.—Josephine Curleyhead.

April 26.—General Assembly.

May 3.—The Thoughtfulness of Christ. Jno. 2:1-11; 19:27.—Juanita Cerday.

May 10.—Witnessing For Christ. Act. 1:1-8. Gwendolyn Johnson.

May 17.—Commencement Week.

May 24.—General Assembly.

May 31.—General Assembly.

June 7.—Comradeship. Zech. 8:5.—Hilda Sultuska.

June 14.—Honoring God By Helping Others. Math. 22:39.—Alice Williams.

Begin to prepare for the meeting at least a week ahead.

Bring your Bible.

Have your verse of scripture ready.

Join in the singing.

Be attentive, reverent, and orderly during the meeting.

Never be absent if you can possibly help it.

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

Edgar A. Allen	Superintendent
Arthur E. Schaal	Clerk
Mrs. Ella L. Moses	Asst. Clerk
Miss Vinne R. Underwood	Asst. Clerk
John F. Thompson	Property Clerk
Lawrence W. White	Physician
Miss Ila 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
Fernando G. Tranbarger	Teacher
Miss Emma Tooker	Teacher
Mrs. Allace S. White	Teacher
Miss Louise Wallace	Teacher
Miss Mable M. Berry	Teacher
Miss Roxana Smith	Teacher
Miss Maud W. Allison	Teacher
Miss Katherine A. Egan	Teacher
Miss Lizzie H. McCormick	Matron
Miss Rose Dougherty	Asst. Matron
Mrs. Matilda Wind	Asst. Matron
Miss Nellie Eddy	Assistant
Miss Alma McRae	Domestic Science Teacher
Miss Daisy B. Hylton	Seamstress
Mrs. Josephine J. Sears	Asst. Seamstress
Miss Ada Allen	Asst. Seamstress
Miss Kate Miller	Cook
Miss Esther T. Joiner	Dining Room Matron
Ignacio Roche	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 C. Martinez	Disciplinarian
James Jones	Assistant
Amos B. Iliff	Supt. of Industries
Clifton C. Wilson	Asst. Carpenter
Ezekiel Coulon	Assistant
Charles P. Addington	Shoe and Harnessmaker
Isaac Seneca	Blacksmith
Bertes S. Rader	Mason
L. E. Carruthers	Engineer
Fred Bruce	Asst. Engineer
William Moses	Asst. Engineer
George Viles	Asst. Engineer
C. H. Talamontes	Assistant
Abram B. Grinnell	Painter
H. Keton	Hostler
John H. Smith	Night Watchman

**Chilocco R.R. Time Table**

Some trains on this division do not stop at our stations, but those here given stop daily. The Santa Fe station is 1 1/2 miles east of the Administration Building; the Frisco station is about the same distance northwest. 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, 8:20 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, 9:35 a. m.; No. 607, 4:24 p. m. Stop on Signal.  
NORTHBOUND—No. 608, 11:37 a. m.; No. 612 6:32 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

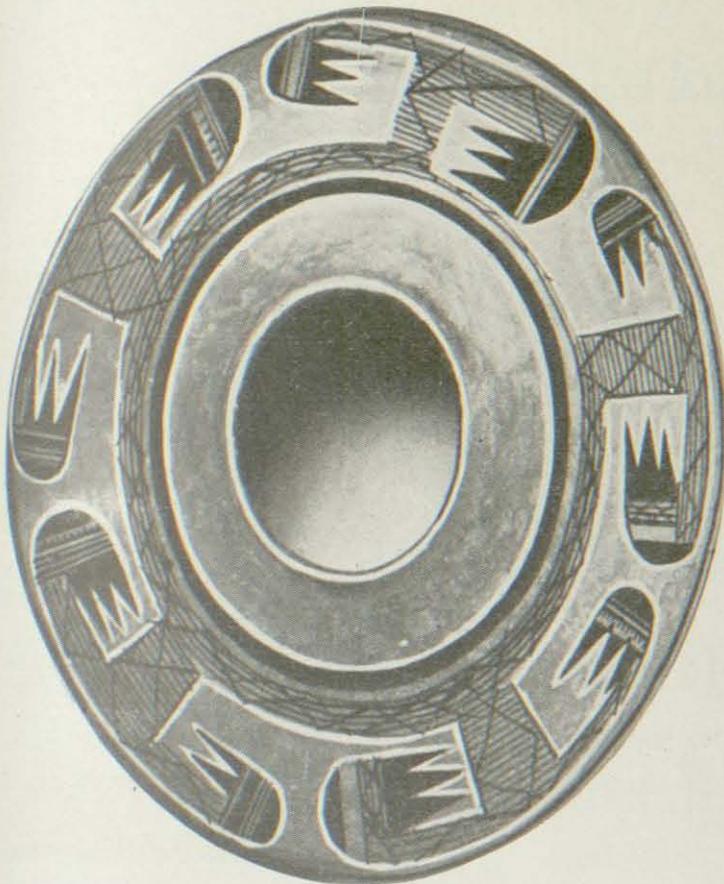
Good Stock; Reasonable Prices  
Square Treatment

207-209 W. 5th Ave., Arkansas City, Kans.

# Hopi Pottery

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

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## The Indian Print Shop

U. S. Indian School, Chilocco, Oklahoma.

# BOOKS

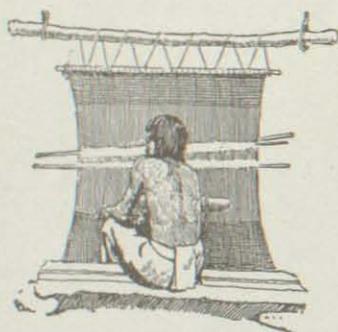
AT SPECIAL LOW PRICES

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

## Lolami In Tusayan,

By Clara Kern Bayliss.

(A story of the Hopi Country)



## How To Make Baskets,

By Mary White.

MORE BASKETS AND HOW TO  
MAKE THEM.

By the same author.

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

The Indian Print Shop  
U. S. INDIAN SCHOOL, CHILOCCO, OKLA.

# HIAWATHA

At CHILOCCO in Picture and Prose

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



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

Twenty-five cents, postpaid.

The Indian Print Shop  
U. S. INDIAN SCHOOL, CHILOCCO, OKLAHOMA.

# HAVE YOU A GOD?

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THIS is one of our own gods — that is, a photo of one of those we are selling in our endeavors to aid all worthy Indians to create their handicraft. It is one of those **TESUQUE RAIN GODS**

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

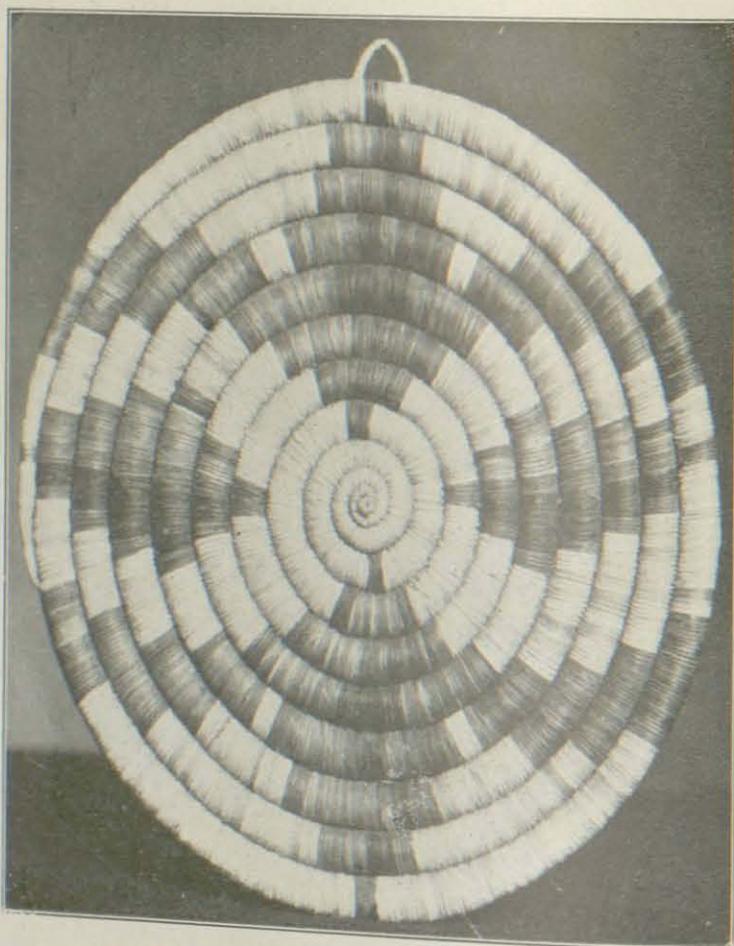
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## THE INDIAN PRINT SHOP

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. **Y**our 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



# THE INDIAN SCHOOL JOURNAL

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

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An Indian Fair in Utah

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Proper Methods to be Used  
in Promoting Pupils

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News of the Service

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Moral Instruction as Intro-  
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NOVEMBER, 1913