



The Indian School Journal

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An Illustrated Monthly Magazine About Native Americans

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SOME HISTORY REGARDING THE U. S. INDIAN SCHOOL AT CHILOCCO

BY EDGAR A. ALLEN, SUPERINTENDENT



ON MAY 17, 1882, Congress, acting on the recommendation of Secretary of the Interior, H. M. Teller, and Commissioner of Indian Affairs, Hiram Price, provided for the establishment of Chilocco Indian School, or Haworth Institute, as it was sometimes called in honor of the first Superintendent of Indian Schools, by enacting the legislation quoted below:

And the Secretary of the Interior is hereby authorized to cause to be constructed, at a point in the Indian Territory adjacent to the southern boundary of the state of Kansas near to the Ponca and Pawnee reservations, and upon a section of land suitable in quality and location for the industrial purposes of said school, which section is hereby reserved for said purpose, a building suitable in size and convenience for the instruction and care of one hundred and fifty Indian children, and shall cause to be instructed therein, in the English language and in industrial pursuits, the children of such of the Indian tribes located in the Indian Territory as are least provided for under existing treaties or laws; and for this purpose there is hereby appropriated the sum of twenty-five thousand dollars or so much

thereof as may be necessary, to be immediately available: *Provided*, that not exceeding fifteen thousand dollars of this sum shall be expended in the erection, completion and furnishing of said building.

There was delay experienced in completing the work such that it was necessary to re-appropriate the following year, and it was January 15, 1884, when the building now known as Home Two was opened for the reception of 123 pupils from Kiowa, Comanche and Wichita, and Cheyenne and Arapahoe Agencies. In those days there were not, as there are now, located on the reservation only a mile and a half distant stations on the Santa Fe and Frisco railroad systems, but these one hundred twenty-three children were hauled in wagons from their tepees located from one hundred twenty-five to one hundred seventy-five miles distant. A two days' blizzard was encountered on the way the withstanding of which, together with other hardships endured on the expedition, convinced the employes concerned that on the next pay day they were not getting easy money.



Making Students' Dresses in the Chilocco Domestic Art Department.

The Act of Congress set aside but one section of land in the Cherokee strip. The section selected and upon which Home Two was erected was rededicated to Indian educational use, with a considerable additional tract, in an Executive Order promulgated by President Arthur July 12, 1884, as follows:

It is hereby ordered that the following described tracts of country in the Indian Territory, viz, sections 13, 14, 15, 16, 21, 22, 23, 24, 25, 26, 27, 28 and the east half of sections 17, 20, 29, all in township 29, north range No. 2, East of the Indian Meridian, be and the same are hereby reserved and set apart for the settlement of such friendly Indians belonging within the Indian Territory as have been or may hereafter be educated at the Chilocco Indian Industrial school in said Territory.

The school was established primarily for the Poncas and Pawnees and other Indians of Oklahoma exclusive of the Five Civilized Tribes. However, the student body has for years included youth from all parts of the country, and since 1910 restricted

members of the Five Civilized Tribes have been admitted. The total enrollment for the first year was 186 and the average attendance 168, the one building of the plant containing dormitories, class rooms, employes' quarters, kitchen, dining room, laundry, sewing room, play rooms, etc. Under present rules for computing air space it furnishes dormitories, sitting and play rooms for 160, with quarters for five teachers and employes' dining room. The sleeping rooms of the early day must have resembled the double-decked ones of a few of the Five Civilized Tribes schools of a little later date.

W. J. Hadley was the first superintendent, serving from the opening of the institution until November 15, 1884, when he was succeeded by Dr. H. J. Minthorn. The conditions confronting Mr. Hadley were such as to put his optimism to the acid test.

There were no railroads upon which to transport the children that he might induce uninterested, and very frequently, antagonistic parents and grandmothers to entrust to his care; the white people near him were at the best doubters and at the worst scoffers in their relation to the purposes of the school; bands of drunken cowboys and Indians constantly harassed him, and a political spoils system controlled the selection of his assistants. Notwithstanding all these drawbacks his first and only annual report contained this comment:

I think the prevailing and oft-repeated idea that on account of the close proximity to the agencies it will be impossible to make Chilocco a success is already proven to be an erroneous idea. There is no reason why she may not, under careful management, take her place in the front as an educational institution for Indian children.

Dr. Minthorn, who superseded Supt. Hadley November 16, 1884, was transferred from Forest Grove, (now Chemawa) Indian School, which had been established early in 1880. He remained at the institution only until August 16, 1885, when in the revolution following the inauguration of President Cleveland and the appointment of J. D. C. Atkins as Commissioner and John H. Oberly as Superintendent of Indian Schools, he was superseded by Rev. Walter R. Branham, Jr. Dr. Minthorn was not a Chilocco enthusiast, as witnesses an extract from his only annual report:

The location of the school is, in most respects, unfavorable. It is almost entirely isolated from all society, thus depriving the pupils of the benefits of direct contact with civilized life, which has been found to be so beneficial in the schools situated in the states. The location of the school also being immediately on one of the principal thoroughfares leading from the Indian agencies to the state of Kansas causes it to be visited by hundreds of Indians during the course of the year; and as many come during the winter and in stormy weather and have children in the school, they cannot be turned away; but their presence is in every way detrimental to the best interests of the school, as it is not uncommon for

seventy-five to be here at one time and they all want to board and sleep in the school building. * * * Cattlemen locate their herds on the school farm and come and go through the fences at pleasure and defy anyone who attempts to interfere. A racecourse has been laid out on the school farm, and horse raising and whiskey selling have been added to the list. It is safe to say that more drunken Indians may be seen at this school than at any agency in the Territory.

1886 finds a new Superintendent of Indian Schools, John B. Riley, who found Chilocco with an average attendance of 175, "pleasantly located near the center of a tract of over eight thousand acres of land adapted to agricultural and stock raising purposes." He made recommendation that graduates of the school be allotted forty acres each of the land, to be patented to them after five years' residence and proper cultivation, and that during such occupancy they be assisted in building each a cottage and issuing to him necessary farming implements, a cow, a yoke of oxen, and supplies for one year. It would be interesting to know how much of the reservation would remain today in Indian possession if this plan had been carried out.

Mr. Branham's experience at the institution seems to have been more happy than that of his predecessor as he reported that he had no trouble with drunken Indians or cowboys and that in his judgment Chilocco was then "equal to any similar institution and surpassed by none in its adaptation to the practical needs of the Indian youth."

But on August 31, 1887, after an incumbency of a few days over two years, Mr. Branham found it necessary to yield his charge to Rev. T. C. Bradford. In the meantime John H. Oberly had become Commissioner and S. H. Albro Superintendent of Indian Schools. The administration of Mr. Bradford was marked by no note-

worthy events, and after serving for four months over a year he on February 3, 1889, accepted the receipt of Mr. George W. Scott and retired.

Superintendent Scott had this fine compliment to pay to all his predecessors:

The Chilocco Indian School was built in 1883, and was formally opened January 15, 1884, under the supervision of W. J. Hadley. He was followed in office by Dr. H. J. Minthorn, who was promoted from the Forest Grove School of Oregon. Dr. Minthorn, after a few months, resigned and was succeeded by W. R. Branham, Jr., who in turn was followed by T. C. Bradford. Your humble servant came next in succession. An experienced school man may see some cause for reflection in the above when he learns that the school was turned over to me in the most demoralized condition.

The reflection should be that under a political system, with its insecure tenure, there can be no effective work done in an educational institution.

Mr. Scott hardly had time to hang up his hat before the victorious republican administration with Thomas J.

Morgan Commissioner and Dr. Daniel Dorchester, Superintendent of Indian Schools, got busy, and on November 30, after a service of a little less than ten months, he was superseded by Mr. Benjamin S. Coppock. The institution at last found itself in the care of a capable school man and executive officer who for five years, under the beginnings of a Civil Service system, was permitted to make and carry out an effective program. Mr. Coppock began his service with this statement:

Six superintendents in six years with continual changes of employes; certainly this is enough to ruin any ordinary school. Whether merited or not I found the school bore a bad reputation, both with Indians and whites, not only near by, but generally where the school was known.

Mr. Coppock found the average attendance 154 and at the end of his administration left it nearly 350. There was in 1889 one building with a few cottages and unimportant out build-



View of one end of the Chilocco Indian School's big Laundry.

ings. There were erected and put into use during the next five years the shop building, store house, (destroyed several years ago by fire) domestic building now used for gymnasium, carpenter shop, dairy, etc., Home One, and the Academic building, later burned down, all excellent stone structures, and a commodious frame dairy barn. In 1892 and 1893 a steam heating system replaced the stoves, and machinery replaced the hand laundry. The collection of pupils had been made easier by the building of the Santa Fe and other railways through the Indian country, beginning in 1886.

In no other equal period of time has as much been done toward developing Chilocco as an effective educational influence in behalf of the Indian people as in the five years of Mr. Coppock's superintendency, and were comparisons in order he should be esteemed its most efficient superintendent.

In 1893 came another change in governmental affairs with the inauguration of President Cleveland. D. M. Browning became Commissioner and Dr. W. N. Hailman, an educator of wide note, Superintendent of Indian Schools. The Civil Service—half established in Indian Schools—partially protected the employes, particularly in the lower paid positions. Mr. Coppock was allowed to remain until December 7, 1894. He was succeeded by Mr. Benjamin F. Taylor, transferred from Crow Creek boarding school, South Dakota.

Mr. Coppock's administration should not be passed without mentioning two events of surpassing importance: first, the great change wrought in the environment of the institution; and, second, the placing of the capabilities of the Indian in convincing manner before the white population of the country.

For years the boomers and sooners under Payne, Couch and others, had been camped on the border and occasionally stealing their way into that strip of Oklahoma extending from the Arkansas River West to No Man's Land, and from the Kansas line to the border of "Old Oklahoma" along the north boundaries of Kingfisher and Logan Counties. Not less than 90,000 people stampeded into this country when the soldiers fired the signal guns at twelve o'clock on the 16th day of September, 1893 and, after the preliminary struggle for possession was ended, began building a civilization where uncivilization had existed undisputed before, and Chilocco soon had on the east, south and west the same sort of thrifty neighbors that had lived to the north ever since the founding of the school.

In 1893, from September 20 to October 20, a body of thirty-two students, under the care of Superintendent Coppock, Miss Flora I. Harvey, senior teacher, and four other employes, assumed charge of an Indian school exhibit and model school at the Columbian Exposition. The superintendent states "the excellence of the work was the subject of so much doubtful questioning that I was obliged to place pupils at work drawing, sketching, writing painting, and crocheting to convince a skeptical public that the work was done by dusky fingers".

During the nearly four years of Mr. Taylor's incumbency there was little change in the attendance except that during the last year the average dropped to 271. Improvements to the material plant were made in the construction of the present hospital in 1896-7 by remodeling and adding to the Farmer's Residence, and the building of an office, which is now the property clerk's cottage.



Chilocco School Auditorium—Seating Capacity, eight hundred.

In 1897, soon after President McKinley entered the White House, W. A. Jones became Commissioner and a year later Miss Estelle Reel relieved Dr. Hailman as Superintendent of Indian Schools. Mr. Taylor was offered a transfer to another school but declined, resigned his position and was succeeded September 1, 1898, by Mr. C. W. Goodman of the Pawnee school. In the succeeding three and one-fourth years, the period of Superintendent Goodman's incumbency, the school enrollment and the average attendance were increased, and in 1901 the latter reached 400. Buildings added to the plant were a superintendent's residence, a new dormitory, (a part of the one now known as Home Three), and a new warehouse, burned a few years ago. Contracts were also let for additions to the fine academic building, since burned, and construction begun. An electric light plant was provided, displacing kerosene lamps, and an ice machine was installed.

Other improvements, such as a new steel tank, tower, etc., were made. Plans were made and material purchased for the present administration building. Among the literary achievements of Superintendent Goodman's time two are conspicuous, namely, the starting of the school library and the first publication of a Chilocco school periodical. The library owed its birth to cash donations of employes amounting to one hundred dollars, with which 125 volumes were purchased. Later the same year (1898) an authority of \$400.00 was secured with which five hundred more books were obtained. Vol. 1, No. 1 of *The Chilocco Beacon*, a monthly twelve-page octavo appeared in November, 1900. It was set up and printed at night by Mr. Charles S. Davis, the gardener. From it was developed the present artistic seventy-two page publication printed each month under Mr. E. K. Miller's eye.

It should be noted also that the "two rows of rust"—known officially as the



A PARTIAL VIEW OF THE CHILOCCO SCHOOL'S PARADE GROUND DURING DRESS PARADE AND GENERAL INSPECTION.



MANUAL TRAINING DEPARTMENT, CREAMERY, HORTICULTURAL DEPARTMENT, GYMNASIUM.

Frisco railway—stretching through the West side of the reserve, and over which trains wabble from Beaumont Junction, Kansas, to Enid, Oklahoma, was completed to Blackwell in 1899.

In 1901 an exchange of positions was made whereby Mr. Goodman went to Phoenix, Arizona, School, and Superintendent S. M. McCowan of that place came to Chilocco, assuming charge January 1, 1902. Mr. McCowan remained in charge for a little more than six years. He possessed a genius for construction and advertising. The attendance increased until during the high-water year of 1905 the average of eligible and ineligible was 741, crowded into space sufficient to accommodate fewer than 500 under present regulations as to air space. The improvements to the plant included the erection of Home Four, (a duplication of Home One) an addition to Home Three, the administration building, the power house, a domestic building known as Leupp Hall, named in honor of Francis E. Leupp—who in January, 1905, became commissioner in place of Mr. Jones who refused to serve longer—a fine horse barn, a residence for the assistant superintendent, and The Indian Print Shop.

A great loss was sustained November 26, 1907, in the complete destruction by fire of the splendid academic building. This was the first great loss by fire in the history of the institution, the only other one of any importance being that of the old commissary used by the "Chilocco store" which occurred April 23 of the same year.

Many additional acres of the reservation were broken out and leased to farmers to increase production from the reservation and remove the constant outside pressure to take a portion of the land from the school and open it for settlement.

When it was determined to make an Indian educational exhibit at the Louisiana Purchase Exposition Superintendent McCowan was placed in charge. Exhibits were collected from all the Indian field, and a band was organized, using the best Indian talent obtainable. Academic, domestic science and art and trade departments were maintained throughout the Exposition, attracting much attention. This was a most valuable feature of the fair in that hundreds of thousands of people were further convinced of the ability of the Indian to acquit himself honorably in all the usual vocations.

The six years from 1902 to 1908 were boom days at Chilocco, as in all Oklahoma. There was great growth, much of which, however, was abnormal and unhealthy, requiring severe cutting back later. When the boom broke with Mr. McCowan's separation from the Service March 31, 1908, there was an inevitable period of depression, while all connected with the institution were getting their breath after going at such a frenzied pace. Special Agent William H. Miller was in charge of the institution from April 1 to 17, the only special officer who ever presided over its destinies. Nothing noteworthy occurred in this administration, which ended when Mr. J. R. Wise, assistant superintendent of the Carlisle School, received to him April 18. A number of changes were made in the material plant during the three years Mr. Wise was in charge, most important of which was the erection of an academic building which was dedicated and put to use, though not entirely completed, March 10, 1911.

The loss of the old academic building, the later destruction of the store house with a great part of the year's supplies, on the night of January 11, 1910, and other causes operated to di-



The Academic Building at the Chilocco Indian School is Modern and Commodious.

minish the attendance, which was reduced to 553 in 1909, 417 in 1910, and increased to 442 in 1911. In 1910 the Department in its reorganization of educational affairs in the Five Civilized Tribes provided for the admission of "restricted" children of those tribes to Haskell and Chilocco. Restricted Indians of those tribes are those of one-half or more Indian blood among the Cherokees, Choctaws, Chickasaws

and Creeks, and of any degree among the Seminoles. The need of the additional school facilities for these children was very apparent when dozens of fullblood boys and girls from fourteen to twenty years, unable to read or write, began pouring in and continued to do so until no more could be accommodated.

April 1, 1911, Mr. Wise was placed in charge of the important work

at Haskell Institute, at Lawrence, Kansas, and his duties at Chilocco assumed by Supervisor Edgar A. Allen, the present superintendent. Beyond extensive repairs during the past three years the only alterations to the plant have been the completion of a new store house on the ruins of the old—materials for which were purchased by Mr. Wise—and the erection of a modern concrete and frame dairy barn with two concrete silos, late in 1913.

It has now been definitely settled that the capacity of the school is 500; appropriation is made for that number

and attempt is made to keep the attendance at about that figure, though special pleas swell the numbers considerably. The present attendance is 555, one for each foot in height of Washington Monument.

In 1912 a definite course of two years beyond the eighth grade, with agriculture and Domestic Science as central subjects, was adopted and the first class, numbering five, will be graduated in May. However, this last statement lacks more than a month of being history, and history should end where prophecy begins.



READ THE PREFACE

ARE we sometimes in such a hurry to see how the story ends that we read the last pages first? Are we sometimes so anxious to get at the contents of a text book that we neglect to read the preface, or is our reason for this common neglect the fact that we do not appreciate its importance?

Many books are arranged in series and it is then important that the explanation of the author's motive and method be studied in each book and in the proper order. The day has passed when an author may expect a chance for success unless he makes a place for his product by showing its need. He must create a want, or reveal to the teacher or reader a want which the latter did not know existed.

In attending educational meetings one of my own most satisfactory practices is to spend some hours with the representatives of text book publishers and the manufacturers of apparatus. While not willing ordinarily to spend time with canvassers or agents, much useful knowledge of books and apparatus, and even of

teaching, may be acquired by spending a short time with the agents for standard publications. Publishers no longer employ cheap, ignorant or irresponsible men to represent them.

The preface of the book is the representative of the author. It tells why the book is worth reading or studying. If the book really is worth this much of our attention, the foreword is doubly important, being an explanation and an argument in favor of the methods used in the pages to follow. We may be sure that the method is wrong and that the book does not fit into our own particular scheme of training. If so, we save time by dropping the text. On the other hand, we may become interested in a work which will become of great value to us but which we would not otherwise consider. If we would have a chance at the new good things we should lend an ear to the traveling representatives of reputable publishers and equipment men. If we would know new books without too great loss of time, let us read the preface and give the author his day in court.

J. B. B.

THE INDIANS' HORSE

BY R. S. CONNELL*



HERE were no horses on the American continent when it was discovered by the Spaniards. The first horses were brought here by Cortez when he began his conquest of Mexico in 1519.

As a result of the defeats suffered by these hardy adventurers, their horses became scattered and eventually fell into the hands of the Indians, who took naturally to horse raising. Under ideal grass conditions, the horses multiplied in numbers until, finally, they were to be found as far north as Canada; so, that in the middle of the 18th century the early frontiersmen and cavalymen found most of the mountain and desert tribes of Indians with bands of ponies. These ponies were of the type thoroughly suited to the Indians' requirements at that period. They were exceedingly tough and possessed great powers of endurance and, on the war path, they grew fat where the eastern cavalry horse became exhausted in the efforts made by the soldiers to follow their wily foes. When the Indians first settled down on reservations they continued to raise the same small Spanish—or cayuse—type of horse. These ponies met all the requirements of the Indians at that time and the surplus stock found a ready sale as small cow ponies. Now, however, as the Indians generally are extensively engaged in farming, they need a larger horse, not only for their own use, but to supply the

demands of the horse market in which the sale of the small Indian pony has fallen off 90 per cent. in the past five years owing to the use of the bicycle and automobile in place of the light riding and driving horses.

In the future, the horse which will be of service to the Indians and, at the same time have a commercial value, is an animal which can be used to a wagon or plow. Fortunately, the Indian mare stock breeds rapidly into such a type. These mares are good mothers and, when crossed with the pure-bred Percheron of compact, close-made, blocky, range type of good constitution and activity, they foal a colt which develops into a blocky, all-round purpose horse, heavy enough for use on a plow, or to haul loads, and active enough to ride or drive. The next cross should be to larger Percherons, and this brings a draft horse suitable for heavy hauling.

The first cross makes an ideal horse for either Indian use or sale in eastern markets; the second and third crosses make a drafter for city trade. Mistakes are often made by using too large a type of Percherons for the first cross to Spanish mares, or Spanish mares improved by crossing with the light-boned breeds, which, unimproved, or improved by crossing with light-boned stock, should be bred into draft type gradually. The proper first cross for the small natives mares is the short, blocky, brainy type of Percheron which will weigh at maturity from about 1200 to 1400 pounds; for the next cross, 1400 to 1600 pound type is best; and, for the third cross,

*The writer of this article, Mr. R. S. Connell, was formerly a Special Agent for the Indian Service. He is recognized as a range expert in both the United States and Mexico and, at one time, was tendered the position of Grazing Inspector for the Agricultural Department.

the largest and heaviest type that money will buy should be used. The first cross should be range-grown and so should the second cross, because range-grown stock has good constitutions and great activity and is better adapted for breeding to the wild mares, and their off-spring is also more adapted to western use. The stallions used may be bred on the range or in large pastures, but, for the third cross, a type must be selected which is stable-bred. By the time conditions are suitable for the third crossing, the Indian mares will be so bred up that they will be domesticated and the value of their off-spring in the city draft market will be so great that both the three-quarters blood Percheron dam and the pure-bred, ton or better, sire can be fed, which in the earlier crosses would not be profitable.

The question is often asked, "Why do you favor Percherons over other draft types?" The answer is, that the Percherons have proved themselves on the western ranges as the best heavy-boned type for crossing with the light-boned mares. To one not familiar with the breeding in past centuries of the different draft types, this might seem strange; but all draft,

heavy-boned breeds sprang from the same original fountain head in Flanders. In 732, when Charles Martel defeated the Saracenic hosts, the light-boned mares of his northern warriors bred with the big-boned stallions of the Arabs and from that cross sprang the Perche. For centuries this type was the famous war horse of the heavily armoured knights, being of powerful build and great activity and suited to the carrying of a large man, heavily armoured and armed with shield, lance and trappings. The Perche, we next find, was used as a buss horse in Paris and other large cities in France. He weighed, half a century ago, only 1200 to 1400 pounds but, due to American demand for ton stallions, the alert Frenchman has bred for a heavier type, and now we can procure a ton or better Percheron. While this large, mushy type is better for breeding to large mares, the desert type, showing the Arab blood, is needed for the first and second crossings with the small range mares; and, by crossing the latter type of Percheron first, and then the heavier type, the Indians will soon develop a horse of real value in their farming pursuits, and their surplus stock will readily sell at big cash prices.

THE evil result of the liquor traffic among Indians is a matter of grave concern to the white citizens of the country, both for the reason that they are properly interested in the uplift of the red man, and for the further reason that the impoverishment of the Indian means that he will ultimately become a charge upon the tax payers of the several States.—*Commissioner Cato Sells.*

DR. MONTEZUMA AND THE PIMA INDIANS

BY FRANK A. THACKERY, *Superintendent*



THE March, 1914, number of the *Southern Workman* contains an article on "Arizona and its Indians", or "Arizona and Forty Thousand Indians", by John M. Oskison.

Since the matter has been given wide circulation from the view-point of Mr. Oskison, or Dr. Montezuma, and in order that our friends may more accurately judge the case, I wish to give the same publicity to the following facts:

During the years 1912 and 1913 certain Indians belonging on the Gila River and Salt River reservations received letters regarding the proposed assistance of Dr. Carlos Montezuma in behalf of the Pima and other Indians. I have read some of these letters myself, and different employees of this agency have read others. With some of the letters sent to Pima Indians was enclosed a blank power of attorney (a contract) to be signed by the Indians in which they were to authorize Dr. Montezuma to act in their behalf in various matters, including their land and water rights. An employe of the Pima Agency read one of these powers of attorney which had been presented to him for his advice as to whether the Indians should sign it. According to the understanding of this employe, this document was very broad and was so drawn as to give over to Dr. Montezuma practically all property and other interests, both present and

prospective, of those Indians who signed it.

One of these letters from Dr. Montezuma reads in substance as follows:

There seems to be some grave misunderstanding in reference to my acting for the Pima, Maricopa, Lehi and Santan Indians, so far as their rights should be properly presented to the Government.

You will recall all my previous letters. Matters of a very important nature have compelled me to neglect your tribes for some months, but if your people are ready to unite and back me for real work, I will be glad to take up their contentions.

These Indians should realize that their interests have never been handled in a broad and full manner necessary to success, and that I cannot risk my reputation unless all of them are back of me.

For their information I enclose you herewith a protest that some of your people sent to Washington. If this is to exist, I can not see my way clear to assume the responsibility for the hard, long and diligent work which will be necessary to secure the rights of your people.

I am sending a copy of this letter to Chief Juan Andreas and the chiefs at Lower Santan, and trust that you will have a proper council of all the tribes interested and personally explain the entire situation to them.

Awaiting an answer from you and the proper representative of all the tribes interested, or word from any one truly connected and interested in the big work before us, I am, with very kindest regards and best wishes to all my Indian friends,

Sincerely,
CARLOS MONTEZUMA.

The copy of the protest which Dr. Montezuma sent with this letter is as follows, and was signed by the leading and more progressive Indians of the Salt River Reservation:

Scottsdale, Arizona,
June 7, 1912.

The Commissioner of Indian Affairs,
Washington, D. C.

Let it be known that we, the Pima and Maricopa Indians of Salt River Reservation have this day petitioned against other members of the said tribes who were compelled to sign a petition to appoint Carlos Montezuma, of Chicago, and give him full power to act

for them in all matters concerning the reservation. Therefore, some of us did not think it necessary to appoint Carlos Montezuma as our representative because we have no special reason for appointing him and we do not want to sign our rights away to a stranger nor give him all our power in any way, or allow anybody to advise us to sign a paper which we do not fully understand.

As it was the case some time ago when some of the Indians were influenced by Montezuma's helper and made other Indians to sign that petition whether they knew what they were signing or not, only they were told that if they signed it they were to get more land than the rest of us.

We, whose names appear in this petition, including family number shown by marks after our names, do hereby strongly protest against that act and do respectfully request the Indian Office to notice our petition and not the Montezuma petition.

About half a dozen Indians seem to be the leaders in pulling down progress on the Salt River Reservation; every effort has been made against it and has been rejected.

They are arousing the Indians to this spirit and so they appointed Montezuma to help them get back the ways of their ancestors with which to destroy the allotment work and progress.

As the appointee is an Apache whose tribe is still keeping up the old custom dances, so he is expected to work towards securing that for the two tribes; but that is already abandoned. While new lessons have been taught and some things introduced into the reservation in the line of farming which all go to help us in the way of progress, yet they are doing everything they can to prohibit our wants and do the opposite things. We consider their actions as rebellious against their own good and the Government.

Because of the signing of that petition to Carlos Montezuma for all that they wanted, we are now asking our superintendent, Mr. Coe, to please forward ours direct to the Indian Office, and we earnestly ask your consideration on the matter and hope for protection if it be necessary.

We are respectfully yours,

With this information at hand, and being in no other way advised of the proposed visit of Dr. Montezuma and party to the Indians of this Reservation, I sent my interpreter and two or three Indian police to the purported meeting place with instructions to show Dr. Montezuma a copy of Indian Office Circular No. 497, dated Dec. 23, 1910, and to ask him if he had procured proper authority to negotiate with the Pima Indians, as required therein. If he produced proper author-

ity my instructions were to permit him to proceed with the meeting, but if he did not produce such authority he should be requested to appear at headquarters. Circular letter No. 497 is in full as follows:

Washington, D. C.,
Dec. 23, 1910.

To all Superintendents and Agents:

The attention of the Indian Office has recently been directed to the fact that it is a frequent occurrence that Superintendents and Agents, without first consulting the Department or the Indian Office, allow contracts to be made with the Indians under their control for the employment of attorneys or agents to take charge of and conduct some tribal interest or interests.

Section 2103 of the Revised Statutes of the United States provides that no agreement shall be made by any person with *any tribe of Indians or individual Indians not citizens of the United States* for certain purposes, except that it be executed in a certain manner and receive the approval of the Secretary of the Interior and the Commissioner of Affairs. While such contracts must be approved before they are effective, there are important considerations necessarily connected with such transactions effecting the welfare and material interests of the Indians that should be considered by the Department and the Indian Office prior to any presentation of the subject to the Indians concerned.

It is the duty of the Department and the Indian Office to administer the affairs of the Indian tribes under the jurisdiction of the Government, and it is believed to be in the interest of good administration not to permit any contracts with any agent or attorney to be entered into with Indian tribes or individual Indians not citizens of the United States without Departmental authority previously granted.

Superintendents and Indian Agents are hereby directed not to allow the negotiation of such contracts with the Indians under their charge, unless explicitly advised by the Department or the Indian Office that prior authority therefore has been granted.

Contracts negotiated without such authority will not receive consideration, either by the Department or the Indian Office.

The receipt of this order should be immediately acknowledged.

Very respectfully,

R. G. VALENTINE,
Commissioner.

December 24, 1910,

Approved:

R. A. Ballinger, Secretary.

Failing to produce any authority for his negotiations here, Dr. Montezuma appeared at the office accompanied by one member of his party, and by my

nterpreter and chief of police. I was careful to have a number of men present, Indians and whites, including my stenographer, to witness the full conversation between these two men and myself, which did not last more than ten or fifteen minutes in all. They were courteously received and asked to explain the purpose of their apparently secret meeting with the Pima Indians. The most Dr. Montezuma, the spokesman, would say was that the matter represented a "philanthropic movement", or was "to secure justice to the Indians". He was decidedly evasive in answering my questions, and failing to get any satisfactory statement as to the nature and purpose of the meeting, I informed him that no meeting would be allowed until he produced proper authority therefore, which he well understood he could request by wire with but very little delay or inconvenience. Thereupon Dr. Montezuma asked for a written statement to this effect and accordingly he was given the following signed letter:

Pima Indian School,
Sacaton, Arizona.

Dr. Carlos Montezuma,
Present, Addressed.

Sir:

This is to inform you that in harmony with the instructions "To all Superintendents and Agents", (Land-Contracts—J G D. Circular No. 497,) dated December 23, 1910, you are forbidden to hold any meetings with any Indians under this jurisdiction until you first show me proper authority therefor from the Department or the Indian Office.

Very respectfully,

FRANK A. THACKERY,
Superintendent.

The statement on page 150 of the *Southern Workman* that "Dr. Montezuma was charged with being a trouble maker and a contract-seeker" is inaccurate in so far as any conversation between us, or in my presence, is concerned, or of which I have knowledge, for we charged him with nothing, but merely asked if he had complied with the Federal law and Interior Department regulations, and finding that

he had not we simply performed a plain duty in preventing his proposed meeting with the Pima Indians.

The statement that "we were bundled off the reservation as meddlers" is even further from the truth. Neither Dr. Montezuma nor any of his companions were "bundled off the reservation", nor were they even asked to leave the reservation. I did not even intimate to them that their departure was desirable and they left entirely of their own accord and at their own pleasure some thirty-six hours after my conversation with them at my office. They called at the office early one afternoon and did not leave the reservation until late the second night thereafter.

I do not care to publicly discuss at this time the legal matters pertaining to the land and water rights of our Indians further than to say that it is very evident that Mr. Oskison is seriously misinformed as to any proposed compromising of *any* rights of the Gila Reservation Indians. The rights of these Indians to land and water here are as yet far from being lost to them. I have had close personal experience and contact with legal disputes over extensive and valuable Indian property wherein the Indian Bureau and Department of Justice won out completely for the Indians in the face of even more trying and serious difficulties than exist here.

Our Pimas and Papagoes are a splendid and industrious people, and are very generally so recognized. The educated and progressive elements are strongly in the majority and they have too much intelligence to be easily persuaded into signing away their valuable land and water rights. The petition of the Salt River Indians expresses reasonably well the true feeling of over ninety per cent of the Indians of the Gila and Salt River Reservations.



LEUPP HALL—STUDENTS' DINING ROOM, DOMESTIC SCIENCE, BAKERY, DOMESTIC ART, ETC.



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

THE ANNUAL COMMENCEMENT EXERCISES AT CHILOCCO

THE Commencement Exercises of the United States Indian School at Chilocco, Oklahoma, for the year 1914, were the best, from many standpoints, that the writer has witnessed. While we have had better weather for commencement, we have never before had such complete success nor such manifest interest. Outside of the weather, which was inclement in spots and preventing one feature of the week's exercises—the competitive drills—our commencement was all we had dared hope for; a most satisfactory ending of the past year's work at the institution, and one each employee could not help being proud of.

Four young men and one young woman were graduated from the Academic department, two young ladies from the Domestic Art department, and twelve young ladies from our Domestic Science department. Industrial certificates were given to sixteen young women and eighteen young men. Ten young ladies and eleven young men received eighth-grade certificates.

A prominent feature of the exercises this year was the operetta "The Pennant," produced by students of the school. This was given two nights and elicited much praise for the student body. Tickets being given out for admission prevented disappointment and confusion.

One of the dreaded things of the usual commencement week is possible worry over the fact that some visitors may not be properly met and cared

for. Chilocco so systematized this that all visitors were met at the train and each was carried direct to his or her quarters, receiving such attention from our visitors' committee, headed by the superintendent and Dr. White, that made each feel not only "at home" but also comfortable.

Following out the usual custom of speaking modestly of our own work, THE JOURNAL herewith gives a concise report of the principal events of the exercises.

Sermon to Graduates.

Sunday morning, May seventeenth, the auditorium was well filled with students, members of the faculty, friends, guests, and other visitors, to hear the Commencement Sunday exercises. Rev. A. G. Washburn, D. D., being prevented by illness from being present, as announced, Rev. J. E. Henshaw, of Arkansas City, Kansas, preached the sermon. The stage was appropriately decorated with flowering plants and the class colors. The spacious hall was tastefully decorated with many designs containing the school colors, red and white. The program was unostentatious but impressive.

The sermon was a splendid one, appropriate to the occasion, and contained many good things for the students and especially for the outgoing class, about to commence life in earnest. Some of these good things we herewith print:

EXCERPTS FROM SERMON.

This is a momentous time. I never come before a body of students but that I am driven back to the days when I, myself, was in the school room. You young people may pride yourselves this afternoon that you have lots of company. We are all students. Some of us, perhaps, have come out of the great University of Experience, having received our education in the practical things of the world; but we are all students. We are interested this afternoon in this Commencement, not in



Academic Graduating Class of the Chillicothe Indian Agricultural School, 1914.
 Top row: Charles McGilberry, Choctaw; John McKee, Potawatomi. Bottom row: Bennett Lavers, Chickasaw;
 Alice Williams, Caddo; Frank Knight, Assiniboin.

how many degrees of oratory we may ascend to, or how many beautiful things we can say—we are interested in the *practical* things of life.

It is the practical thing in life that counts. Poetry may do very well to ponder on, but it takes something practical to provide three square meals a day, and the other necessities that go with the making of life. About us are the artisans of the world; the practical things. As we live today the mighty engine races its way across the continent carrying scores of precious lives and precious property. As we sit here today we can think of the man who wears the overalls as to-morrow morning he shall take his dinner pail and start to his toil. Mid the practical things of life we are looking at the engineer and the fireman, the blacksmith and the carpenter, the lawyer and the merchant, and the farmer. We are seeing things in the every-day life and the humdrum of things passes away in the rapidity with which one can view the astounding panorama of human action in the daily affairs of life.

I think that the songs we hear mostly are not the songs of zephyrs that lull us to sleep, but the songs that are of the whiz of the

wheels of machinery, the click of the hammer as it falls upon the nail in the board. The practical things and the practical songs are the songs we hear. They are the things we are interested in now.

Some one has said that Commencement means nothing but the commencing of life. Some one wanted to know one time why it is that the close of school is called Commencement. They have said they thought it ought to be the ending. But it is the *commencement* of life; the commencement of big things. My friends, the poetry we read is all the poetry of action, the poetry of doing things. Perchance into our lives come sometimes beautiful thoughts and dreams. Every one should dream, but for the most part we are to understand that the practical thing is the thing that is going to count.

We are interested this afternoon in that which goes to make up life. There are many explanations as to what life is, and there are many advices given to the young man and young woman starting out in life. What is life is a question; is an old, old one. Wise men—wiser by far than you and I—have tried to find out the secret of that question: What is life; or what should go to make up life?

I do not know that we will all arrive at the same conclusion, but I do know that the things that go to make character are the things that go to make the best of life. In the making of life let us consider the fact of service, and remember that he whose ideal of service is the best is the one who has the most possibility of climbing to the highest pinnacle of knowledge, human and divine.

In the making of life this afternoon, we want to urge upon the young people the fact that first of all one should recognize his own power. That man who recognizes his own power is half way to victory. I want to charge you young people before leaving this institution this year that you are in the position that thousands of young men and young women in the world are not placed in. Your position is one of extremely good fortune. You are in position where you can overcome any of the things that have a tendency to draw you back. There are young men and women who are not born in the proper sphere; who have not been treated fairly in birth. I mean that you have been trained in the discipline, in the course that leads to the conquering of things.

I tell you knowledge is power and the man that recognizes the power that knowledge brings to him has within him that key which will unlock all the gates of the future. He has within him that key that will swing open the door of the storehouse that will make for him the greatest of victory.

The world is waiting to receive the man that has behind him force. The world is not looking for the man that lies down and waits for things to come, but does make way for the man that turns things, that realizes that within him is the dynamo of an omnipotent force.

You need to recognize also in this connection the fact that there is a power within you of observation.

I ask you, as you go out into life, not to forget that those same mental characteristics that you exerted in the school room shall be carried with you in the every day channels of life. Keep your eyes open, keep your mouth shut, and listen to things that go by. Take in the things that are best. Observe the things and conditions about you and choose intelligently. You may not do everything that you plan, but plan the thing that counts.

The man who would stand the real things of life is the man who has within him a soul that is big enough to take in all that God has for us to take in. We need men and women who will stand four-square to the world. Observe, and in that observation recognize the fatherhood of the great God of Heaven, and secondly the brotherhood of man. Let us apply our power and apply it so as to recognize human necessity.

As you go out into the world exercise the powers that lie within you. I say exercise your power for good. Wherever you may go, stretch out your hands for good. Do that thing whenever you can. Raise the fallen.

Whenever you can put in a word to bring

one from sin, do that. Whenever the time comes, whenever the opportunity is at your disposal, whenever you can do some good to help man, do that thing.

THE PROGRAM.

Hymn No. 2	"Holy, Holy, Holy"
	Prayer
Anthem—"Lead On, O King Eternal"	Choir
	Scripture Reading
Hymn No. 155	"Lead Kindly Light"
Sermon	Rev. J. E. Henshaw
Vocal Solo—"He Leadeth Me"	Kenneth Mills
	Announcements
Hymn No. 182	"Jesus, Savior, Pilot Me"
	Benediction

First Band Concert.

Sunday evening, at 6:15, the school band, under the leadership of Charles Addington, a Hopi ex-student of Chilocco, rendered one of their enjoyable open air concerts in the band stand upon the campus. Despite the threatening weather, a big crowd was present to enjoy the music, and the concert was a delight to all. Following we give the program:

1. March—"Colossus of Columbia" Alexander
2. Grand Sacred Potpourri—"Joy to the World" (Barnhouse)
3. Waltz—"Wedding of the Winds" Hall
4. Caprice—"The Birds and the Brook" Stults
5. Grand Potpourri—"Musical Jokes" Hamm
6. "Uncle Tom's Cabin" Lampe
(A Dream Picture of the Old South)
7. Overture—"Princess of India" King
8. March—"Our Glorious Banner" Rosenkrans
"Star Spangled Banner"

The Union Meeting.

At seven-thirty, directly after the band concert, the annual union meeting of the Y. W. C. Association and Y. M. C. Association was held in the auditorium. The hall was filled, and the program, led by Mr. Lindquist, listened to with intense interest. A feature of this meeting is the giving of a resume of the year's work of both societies, and the reports this year would indicate that these societies have well filled their missions here and are now in unusual healthy and active conditions. Mrs. Mary W. Roe being unable to be present to deliver the address, as promised, she being confined to a hospital in New York, we had the pleasure of listening to Rev. Henry A. Vruwink, who is successor to the late Rev. Roe as missionary to the Cheyenne and Arapaho Indians of Oklahoma. His address was one fitting into the occasion, full of the story of Absolum.—conveying the lesson that the new life is the right life and that we must be true to ourselves and to God



Graduates of the Domestic Art Department, 1914—Inez Denny, Oneida; Gracia Wade, Potawatomi.

if we wish to be of the greatest service to others. We print the program, as rendered:

Hymn No. 25—"All Hail the Power of Jesus' Name"
 Prayer..... Claude Hayman, Pres. Y. M. C. A.
 Vocal Duet—"Hope Beyond" Messrs. Jones and Doshinko
 Scripture Reading..... Alice Williams, Pres. Y. W. C. A.
 Anthem—"The Shadows of the Evening Hours"..... Choir
 Report of the Y. M. C. A. Edward Jones
 Hymn—"Day is Dying in the West"..... Y. W. C. A. Octet
 Report of the Y. W. C. A. Bessie Burgess
 Hymn No. 31—"Sun of My Soul"..... Congregation
 Address..... Rev. Henry A. Vruwink
 Hymn No. 36—"Abide With Me"..... Congregation
 Benediction

Second Band Concert.

The band rendered another one of their enjoyable concerts on Monday evening, at 6:15, changing programs. This concert was listened to by a larger audience than the one of the evening before. It, too, was rendered in the pavilion on the campus.

The Operetta—"The Pennant."

On Monday evening, the eighteenth, the students presented an operetta, "The Pennant." The play was presented on Saturday night for the benefit of the students and faculty, besides many friends, so that on Monday evening all the room possible might be given for visitors and people of the surrounding country who might wish to attend. Ad-

mission was by ticket only. A packed auditorium greeted the opening of the play. It depicted college life, and was well received by those present. Frequently it was heard that it was the best thing of its kind ever presented by students of Chilocco. It was a credit to the students and the members of the faculty having it in charge, and a testimonial to the ability of the average Indian student. We herewith produce the full program of this interesting play:

SYNOPSIS OF PLAY.

ACT I

The College Campus.—The day of the game.

Jack Lawson, a Senior, captain of the baseball team which is practicing for championship game, is advised by Coach Owen to cut out "love" and attend to business. Boys promise to support captain.

Verdant Green, a freshman, warns Jack of a plot wherein Levi Lender, the Jew, will help Lord Woodby Rich, an Englishman, to win the hand and fortune of Jack's sweetheart, Doris Bond, whose mother favors the match because it will give her daughter a title and herself social position.

College girls proclaim loyalty to their school and its athletes.

Jack interviews Doris and obtains her promise to be true. Mrs. Reno Grass meets English Lord, who mistakes her for Doris.

The act closes with the celebration of the base ball victory.

ACT II

The College Campus.—After the game.
 Social hour on College Campus.

Exhibition of trophy to be competed for next day. Girls' dramatic club rehearses for Class Day. Village children practice May pole dance to be given on College Campus.

ACT III.

Scene 1.—The College Campus.—At night.

Goodnight chorus of College girls. Jack's goodnight to Doris followed by Englishman's mistake. The freshman and widow complete plot to frustrate plan of the Jew and Lord Woody Rich.

Scene 2.—The College Campus.—Next morning.

College girls regret supposed loss of chaperon.

Final interview between the Jew and Mr. Bond, who refuses to sell his adopted daughter for a title.

Students praise Jack and Doris.

Verdant Green and the widow reveal their plot "There's peace at last in the family" and the Operetta ends with a chorus to "The Good Old College Town," where the students have spent so many happy hours.

CAST OF CHARACTERS.

Jack Lawson—A Senior—Captain of base ball team	.....	Grover Doshinko
Lord Woody Rich—Heiress-hunting Englishman	.....	Alex Pamboga
Levi Lender—A Jewish peddler	.....	Charles Wesley
Verdant Green—A freshman from "up country"	.....	Sidney White
Owen—The Coach	.....	Claude Hayman
Mason—A friend of Jack	.....	Charles Gibson
Harding—A chum of Jack	.....	Richard Watts
Jeremiah Bond—A stock broker	.....	Kenneth Mills
Mrs. Bond—A society climber	.....	Edith Marago
Doris Bond—An adopted daughter	.....	Irene Davenport
Mrs. Reno Grass—A widow—The college chaperon	.....	Ada Yellowfish
Miss Sweet—A friend of Doris	.....	Bertha Shipley
Miss Young—A friend of Doris	.....	Grace Stover

College girls and boys, baseball team, Japanese maidens, Chilocco girls and Maypole dancers.

THE PROGRAM.

ACT ONE

- Overture Orchestra
 - Opening Chorus College Boys
 - Solo and Chorus—"When a Fellow's in Love" Jack and College Boys
 - Chorus—"Our Captain Jack" College Boys
 - Solo and Duett—"Freshman's Song" Green and Jack
 - Trio—"The Girl with Boyish Ways" Misses Doris, Young and Sweet
 - Chorus—"The Pennant" College Girls
 - Solo—"In the Heart of a Rose" Jack
 - Solo—"I'll Wear the Roses Red" Doris
 - Solo—"A Noble Scion of the British Lion" Lord Woody Rich
 - Solo—"I'm Attending Strictly to Business" Levi Lender
 - Finale—"The Game is Won" Entire Cast
- Selection by Orchestra*

ACT TWO

- "A TRIP TO JAPAN"—By the Hiawatha Dramatic Club
- "Curtain Raiser" Lizzie James
 - Trio—"Three Little Maids from School" San Toy and Chilocco Girls
 - Solo—"Queen Song" The Geisha Queen
 - Chorus—"Don't be a Boy, San Toy"

- Toky-o, Chilocco Girls and Geisha Queen
- Chorus—"Lantern Song" Geisha Girls
- Selection by Orchestra*

Scene Two

- Maypole Dance—"Bluff King Hal" Village Children

ACT THREE

Scene One

- Intermezzo Orchestra
 - Chorus—"Twinkle, Twinkle" College Girls
 - Solo—"Moonbeams" Doris
 - Duett—"Something" Doris and Jack
 - Solo—"Burlesque Seenade" Lord Woody Rich
 - Duett—"The Kiddo and the Widow" Verdant Green and Mrs. Reno Grass
- Scene Two
- Solo and Chorus—"We've Lost our Chaperon" Misses Young, Sweet, and College Girls
 - Solo—"My Daughter's to Marry a Peer" Mrs. Bond
 - Solo—"I'm a self-made business man" Mr. Bond
 - Finale—"The Good Old College Town" Entire Cast

Inspection of Buildings and Shops.

Tuesday morning at ten o'clock the inspection party, headed by Superintendent Allen, started on a tour of inspection through the school buildings and industrial departments. The party this year was a large one, and it was twelve o'clock before the inspection was finished. As usual, the visitors found much of interest to them—especially in the shops, where all the apprentices were busy at their duties, which here give to them the fundamentals of a real trade.

Parade and Review for Inspection.

Tuesday afternoon the students gave an exhibition dress parade upon our parade grounds for the benefit of the visitors present. This is a pleasant feature of our commencement, and one in which the students share, in large measure, the pleasing comments made upon the fine appearance of our student body. Owing to dampness of our athletic field and the threatening weather, the scheduled competitive drills were indefinitely postponed.

Base Ball Game.

The game of base ball with Fairmount College, of Wichita, despite the threatening weather, was started. Owing to rain, it had to be stopped at the end of the sixth inning with the score slightly in our favor. By mutual consent, the game was called a no-game contest. The six innings played was a fine exhibition of good ball playing and was witnessed by a very large and enthusiastic crowd.



Program of Eighth Grade.

At eight o'clock, on Tuesday evening, the eighth grade and the industrial exercises were given by the members of the student body receiving certificates from these departments of the school. The addresses at this entertainment were special features, drawing many favorable comments from visitors. In presenting the certificates the superintendent made a talk to the students receiving them that should be helpful and encouraging toward their aims in fitting themselves for useful lives. The classes, as they appeared

on the stage, made an impressive and inspiring sight and in great measure rewarded us for diligent application to arduous duties during the past strenuous year's work. Following we give the program:

- Selection—"Operatic Pieceswork"..... Berry
Orchestra
 Declamation—"Salutatory Address"..... Alva Whitetree
 Essay—Hygiene of Clothing Material..... Inez Denny
 Piano Duet—"Fanfare from Wm. Tell Overture"..... Rossini
 Agnes and Cecelia Riley
 Essay—What a Girl Should Know When She Finishes the
 Eighth Grade..... Anna Townsend
 Essay—The Value of an Apple Orchard to the Farm.....
 Dan LeClaire

Saxophone Trio—"Celebrated Minuet"	Padrewaki
Stanley Jeanette, Peter Nuvamsa, Alva whitetree	
Oration—The Art of Printing	Charles Gibson
Oration—Our National Scourge	Charles Starr
Presentation of Certificates	
Chorus—"The Old Guard"	School

The pupils receiving the eighth grade certificates:

Mary Clark, Cheyenne; Josephine Curlyhead, Cherokee; Jessie Hawkins, Chickasaw; Gwendolyn Johnson, Wyandot; Flora Packard, Arapaho; Nancy Ragsdale, Cherokee; Anna Townsend, Modoc; Gracia Wade, Potawatomi; Minnie Watts, Cherokee; Ellen Williams, Oneida; Grover Doshinko, Caddo; Charles Gibson, Choctaw; Miguel Harvier, Papago; Claude Hayman, Modoc; Jose Ignacio, Papago; Kenneth Mills, Cherokee; Chas. Star, Cheyenne; Jesus Valdez, Pueblo; Richard Watts, Cherokee; Alva Whitetree, Seneca.

The pupils who received industrial certificates were:

Domestic Science Department.—Ella Downing, Cherokee; Annie Gibson, Choctaw; Annie Hayes, Pima; Edith Morago, Pima; Anna Jackson, Chippewa; Nancy Ragsdale, Cherokee; Bessie Cooper, Oneida; Susan Young Hawk, Pawnee; Bessie Hale, Kickapoo; Louise Hebden, Chippewa; Nellie Pipe Chief, Pawnee.

Domestic Art Department.—Gracia Wade, Potawatomi; Inez Denny, Oneida; Mary Weeks, Pawnee.

Nurses.—Nettie Tasso, Cheyenne; Flora Packard, Arapaho.

Printing Department.—Grover Doshinko, Caddo; Foster Mitchell, Seminole; Shelby Perkins, Choctaw; Harry Perico, Apache; Charles Gibson, Choctaw.

Farming Department.—Claude Hayman, Modoc; Robert Brown, Creek; Asa Froman, Peoria; Alva Whitetree, Seneca; Frank Sabatcarow, Mohave; Eugene Kennedy, Mohave; Ora Hardy, Seneca.

Gardening Department.—George Hunt, Pawnee.

Nursery Department.—Albert Ortiz, Pueblo; Daniel LeClaire, Potawatomi; Valentine Hardy, Seneca.

Engineering Department.—James Felix, Creek.

Bakery.—Star Stibolt, Arapaho.

Commencement Exercises.

Wednesday morning at ten o'clock the commencement day exercises were given in the auditorium. The stage and hall were beautifully and artistically draped with the class and school colors, and the auditorium was filled with the students, members of the faculty, visitors and others. The orations by the graduating students denoted the high character of their aims and ambitions and were of a

length and nature that made them enjoyable. In presenting the certificates, Mr. Allen spoke earnestly and sympathetically to the graduating class. So far as our reporter was able to get his remarks, they were as follows:

SUPT. ALLEN'S TALK.

My friends, there was in a Sabbath School lesson that we had not long ago this question asked, "How much owest thou?" That is the question that each one of you must answer; and when you have determined how much thou owest, each for himself, then you must answer this question: "To whom is payment to be made, and how will it be paid?" You owe to your parents; you owe to society; you owe to the Government, all that you have in the way of equipment, mental and physical, up to the present time. You know how much that is. It is many thousands of dollars in money; it is more in sacrifice. To whom are you going to make payment? Not to those who have sacrificed and spent for you, because you cannot find those persons. You cannot repay your parents entirely for their sacrifice for you. You cannot pay the Government in money; nor does it expect it, for what it has done. I have told you time after time here, this entire student body, and I wish to repeat it today—for these great truths are worthy of repetition—that you owe service for the care and for the money that have been invested in you, and you must determine you will not be honorable unless you return to society all that you have received. That must be in service.

You have proved to me conclusively, and I think you have proved to all these people to their entire satisfaction, that you have thought power, and power of expression. We want those voices of yours—the efficiency of which you have proved today in this presence—to be raised always in the service of your people and all mankind. We never want those voices to be used to mislead any person who has not been so fortunately situated as you have been.

In your reservation homes, or in your communities if off the reservation, there are those people who know less of many things than you who are looking to you for guidance. Be sure that you lay upon yourselves the awful responsibility of meeting that situation aright. Be sure that you lend no assistance to the grafter. Be sure that you never act as the assistant to that person who stands about the border of the reservation—or even within the reservation—always for the purpose of defrauding the Indian, not only of his property but that which is of far greater worth to him, his character. I lay this burden upon you and when we present to you today the certificates showing that Chilocco has done all it can do for you at present, I urge upon you that there goes with these certificates the injunction that you must always keep them unsullied. They say that you have excellent character; see to it that the words there expressed always are true of you no matter how long or how short your lives. We want

to be proud of you forever, as we are proud of you today. You are the favored daughter and sons of this institution today. You go out better equipped than any others have gone. Prove to the world that this better equipment has been worthily bestowed. It is one of the greatest privileges of my life, to be able to present to you the evidences of your graduation.

THE PROGRAM.

Selection—"American National Melodies".....	Orchestra
Invocation	
Chorus—"Call to Arms".....	School
Oration—"The Value of a Domestic Education to the Indian Girl".....	Alice Williams
Oration—"The Forces of Progress".....	Bennett Lavers
Quartette—"Forget-me-not".....	Suppe
Misses Sultuska, Davenport, Morago, Hayes	
Oration—"The Value of an Agricultural Education".....	John McKee
Oration—"Character".....	Frank Knight
Chorus { a. Serenade—Lorenz { b. Dixie Land—Emmet {	Girl's Choral Club
Oration—Indian Agriculture.....	Charles McGilberry
Presentation of Diplomas	
Chorus—"On the Move, March".....	School

The Annual Inter-Class Meet.

The annual inter-class track and field meet was held at Chilocco May 20. The day was not ideal, and the track was not at its best on account of rain the day previous. The class spirit ran high, as the different teams were supported by the loyal rooters of the respective rooms.

The grand prize for the winning team was donated by A. G. Spaulding Bros., Kansas City, Mo. It was a silver loving cup. There were numerous minor prizes for winning individuals; these were donated by the business men of Arkansas City. The teams that were entered were as follows: Juniors and Seniors, 8th A & B, 7th A & B, 6th A & B, 5th A & B, 4th A & B, 3d A & B.

The winners of the grand prize was Mrs. White's 5th A & B, with a total of 41 points, followed by Miss Tooker's 7th A & B, with 30 points. Then came Mrs. Wind's class with 20 points, followed by Miss Robertson's 8th A & B, with 18 points.

The race for Individual honors was close, but was finally won by Chas. Shortneck, of Mrs. White's class, with a total of 15 points. The next men in number of points made were: Zuniga 13. Campbell 11. W. Smith 10. Doshinko 9. Chacon 8. LeClaire 6. The following were the events, winners, time and distance:

100-yd Dash—Shortneck first, Smith second, McKee third. Time 16 1-5 S.

Shot Put, 20 lbs.—Campbell, Chacon, J. Smith. Distance 51 ft.

Mile Run—LeClaire, Wofford Holycoma. Time 4:59 2-5.

Discus Throwing—Chacon, Campbell, Ignacio. Distance 113 ft. 9 ins.

Half Mile Run—Curley Chief, Riley, LeClaire. Time 2 min. 8 seconds.

Javelin Throwing—Wright, Sheshyshe, J. Smith. Distance 139 ft. 4 ins.

High Hurdles—Zuniga, Campbell, Knight. Time 16 2-5.

Two Mile Run—McKinney, Holycoma, Sekayoema. Time 10 min., 50 Sec.

Broad Jump—Lavers, Doshinko, Black. Distance 20 ft., 1/2 in.

220-yd Dash—Shortneck, Doshinko, W. Smith. Time 24 4-5.

High Jump—Zuniga, G. Roach. Height 5 ft., 6 ins.

Low Hurdles—W. Smith, Zuniga, Tulledgee. Time, 29 sec.

Pole Vault—Little Eagle and Printiss tie. Height 9 ft., 3 ins.

440-yd Dash—Shortneck, Doshinko, W. Smith. Time, 52 2-5 sec.

Mrs. Allen presented the cup to the winning class—and to say they are proud of it is putting things mildly, for it is a beautiful specimen of a prize cup.

Commencement Visitors.

THE JOURNAL could not get the names of all the visitors during commencement, but we herewith present a few of the more prominent ones. Many of our Indian friends and ex-students were here, and our capacity for caring for visitors was stretched to the limit. Those we have succeeded in getting names of are as follows: Rev. Henry A. Vruwink, Colony; Mr. and Mrs. Goss, Kaw; Supt. and Mrs. Stanion, Dr. and Mrs. Lovelady, Mr. and Mrs. Boyer, Miss McCormick, Mrs. Ferguson, Mr. Derry, Otoe; Mr. and Mrs. Chouteau, Kaw; Mr. and Mrs. Adams, Ponca City; Mr. and Mrs. Robt. Lewis, Darlington; Hugh Setimia, Skiatook; Misses Ruth Hale, Pauline Davis, Pawnee; Mrs. Byron Eldridge, Topeka, Kans.; Mr. and Mrs. H. N. Andrews Hunnewell, Kans.; Mr. and Mrs. Copeland Miss Ruth Joiner, Arkansas City; Mr. and Mrs. Drake, Winfield, Kans.; Mr. and Mrs. L. T. Greenwade, Mrs. J. F. Murphy, Mr. C. D. Newcomb, South Haven, Kans.; Miss Mary Weeks, Pawnee; Miss Jennie Riley, Taloga; Mr. and Mrs. Hendrix, Anadarko; Mrs. Jos. Roubideaux, Tonkawa; Mr. and Mrs. Richard Shunatona, Pawnee; Mr. and Mrs. Powlass, Chicago; Miss Helen Mitchell, Mrs. Chas. Morris, Mr. Johnson, Otoe; Rev. Caughey, Pawnee; Mr. Homer Hill, Muskogee; Mrs. Furry and daughter, Miss Smith, Miss Webber, Ponca; Mr. J. Mack Love, Pasadena, Cali.

Alumni Meeting.

At six o'clock Wednesday evening a supper was served to the graduates and their spouses at the Domestic Science rooms. At the business meeting following Miss Helen Mitchell was elected president and Mr. Bennett Lavers secretary and treasurer. The corresponding secretary was requested to write the members of the Association obtaining their sentiments relative to changing the time of the annual reunion from commencement week to Thanksgiving. At 8:00 o'clock all members of the Association and many guests met in the gymnasium and were made happy by dancing to music furnished by the Chilocco performers. At 10:30 the last of the functions had come to a most pleasant ending and the 1914 Commencement was history.



A Boys' Room—Home One—Chillico Indian School.



A Girls' Room—Home Four—Chillico Indian School.

INTERESTING FACTS CONCERNING INDIAN EDUCATION



BELOW, the *JOURNAL* reprints an excellent article on Indian education and its history, taken from the *Indian Orphan*, a publication of Bacon College, Bacone, Okla.

Indian education has received more or less attention from christian people from the early days of Massachusetts Bay colony. Roger Williams, as pastor of Salem, and later at Plymouth, advocated the evangelization and education of the Indians. His work for the Indians was continued with renewed vigor after founding of Providence Plantation in 1636.

Though he was banished from Massachusetts Bay Colony, his earnest advocacy of Indian education bore good fruit. The same year that Providence plantation was established, the oldest college in the United States was founded, and this is an item from the records:

"At a meeting of the general court of the Colony of Massachusetts Bay, convened on 8th of September, 1636, it was voted to give 400 pounds toward a 'school or college for the purpose of educating the English and Indian youth in knowledge and Godliness.'"

In 1646 John Eliot began his work among the Indians at Nonantum, Mass., (now Newton) and three years later there was organized in England a society for "promoting and propagating the gospel among the Indians in New England." Eliot served this society as its missionary, and in a short time there was more than a dozen "townes of praying Indians" with more than three thousand christians in them. From these towns a number of young men went to Harvard for their education, but after the death of Eliot and the breaking out of King Philip's war in 1675, the Indians were scattered and their interest in the christian religion

and education seems to have flagged.

It was almost 100 years later that the second effort was made to provide a higher education for Indians. This revival resulted in the founding of Dartmouth College, which was chartered in 1769. This school had its beginning in Lebanon, Conn., under the direction of Rev. Eleazer Wheelock, a missionary to the Indians who started a school there exclusively for the Indians in 1754. Later a colleague of Wheelock, Rev. Whittaker, and a former student Rev. Samson Occum, a young Mohegan Indian, visited England and secured \$50,000 for the school which was then transferred to Hanover, N. H. With the carrying out of President Jefferson's plan of removing the Indians to a reservation west of the Mississippi the attendance of Indians decreased at Dartmouth until there have been few in attendance in the past century, though there continues to be an endowment for Indian students.

The American revolution had a most demoralizing effect upon Indian education and evangelization. Little attention was given to Indian education for the first half century of our government's existence. Perhaps it was that the war dogs which had been unleashed ate up the limited income of the new republic, and also carried a bone of contention into the camps of both Indian and white citizens, and thus they became two hostile camps.

However, beginning with 1820, the government began making appropriations for Indian schools. These were not government schools, but were conducted by individuals, corporations or religious bodies. This method continued until the policy of the establishment of government schools. Beginning with an appropriation of \$20,000 in 1877, the government has increased the annual appropriation for Indian schools until now it

expends something near \$4,000,000 annually.

The Baptists, staunch in the faith of their ancestors, demanded religious freedom and in their demand for separation of church and state, steadily refused any coalition with the government and any aid from it. Finally they were joined by most protestant churches in the demand that government aid to church schools be discontinued, and at last in 1901 they had the satisfaction of seeing such an order published by the government, and it has since been carried out with the exception of a few schools.

Among the five civilized tribes of the Indian Territory a somewhat different system was carried out to that which obtained on other reservations. These tribes supplemented the aid furnished by the government by appropriations of their own councils, and thus established some very good schools. In the case of the Cherokees it grew into a fairly well equipped and well patronized system of schools.

With the allotment system and parceling out of the tribal lands and statehood with a public school system, the purely Indian schools have almost disappeared with the exception of those schools maintained and supervised by the government, and an occasional school maintained by some mission.

Among the government schools there are two classes, the primary and the secondary, there being no schools of even high school grade maintained by the government. The primary schools are purely reservation schools and are intended to meet local needs and conditions. The secondary schools, which are really the lighthouses of Indian education, offer all the literary work of the grades in connection with a thorough training in a wide variety of trades and professions. These schools bring together representatives from many tribes who catch the spirit of education and progress, who return to thrill their people with the vision which they themselves have seen, and to those who are familiar with the Indians,

and who really know, the success of these schools has been marvelous. Chief among these secondary schools are found Carlisle, Pa., Haskell Institute at Lawrence, Kans., Chemawa, near Salem, Ore., Chilocco, Okla., Genoa, Neb., Albuquerque, N. M., Santa Fe, N. M., Phoenix, Ariz., Ft. Shaw, Mont., and others.

Many missions have tried to maintain schools of higher learning for the Indians. The Baptist Church has been one of the leaders in this work.

In 1862 "Roger Williams University" was chartered and opened its doors in the Indian village of Ottawa, Kans. The Indians gave 5,000 acres of land, which was sold at \$1.25 per acre, to maintain the school. For the first two or three years it appears that the school was carried on and attended by a number of Indian children.

In 1865 a new charter was obtained and by request of the Indians the name was changed to "Ottawa University." The first Board of Trustees carried on the institution for a number of years under the dual management provided by the act of Congress granting them the land.

"For a variety of reasons this arrangement was not satisfactory to either of the races. In the adjustment the Indians agreed to withdraw and leave the school entirely in the hands of the whites. It was agreed that the 640 acres retained by Ottawa University should be devoted to the purposes of education in Ottawa under the auspices of the Baptists of Kansas; that it should never be encumbered by mortgage, and that the proceeds from the sale of any part of the land should be used as an endowment. With this settlement of equities the History of Ottawa University begins" as an institution for whites, but the Indians were asked to move on and begin anew.

Among several of the tribes of the Indian Territory the Baptists began mission work and established schools, some of which were liberally patronized, and became large factors of influence and power. But with the coming of the white man,

and public schools and allotment and statehood, these Christian schools have all disappeared, with one exception, and envious eyes have been looking longingly upon it for years, hoping that in some way or other the white race might reap larger benefits from the school. This is the last lone Baptist School for the Indians.

Bacone Indian University was established by Baptists in 1880. Ground was

given to it by the Creek Nation, and it has been liberally patronized by Indians from many tribes throughout these years. These students have paid a large part of the cost of their schooling, and many of them have returned to give a full and joyous service to their people for a pitiable pay. More than half of the Indian preachers of our churches today have educated themselves or their children in Bacone.



CHEROKEE TRIBAL LEGENDS

E. A. M'MILLAN IN *Oklahoman*



NEARLY every tribe of Indians, as far as known, possessed national or tribal legends. The Cherokees, however, seem to have completely lost all trace of their national legends. As far back as 1750 no substantial data was available that in any manner gave a clue to their legends.

The remnant of the great Delaware tribe, a few of whom still reside in Nowata county, have today complete data as to their Walum Olum. The Cheyennes and Arapahoes still preserve their genesis myths. The Creek migration tradition is still well known and probably will remain so for all time, and practically all the Oklahoma tribes, except the Cherokees, hold in sacred and reverential memory the legends of their forefathers.

Usually the tribal legends were sacredly held by the priesthood. It was a part of the duty of those who assumed to deal with the spiritual affairs of the tribe to transmit to the rising generation the tribal legends or history. The Cherokees, however, have lost all record of their priest-

hood. That such personages existed is known, and that in the dim past they wielded great influence in the tribe, cannot be questioned.

Their myths tell us that myth-keepers and priests were accustomed to meet together at night in the low built log sleeping house to recite the traditions and discuss their secret knowledge. At times those who desired instructions from an adept in the sacred lore of the tribe, met him by appointment. Usually they remained all night talking, with only the light of a small fire burning in the middle of the house.

At daybreak the whole party went down to the running stream—those houses having been built in such localities—where the pupils of the myths stripped themselves and were scratched upon their naked skin with a bonetooth comb in the hands of the priests, after which they waded out, facing the sun, and dipped seven times under the water, while the priest recited prayers upon the bank. This purificatory rite, observed more than 100 years ago, was also a part of the ceremonial of the ball play, the green corn dance, and, in fact, every important ceremonial performed.

James D. Wafford, who died near

Flint Creek, in Delaware county, about 1898 at the advanced age of 90 years, and who was a firm believer in fairies and witches, was one of the very few residents of the Cherokee nation in the west—now a part of Oklahoma—who was able to relate much of the mythical lore of his ancestors. Wafford was a second cousin of Sequoyah—the great Cherokee Cadmus—a man of good address, fairly well educated. He commanded one of the divisions of the Cherokees on the march from North Carolina in 1838. One of Wafford's myths follows:

The eagle is the great sacred bird of the Cherokees and figures prominently in their ceremonial ritual, especially in all things relating to war. The particular species prized was the golden or war eagle, called by the Cherokees the pretty feathered eagle. Among the Cherokees in the old time the killing of an eagle was an event which concerned the whole settlement and could be undertaken only by the professional eagle killer, regularly chosen for the purpose on account of his knowledge of the prescribed forms and the prayers to be said afterwards in order to obtain pardon for the necessary sacrilege and thus ward off vengeance from the tribe. It is told of one man upon the reservation that having deliberately killed an eagle in defiance of the traditions he was constantly haunted by dreams of fierce eagles swooping down upon him, until the nightmare was finally exorcised after a long course of priestly treatment.

The eagle must be killed only in the winter or late fall, after the crops were gathered and the snakes retired to their dens. If killed in the summertime a frost would destroy the corn, while the songs of the eagle dance, when the feathers were brought home, would so anger the snakes that they would become doubly dangerous. Consequently, the eagle songs were never sung until after the snakes had gone to sleep for the winter.

When the people of a town had decided upon an eagle dance the eagle killer was called in, frequently from a distant settlement, to procure feathers for the occasion. He was paid for his service from offerings later at the dance, and as the few professionals guarded their secrets carefully from outsiders, their business was quite profitable. After some preliminary preparation the eagle killer sets out alone for the mountains, taking with him his gun or bow and arrows. Having reached the mountains, he goes through a vigil of prayer and fasting, possibly lasting four days, after which he hunts until he succeeds in killing a deer. Then, placing the body in a convenient exposed situation upon one of the highest cliffs, he conceals himself nearby and begins to sing in a low undertone the songs to call down the eagles from the sky.

When the eagle alights upon the carcass, which will be almost immediately, if the singer understands his business, he shoots it, and then standing over the dead bird he addresses to it a prayer in which he begs it not to seek vengeance upon his tribe, because it is not a Cherokee, but a Spaniard that has done the deed. This prayer illustrates the enduring impression which the cruelties of the early Spaniards made upon the Cherokees. After the prayer he leaves the eagle where it fell and hastens to the settlement, where on meeting one of the settlement he tells him that a "snow bird has died" and passes on to his own quarters. The eagle remains where killed till all the flesh has been eaten away and only the feathers are left. The tail and wing feathers are gathered and taken to the settlement, when an eagle dance is held.

It was universally believed that if any person in the settlement dreamed of eagles or eagle feathers he must arrange for an eagle dance, with the usual vigil and fasting, at the first opportunity, otherwise some one of his family would die.

“Do all the good you can and make as little noise as possible about it.”



CAMPUS VIEW, UNITED STATES INDIAN SCHOOL, CHILOCCHO, OKLAHOMA—LOOKING TOWARD DOMESTIC BUILDING FROM HOSPITAL.

THE CARSON INDIAN SCHOOL

ABOUT three and one-half miles south from Carson City, Nevada, is located what is known as the Carson Indian School a school built, equipped, and maintained by the United States Government and used solely for the purpose of educating Indian boys and girls. The school was first established in 1890, and at that time and for some years afterward, it was known as the "Stewart Institute", probably in honor of the late Senator Stewart of Nevada, who was instrumental in having it first established.

The first superintendent, Mr. W. D. C. Gibson, received for the property and assumed charge on May 15, 1890, but as considerable work was necessary in getting the buildings ready for occupancy, even though most of them were new, regular school work did not commence until December 17th of that year. The enrollment increased from thirty-seven to one hundred five pupils. Superintendent Gibson remained in charge until May 16th, 1893, when he resigned, being succeeded by Superintendent Eugene Mead, who remained in charge for nearly six years, during which time the capacity was increased to one hundred fifty.

Mr. James K. Allen succeeded Mr. Mead as superintendent, and continued in that capacity until June 10, 1903, when he was relieved by Superintendent C. H. Asbury. Mr. Asbury continued as superintendent until February 22, 1912, and during this time a large number of buildings were added to the school plant, until today the total number of buildings is forty-nine. The more important ones are as follows: large boys' dormitory, large girls' dormitory, main building—which contains dining room, kitchen, bakery, kindergarten, primary school room—and small boys' and girls' dormitories, there being sufficient dormitory space in all to accommodate one hundred forty-eight boys, and one hun-

dred thirty-eight girls; industrial building containing domestic science and sewing department, school building with four commodious class rooms and chapel having a seating capacity of over three hundred, hospital which accommodates fourteen patients, shop building containing carpentry, manual training, and shoe and harness departments, blacksmith shop, steam laundry, and various other buildings used for purposes, besides ten buildings which are used exclusively as employees' quarters.

Mr. Asbury was relieved as superintendent to permit him to accept the position of Special Indian Agent, with headquarters in Reno, Nevada, and was succeeded by Mr. Harwood Hall, who was superintendent of Sherman Institute, and later Supervisor of the Second District. Superintendent Hall remained in charge but a short time, being transferred on June 1, 1912, to the Soboba jurisdiction in Southern California, to fill the vacancy caused by the tragic death of Superintendent Stanley, who was murdered by the Cahuilla Indians. Following the transfer of Supt. Hall, Supervisor Frank A. Thackery assumed charge for a short time, being relieved July 3rd by Supt. S. A. M. Young, who was transferred to this place from Yakima, Washington. In September, 1912, Superintendent Young accepted promotion to the position of supervisor, and on November 14, 1912, was relieved by Supt. Jesse B. Mortsolf, who is still in charge.

It has been stated that Carson School, because of the location, offers stronger inducements for the encouragement of thrift and right living than do any of the other nonreservation schools, this being due to the fact that adjoining the school on the west is the Ormsby County infirmary, and on the east is the Nevada State Prison Farm, which information should be sufficient proof to convince all of this.

However, in further proof, it should be stated that the school is located at the northern end of Carson Valley, which is said to be the oldest settled and richest agricultural valley in the state. Situated at an elevation of over 4,700 feet the climate is almost ideal, the summer being always cool and the winters never what might be called severe, with almost continuous sunshine throughout the year. What used to be the old "Overland Trail" passes directly through the school grounds, which adds a certain amount of interest. The old farmhouse, recently abandoned, is said to have been one of the stations or stopping places along the "trail" during the time when the "Overland Stage" was being operated. Then too, a drive of only twelve miles over a very good road which winds around through some very magnificent mountain scenery, brings one to Lake Tahoe at an elevation of about 6,000 feet, which is said to be one of the most beautiful bodies of water to be found in the whole world.

There are no records to show that graduation exercises were ever held at Carson prior to the time when Mr. Asbury assumed charge in 1903. Since that time seventeen boys and sixteen girls have been graduated from the academic department, nearly all of whom are now filling positions of trust, and are looked upon with respect by all.

As previously stated, we can, at the present time, accommodate two hundred eighty-six pupils and are equipped for giving practical systematic instruction up to and including the eighth grade in the academic department, and in farming, carpentry, blacksmithing, manual training, tailoring, engineering and plumbing, shoe and harness making for the boys; and domestic science, sewing, nursing, etc., for the girls in the industrial departments, all of which are under the direction of competent instructors.

During the vacation season schoolboys find plenty of work on ranches in this vicinity, and for the past two summers twenty-five or thirty girls have been sent to San Francisco and that vicinity where

they have been placed with families, the results being that they gain very valuable experience and return to the school very greatly improved in personal appearance.

A new system of electric lighting is being installed which, when completed, will add much to the appearance of the school buildings and grounds. There is an abundance of shade, and this year it is planned that considerable work will be done on the lawns in an effort to make them as attractive as possible.

The school farm consists of about seven hundred acres, but about only one-half of this is suitable for cultivation, the remainder having been purchased solely for the purpose of securing the water right which went with it; at present an abundance of water is available for domestic and irrigation purposes.

People visiting Carson City and vicinity are invited to visit the school where they will be shown every courtesy and enabled to go through the various departments where they will be able to obtain a very good insight into the work being done and the methods employed in the effort to place the Indian of this vicinity upon an equal footing with his white neighbor.

The present force of employees consists of the following:

Jesse B. Mortsolt, Superintendent.
 William S. Krieh, Principal.
 Dale H. Reed, Clerk.
 E. T. Krebs, Physician.
 Frank J. Gehringer, Disciplinary.
 Grace Mortsolt, Teacher.
 Ella F. Martin, Teacher.
 Gertrude A. Cowles, Teacher.
 Sadie M. Fleming, Teacher.
 Helen C. Sheahan, Kindergarten.
 Mrs. A. V. Wristen, Asst. Matron.
 Margery Taylor, housekeeper.
 Emma J. Martin, Seamstress.
 Julia A. Fisher, Laundress.
 Edwin J. Wilkinson, Farmer.
 W. B. Anderson, Manual Training Teacher.
 C. H. Sabin, Carpenter.
 Lottie George, Matron.
 Carrie E. Winthrop, Asst. Matron.
 A. V. Wristen, Blacksmith.
 Angelo Belmonte, Engineer.
 Lydia H. Sullivan, Cook.
 Margaret Martin, Baker.
 F. Mansfield, Shoe and Harness Maker.
 Mrs. E. A. Gehringer, Assistant.
 Dick Bender, Nightwatchman.
 Henry Sampson, Bandmaster.



View in one of the Classrooms, Chilocco Indian School.



View in Domestic Art Department, Chilocco Indian School.

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The Work of the Field Matron

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Conducted by Mrs. Carrie L. Wilcox.

Difficulties in California.

Upper Lake, Calif.

Dear Mrs. Wilcox:—Yours of January 14th reached me after considerable delay. Lake County, Calif., is noted for its heavy rain storms and floods in the winter, and this winter it has been more so than usual.

As to specializing, I hardly know where to begin. Cleanliness, order, practical hygiene, care of infants and young children, diet cooking and nursing seem—with my charges—the more important, consequently I devote much of my time instructing and demonstrating along these lines.

As to my methods: I take advantage of every opportunity to demonstrate in their own homes. Another plan is to invite the women, a few at a time, to my cottage for a demonstration. For instance the lesson is diet cooking: I talk to them on the importance of properly nourishing the sick; prepare one or two articles of diet and show them how to serve them, then have them sample it and question them as to how it was prepared and the purposes for which such dishes should be prepared.

For a lesson on preparing and serving a meal I often invite one or two to a meal, and have them assist me in the preparation, taking pains to see that each one sees every thing that is done in the preparation of each dish. I have them

set the table properly, using my best table linen, silver and dishes; place the dishes on the table and sit down and proceed with the meal as a family. Sometimes I help them prepare a meal in their own homes. On such occasions, whether at my home or theirs, I always eat at the table with them.

Three years ago very few ate at the table, now the majority do so, and a few have fairly good table service, use table cloths—sometimes a white one—and the ordinary supply of dishes: that is, a plate, cup and saucer, knife, fork and spoon for each one at the table.

The discouraging feature is that whenever a funeral occurs in a family all the furniture and much of the bedding and clothing are destroyed or buried, and the family is again reduced to eating and sleeping on the floor. There are several other discouraging features, all of which are the result, more or less, of their superstitions and beliefs, which can only be overcome as their superstition is weakened by education.—Emma S. Alexander, field matron.

Indian Rooms at Watonga.

The merchants of Watonga have secured two nice rooms with steam heat and electric lights for the use of Indians and field workers. In one room the men do business with the district farmer and hold farmers' meetings or conferences. The other room is used by the women for a rest room while waiting in town, and for sewing. It is furnished with a fine rug, easy chairs, lounge, two sewing machines, cutting table, quilting frames, and a reading table supplied with daily papers, Farm Journal and



Field Matrons' Work.—An Indian home on the Sioux Reservation. Windows tight; poorly ventilated in winter; its condition could be improved with little trouble. Notice the harness rack near the door.

magazines. I spend Tuesday of each week in the room, and we cut and make garments and also make quilts.

We have used the rooms more than a year, and are well pleased with the patronage and results. I find it best to have a set time and place to meet the women of the different districts, when the field is so large, and in this way see them and talk with them more often than in house-to-house visiting only. The women of this district come to my Indian room in my home for the same work, each Saturday.—Mary J. Freeman, field matron, Geary, Okla.

Now is the time for spring house cleaning.

Be sure and encourage the Indians to have screens on their windows and also screen doors to their homes—to keep out the flies.

The books and magazines are coming in fine for my circulating library. Have let some of the books out for the Cheyenne and Arapahos like to read.

Big Price for Indian Art.

The effete east has recognized the art of the west and yesterday one of the finest baskets ever woven in this section became the property of an eastern man and will soon travel across the continent to find a home among one of the greatest of Indian basket collections.

A few days ago G. A. Steiner, wife and daughter, arrived in this city on business matters and soon learned of the basket collection of Abe Cohn. They visited the collection, and Mr Steiner, who is a collector of fame in the eastern states, soon concluded a deal whereby the finest of the art became his property, paying for the same the largest price ever paid for a basket in the state. While the price is not given, it is known to be nearly two thousand dollars.

This basket is one of the masterpieces of Dat-So-La-Lee, the last of the old school of Washoe basket weavers, and perhaps the most famous of her race. The old squaw has long passed her three score and ten years but is still plying her art. She is gross and ungainly in figure, with dark copper-colored skin, straight black hair, and eyes that still scintillate with youthful ardor.

In the springtime she trudges over the hills and mountains to dig the well-developed roots of the bracken from the inner stock of which she makes her black thread. In the summer, when the red bud is in its prime, red and lustrous, she gathers the bark from which she makes her red thread, and in the fall when the sap has receded, she gathers the long straight boughs of

the willow for her weaving threads and foundation sticks. After each long tramp on her gathering trips she sits on the ground in a sunny spot and with her teeth and finger nails, assisted by an old knife or a fragment of glass, prepares her material for use. When prepared to her satisfaction, she rolls each variety of strands into balls, ties them securely and stores them away to be seasoned or cured for the next season's work.

The process of making one of her baskets is very tedious, but at the same time interesting. Beginning with a small aperture at the center of the base of the basket, coil after coil is added by making an awl hole near the side of the foundation sticks under the opposite stitch, through which she inserts the thread of fibre, which she prepares as she uses it. Each thread must be of the exact consistency of the preceding one. Somewhat coarser material are used in the base of the basket than in the body to give solidity in use. On each round one-half the stitches are seen on the outside, and as they are exhausted the ends are left on that side, but new threads are added so dexterously that when the basket is complete the ends are not noticeable. In the same manner foundation sticks are added when necessary. When all the ends are trimmed, the inside of the basket is as attractive as the outside. As the form is continued upward, she uses finer threads, and in due time the embellishing symbols appear. As the days pass her fingers are cut and sorely wounded to the bone, her eyes are dim and strained and her back aches. A year slips by and the achievement is—a perfect masterpiece.

The basket sold yesterday was catalogued in Mr. Cohn's collection as L. K. No. 42 and is known to all collectors of the country. The basket is entitled "The Beacon Lights" and is meant to commemorate some important event when it became necessary to build large signal fires among the hills and mountains to call her tribe together in council or ceremonial. The design is a cross, which in the Washoe basketry means light, fire, heat. In this instance it means fire. The other waved lines are to represent the glare of flames of the fire.

The basket is 13½ inches in height, 49 inches in circumference, the orifice is 8½ inches in diameter. It contains 30 stitches to the inch and is estimated that there are eighty thousand stitches in the basket. The colors are a golden white, a dark brown and an ebony black.

It is understood that the basket is to be one of the Carnegie collection in Pittsburg, Pa.—Carson City News.

OFFICE CIRCULAR TO SUPERINTENDENTS.

DEPARTMENT OF THE INTERIOR
OFFICE COMMISSIONER OF INDIAN AFFAIRS
WASHINGTON

April 5, 1914.

To all Reservation Superintendents:

I greatly desire it to be understood throughout the Service that the present administration of Indian Affairs is determined that every Indian shall have opportunity and encouragement to accomplish industrial betterments.

I want you to know that the magnitude of this understanding is fully realized, and that while I do not think it can be accomplished in one summer, nor that it can be done without hard work and some sacrifice on the part of all of us, I am firmly of the opinion that it can be, should be, and must be done.

I am not at all satisfied with the agricultural, stock and industrial conditions generally existing throughout the Indian country and I am determined that unceasing effort shall be put forth to bring about a radical and speedy change.

Primarily the opportunity for advancement among Indians is largely agricultural and stock raising. The Indians own the land and with proper encouragement can so develop their possessions as to insure ultimate self-support.

The farming season is at hand. Every farmer should at once become actively engaged in advising and teaching the Indians how to prepare the soil, the kind of seed to select, when and how to plant, grow and harvest; and the best use to be made of his crop when produced.

The Indian should be made to realize that the grazing lands of the United States are now almost entirely his own and that he has readily within his reach the possibility of becoming the cattle, horse, and sheep king of America.

All these things involve earnestness of purpose and close co-operation between the Indian Service employees and the Indians. To insure the best results every man charged with such a responsibility as farmer or stockman must devote his time—every day of his time—in heart-to-heart association and hand-to-hand working in his particular sphere. It must be "a long pull, a strong pull and a pull altogether", as they say at sea.

I cannot refrain from calling attention to a situation that is very unsatisfactory. I have

information from dependable sources and from all sections of the country that farmers in the Indian Service devote most of their time to work associated with the business end of the agencies; that our farmers, with a few notable exceptions, are not in fact practical and helpful as farmers; that they do not go out among the Indians on their farms as they should and as hereafter I earnestly desire them to do. It is almost discouraging to contemplate that after years of employment of men who have been especially charged with the work of advancing the farming interests of the Indians no more has been accomplished.

Commencing immediately I wish word to go down the line from the Indian Office in Washington to the agencies, and from the agency throughout every reservation and on to each allotment that every Indian Service farmer shall give his time to actual farming and that under no circumstances shall he continue, as so generally has been done, making the office work the first consideration and the promoting of the farm work of the Indians secondary. These things must be reversed.

Congress, the tax-paying public and the Indians, have a right to expect full return for every dollar appropriated and such permanent industrial advancement of the Indians each year as will justify the maintenance of the force of farmers and stockmen now employed and give promise that eventually they may no longer be required.

Nor am I satisfied with the fact as I am now convinced that the Superintendents, generally speaking, spend altogether too much time in the office attending to duties which properly belong to clerks, when the Superintendent, to accomplish the greatest results, should be out in the field among the Indians looking into their home comforts, after health conditions and in close contact with them, giving personal attention to their farming, stock raising and other relationships that they may be encouraged to do for themselves the things that they cannot have done for them for an indefinite period of time.

Hereafter, the Superintendent, in place of devoting three-fourths or more of his time to office duties, shall devote a very large part of his time among the Indians on the reservation.

I do not anticipate that the carrying out of these directions will bring about any appreciable congestion of the so-called "paper work" of the office. I believe the greater portion of the office work will be found to fit in with the field work so that it will be done in

connection therewith and without hindrance to it.

Reservation employees should know the Indians and know them well; understand their condition and substantially aid them in their forward march toward self-support and equipment for citizenship.

Sincerely yours,
CATO SELLS,
Commissioner.

EXPANSION OF CHILOCCO'S WORK.

THE
BARAGA COUNTY PUBLISHING CO.
L'ANSE, MICHIGAN

April 7, 1914.

Dear Friend:

Just a few lines to let you know that I am still in the land of the living and realizing the profits of the trade which I learned from you. How are you nowadays?

Things are going well with the Sentinel despite the fact that we have a paper to buck in this town and have another running opposition to us just four miles from here. At the annual meeting of the directors of this corporation last month I was elected to the office of editor, with an increase in salary.

We are having our blizzards up here a little late this year and are just getting over them. Soon the ground will be green and the fishermen will swarm the streams close by. But the ice is still on the bay and we enjoy lake trout fishing. I tell you it's great to pull out a ten-pounder every little while.

I am going to be married the latter part of next month and of course will want your congratulations. I guess it's about time I was settling down. I've got the nicest little girl from a town near here. But I suppose they are all nice when a fellow is in love with them; eh? Was expecting to go south but will not be able to get away. I may be down this fall, or probably in the winter, for I surely do long for old Chilocco at times.

Could you give me the address of B. N. O. Walker? I certainly don't want to forget him, for he surely was like a father to me the year before I left. Also, if you have a view-book of the school, send me one and let me know the charges. I had one for a long time but a fellow that was here once borrowed it and my Navajo blanket catalog and never returned them.

My regards to you and the family. As soon as I receive the pictures, which have been

ordered for my better-half to be, and myself, I will be pleased to mail you copies so that you may see how I look nowadays, as well as she.

Your former student,
THEODORE W. EDWARDS.

The Fort Peck Project.

Accompanied by his clerical force, R. M. Conner, project engineer on the Fort Peck Indian reservation, left the city last night for Poplar where they will take up the organization and begin the work of assembling an outfit for the construction to be done on that project this summer so that resumption of actual construction may be started at the earliest possible date and pushed to the limit during the working season, says a dispatch from Great Falls, Mont.

There is \$80,000 left in the fund for immediate use in construction of this project and it is expected that an appropriation of at least \$20,000 will be added by congress at its present session and made available during the present year, thus enabling the active prosecution of development work throughout the season. Practically all the work is being done by Indians of the reservation, both as to common labor and team work. This gives the Indians profitable employment at good wages and they have shown a remarkably keen interest in the enterprise.

There are 1,900 Indians on this reservation and to them the government has allotted 721-945 acres, the remaining 1,223,850 acres within the reservation being covered by the land drawing held last September for which registration was made in this city as one of four points. There are 410 acres already within the Fort Peck project; there are 71-183 of it in the allotted lands given to the Indians. The other is subject to entry.

In Engineer Conner's party were S. A. Kerr, assistant engineer; O. W. Harrah and R. A. Carron of the clerical force. Frank Nivens, chief clerk of the project, is now in Chicago buying foodstuffs and merchandise to stock the government stores for sale to the Indians and their families. There is every indication of a busy season's work on the Fort Peck reservation project and that there will be a large force of Indian laborers and their teams employed at profitable work within a few weeks.

Supervising Engineer H. N. Savage is enthusiastically interested in the work of completing the project and has been one of the foremost advocates and leaders in the work of teaching the Indians how to do work by actually employing them at profitable industry.



A Chilocco Domestic Science Class at Work.



Class in Agriculture Judging Corn—Chilocco Indian School.

MY BROTHER'S KEEPER.

THE following editorial—commenting on Mr. Sells' stand on liquor—is reprinted by the JOURNAL from a recent issue of *The Daily Missoulian*, Missoula, Montana:

"Am I my brother's keeper?" It is a question which has been asked ever since the birth of man. Always it is asked by somebody who is seeking to evade responsibility. Always it is the alibi offered by those who would dodge the issue. It is the cowardly defense of the guilty. The man who asks this question may be classified at once as not right.

A day or two ago *The Missoulian* printed an official letter from the commissioner of Indian affairs. It was addressed personally to each of the six thousand employes of the bureau over which Mr. Sells presides in Washington. It was devoted to the consideration of the problem of suppressing the sale of liquor to our Indians. Its tone was lofty and its plane was high. The letter should be read by every man and woman, by every boy and girl. For its scope is wider than the mere relation between booze and the red man. It takes in the whole question of personal responsibility; it is an able presentation of the whiskey problem.

"I believe," says the letter, "that the greatest present menace to the American Indian is whiskey. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and, frequently, as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined. If I say nothing more to you tonight that leaves an impression, let it be this one thought: Let us save the American Indian from the curse of whiskey."

Commissioner Sells does not ignore the question of responsibility, either. In the course of his letter, he says: "There is nothing that could induce me, since I have taken the oath of office as commissioner of Indian affairs, to touch a single drop of any sort of intoxicating liquor, and this regardless of my attitude on the prohibition question."

There is the whole proposition. The primary purpose of the letter was, of course, to discuss with the employees of the Indian service the question of suppressing the sale of liquor to the Indians. And it carries out that

purpose admirably. But with that phase of the letter we have no concern this morning. We might comment upon what we know, here in Missoula, of the failure of the attempts at suppression, and we might present the reasons, as they appear to us, for this failure. We might quote Judge Bourquin in connection with the use of stool-pigeons by the men who are working, ostensibly, toward bringing about this suppression.

But the paragraphs of the Sells letter which we have quoted stand out so conspicuously from all the rest that they seem to us to have a broad bearing upon the general question of personal responsibility. And this is a great question in itself.

Commissioner Sells might, with propriety, have omitted the words "Indian" from the first quoted paragraph. All that he alleges in connection with the mixture of whiskey and Indian might have been said with equal truth regarding the results of the consumption of whiskey by any man, no matter what the color of his skin. And his plea to save the Indian from the curse of whiskey might, with equal propriety, have been made as to the saving of every man and woman, of every race and creed, from this very evil.

Commissioner Sells declares that, with the responsibility of his official oath upon him, he would not touch a drop of any intoxicating liquor. This is a responsibility which should be realized by every person in authority, no matter who he is or where he is. The father cannot reasonably preach to his son against the use of liquor, if he himself drinks it. The employer cannot in fairness forbid his employe the drink of whiskey which he himself takes.

Each man is his brother's keeper—each man knows in his heart that he is. He may haltingly ask the question, but he knows the answer before he speaks the words. He knows that he is the Big Brother to every weaker one than he. This principle was established when Cain was driven into the wilderness, banished for his crime—but more for his cowardly evasion. Recognition of this principle is a belief in every man's heart, no matter how zealously he may strive to disavow it.

The whole country is better for this letter of Commissioner Sells. It contains much excellent advice for the people in the Indian department, but—more than that—it carries a sermon to every man in every station. It but is another answer, specially well put, to the ancient question, "Am I my brother's keeper?"

GOOD THINGS ABOUT INDIANS.

Following are some paragraphs reprinted from *Home and School*, a paper published in the interests of the Indians of the Comanche, Kiowa, Apache, Wichita and Caddo tribes of Oklahoma.

A number of new tombstones were set up in the Indian graveyard west of Apache recently.

Apache Ben has been adding to his alfalfa field. Indians are learning fast how valuable alfalfa is.

We are glad to welcome the Fort Sill Apaches among us. They are all busy getting started at their farm work.

Some of the Fort Sill Apache women are showing us what they can do to make a nice home out of an old house. Every good house-keeper is a great help in a community.

Dr. Janney visited the schools near Apache recently. At the consolidated schools where a number of Indian children are in attendance the principals agreed to treat the eyes of the children.

The results of the oversight taken of the Apaches at Fort Sill are seen in their children. NOT A CHILD WITH SORE EYES! It is a delight to see the beautiful, healthy children in many of their families. We are glad that these children escaped the epidemic of measles.

Tabbytite has 80 acres of as fine wheat as can be found around here. He works his own land and works it well. His wife, Weckah, has nearly 200 little chickens. She takes care of these and has time to keep her house neat and clean.

Charlie Ross plowed his small orchard before the rain came, and he's happy about it because he caught some moisture to his orchard early this time. His trees are all blooming nicely. He set out a few more young trees a short time ago.

Dr. W. E. Van Cleave, the Government eye specialist, visited the Mountain View Public School and examined the Indian pupils. There were fourteen present and ten of them have trachoma. The doctor examined forty-four white children in one room and found that ten of that number have trachoma.

Deacon Taupa and Brother Benton are the only Comanches that are farming on a big scale this year, and they are doing corn planting. They have fine oats, too. And they are well fixed with team and tools. Mr. Taupa bought a fine work horse a short time ago, and some small pigs to grow and fatten for the market.

Dr. Warren and family left last Saturday for their new station at Leupp, Arizona. This news will be a disappointment to the numerous Indians who learned to depend on the doctor for relief when they were sick. The school regrets to lose these good people. Mrs. Warren is a trained nurse and will assist the doctor at the new station.

Several weeks ago an anti-tobacco campaign was begun for the Kiowa boys of this school. Previous to that time, forty-three boys out of eighty-two, or more than fifty-two per cent were on the threshold of the tobacco habit. Today there is not a single boy who uses tobacco in any form. The success of the anti-tobacco movement is due to the manly and courageous boys who resisted the appetite for tobacco. It is a noble fight for a clean healthy body and for a strong character that these boys are engaged in, and one cannot praise them too highly.

The Chilocco JOURNAL gives a report of an interview of the superintendent of Sherman Institute with the commissioner. The superintendent says: "I was impressed with one of his first questions, namely: 'How many of your boys use tobacco?'" Surely, the commissioner is glad to hear of the stand taken by many Indian boys with reference to tobacco. We all wish the boys in the schools on our reservation would follow the example set by those in the larger schools and take a stand against tobacco; not only for their school-days, but for all their future.

The Government is and has been placing much importance on the matter of teaching the Indians to farm. As *Home and School* views the situation, our Indians know more about farming than they are credited with possessing. It is not a question of knowing how so much as it is a question of staying at home. All of our Indian young men know how to farm and if there were no other alternative they would earn a comfortable living for themselves and families by farming. Like all the rest of mankind, Indians are loathe to give up the old established customs and habits. The camping and visiting custom is one held dear to the Indians. Most of them will not give it up until the high cost of living makes it necessary for them to increase the income.

Medicine Will Not Cure Consumption.

In spite of the statements of a number of individuals who have recently claimed that they have found a "cure" for consumption, The National Association for the Study and Prevention of Tuberculosis, the highest authority on this disease in America, in a bulletin published, declares that there is no information at hand to justify the belief that any specific cure for tuberculosis has been discovered which deserves the confidence of the medical profession and the people. Backing up these statements, the United States Public Health Service declares that outside of the three essentials in the treatment of consumption, namely rest, fresh air, and good food, "there is no drug known however rare or expensive it may be that has any curative action in this disease, and all remedies advertised as such are to be avoided."

In and Out of the Service

BISHOP, California, has the largest day school in that state. It has a band of twenty-two pieces, eight of the members being pupils of the school; the remainder returned students. Since its organization a little more than a year ago it has been under the instruction of Prof. F. E. Howard, principal of the Bishop Union High School, and formerly leader of the University of California Band.

While the band has never received any government aid it is a part of the school. The teacher, Geo. Suneral, has raised over \$1000 towards its organization and support the past year, and it is under his sole management.

On March 20 the school gave an entertainment at the Bishop Opera House for the benefit of this band. It was a great success. The receipts were \$290.00. With one exception, every number on the program showed some part of the regular school work. It speaks much for the interest of the white people of that community in the welfare of the Indians when a second entertainment of that character within a year should be so well patronized.

The Inyo County Register commented on the entertainment as follows:

"The numbers given by the Indians were received with applause, for the children apparently forgot that they were facing an audience of strange white people, and were natural in their actions. This was specially true in the children's games, in which the little ones entered with as much zest as paler faced juveniles do. Drill numbers were executed with creditable precision, under the direction of drillmaster and assistant teacher George Collins, who filled the position of lieutenant in one of the companies at Carlisle while a student there.

"The dance of maidens, a rite observed in aboriginal tribes all over the country, was watched with interest, and gracefully performed.

"The band is making creditable progress. Harrison Diaz is its regular leader.

"Entertainments of the kind given Friday night help to create a broader sympathy with the conscientious work that is being done to make something of the Piutes—useful to themselves as well as the whites; words of appreciation and well earned by the men and women who are laboring with them. Each

year sees a higher standard more generally recognized; more of agreement with white codes of right and wrong, and of morality. The work is doing more good than people usually realize, and surely deserves the cordial cooperation of all."

Mr. Sells, Our Commissioner.

The new freedom to which President Wilson so frequently refers is not only the product of the ideals and hopes of those directing the affairs of the nation, but it is also the burden of the actions and competence of the new men in office. Hopes might be ever so bright and intentions ever so good, but in the result, failure ever lurking in the shadows of success, might present itself to view and stand disgustingly exhibiting its craven self.

To ward against such direful ends, President Wilson has seen it necessary to equip his administration with such men who are tried and true and whose democracy is as unchallenged as the conclusions of mathematics.

No man in public life today has a more intimate relationship with the administration in Washington than the Hon. Cato Sells, U. S. Indian Commissioner. No man has been so useful to an administration and heretofore has not been the recipient of a cabinet portfolio. Sells does not find a high sounding title necessary to a devoted and efficient service to his country. His ability to serve is only exceeded by his desire to continue to serve. No man could work more faithfully and more intelligently than does Mr. Sells. His stewardship over the affairs of thousands and thousands of Indians, and his jurisdiction in matters most intimate to the morals and general welfare of tens of thousands of human souls, has been always an example for future Indian commissioners to follow.

Wilson has chosen wisely and well. The president has discovered one who has both the capacity and the willingness to serve. He has dismissed all others with those fine words we have so frequently listened to:

Hollow men, like horses hot at hand,
Make gallant show in promise of their mettle,
But when they should endure the bloody spur
They fall their crests
And like deceitful jades—
Sink in the trial.

—Tulsa (Okla.) Democrat.

May Be Another Bender.

When Harold Clarke, pitcher for the Indian school nine, struck out 21 men in the game against the University of New Mexico Saturday afternoon, he equalled the best college

record, and probably established a mark for this state. It was an extraordinary performance, and one that pitchers rarely achieve.

The best professional strikeout record is 20, made by Pitcher William Mitchell of the San Antonio, Texas league club, in 1909; by Davis, of the Knoxville, Appalachian league, 1912, and by Applegate, of the Paris, Bluegrass league club, 1912.

The college record of 21 strikeouts was set by Pitcher Mike Lynch, of Brown University, who in 1903 caused 21 Columbia batsmen to fan.

Clarke's wonderful pitching feat is of peculiar interest in view of the fact that the Sioux City, Western league club, has made arrangements to give Clarke a tryout. He expects to report to the club for trial soon after the Indian school closes June 1. With the prestige of Saturday's performance added to his record, there isn't any question but that the Sioux City manager will give the young Indian heaver careful scrutiny.—Evening Herald, Albuquerque, New Mexico.

Indian Boys After Prizes.

Pima county is going to be represented in the boys' and girls' club contests which are being started this year by the agricultural extension service of the university of Arizona. W. C. Hodgson, farmer of the San Xavier Indian reservation, is organizing three clubs of Indian boys as follows: One grain sorghum club and one corn club at San Xavier, and a corn club at Indian Oasis. The boys of these clubs will grow the crops in question under Hodgson's supervision, each boy having at least one acre. They will compete for the \$100 agricultural scholarships which have been offered to the state champions in these contests in Arizona.

That these redskins will make dangerous competitors is assured by the fact that Hodgson has been very successful at the Sacaton reservation in supervising his boys' operations on their ten-acre tracts, where high yields of corn, wheat, alfalfa, etc., were last year secured. Hodgson states that the Indian boys are very enthusiastic over this club movement.—Phoenix (Ariz.) Gazette.

Setting a High Standard.

The recent visit of Hon. Cato Sells, United States Indian commissioner, reminds us that here is another public functionary who is setting a high standard of efficiency in his department and fully measuring up to his responsibilities. Although in office less than a year he has wrought a number of notable changes in the department and made it in fact as well as name what it was intended to be.

We are enabled to obtain the best measure of the Indian commissioner's capacity by his handling of the government wards in this state. Already there is a complete reversal of their attitude toward the department. Where they once looked upon it with suspicion

and distrust we now find them looking to it confidently for guidance and suggestion and enforcing such means as are necessary in order to secure the end.

The secret of Commissioner Sells' success is that he is considerate without being squeamish and sentimental without being impractical. Also he is gifted with that quality which is the saving grace of every useful public servant—common sense.—Daily Oklahoman.

Bookworms Beware of the Hookworm.

Durant, Okla.—Twenty-eight cases of hookworm were found among fifty students of the Armstrong Male Indian academy, examined by Dr. W. P. Jacocks, an investigator for the Rockefeller Commission of Washington, D. C. He stated that he also found traces of three other worms among the students. He says the hookworms as yet have not affected the students seriously but will get worse if not checked. The academy is located at Armstrong, fifteen miles east of Durant and is for Choctaw Indian orphans.

Some Short News Items.

Walter G. West has been transferred from the superintendency of Cantonment Agency to Southern Ute agency, and William H. Wisdom, clerk at Cantonment, has been named as Mr. West's successor there.

The news dispatches state that Captain John McA. Webster, superintendent at the Spokane, Washington, reservation has resigned. Also that superintendent Miller, of Ponca, Oklahoma, has done the same.

The Nez Perce Indian is the latest publication produced by activities in the U. S. I. S. It is going to be used as a strong voice and lever for better conditions among the Nez Perce Indians of Idaho. Here's success and long life to it.

News dispatches say that Commissioner Sells has accepted the resignation of M. Friedman and S. Nori, superintendent and chief clerk of the Carlisle school. Other needed changes there have also been made by the commissioner.

M. George A. Hoyo, recently expert farmer at the Cheyenne and Arapaho Agency, Oklahoma, has been appointed superintendent of the Otoe Agency, Okla., to succeed Supt. Ralph Stanion, who has been promoted to the superintendency of Pawnee Agency and school.

Good Words for the Indians.

U. S. Indian School, Chilocco, Okla.: Because you publish the liveliest, newsiest, cleanest, most energetic school journal in the U. S. A., I gladly send my renewal subscription to THE INDIAN SCHOOL JOURNAL.

ARTHUR C. PARKER,
Albany, N. Y.

Chilocco Items of News

School closes June 19th—and we all believe it to be a most successful and satisfactory year at Chilocco.

Hot weather and harvest time are almost here, and we will sure have to work some this year to gather the crops.

Word comes to us that one of our old students Nora Murie, of Pawnee, Okla., recently passed away. Nora was at one time a popular student here.

Mr. Wm. Love, of Joy, Ills., one of Illinois' prosperous farmers, spent a day recently at Chilocco looking us over. He said he never saw finer wheat fields than ours.

The band held their annual reception June tenth, and those who attended declare the boys can entertain as well as they can play—and that is saying a good deal for them as hosts.

Our second annual picnic will be held June thirteen—a few days before school closes this term—and we all look forward to a pleasant day's outing together once more before we part—some of us, perhaps, forever.

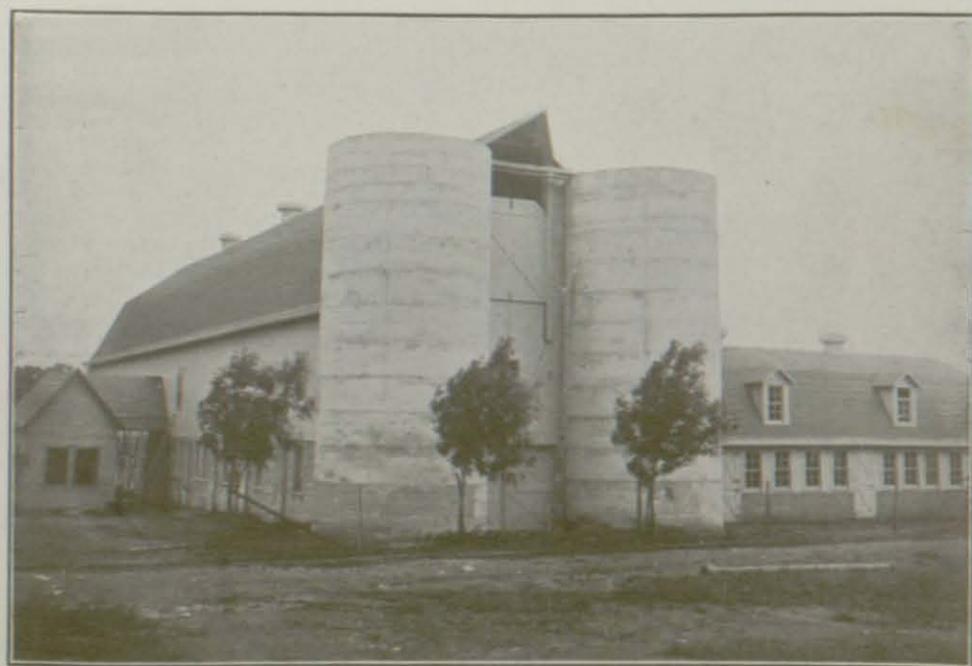
The members of the blacksmithing, painting and harnessmaking departments gave their annual party in the school gymnasium the evening of June fourth. A pleasing program, dancing and refreshments, made the evening a very pleasant and sociable one for those attending.

The New Home for the Dairy Herd.

In this number of the JOURNAL appears a cut of the new dairy barn at Chilocco. It is presented as an example of a moderate priced barn of great efficiency. The floors and walls up to the second floor joists are of concrete and the rest of frame construction. It will accommodate one hundred head of cows and young stock, and store the necessary feed for the same. This barn, with the two cement silos, have a capacity of three hundred and ten tons and with modern equipment throughout was erected at a cost of about sixty-four hundred dollars. The material was purchased in open market and the work done by paid student labor under instruction of the school carpenters. The plans were drawn by the superintendent of construction, the late Mr. A. B. Iliff, after consultation with various dairy experts. Very valuable ideas were obtained from the dairy division of the department of Agriculture. It is believed that this barn, or one similar, modified to suit the special needs of various schools, is an admirable one to meet the requirements of the Indian Service.

MATERIAL AND LABOR ITEMS.

Stalls, trucks, etc.	\$ 928.98
Lumber, iron columns, etc.	2,513.40
Silos	492.00
Metal shingles, coping, valley, etc.	643.20
Barn door latches, nails, washers and cement	878.16
Sash weights, hay carriers, pulleys, wire rope, etc	41.81
Conduits, condulets, etc.	80.96
Water pipe	137.85
Dumb waiters, pulleys, hoisting wire rope, etc	24.63
Copper wire, condulets, etc.	48.87
Hydrants fire, pig lead, etc	38.56
Labor	375.00
Pupil labor	284.29
Total	\$6,435.70



New Modern Dairy Barn at the Chilocco School.—Photo taken before it was quite finished.

Chilocco Items of News

The Hiawatha Society held their annual reception June sixth, and it was a very enjoyable affair.

Decoration day at Chilocco was observed as a holiday, with appropriate services in the evening at the school cemetery.

Supt. and Mrs. Allen, accompanied by their daughter Esther, enjoyed a few days as the guests of supervisor J. B. Brown, Muskogee.

F. R. Schenck, Government irrigation engineer, made Chilocco a visit this month to look over proposed water improvements here.

The graduating class left the last week in May for their respective homes, taking with them the best wishes of their schoolmates and members of the faculty.

On the evening of May twenty-third occurred the annual reception to the Seniors given by the Juniors. A very pleasant evening was spent by all attending.

Milton R. Hallway, of Hillsdale, Mich., is our new dairyman. He, with his family, arrived May 28th and occupy the cottage Mr. and Mrs. Leib lived in. Mr. Hallway is a former employ of the Western Reserve Condensed Milk Co., of Hillsdale.

Mr. and Mrs. Leib left Chilocco May 27th for Carlisle, where he goes to assume his new duties. They have our well wishes. Mr. Leib proved an efficient and faithful employee, and was always found at the post of duty whenever there was work to do.

The printers executed a pamphlet for the Mt. Pleasant Indian School, 40,000 letter heads for Union Agency, work for Collins Institute, Eufaula Boarding School, and for Supervisor J. B. Brown the past month. It has been a strenuous year at Chilocco for this department, and we will welcome vacation time.

Mr. John F. Thompson, who for several years has occupied the position of property clerk at Chilocco, has been transferred and promoted to the position of principal of the Yankton Boarding School, South Dakota. He and Mrs. Thompson left here May fifteenth for their new home. Mr. Thompson was a faithful and reliable employee, and we are pleased to see him promoted.

A shipment of Chilocco hogs topped the Oklahoma City market May fifteenth at \$8.87½ per cwt. The car brought \$1,377.70. The Chilocco farmers should be proud of the fact that only one shipment, under the present management, has failed to get top price on day of selling. The reason we failed the one time was because our hogs were a little light in weight, not off in quality.

The attendance of former students at this year's commencement exceeded that of any other year within the writer's memory. This

was a pleasant feature, but, as the superintendent said in one of his speeches, it was of more interest to know that many had written giving as their excuse for not being able to be present that they were busy—living the life Chilocco inspired them to have ambitions to live.

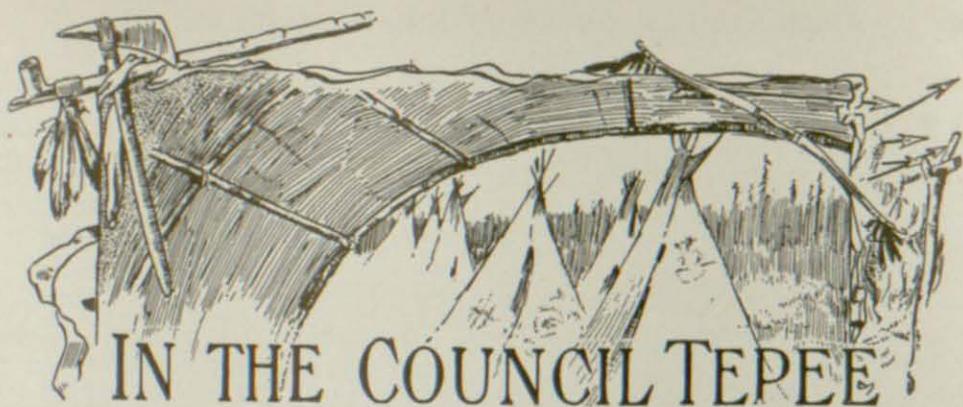
Mr. Van Zant's department—the farm—surely shows what the farmers know and how they work. The farm never looked so well as it does at this writing—and prospects for "bumper" crops were never so flattering. The boys of that department deserve much credit for their showing this year. It shows that they are evidently taking advantage of the opportunities here to get the real fundamentals of that greatest of all professions—farming.

In spite of the threatening weather last night, a large crowd gathered at the chapel of the Chilocco Indian school south of Arkansas City to witness the play "The Pennant," put on by the Indian students. The chapel was filled with spectators from Arkansas City, Newkirk, and the surrounding country. The play was all that was expected by the audience. The Indians are good actors and they always please their hearers.—Arkansas City Traveler.

The ministers of the City are indebted to Superintendent Allen of the Chilocco Indian school for a ride to and from the school last night in order that they might witness the play "The Pennant". Mr. Allen sent rigs to the city for the ministers and the members of their families. The crowd numbered about 25 and they reported having had a delightful time at the expense of Mr. Allen and the Chilocco students. A. C. Traveler.

THE JOURNAL would congratulate all those who aided the superintendent in making such an auspicious commencement possible, but we especially wish to offer congratulations to Miss Wallace, Mrs. White, Miss Robertson and Miss Allen for the success of "The Pennant" the presentation of which we are proud of from the fact that it represents, in tangible form, not only what our Indian students may accomplish, but what we as an Indian institution are trying to inculcate as an aid toward more confidence in themselves as a race, and a help toward self-support in the life that comes after school days are over.

Mr. H. B. Fuller, for nearly two years principal of the academic department and teacher of agriculture, has left Chilocco to take up work as a county agent of the department of agriculture. He will be in charge of the work in Linn County, Kansas, with headquarters at Mound City. Mr. Fuller made a lasting impression here in placing the teaching of agriculture on a real foundation, inspiring a genuine respect among all for the man who tills the soil, and making the students see inspiration instead of drudgery in dealing with the forces of nature in their relation to farming. May he and his family be happy in their new location and work.



IN THE COUNCIL TEEPEE

VOTED RIGHT. At the last local option election two years ago, when a heavy vote was polled by Nez Perce Indians the wets raised the question as to their eligibility as voters.

Prosecuting Attorney Miles S. Johnson, in an opinion filed today, with the County Commissioners holds that they are citizens and have a right to vote. — Spokane, Washington, Review.

There are two important points in the above report:

1. The Indians exercised their right to vote.
2. They evidently voted right, for you will note that it was the *wets* who made the protest.

Our Indian voters are determined to so cast their ballots as to safeguard the white women and children of the country as well as their own families. They recognize that whiskey is the greatest of all curses that afflict their white neighbors and that positive measures must be taken to remove temptation.



A WARNING.

Not many years ago a person visiting a western town of a few thousand inhabitants could have seen a certain Indian young man habitually riding about in an automobile with a bull pup in the seat beside him. On some occasions there were in the company besides the bull pup a few convivial spirits of one sex or another, all taking their joy at the expense of the Indian. If you should chance to look up this same young fellow today you would find him in a rural community boarding with his widowed mother.

This was a youth of ability, who obtained all the training one of the leading Indian schools could give him. He was urged by interested teachers and others, because he had conspicuous ability in certain lines, to go to an institution where his talents could be developed so as to place him on a bread-winning footing. However, the lure of the reservation with its freedom from striving, from care and from discipline, was too strong for his weak will, and he went home. Finding he had a good allotment and that it would be easy for a graduate of so well known a school to obtain a patent in fee, he obtained that instrument, sold his birthright and proceeded to make a spectacle of himself. Now he has no calling, no land, no money, no convivial friends and no bull pup. This is a true story. Does it contain any lesson for you, Indian young man?

A MAN AND HIS OPPORTUNITY.

"A Man and His Opportunity" is the title of an appreciation of Commissioner Sells written by Mr. M. K. Sniffen, secretary of the Indian Rights Association. The opening and the closing statements, quoted below, are generous tributes to a man who has taken up a good work with every manifestation of the most patriotic purposes:

We have frequently been asked for an opinion regarding the administration of Hon. Cato Sells, the present Commissioner of Indian Affairs. Heretofore we have stated to all such inquiries that we believed the outlook for improved conditions under his management was more hopeful than it had been for many years. Before making any public statement on the subject, however, we preferred to wait until Commissioner Sells had demonstrated his worth. He has been actively in charge of the Indian Bureau for nine months, and his administration has therefore passed the experimental stage. During that time we have had abundant opportunity to closely observe the man and his methods, and we feel that it is now possible for us to give a mature, unbiased review of Mr. Sells' stewardship, as an answer to the question: "What do you think of the present Commissioner?"

As a result of Mr. Sells' brief tenure of office, the standard of efficiency and honesty has been raised throughout the Indian service—both in Washington and in the field. The work he has set out to do, however, is by no means completed. The Big Things—those demanding urgent consideration—are being disposed of as quickly as possible. When they are well under way other matters will, we believe, receive proper attention. What has been thus far done is a good indication of what may be expected in a general cleaning up of every part of the Indian service.

It should not be overlooked, however, that Commissioner Sells' firm determination to preserve the vast resources of the Indian, in land, timber, coal and oil, must sooner or later develop great disappointment and bitter opposition from selfish interests; and it is highly important that the true friends of an honest and efficient administration shall strongly support him in his patriotic and fearless course.

Our observation indicates that there has been developed a general feeling of confidence in Mr. Sells' ability, integrity and courage on the part of the public and the press; and Congress, for the first time within our knowledge of Indian Affairs, seems to be in sympathy with the Commissioner, and willing to grant the necessary appropriations to carry on the work.

Commissioner Sells has established a new mark in Indian administration, and his influence for good can never be eradicated. He has elevated the service to a plane from which he would not recede if he could, and from which he could not recede if he would. He has set the pace, and whoever may follow him (in the far distant future, we hope), will of necessity be compelled to live up to those established ideals or suffer by comparison.

It is matter for congratulation that the praiseworthy organization represented by Mr. Sniffen is in such fine harmony with the Bureau over which Commissioner Sells presides. If these two splendid forces continue to be exerted along parallel lines the resultant will be an irresistible movement in the right direction.



KIOWA AGENCY MEET.

On April 23, 24 and 25 the four boarding schools located in Kiowa, etc., Agency held an athletic meet and declamation contest at the Riverside School, Anadarko. The tribes represented in the agency are Kiowa, Comanche, Caddo, Wichita and Apache. The time was that a contest between these tribes would have been a hair raising affair. On this occasion, however, while a keen spirit of rivalry was displayed, it was a generous spirit, all the rules of the game being observed without necessity of enforcement so far as the participants were concerned, and even the judges, referee and umpire were safe. The Comanches of Fort Sill School won the declamation and basket ball contests, the Wichitas and Caddoes, representing Riverside, carried off the base ball honors, and the Kiowas from Rainy Mountain were victors in the track

meet. So the honors were well distributed and a fine set of boys and girls learned to meet and respect the prowess of their neighbors. Such meets are productive of great good, also in giving teachers opportunity to learn from pupils—white people from Indians—how to be self-controlled and to be fair to a rival under the stress of competition.



APPRECIATIVE INDIANS.

Several years ago a superintendent reported to the Department that one of the best reservation school plants in the Indian field was unserviceable because it was located in a river valley where malaria sometimes developed, and because the water was not very wholesome. Thereupon the buildings and land were sold to an eleemosynary institution to be used as a home and school for orphans, and the Indians moved to a rebuilt plant back in the hills where ague was never supposed to come and where the water was more pure though less abundant. The Society purchasing the place on the river expended a few hundred dollars in piping sparkling spring water from a short distance and now has its institution filled with orphans.

The Indians were interested spectators of all these changes but reserved remarks until they were about completed. Then they had about this to say to a visiting friend: "It touches us deeply to notice the tender care taken of us by our white leaders. It was decided that the old school that had served us so long, and which had such fine buildings and so rich a farm, was so unhealthy as to make it dangerous for our children to stay there any longer. So they moved them up to this hill and put many white children in the place of danger."



AN ITEM appearing in the New York Times relative to an Indian, cow boy and cow girl show holding forth in that city indicates that even the churches have been drawn into the free advertising and boosting of the demoralizing extravaganza. It appears that three hundred (?) Indians and imitation wild Westerners marched impressively down the street headed by the proprietor of the show to the church where a special service was held, apparently *in their honor*. On the same day many real friends of the right kind of Indians were praying for the speedy arrival of the day when there will be no Indians willing, for a miserable stipend, to continue exposing their people to the world in a false position.



WITH this issue THE JOURNAL closes another volume. In ending our work on this number the management would thank all—contributors and subscribers alike—who have assisted in making our magazine what it is. We are frank enough to confess this help and to say we appreciate it; also to state the past year has been a most successful and prosperous one for our publication.

A LETTER FROM MR. CHARLES.

I THANK you very much for your letter, which I received a short time ago. This and similiar letters received from friends throughout the Indian Service, are sources of great satisfaction and will be cherished by me in years to come. I prize the friends I made while in the service, and although now I have no official connection with the service, I hope to retain the respect and esteem of my friends there.

I entered the Indian Service on August 1, 1901, and submitted my final accounts on May 9, 1914. Many changes have taken place during the almost thirteen years I was connected with the Indian work, and conditions have greatly improved. Many of the schools and agencies that were difficult to reach a few years ago are now made accessible by rail, and the automobile has turned the hardship of travel into pleasure trips. The trip from Flagstaff, Arizona, to the western Navajo school at Tuba, was one of the hard trips, and the writer has traveled this road a number of times by team. It was necessary to make provision for camping, for it required two days' travel to reach the school, when conditions were favorable. It was necessary to carry bedding and cooking utensils, food and water, as well as feed for the horses. The general practice was to purchase sufficient supplies at Flagstaff to provide for the requirements of the travelers making possible delays, as it was not always possible to ford the little Colorado River at Tanner's crossing.

I had occasion to visit this school in October last. I wired Superintendent Sullivan in advance that I expected to reach Flagstaff on a certain train on a certain day. I reached Flagstaff at 10:30 A. M. and Superintendent Sullivan was waiting for me. We left Flagstaff immediately after lunch and reached Tuba in time for dinner that evening. This was made possible by using the Government automobile. Forging the river is no longer necessary, as a steel suspension bridge was constructed across the river below the old crossing about three years ago at a cost of \$84,000. Similar changes in conditions exist at other points, and field officers can now cover very much more ground with less discomfort than formerly.

Other conditions have improved also, for we no longer see the undignified open competition of representatives of the different schools in securing pupils on the reservations,

that was common practice in years gone by. Pupils are now being impressed with the fact that the schools exist for the purpose of improving their condition and to prepare them for active and useful lives, and this fact is evident in their appearance at the schools. That the parents understand this more generally is a good benefit to their children.

There have been marked improvements in the material plants throughout the service. Pupils and employes are better housed. Sanitary conditions have been improved, and still more is yet to be done. The Indian Bureau spends approximately one million dollars annually in construction work, including new buildings, repairs and improvements, heating, lighting, sewer and water systems, and bridges, etc. This is a large amount of money, but the field is large and the upkeep of over 5000 buildings is very heavy. Much more money could be used to advantage. The one item of installing a ventilating system in our school and dormitory buildings, similar to that demanded in most state institutions and the public schools of most cities, would cost a sum that would astonish the Indian office and congress. Although this is an important and necessary item it does not increase the capacity of any school, and it appears to be difficult to secure sufficient appropriations to support the schools as they are at present.

The many perplexing problems that are ever present with the school superintendent are better understood.

The traveling official becomes more familiar with these difficulties than is possible to transmit to the Indian office, where only recorded facts are known. The traveling officers are naturally in close sympathy with the field side of questions that arise, and often prove of valuable assistance to the superintendent. This helpfulness proves the most satisfactory part of the traveling officials' experience in my opinion.

With sincere regards,

Very truly yours,

JOHN CHARLES.

Applying Civil Service Principles.

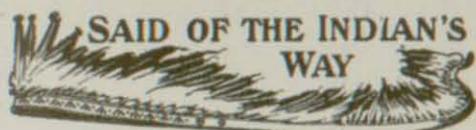
Chas. E. Norton, disbursing agent at the Kiowa Agency, has been promoted to the superintendency at Ponca, Oklahoma. Such promotions as this and the ones at Otoe and Pawnee—evidently made on merit—the JOURNAL likes to see, for it serves to stimulate ambition and to encourage the principles of Civil Service throughout the field.



HOME TWO—SMALL BOYS' DORMITORY—THE OLDEST BUILDING AT THE CHILOCCO SCHOOL.



HOME THREE—EMPLOYEES' QUARTERS AND SMALL GIRLS' DORMITORY.



A CHIPPEWA HOLIDAY.

Those who have made a visit to the White Earth Indian Reservation, which is situated some two hundred miles northwest of St. Paul, Minnesota, have seen there great things which the present-day Indian is doing, says a writer in *The Michigan Farmer*. This tract consists of thirty-two townships. The tribes of Ojibway and Chippewa are here found in great numbers. These are the redskins who gave to Longfellow his Hiawatha. The tract is one of great beauty, consisting of rolling prairies and timber belts, lakes and rivers, while away are the low-lying hills of beautiful Minnesota, which we have read of in the old red-covered history, when the state that now bears the name was almost a boundless providence of lands of all natures. The twelve hundred square miles is literally crowded with loveliness of the highest rank.

The Chippewas received this tract on the fourteenth of June, 1867. Several years ago a large tract of timber was sold by the government, and from this fund, aggregating several millions, each year a certain amount is drawn, being used for the White Earth celebration. And the redskins surely do have a great time of rejoicing. Every redskin within reach of the grounds is sure to be on hand for the fourteenth of June. Hundreds are found, in their primitive way, camping out on the night of the thirteenth, for the affair is a great event to them, and they must be there a night in advance to believe that they have done the justice that is due the day. We can see them a long way off, in wagons, on things that David Harum would say looked like a horse because it isn't shaped like any other animal. Some, too poor to afford either of these manners of transportation, will limp or walk for two or three days, catching a ride for a short or long distance. And when the shades of the night of the thirteenth draw nigh, long trails of tepees and lodges are lined up, showing that the Indian of this country is on hand, even if he does oblige himself the job of working hard for a few days previous. Soon the camp smoke is rolling toward the heavens, and the green eastener will surely think he has driven upon an old-time Indian band, and may run his nag for several miles in hopes that he

may not become part of a dramatic scene often depicted in earlier Indian history.

The ceremony between Chippewa and Sioux is an event of the day. Starting at a long way from each other's ranks, they drive their steeds with great speed toward the long line of the enemy. The chants of the redskins would cool the blood of the average white. They are taking a recount of their victories and accomplishments over each other. The sight in full detail could never be placed on paper in worded form, nor on canvas with paint. It is wonderful. The chants rise and fall, and again rise, again to fall. They are chanting "Miserere," that ancient chant which whites have used in memory of passing races. Then, abruptly the chants stop altogether, and the plains are as quiet as if no redskins were within a thousand miles. A Chippewa brave, a stout buck, slowly advances toward the Sioux line and, filling a beautiful pipe of sacred red stone, strikes a match, lights the pipe, takes a whiff of the smoke into his mouth and gravely tenders the pipe of peace to the waiting Sioux. Every Indian taking part in both lines smokes the pipe of peace, shakes hands, and the ceremony is at an end. Peace has claimed the hearts of the redskins.

Blackfoot Brave to Be Set Free.

Cato Sells, Commissioner of Indian Affairs, told visitors yesterday afternoon that he expects to apply to the Attorney General for a pardon for Spo-pe, the Blackfoot Indian at the Government Hospital for the Insane, who, supposed to be a victim of melancholia, broke his silence to a Blackfoot Indian woman last Sunday and explained the reason for his long refusal to utter a word.

The case is one of the strangest ever known at the local government hospital and through the Indian's statement it has been learned that he was never insane, but preserved a silence of thirty-two years with stoical Indian patience.

The case dates back to the Indian troubles in Montana, during the late 70's. An army officer with a small detail raided a Blackfoot village while the braves were away. They slaughtered the old men, women and children, with brutish depravity. When the braves returned, Spo-pe, the Indian now at the hospital, found his mother dead among the ashes of the village, and he vowed vengeance.

A white trader was the first white man he met and to the mind of the Indian, the trader

was legitimately his victim. He killed the trader and later was arrested and convicted of murder. Knowing the circumstances of the case, the court gave the Indian life imprisonment instead of the death penalty.

Knowing no English, the Indian believed he would be killed at the pleasure of the white man, so refused to speak.

He was taken to a prison at Detroit and the prison officials, noting the stern silence the Indian imposed upon himself, believed him to be a victim of melancholia and had him committed to the Government Hospital for the Insane.

should be no fight that day, but rather a time of peace. At last the Kiowa promised peace if the Comanche would make the same promise. The Mexican then went to the Comanche, told them of the presence of the Kiowa and the promise of peace if the Comanche would make the same promise. The good dinner made them more friendly to the Mexican and they listened to him. So after the Kiowa had eaten, the two parties talked over the question of peace. Both agreed that it would be better if the two tribes were friends all the time. The Kiowa

White Man is just now being placed in the court house. The native population of the United States is a relentless and unprincipled fighter. We have doubtless grown to visualize him most frequently in this role... but that this is an injustice to the Indian's nature is evident to anyone who has considered the matter only superficially, and must certainly impress an expert in the study of

to be friends. And the Kiowa chief said he would go with the Comanche party as an ambassador. At the appointed time and place both tribes met and made terms which have never been broken. All war on one another was stopped, and the two tribes have hunted and warred together since as neighbors and friends. In 1867, when the Government made the treaty with them, they chose for their residence this country where now they live. Here the same mountains and streams and plains have been their home. Here two or three generations have been born and will die. But the Comanche and the Kiowa are friends.—H. H. T. in Home and School.

How Polar Indians Live.

A tribe of Indians that scientists believe lived comfortably when the antecedents of the white race were battling among themselves and against the wild beasts of the Stone Age, are to be represented at the University of Pennsylvania Museum by a collection of trophies recently brought from Alaska and Siberia by Marshall Scull, an explorer, whose home is in Philadelphia.

So far as can be learned, says the Philadelphia Record, this Indian tribe (the Chuckchees) have inhabited the cold lands of the north since time immemorial, and to the presence of reindeer in countless numbers they owe all their blessings.

In Siberia, Mr. Scull found that the Indians had trained the reindeer as beasts of burden and traction, using the animals for food as well. Thousands of them, in herds that for-

crooning to him in the baby talk of Blackfeet, she eventually broke down the silent reserve of the warrior.

His words were at first unintelligible, memory finally came with a rush.

"Where is Three Bears?" he asked.

The Indians told him of Three Bears, a famous brave, and to the Indian woman Spo-Pe poured out his story. She explained to him that the white men would not kill him and translated to the doctors the story he told.

Commissioner Sells was greatly interested in the Indian's case and he expects to obtain a pardon for the man.—Washington (C.) Herald.

Story of a Peace Pact.

The story of the beginning of friendship between the Comanches and Kiowas is of interest. For probably 125 years the two tribes have been neighbors and friends yet once upon a time they were enemies and fought whenever they met.

Peace came about in this way: A small party of Comanches was hunting and one day stopped for dinner at a Mexican ranch house somewhere near Las Vegas, New Mexico. As they were eating in the house, another small hunting party came up to get dinner. This second party were Kiowa, led by one of their head men. The Kiowas saw the horses of the Comanches and prepared for a fight. But the Comanche were not aware of conditions, so the Mexican went out to the Kiowa and made the proposition that they

aged on the shrubs and grasses, were found by the explorer to have reached the domestic training of the cow in other parts of the world. The animals supply the Indians with milk, cheese and flesh food, and finally the hides are used for leather or made into clothing suited to the rigorous climate because of the long hair that is allowed to adhere in the curing process.

The easy mode of life adopted by the Chuckchees has led to almost absolute abandonment of ordinary means of livelihood. Cultural implements were found only rarely by Mr. Scull.

The wide-spread knowledge of the reindeer and its habits and the apparent subjugation of all the great herds to the domestic life of the tribes gave rise to the belief that the animals' training is the result of centuries of descent from the first herd domesticated by the Chuckchees.

Mr. Scull collected a number of articles used in the Indians' kitchens, several weapons for hunting and fighting, and a few samples of the reindeer-skin clothing.

The Peaceful Indian.

That we are over-inclined to regard the Indian as a warrior to the neglect of his capacities in the arts of peace, is the belief of Mr. Bert G. Phillips, the painter of Indian life whose picture, "The Indian Before the Coming of the White Man," is just now being placed in the court house. Because the red man has been a relentless and picturesque fighter, we have doubtless grown to visualize him most frequently in this role.

But that this is an injustice to the Indian's nature is evident to anyone who has considered the matter only superficially, and must certainly impress an expert in the study of Indian life such as Mr. Phillips. In his love of nature, in his response to the poetic and dramatic elements of life, in his gypsy freedom, his unbounded hospitality, his oratory, his love of form and color and in a multitude of other complex and significant attributes, the Indian has shown himself responsive to other claims than those of war.

Before he ever felt the touch of the white man the Indian was an artist at heart, and expressed himself in no mean or timid terms. His blankets, his pottery, his weaving, his broad feeling for the picturesque in clothing and in nature are things which show his abstract sense of beauty. He had a pride of bearing, an appreciation of the dignity of per-

sonal conduct and displayed a largehearted generosity to those he loved.

So, while we may enjoy the idea of representing the Indian type as a natural warrior, we show ourselves lacking in some of the finer qualities which the red man himself possessed if we are not also thrilled by what he accomplished in the more peaceful arts and if we fail to recognize the spiritual and aesthetic phases of his character and living.—Des Moines (Ia.) Leader.

Reindeer in Alaska.

The recently completed tabulation of the returns contained in the annual reports of the superintendents of the herds show that there were, June 30, 1913, 47,266 reindeer in the sixty-two Alaskan herds, or a net increase of 23 per cent during the fiscal year. This is considered a fair rate of increase, especially since nearly 5000 reindeer were killed for food and skins during the year. Only 3853 of the reindeer are owned by the government; 5047 are owned by missions; 7834 by Lapps, and the remaining 30,532, owned by 797 Esquimaux and Indians, whose income from the reindeer industry during the fiscal year was \$66,966. The reindeer belonging to these natives have an estimated value of \$763,300. The government is planning to go out of the reindeer business as fast as it can train natives for individual ownership, the policy being to encourage independence and initiative among the native population. Distribution of reindeer is in charge of the United States school teachers, and it is expected that the government will dispose of all its reindeer within the next four years.—Phoenix (Ariz.) Republican.

Indians and Tuberculosis.

Dr. John N. Alley, Superintendent of the United States Sanatorium for Indians at Fort Lapwai, Idaho, says he is convinced, after a study of the causes of death among the Nez Perce Indians for the last ten years, that 90 per cent of all the deaths are due directly or indirectly to tuberculosis. In the hundred years that have elapsed since the historic expedition of Lewis and Clarke to the Northwest, the Nez Perce tribe has diminished from 8,000 to 1,300. The present tuberculosis death rate is about 40 per thousand living, or two and one-half times the rate in the United States as a whole. Dr. Alley traces the cause of the decimation to the change in the mode of living of the In-

dians from the open air life of the plains to the sedentary, settled life of the reservation. The latter has brought with it the danger of house infection which was automatically eliminated in the earlier days. "Ventilation," says Dr. Alley, "is completely foreign to an Indian's nature. It is with great difficulty that you can get them to pay any heed to this important part of sanitation. I have known twenty or thirty to gather in a small room where an advanced case of tuberculosis has been housed for months, and to close all the doors and windows, even plugging up the keyholes."

In a recent report of the office of Indian affairs, Commissioner Sells points out that there are approximately 25,000 Indians in the United States suffering from tuberculosis, and that the available government facilities for their care will not exceed 300 beds.—Press Service of the National Association for the Study and Prevention of Tuberculosis.

Washoes Petition Congress.

Carson, Nev.—The Washoe Indians have sent to Congress a basket made by Sarah Jim, the youngest daughter of old Chief Jim of the Washoes, who died in 1875.

With it they have sent a petition asking that Congress take the money derived from the sale of range land in the Pine Nut range belonging to them and use the money to buy farming land for them in this valley instead of building a hospital, as has been planned.

They claim that small farms will do much more good than a hospital and home for aged Indians.

This land was given to the Washoes for the aid rendered the whites by Chief Jim in their fight against the Piutes. The basket has a design woven into it showing Chief Jim handing the weapons of the Washoes over to the whites so that they might have then to use against the Piutes in that Indian war.—Sacramento (Cal.) Bee.

Setting a Good Example.

Madison, Mar. 21-14.

Mr. E. A. Allen, Supt.,

Chilocco, Okla.

Dear Sir: Miss Blanch King, who has been with me during the past six months, has interested me very much. I have also read the school JOURNAL, which comes to her, and am sure if your pupils are all like her you certainly have reason to be proud of them. She

talks of returning to you and finishing, or working with you in some capacity, and I've encouraged her in the idea, though I wish her to remain with me until June. She is the very best help I've ever had; entirely dependable, lady-like and modest, she certainly does credit to your school. She is different from other girls I've had with me, in being so careful about going out nights and doing so many things that cause young girls to be criticized.

I was acquainted with her before she came to me; she was with one of my best friends, Mrs. Dr. H. R. Bird of this city. So you see I've seen enough of her to be in a position to speak concerning her and I should like very much to see her doing some work in the service for I think her a very capable young lady. She is taking music now and doing very nicely. She seems to be very thorough in whatever she undertakes.

I hope you will pardon me for this seeming intrusion, but I was so much interested that I wanted to say a word in behalf of Blanch and your school.

Respectfully,

MRS. D. H. MARTIN.

Canada's Indians Self-Supporting.

Canada's Indian population, so long regarded as a burden on the white population of that country, has now almost reached the point where the red men are supporting themselves.

Not 10 per cent of the Indians of Canada now remain to be supported by the rest of the population. In Ontario and Quebec the Indians are completely self-supporting, the most of them, like those in Chaughmawaga reserve, being a very good type of citizen and furnishing many skilled workers.—Spokane (Wash.) Chronicle.

Good Job for Crees.

A number of Cree Indians in this vicinity are engaged in removing from the landscape the unsightly piles of bones that represent the destruction of herds of buffalo in early days, and heavy loss of range cattle in later years. The bones are being brought to town by the wagon load, are weighed for the Indians on the city scales, and are then shipped to an eastern fertilizer factory. The bone crop is said to net the Indians about \$6.00 per ton.—Helena (Mont.) Independent.

Field, Agency and School

Some Facts Concerning the Kickapoos.

AMONG the Oklahoma Indian tribes the Kickapoos hold a unique place in Oklahoma history, says E. A. MacMillan in the Oklahoman.

As a tribe their history prior to the eighteenth century is shrouded in obscurity. They joined, in 1712, the Sacs and Foxes in the plot to destroy the city of Detroit, and while not leaders, were devotedly attached to the movement. When first seen by white men they lived in Wisconsin and were pushed southward by the tribes to their north till at the opening of the nineteenth century they lived in Illinois. They aided Tecumseh in his efforts against the United States and many

a menace and seemingly retarded the efforts to make them self-supporting. As a tribe they have produced no prominent chief or leader and the general feeling against them has been unfavorable.

Kickapoo ceremonials were unlike those of other Indians. As a tribe they celebrated yearly a feast dance among the clans. This feast was merely a yearly gathering of the tribe for enjoyment and pleasure. The ghost, the green corn and the sun dances were unknown. In early times a secret medicine "society," Midewiwin, or "grand medicine society," flourished among them, but only their traditions and myths give any clue to their real beliefs in such ceremonies.

The name "Kickapoo" figures also in the political history of the territory of Oklahoma. About the year 1880 a republican secret organization was formed that was known as "The Kickapoos." What

at R. andreaud, South Dakota, July 20-August 15, 1880, and at Hoffman, Wisconsin, August 15-1880.

It is assumed that most employees from

clubs will find this convenient

for honorable, although the sale of

lands was a source of much scandal.

Responsibility for Indian Management.

INDIAN RIGHTS ASSOCIATION,
Coxe Building, Philadelphia,

April 6, 1914.

Now pending in Congress a measure known as the Robinson bill, which separates the management of Indians from the Interior Department by commission with full power to act. Those who have made a close study of the question have been impressed by the helplessness of the Commissioner of Indian Affairs beyond a given point. In important matters he can only make recommendations which must first be approved by the Secretary of the Interior before they are acted upon. It has not infrequently happened that the Commissioner has been at the desk of the Secretary's office, only to be examined to see if every "i" and every "t" was crossed, or ordered to raise hair-splitting technical objections to the recommendation under consideration. In this manner action has been delayed for weeks and months. What great harm would be done by putting a high official at the head of a large and important department and expect satisfactory results to be obtained? Were thus tied?

...of the Bureau system...

The first years of the reservation system has

states in the war waged against the Seminoles in Florida.

After ceding their lands in Illinois to the government they removed to Missouri and Kansas, and just prior to the civil war nearly half of them migrated to Mexico, where a large reservation was granted them by the Mexican government. This division of the tribe has been a menace to their advancement. The tribesmen who migrated to Mexico have been easy victims of the never ending internecine strife of that unhappy country and today a large portion of the army of General Carranza and a goodly number of those under General Villa, trace their ancestry to the Kickapoo Indians who migrated there in 1852.

Those who remained and were given lands by the government under the agreement of 1833, and received their allotments in 1895, have made fair progress toward civilization. Their lands are located in Oklahoma, Pottawatomie and Lincoln counties, and situated directly west of the Sac and Fox reservation, south of the Iowa and north of the Pottawatomies.

The influences of their brothers in Mexico has not been conducive to good. Since the division of the tribe in 1852 annual visits have been made. The government, realizing the unsavory influences surrounding them, has been able to induce many of the Mexican Kickapoos to return to the tribe in Oklahoma, but their presence has always been

supervisor.

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The Commissioner of Indian Affairs controls the destiny of a race of over 300,000 people; and he has the management of an estate—including funds and properties—estimated to be worth nine hundred millions of dollars. If a man is considered big enough to be placed in charge of such a task, he should be given full control of the affairs he has to administer and held responsible for his acts. Otherwise, no matter how big the man, he can accomplish but little in the way of permanent results.

One day would be too long to keep an incompetent or unworthy man at the head of the Indian Bureau, but when the right man is placed in charge of it he should be given every opportunity for efficient management, with full power to administer Indian affairs, and the knowledge that the responsibility is his.

The purpose of Senator Robinson's bill ("to make more efficient Indian administration") is one that has for years been advocated by those friends of the Indian who have given the subject thoughtful consideration. We urge our members and friends to write to their representatives in Congress (both the Senate and the House), requesting the passage of some such measure. The press can greatly help by calling attention to the need for this legislation.

CARL E. GRAMMER,
President I. R. A.

Attend the Institutes This Summer.

Department of the Interior,
U. S. Indian Service.
Office of Supervisor of Indian Schools.

Muskogee, Okla., April 28, 1914.

To Superintendents and Employees:

The Summer Institutes of which you have had notice are to be each two weeks in duration. Those in the Eastern Division are to be held at Chilocco, Oklahoma, July 6-18, 1914, at Flandreau, South Dakota, July 20-August 1; and at Tomah, Wisconsin, August 3-15.

It is assumed that most employees from Oklahoma schools will find it most convenient to attend the Chilocco meeting.

For the information of employees who have entered the School Service within recent years, it may be explained that Indian Service Institutes in past years did much to improve the conditions under which we now work. There is now being carried on a general campaign for efficiency in the Govern-

ment Service, and our department should be in the front of the movement. There will be lectures by men of educational note outside our own ranks, and the best obtainable practical instructors in the several courses outlined in the circular. The "Round Table" discussions will be especially planned to allow freedom of expression. A box for "Queries and Suggestions" will be provided as a part of the "Round Table".

School employees from the Five Civilized Tribes are urged to attend one of these meetings, as it will give them the opportunity to learn of conditions and methods at schools in other sections of the country, and at the same time we hope to have something of value in return. Some employees holding nine months' positions, it is true, may find it somewhat inconvenient to attend these meetings, but it should be considered that the annual salaries of such employees are about the same as those serving twelve months and that they have, therefore, merely a three months' vacation instead of the thirty days allowed those who are paid for the entire year.

Chilocco is a beautiful place, and as an institution is especially fitted for the accommodation of visitors during the vacation months. Its superintendent and employees take upon themselves cheerfully the somewhat large task of caring for our meeting. The Commissioner of Indian affairs has promised to attend at least for one day and to make an evening address. Those who have heard him speak on subjects vitally connected with our work know that this feature alone will be worth the trip to Chilocco.

More detailed information will be sent you when speakers are definitely engaged. We expect among others, Dr. Stratton D. Brooks, of the Oklahoma State University, and a team of Institute lecturers from the A. & M. College at Stillwater, Oklahoma.

Respectfully,
JNO. B. BROWN,
Supervisor.

Ending the Reservation System.

Thirty years of the reservation system has seen the inglorious passing of the old Indian. But out of the corrupt soil of the reservation has grown a new type of Indian—the one who intermarries with his white neighbor, who goes to school, raises cattle and horses, opens up and cultivates farms, learns a white man's trade and works at it. More than 200,000 Indians live on individual allotments of

land; more than 40,000 are voters, and 194,000 are taxed and occupy permanent homes. Today 70,000 Indians are farmers and stock raisers, and 8700 are in government employ. Fewer than 50% of the whole Indian population are illiterate, and not quite 25% are as yet unable to talk or understand English. For the education of the rising generation of Indians the government spends \$4,000,000 a year and supports 111 boarding schools and 223 day schools. Various churches and religious societies conduct 57 Indian schools; in all, 58,000 Indian children are in school; and more would be if there were more schools.

In another ten years, 90% of all our Indians will have become taxpayers; politically, their absorption into American life will then be nearly complete. Another generation ought to see the end of the reservation system.—John M. Oskinson in *Munsey's Magazine*.

Circular to Superintendents.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
WASHINGTON.

MARCH 18, 1914.

To Superintendents:

The reports relative to Indian Fairs indicate that some of them are fulfilling an important function in educating the Indians along industrial lines and in inspiring them to greater effort, while others are reviving or perpetuating old Indian customs, and tending to lead the Indians into improper habits.

Where the paramount features of the fairs, in the minds of the Indians, are to exhibit their industrial achievements and to participate in social and educational gatherings of elevating character, they can be made a potent factor for the good of the Indians. But if, to the Indians, the paramount features are to dance and wager on horses races, the quicker the fairs are terminated the better.

Hereafter, superintendents should prohibit the old-time dances during fair time. This should include exhibition dances for entertainment purposes. Both the Indians and the public should be made to realize that these old customs retard the onward march of civilization and that the Government looks with disfavor on all appeals that mean perpetuating them. Horse races should be limited to not more than two per day, and wagering should be wholly prohibited. The purpose should be to permit nothing that will encourage the Indians to purchase or keep horses for racing purposes. Of the thousands of white people who attend fairs very few own racing

stock and participate in the races, while among some tribes of Indians the tendency is for each family capable of doing so to enter one or more horses in the races. The Indians should be brought to see the difference.

Programs and premium lists should emphasize farm products, live stock, Indian handiwork, and the progress of education, sanitation, home-making, etc., and minimize racing for anything except mere entertainment. In restricting the racing other entertainment should be ranged to replace it, such as slow mule races, and saddle, driving, or athletic contests involving feats of strength and skill.

Distinctively Indian fairs should be limited to three days, but where the Indians join in other fairs the local practice should prevail. In every case, the Indians should not congregate before the opening of the fair nor remain after the close.

Very truly yours,

CATO SELLS,
Commissioner.

Table Talk.

There is some solid thinking behind the statement reproduced below from a letter received from Miss Mary E. Disette, the widely known Indian Service worker, who now is engaged in transforming San Domingo Pueblo, New Mexico. It is printed without consent of the author in the belief that she will not object to our giving our readers the benefit of a thought forcefully presented.—Ed.

"I fear I rather shocked Mr. Peairs by saying that, if I were king, I'd put every employe at the same table, to eat the same food, at the same time, with the Indian children they are supposed to be educating. And I'd give them the food for the practical teaching they did both, consciously and unconsciously. That is, I would make no change in salaries for the food consumed, as the saving in food supplies, the increase in health of the children, and the whole elevation of the social life of the schools, would more than pay the added cost to the Government.

"He feared it could not be done, as employes would not be willing. "What would I do in case of families"? I was not then prepared to say, as I had not worked out the details, but since I have thought of it, I see that they have the best chance of all, as they are living on the "Cottage plan" and need only a detail of boys and girls to make up the scheme complete. I'd go at it as that street Commissioner did who cleaned up a very dirty city—by putting all his men in white uniforms.

"When one thinks of it all the way through, I do not know of any thing else that would so develop moral responsibility in both employes and pupils. It would do away with a lot of expensive, and often useless, equipment for teaching domestic science. It would give opportunity for social intercourse, robbed of self- and sex-con-

sciousness, and divide up the oversight of it far more evenly. It would weed the service of the class of employees who are in it for the money merely, and who invariably regard the Indians as hopelessly inferior socially. It would make a precious old storm for awhile, but the results would justify it, by keeping the cock-roaches out of the prunes, the weevil out of the cereals, the flies out of the meat, and the mice out of the sugar, etc. And it would do the same good service for the morale of each school, in eliminating those small evils which undermine its social life and its moral health. I do not like institution life at its best, but if it must be, why not humanize it in this way?"

The News in Short Paragraphs.

The school at Pierre, S. D., is building a new employes' quarters. It will be about 40x60 and two stories high.

Juniper from the Indian reservations in New Mexico and Arizona may prove an excellent source of material for lead pencils. Manufacturers are searching the world for pencil woods.

Desiring to procure 20 pure-bred percheron stallions for breeding purposes on the Blackfeet and Crow Indian reservations in Montana, the government is advertising for bids for furnishing the animals.

All the Indians of the 101 Ranch show recently attended a grand opera performance at the Century theatre, New York City. It was "Natoma," and the papers say the Indians all left at the end of the second act.

Members of the Cheyenne Indian tribe have organized the Wigwam Society, the first Indian fraternal order. The executive council is composed of Old Crow, Cloud Chief, Prairie Bird, Chief Roman Nose, Howling Water, Soft Belly, Wild Mule and Three Signers.

The Indian appropriation bill, as agreed to by the senate committee on Indian affairs, carries an appropriation of \$8,500 for the reburial in the cemetery at Superior, Wis., of the bodies of Indians on the Mille Lacs, Gull Lake and Sand Lake reservations in Minn.

The News, of Lincoln, Nebraska, says that a hoe invented and used by the Nebraska Indians before the time of the first white settlers, has just been placed on exhibition in the rooms of the state historical society. It is made of a buffalo shoulder bone which has been planed down until it is practically as even and smooth as the top of a table. The handle consists of a forked stick, which was brought around the smaller end and fastened with thongs. The relic is the personal prop-

erty of M. R. Gilmore, curator of the museum. It is estimated that the hoe is from seventy-five to a hundred years old.

A dispatch in the Tacoma (Wash.) Ledger gives the following information: When an Indian commits an alleged crime against another Indian, at a time when both hold allotments on a reservation and have not received patents for the same and both are under the jurisdiction of the federal Indian commissioner or agent, and when the alleged crime was committed on the reservation, the state courts have no jurisdiction, the matter resting with the federal courts, says the supreme court in a decision affirming the Okanogan country superior court in the case of the State, appellant, against Dan Condon. Condon was accused of stealing a fowl valued at \$30 from Mrs. Jessie Chief.

Department of the Interior U. S. Indian Service in the field

April 27, 1914.

To all Supervisors, Superintendents, and Instructors:

Definite arrangements have been made to hold Institutes for employees of all departments of Indian Schools as indicated in the following schedule:

- Chilocco, Oklahoma—July 6-18.
- Flandreau, South Dakota—July 20-Aug. 1.
- Sherman Institute, California—July 20-August 1.
- Tomah, Wisconsin—Aug. 3-Aug. 15.
- Chemawa, Oregon—Aug. 3-Aug. 15.
- Sante Fe, New Mexico—Aug. 17-Aug. 29.

The Santa Fe, New Mexico, Institute is to be held during the last weeks of August in connection with a four weeks Summer School to be conducted by the New Mexico Institute of Science and Education, hence the change of date.

Courses of study are being prepared, instructors and lecturers are being carefully selected, and all local arrangements for the accommodation of those who attend are being planned so as to assure a successful series of Institutes. The charge for meals and lodging will not exceed \$1.00 per day at any Institute and at most places will not be more than \$0.75 per day. More complete information with reference to courses of instruction, lectures, conferences, etc., will be given in the final announcement, which will be issued as soon as possible.

Respectfully,

H. B. PEAIRS,
Supervisor of Schools.



A VIEW OF SOME OF CHILOCCO'S BROAD ACRES—FROM THE TOP OF THE GYMNASIUM.



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

Chilocco Items of News

Swat that fly!

And keep your back yard clean.

Mrs. Romine, wife of our assistant engineer, has joined him to make life happier.

Mr. Martinez spent part of his vacation on a fishing trip in the southeastern part of the state.

We were all sorry that illness prevented Rev. Washburne from preaching our bacca-laureate sermon.

We were glad to have Bishop Brooks with us again. His presence and influence helps along the Good Work.

Mr. G. H. Romine, transferred from Black-foot Agency, is our new assistant engineer. His home is in Kansas.

The school band had a pleasant trip to Winfield the past month. Chilocco's band always has interested audiences.

The work of all the four literary societies during the past term has been notable, and a credit to our institution in every way.

Mr. A. B. Grinnell, painter here for the past few months, has resigned. He left Chilocco April ninth. He is an excellent painter.

The teachers of the Academic department visited the Arkansas City schools May twenty-first. They declare it was a pleasant and profitable day.

Chilocco's ice plant is again on duty. During the good old summer time we appreciate this luxury from Mr. Carruther's department.

The universal verdict of those attending Chilocco's 1914 commencement was: "A fine showing of your work here in the interest of our Indians."

The Chilocco "scrubs" crossed bats with the A. C. Business College nine April 30 on our diamond. The game was one-sided, the score being 18 to 1.

Mr. Carruthers and his assistants are placing a fine iron fence bordering the drive-ways around the department of engineering and the machine shop.

The operetta drew forth many favorable comments for the student body. And it deserved special mention. A crowded house witnessed it on both evenings.

The Chilocco school is one of the finest in the Indian service and it has just closed another successful year under the supervision of Edgar A. Allen.—Arkansas City Traveler.

The term just passed will be remembered by all of us—in years to come—for the good, hard, sincere "licks" put in at Chilocco in the

interest of the Indian and the Good Work.

This is the last number of the JOURNAL in this volume. After cleaning up the job work in the shop, most the printers will take a well-earned vacation. An revoir until September.

We all enjoyed the stereopticon lecture, "Boilers and Superheaters," by Mr. Carruthers. It was both entertaining and instructive. Mr. Schaal operated the lantern, and the views were fine.

Fire drills, day and night, have been held the past month in answer to the circular letter from the Office. It has always been Chilocco's custom to have regular fire drills Saturday a. m., when all companies are out.

Mr. Grinnell and his boys have made a fine showing the past month. Nothing improves a building like a fresh coat of paint, and the improvement in Chilocco roofs and buildings shows how well this department has done its work.

We receive many compliments on the clean appearance of our school grounds. This comes from the concerted effort put forth by everybody here in helping put trash where trash belongs. Keep the driver of the trash wagon busy.

Some excellent harness are being shipped to the Yuma school in Arizona. Mr. Farris and his boys doing the work. A picture of this department appeared in the Indian School Journal this month.—The Fort Totten Review. (Mr. Farris learned his trade at Chilocco).

Mr. Leib, our efficient dairyman, has been offered and accepted a transfer to the Carlisle school. Carlisle is Mr. Leib's home; he owns property there; has two daughters and a son there, so the change will put him home again, though he says he hates to leave Chilocco.

Our school is a beautiful place at commencement time, and we often wonder how any place could be more beautiful and restful than Chilocco is on a quiet, sunshiny day in May or June—with everything green and growing as far as the eye may see in all directions.

Mr. Rader and his apprentices have added a generous square of cement pavement at the rear of Home Two, where it has been needed for some time. It helps out a great deal—especially in bad weather. Several new cement walks have also been put in during the past month.

A "night shirt parade" was held by the students one night recently in celebration of our base ball team's victory over the Oklahoma Agricultural College nine. It was a white affair, but the figures were not as quiet as ghosts are said to be. The band headed the line.

Both the Y. W. C. A. and Y. M. C. A. have been powers for good at the school during the past term. The sessions of each have been full of good for the boys and girls, and the talks especially uplifting and helpful. It is

probable that the year just passed has been the most beneficial, in all respects, in the history of these two important Chilocco auxiliaries.

Superintendent Charles E. Shell, of Truxton Canyon school and agency, Arizona, spent a night here the guest of Supt. Allen. Mr. Shell was on his way down into Oklahoma where he was to purchase 500 white face heifers for the tribal herds of his Walpai Indians under instructions from the Indian Office and in conformance with Commissioner Sells' intention of aiding the Indians solve the meat question by raising more cattle.

Never within the writer's residence at Chilocco—and that has been over a decade—has the school property looked as well. A walk one Sunday over much of the reserve showed crops to have extraordinary prospects, with fences kept up, fields well cultivated, stock well cared for, orchards and gardens clean and thriving, nursery stock doing finely—in fact, everything in good shape, pleasing to the eye and commendable from the educational standpoint.

The Oklahoma Institute for Indian workers will be held at Chilocco during the days July 6 to 18 and we hope to see a big and enthusiastic crowd present. Superintendent Allen Mr. Peairs and Mr. Brown, are arranging for speakers, and plans for a very beneficial conference are being perfected. Those who are planning to attend may properly expect Chilocco to do her part toward the end that the time here will be both pleasantly and profitably spent.

Sunday, May tenth, we had a severe electrical storm, and as Kesse Tissnotha, an Apache student, was going over towards the hospital a bolt of lightning struck her, knocking her unconscious. After regaining consciousness in the hospital she began to recover, and at this writing the doctor tells us it is probable that she will be as well as ever in a week or so. It is remarkable that she was not killed under the circumstances. Hairpins in her hair and stays in her corset were melted, and her shoes torn to shreds. She is badly burned, but otherwise seems all right. Where a bolt entered the ground through one shoe, an iron rod could be put down two feet before encountering resistance.

Chilocco vs. Southwestern.

Chilocco defeated the Mound Builders of Winfield, Kans., in what seemed for a time a close track meet, but when it came to the long distance races Southwestern was not in it, Chilocco winning all three places in the mile, two miles and 440 yard dash, and the meet by a fifteen point margin. The weather was ideal and a large crowd was in attendance. Chilocco used 26 men, of which 17 scored points. Following was the order of events and score:

100 Yard dash.—Randels, S., first; Hodges, S., second; Smith, C., third. Time, 10 seconds.

Shot Put.—Zeigler, S., first; Campbell, C., second; Chacon, C., third. Distance, 38 ft., 10 in.

One Mile.—Woffard, C., first; LeClaire, C., second; Hunt, C., third. Time, 5 min., 4 4-5 seconds.

Discus.—Chacon, C., first; Zeigler, S., second; Campbell, C., third. Distance, 104 ft., 11 in.

Half Mile.—Hodges, S., first; Doshinko, C., second; Riley, C., third. Time, 2 min., 9 seconds.

Javelin Throwing.—Zeigler, S., first; Wright, C., second; Sheyashe, C., third. Distance, 144 ft., 8 in.

High Hurdles.—Randels, S., first; Campbell, C., second. Time, 16½ seconds.

220 Yard Dash.—Shortneck, C., first; Randels, S., second; Smith, C., third. Time, 23 4-5 seconds.

Two Mile Run.—Holycoema, C., first; Sekayouma, C., second; McKinney, C., third. Time, 10 min., 45 seconds.

Broad Jump.—Zeigler, S., first; Randels, S., second; Lavers, C., third. Distance, 21 ft., 4½ in.

Low Hurdles.—Zeigler, S., first; Zuniga, C., second; Shortneck, C., third. Time, 27 seconds.

Pole Vault.—Little Eagle, C., first; Knight, C., and Shade, S., tied for second. Height, 9 feet, 6 in.

High Jump.—Compton, S., Hodges, S., and Zuniga, C., divided points. Height, 5 ft., 4 in.

440 Yard Dash.—Doshinko, C., first; Shortneck, C., second; Wolf, C., third. Time 53 seconds.

The total score was: Southwestern, 55; Chilocco, 70.

Base Ball at Chilocco.

Again has Chilocco one of the fastest teams in the Southwest, and again are we contenders for the state championship.

The team returned from the northern trip on May first, having met and defeated Bethany College, St. Marys, and Kansas State Normal at Emporia. The scoring was as follows: Bethany 1, Chilocco 5; St. Marys 1, Chilocco 5; Kansas State Normal 3, Chilocco 9.

The Kansas State Normals played a return game here on May fourth. It was the fastest game seen here in years, and the Indians beat them a second time by the score 2-1.

On May sixth the team, in charge of Coach Jones, journeyed to Stillwater, where we met the Aggies in two games, losing the first game by a score of 4 to 0, and winning the second by the score 7 to 0. Edward Jones pitched the last game and established a record, allowing no hits and no runs.

St. Johns College, Winfield, Kansas, came next, and they were also scalped by the score 12 to 6.

We have one more game to play before the season closes; it will be between Fairmount College, Wichita, and the Indians on the Indian diamond May 19.

Out of eleven games played we have won nine and lost 2. We have scored 72 runs to our opponents' 40.

Following is the schedule with score results:

Southwestern College	3	Chilocco	8
Fairmount College	7	Chilocco	8
St. John's College	5	Chilocco	8
Fairmount College	9	Chilocco	8
Bethany College	1	Chilocco	5
St. Mary's College	1	Chilocco	5
K. S. Normals (Emporia)	3	Chilocco	9
K. S. Normals (Chilocco)	1	Chilocco	2
Okl. Aggies	4	Chilocco	0
Okl. Aggies	0	Chilocco	7
St. John's College	6	Chilocco	12
Totals		40.	72.

Letters From Our Ex-Students

921 Walnut St.,
Muskogee, Okla.,
April 15, 1914.

Supt. Edgar A. Allen,
Chilocco, Okla.

Dear Sir:

In reply to your letter asking for an account of my doings since leaving Chilocco I will give what I believe are the essentials; or what I suppose "Uncle Sam" wants to know what he is earning on his investment.

As you know, I accepted the position of printer at Haskell Institute, Lawrence, Kansas, upon my graduation at Chilocco in 1906, which position I held for about a year and a half, resigning when a fire destroyed the school building in which the printing plant was located. At the time of the fire I was



Homer Hill.

away on annual leave, and as soon as I learned of the fire made preparations to start a publication, The Orphan Home Mission, for the Whitaker Orphan Home at Pryor, Okla., now the State Orphan Home. Acted as editor and business manager of same for about a year, and then accepted the position as printer at Haskell upon the re-establishment of the printing department there in 1908. Was there two years; was married and accepted a position in the composing room of the Cargill Co., Houston, Texas, where I worked for two years and a half. Was in the employ of the Houston Post about four months, then came to Muskogee, and am now with the Phoenix Job Printing Co.

During my connection with the Orphan

Home Mission at Pryor, Okla., I was appointed by Mayor Morgan a delegate to the Trans-Mississippi Congress at Muskogee, Okla.

Nine years have passed since my leaving Chilocco and I have been continuously working at my trade—the trade which Chilocco gave me. Since leaving the government service I have never worked for less than \$21 per week and believe a conservative estimate of my yearly earnings would be approximately \$1200.

A portion of my success has been due to the fact that I am a member of The International Typographical Union. Without membership in this organization a printer's wages are usually low. It has a sick fund, a mortuary benefit fund, an old age pension system, a home for old members, and one of the most modern tuberculosis camps in the country. The home and tuberculosis camp are located at Colorado Springs, Colo.

Our baby, Beulah, has been selected as one of those who will represent Oklahoma in the Temple of Childhood at the Panama Exposition in San Francisco.

We have no family group photo suitable for a halftone reproduction at present, but I am sending under separate cover a cut of myself, which I had on hand.

By "blue-penciling" this I trust you can make it satisfactory.

With best wishes, I am,

Very truly,

HOMER H. HILL

Eagle City, Oklahoma,

April 10th, 1914.

Dear Friend: With the greatest of pleasure I will tell you about all my doings ever since I left school. I have been trying to use what I have learned while I was at school. I secured 9th-grade diploma in June 28th, 1894, at Chilocco. I was assistant carpenter from July 1st, 1894, until October, 1895, at Chilocco School. I was called to the Otoe Agency to take up the work of assistant carpenter at that place in October, 1895. Was there until June, 1897; then I went to Santee Agency, Nebraska, and got married there and was on the farm for nearly ten years. In that time my wife was in poor health so the doctor told me if I wanted my wife to live little longer I should move to Oklahoma, so we quit farming and moved back to Oklahoma in April, 1907—to Red Rock, Oklahoma. I secured a job of work at book-keeping in the Bank of Red Rock, and after I had worked in there I bought a share in the bank and also built a house, which cost me \$1200.00. Still own my

property in Red Rock. On the 12th day of January, 1910, the directors wanted to sell the bank because it wasn't making any money, because of two banks in that little town, so the Bank of Red Rock was sold to the Farmer's Exchange Bank of Red Rock. The time they sold the bank I went to Washington, D. C., to make an application to get in the Indian service. I spent nearly one month at Washington attending some things for the Otoes and Missouri tribes of Indians, and when I came back to Red Rock there was a job waiting for me in the other bank.

We took the train on the evening of April 11, 1910, and landed at Warm Springs Agency, Oregon, on the evening of April 16, 1910, and entered Indian service on the 19th of April, 1910. I stayed there only three months and was transferred to Cantonment Agency, Oklahoma, in August 1910, and I have been here ever since. I am stationed out about 13 miles south of Cantonment Agency, at the little town called Eagle City, Oklahoma.

I will enclose herewith a picture of my house at Red Rock. You ask of my family, but I can not say, because there are only two of us. I remain as your friend,

SAM B. LINCOLN,
U. S. Indian Farmer.

Fort Cobb, Okla.,
April, 1914.

My dear Mr. Allen:

Your most kind and encouraging letter came to me, and I am very glad to know that you want to know how the returned students are doing for themselves.

I will do all I can in gathering a little history of myself since I left school. I have worked in a tailor shop for nearly two years, and was for one year disciplinarian at Mithorn Mission, Anadarko.

I made up my mind that I ought to build a permanent home, so in order to accomplish my desire I moved on the farm with very little means and sure have seen some hard times, but it only seems a few years' struggle. I finally succeeded and settled down right.

I am very thankful to Chilocco for what education I have received, and also to the good teachers who have successfully trained and prepared me "to fight my own battles in the world."

Today I feel I am competent in managing my own affairs. I extend a cordial invitation to any Chilocco employees to visit my home and learn for themselves as to how their former student is living as a farmer.

Some three years ago I was elected by my Apache tribe "Member of Business Committee." I have been to Washington, D. C., four different times looking after some tribal matters.

I have had the honor to be Apache representative which attended "The National American Indian Memorial," at Fort Wadsworth, New York Harbor, Feb. 22, 1912.

Sixteen years ago I left school. I have been keeping myself straight, tending to my own business, caring for my family. I was married to Annie E. Jones August 19th, 1900. We now have three girls. The two oldest girls are attending public school and are getting along nicely. I hope they will go to Chilocco some day and take my place.

I will now close with my best wishes for the "Class" just about to go out into "the world."

I am very respectfully,
TENNYSON BERRY.

Boyer City, Mich.,
April 12, 1914.

Dear Sir: Well sir, I am much pleased to write a few lines to let you know that Chilocco has done a whole lot for me. I can never forget it. The friends there to me are still in my mind.

I am very healthy, am staying with my sister and brother-in-law, working every day. We make \$4.00 a day. I am taking an automobile training course; am thinking of going to Detroit to work in an automobile shop.

From your old student,
FRANCIS MARKS.

April 10th, 1914.

Dear Sir and Friend: I am in receipt of a letter from the president of the Alumni Association, stating that the commencement will be next month. Will state that it will be impossible for me to attend as my present position holds me very close to the office. I am the secretary of the Pioneer Abstract and Loan Company of Miami, Oklahoma, and it is very important that the manager of the office be out a great deal of his time, and it is up to me to manage things in the office, therefore, I am expected to be here at all times to take care of any customers that may come in, and that is almost continuously. I have been in the employe of the above company for more than about 18 months, and at a salary of \$70.00 per month; and with a small raise in the near future, it will make a nice paying position.

The lead and zinc mines here are certainly doing just fine, they are making new strikes almost every day, and the future of Miami certainly looks prosperous, and if possible I am going to make the best of it.

I always look for the JOURNAL to come, and it is always late in reaching me, as I am always anxious to see the items and letters from ex-students that have gone out into the business world and making good.

Hoping that some day I will have time to spend a few days visit at "Dear Old Chilocco" and wishing the graduates of this year all kinds of success in their new undertakings, I am,

Yours truly,

ELMER E. MERRISS,

Class '05.

Klamath Agency, Oregon,
April 21, 1914.

I have been thinking of writing a few lines to some of my friends at Chilocco to let them know that I have not forgotten my friends or dear old Chilocco. I have been married now six years and have three children—a little boy 5 years old, a little girl of two years, and a baby girl 4 months old. We are getting along nicely. My husband is school farmer here. This is a nice school and a beautiful country, but there is not any school I have been at yet that could compare with dear Chilocco. With best regards to all my friends, I am your friend,

IVA DODSON SISSON.

Hammon, Okla.,
April 29, 1914.

Chilocco Alumni Association,
Chilocco, Okla.

Dear Alumni:

I regret to say I cannot attend the commencement exercises at Chilocco. I am working in the Service this year, and it is impossible for me to get away.

I came to Red Moon in September and taught school as temporary teacher until February. I now have assistant matron's place. I was married in April and can say I am very happy. In June I expect to move on the farm. No doubt I shall make good use of my Domestic Science and Art. My husband is now farmer at the Red Moon School.

Please remember me to all of the Alumni, especially at the meeting in the evening. I would like to hear from some of the graduates and what they have been doing.

Next year I hope to be where I can attend the commencement exercises.

Very respectfully,

MRS. EARL GIEFIN,

Formerly Miss Estella Cooper.

Chilocco, Okla.,

April 13, 1914.

Dear Friend:

In response to your letter of the 7th I wish to say that I have tried to do my duty but, of course, I have not done anything remarkable.

Since leaving Chilocco I passed the teacher's Civil Service Examination, receiving my first appointment as assistant teacher at Rainy Mt. School, where I remained for five or six years.

About three years later my salary was raised through you, and a year later I was promoted from the position of assistant teacher to teacher, of which you are acquainted, and also believe it was through you. A year ago I requested a transfer but did not receive one until this fall and accepted one to Fort Sill School at a raise, but did not remain long; from there I came to Chilocco.

I have held no other position than teacher, but at different times, while employed at Rainy Mt. School, I was called upon to assist in the clerical work as well as that of matron, thereby gaining experience in both lines.

During these years it became necessary for me to help my people at times, for you must remember that the Eastern Cherokees must work for what they get; besides this I have laid some away in the bank.

I have no photograph as requested. Now if I have bragged upon myself, I did not mean to.

Respectfully,

ROXANA SMITH.

Wyandotte, Okla.,

April 13, 1914.

Dear Sir: I have the honor to acknowledge your favor of the 7th, with signature of the officers of the Alumni Association, apprising me of the commencement exercises of my school and the cordial invitation extended.

In replying will advise that it will be impossible for me to visit the school this year.

Although I am sincerely aggrieved not to be able to mingle with my old associates while there as a student, however, I voluntarily suggest that I might contribute a paper on some topic for the benefit of the association.

A year ago last month I had the misfortune of a fire accident; my house and furniture was consumed. This prevents my going.

In the event that I should prepare a paper, kindly advise me. Very respectfully,

ALLEN C. JOHNSON.

ADDITIONAL SERVICE NEWS.

A newspaper dispatch says that Supt. McQuigg of the San Xavier Indian reservation, Arizona, said that he would offer the services of 400 mounted Indians to the government in case of war with Mexico.

George Moore, an Indian living twelve miles north of Witten, has a 22-acre field of alfalfa on his place that now stands over six inches in height, and is a good stand. This was planted last spring. He expects to make two cuttings of it this season.—Aberdeen (S. D.) News.

Appleton, Wis.—For the first time in the history of the township, the resident voters of the town of Oneida, mostly Indians, voted a white man, P. W. Silverton, into the office of chairman, on Tuesday. He ran against an Indian opponent, Jonas Metoxen, and received a majority of 229 votes.—Milwaukee Sentinel.

The Streator, Illinois, Times very aptly remarks: We have had our troubles in this country with the Indian problem, but it will be nothing compared to what will face us in glorious Mexico if we had the country and its inhabitants saddled on to us to civilize. Out of fifteen million inhabitants twelve millions are Indians.

United States Indian authorities here have been directed to start the construction of new buildings at the Albuquerque Indian school. The construction, it is estimated, will require an expenditure of about \$30,000. Edward Lembke was awarded the contract for the brick work. The students will do the carpenter work.—Albuquerque (N. M.) Journal.

A dispatch from Milwaukee, Wis., says that Nah-quah-tah-tuck, a Pottawatomie Indian, charged with introducing "peyote" onto the Menominee reservation, was held under \$1,000 bail when arraigned before Federal Judge Geiger. "Peyote" is a plant grown in Texas and is considered worse in its results than opium, so the government has prohibited its use.

The Klamath Indian reservation comprising 324,000 acres of land in Lake, Crook and Klamath counties, Oregon, is to be thrown open for entry on May 9 at 9 a. m., and filings can be made on the land as late as June 7 of this year. From the number of inquiries being made relative to this land opening a big rush for the central section of Oregon is anticipated.—Boise (Idaho) News.

A dispatch from Tucson, Arizona, says: The proposed Indian hospital, to cost from \$20,000 to \$30,000, for southwestern Indians, is now assured, and in a statement made by Senator Marcus A. Smith to Mr. Will Kitt, president of the Associated Charities, he said that the appropriation had been placed in the general appropriation bill through his efforts and that there is no doubt whatever of its passage.

Professor A. E. Jenks, of the University of Minnesota, has started on an expedition in the course of which he will study the Papago and Pima Indians of Arizona, the Berberes and Kabyles in the mountains of northern Africa, Italians in the provinces of northern Italy, the Magyars of Hungary, the Poles and Bohemians as they live in their own country places, the stone implements of Spain and France and Belgium.

Hon. William H. Taft was elected president of the Hampton Institute Board of Trustees to succeed the late Robert C. Ogden, who had served for many years the cause of education through Hampton. Mr. Taft, at the forty-sixth anniversary exercises of Hampton Institute, presented to the trustees the candidates for certificates and academic diplomas. He declared that the Negroes should use the economic freedom that they have and work along an honest, industrious line.

Muskogee, Okla.—Henry Landers, a 14-year-old fullblood Indian of McClain township, won the first prize in the county spelling contest, and will represent Muskogee county in the state contest at Oklahoma City. The first contest resulted in a tie between Landers, Robert Criswell and Monreva Van Ausdell. Each missed two words out of 200. On a second contest the Indian boy finally won out at the 130th word. He is in the sixth grade and only goes to school six months out of each year.

To instruct the Indians in raising fruits and berries, a 25-acre orchard and nursery is to be established this spring by the Department of the Interior, near Tekoa, Wash., 47 miles southeast of Spokane. It will be on the Coeur d'Alene reservation, according to Superintendent Morton D. Colgrove, and will be under the supervision of an experienced horticulturist. Mr. Colgrove has recommended that a white woman be employed as matron to instruct the Indian women in housekeeping and sanitation. The death rate among the children is high, due to lack of cleanliness, it is said.—Oregon Fruit Distributor.

SOMETHING ABOUT SILOS.

In spite of statements to the contrary, the position of the Kansas State Agricultural College on the subject of silos has not altered in the least, according to A. S. Neale, lecturer on dairy husbandry in the division of College extension, and the Institution is still advocating concrete, tile block, and brick types.

"On the various farms of the college," said Mr. Neale, "there are now in use seven concrete, two wood stave, one steel, one tile block, and one pit silo. During the coming summer another concrete silo will be built. The college has failed to detect any difference in the quality of the silage coming from the different silos.

"There are now in use in the state several hundred concrete silos which have been tested out. All these are giving perfect satisfaction, with the exception of a few that have been carelessly constructed. The same can be said of the hollow tile and brick silos.

"In western Kansas, where the pit silo has been tried out pretty thoroughly, farmers are more than pleased with it, and hundreds of men who had one silo last year are digging additional silos this year. Observation shows that silage keeps perfectly in these silos, and that where they have been properly put down and plastered, they give promise of being permanent.

"When one considers their low cost of construction and the ease with which they can be filled, together with the fact that they make such perfect containers for silage, there is no doubt that they will prove to be the popular silos for western Kansas. While it is a little more difficult to feed silage from them than from the silos above ground, those who have tried them out find that this difference is more than overbalanced by the many advantages.

"The Kansas State Agricultural College is, then, convinced of the following facts:

"1. Silage keeps fully as well in the durable types of silos made of concrete, hollow tile bricks, brick, or cement plastered construction, or in well-built pit silos, as it does in silos of wood, steel, or any other material.

"2. Where proper care has been exercised in putting up concrete, tile blocks, or brick silos, they will not crack, blow down, nor be destroyed by the juices of the silage, and therefore may be classed as permanent structures.

"3. The cost of constructing efficient and durable silos is but little greater in any case than the cost of those that will blow down, rust out, or otherwise become unfit for use, and in many cases the cost is actually less for these permanent silos than the prices at which agents are willing to sell those of more temporary construction."

Chilocco R.R. Time Table

Some trains on this division do not stop at our stations, but those here given stop daily. The Santa Fe station is 1½ miles east of the Administration Building; the Frisco station is about the same distance 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, 5:35 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.

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The Indian Print Shop

U. S. Indian School, Chilocco, Oklahoma.

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.

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

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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

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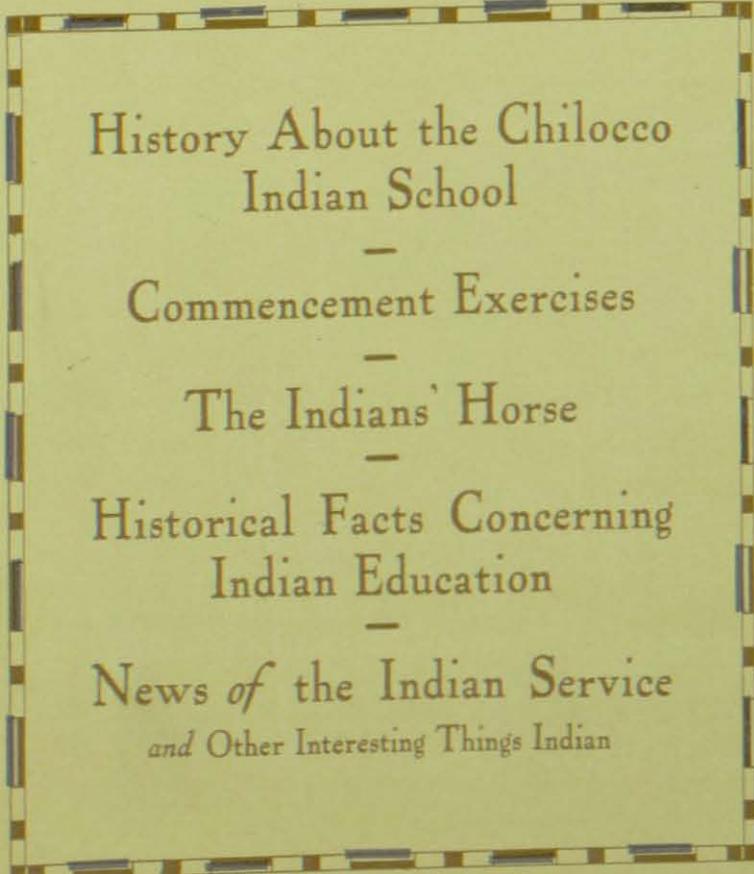
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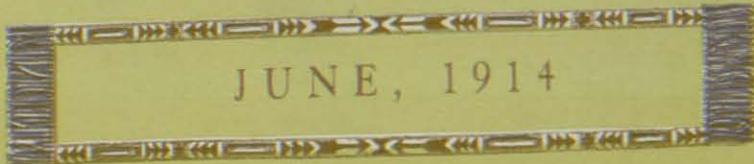
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The Indians' Horse

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JUNE, 1914