



The Indian School Journal

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THE ART OF TEACHING INDIAN CHILDREN

BY ROBT. A. BAYNE

TEACHERS in Indian Boarding schools have great opportunities for doing good. Greater, I think, than any other class of teachers. Their duties are many fold.

Not a few of the boys and girls who attend these schools come from unwholesome homes, with very little knowledge of bodily care. They do not know how to study, nor do they know how to work.

It is the duty of the teacher to train these children in habits of cleanliness, to teach them how to study and work, to know the difference between right and wrong, to care for the right and hate the wrong, to consider the interest and well being of others with whom they associate.

They should be taught to look up, and to know what to look up to.

Three years ago when I took charge of the school work at Collins Institute, it looked discouraging. The school had never been properly graded. The boys seemed very little interested in school work and disliked to do work about the buildings and grounds.

I knew that something had to be

done. I had watched these boys in their games and had never seen a fairer, more enthusiastic and energetic body of boys than these. I also noticed that the fullblood boys were just as active and as joyous in their play as the other boys.

I thought: why can't an interest be aroused in these boys so that school work and industrial training would look good to them?

I had in my department boys supposed to be in the fourth, fifth and sixth grades that could read but little, nor did they know how to study. I knew that these boys would never be able to master other subjects unless they could read intelligently.

I realized that the first thing I had to do was to create in them a desire to read. I told them good stories, and they became interested and attentive. It was not long till I had them talking. At first we talked about objects and things of which they were familiar.

One day I noticed a number of boys, with their bows and arrows, trying to kill some meadow larks. I thought this would be a good subject for a reading

lesson. When I called the 4th grade I was surprised to learn how much they knew about birds. They could name nearly all the birds found in this locality and tell about their food, where and how they made their nests, the color and size of their eggs, and how the mother bird cares for her young.

How surprised they were when I told them that the birds were their best friends and that they should never be killed! During the earlier part of the recitation I noticed that the boys of the other grades were interested, so interested that hands were raised, and instead of having a 4th-grade recitation I let all take part.

For the next few lessons we read such selections as "The Robin", "The Children of a Crow", "The Redheaded Woodpecker", "The Barn Swallow," etc., and it was only a short time till the boys realized that books contained much information that was interesting to them.

April 3rd of this year was designated by Gov. Cruce, as "Bird Day." Superintendent Wilson secured one of the program books, and many of these same boys took an active interest in the exercises and were the defenders of our birds.

It was not long till the boys were working hard and were interested in other studies. In the assignment of lessons I always had a special aim.

One day I told them "that I would not be doing my duty if I taught them nothing but reading, writing, arithmetic, and other studies. One thing which you boys need to learn is self-control—that is, to learn to govern yourselves, to behave properly of your own free will. This is something that has to be learned by practice every day."

"In a few minutes I shall call the arithmetic class. While that class is reciting what aught all the other boys

in the room be doing?" (Ans.) "Studying."

"But suppose they study out loud?" (Ans.) "It would make too much noise." "And why would it not be right to make unnecessary noise?" (Ans.) "Others could not study. You couldn't hear the class recite."

"Yes, whoever should make unnecessary noise or disturbance would be interfering with the rights of others; would be doing an injury to others."

"How many of you boys agree, then, that the right thing for every boy is to do his work and be quiet?" All agreed.

"Now let us think a little more about this. Some of you may study and be quiet because you think it's right. Others may do so because you fear I will detect and punish you if you do not. Which is the better way? In which way will you be exercising self-control?"

"In which way will you be depending upon me to control you?"

In this way I began to cultivate a public opinion in favor of self-control. From this they were led on in time to study the principles of self-government by the people, and thus patriotism, character, and fitness for future citizenship, proceeded naturally and regularly.

Besides the regular school work the boys have regular hours for industrial work. At first they did not take to this kind of work. They had the idea that they had come to school to study books, not to work. By kind treatment, by convincing argument that this kind of training was necessary to their success in life, an interest was awakened in them, and to-day they are as an industrious lot of boys as I have ever known. A remarkable change has taken place in the industrial habits of these boys. Boys who knew very little

about work, who were lazy and careless when they entered school, are now willing workers.

These boys have a much higher standard of morals than formerly. Their language is purer, they know of the evil effects of the use of tobacco, and the curse that drink brings to the individual, the home and the state.

Physically, they are stronger and healthier than they were. This has been brought about by healthful play, proper breathing exercises, gymnastics, cleanliness of the body, care of their sleeping rooms, etc.

They are much improved in manners and personal appearance. "Thank you," "Yes, sir," "Please," are favorite words with them.

We have five boys in the 8th grade

who will finish their work here in June. They are fine boys and we are proud of them. Two of these boys are planning to enter school at Chilocco next year, two at Stillwater, and one at Tishomingo, the state schools of agriculture.

What changes have I brought about in these five boys, and others, during the three years I have been their teacher, which convinces me that I have fulfilled the aim of education in my teaching?

I have created within them a desire to know more about nature, to read good books, to form good habits, to be industrious, to be obedient, to be honest, to be temperate, to be courteous, to get more knowledge, to become honored and respected citizens.



The Nuyaka Boarding School, Creek Nation

An Agricultural School for Creek Indian Boys

THE Nuyaka Boarding School was established some thirty years ago as a Mission school of the Presbyterian Church and afterwards conducted as a tribal school of the Creek Nation. For the past five years it has been a boarding school, under the direct control of the Commissioner of Indian Affairs.

Up to July 1, 1914, this school was co-educational, but since that time it has been for boys only, now having a capacity of 110. Special stress is being placed on practical farming as all its students come from the farming class of the Creek Nation.

During the past two years many necessary repairs and improvements have been added to the plant, the latest being a steam laundry, bath and lavatory.

THE TRAINING SCHOOL FOR CHEROKEES

BY ROBT. HAMILTON



THE Cherokee Orphan Training School was first located at Pryor, about ten miles east of its present location, where the orphan children of the Cherokees were cared for and educated at the expense of the Cherokee nation. When the tribal government was dissolved the school with all its property was transferred to the United States Government.

During 1874 and 1875 a beautiful

location, with one of the finest springs in the state, near Park Hill, was selected for an insane asylum and a splendid three-story brick building erected. Here for forty years the poor debilitated men and women of the tribe were cared for, frequently escaping and running away, terrorizing the settlers who lived in the surrounding country. One can well imagine the tragedies enacted there during those forty years. The halls that now resound with the laughter of happy children then was vibrant with the wild shrieks and cries of the insane. A Cherokee woman, who when a girl emigrated by wagon to this, then a wilderness, the



Main Building Cherokee Training School, Cherokee Nation, Park Hill, Okla.

black slaves going ahead to cut a road through the Mississippi swamps, tells of a girl friend of considerable education and culture who, recovering from a fever, was found to be demented and spent the remainder of her life in this institution. Also of a man of some prominence in the tribe who, crazed through drink and dissipation, frequently ran away and set fire to buildings.

In 1904 the school buildings at Pryor were burned and the inmates of the asylum were transferred to the old tribal jail at Tallequah, and the orphans occupied the building they vacated at Park Hill.

The superintendent in charge of the school at the time of the change was Mr. E. C. Alberta, who was succeeded in their turn by G. T. Parks, W. B. Wyley, M. A. McSpadden, Jas. E. Kirk, Norman A. Campbell and the present superintendent, Mr. W. M. Griffith. During these administrations, buildings were added such as laundry,

store room and shops. During Mr. Campbell's term a good barn was built and other improvements were made. Mr. Griffith has since added a school-building, superintendent's cottage, water and sewer systems; also has had plans approved for a boy's dormitory, which he hopes to build during the coming summer, or in the near future.

The school is co-educational, having a capacity of sixty-six, but will have doubled its capacity when the new dormitory is built. The students are bright and interesting and many bear names that have been prominent in the history of the tribe. The farm and shop connected with the school afford opportunity for industrial training for the boys, who manifest an unusual interest in the Jersey herd and the pigs and chickens.

The employees are efficient and loyal to their superintendent, some of them having served through more than two administrations.



PLANS FOR IMPROVING SCHOOL CONDITIONS OF THE PAPAGOS

FROM THE CHRISTIAN SCIENCE MONITOR

STEPS are being taken to use all of the \$50,000 federal appropriation for the fiscal year to provide school facilities among the Papago Indians in Arizona. Plans already have been drawn and specifications prepared for the construction of schools in the villages of Ventana, Indian Oasis and Comobabi, all under the San Xavier jurisdiction. The con-

tracts for these schools have not as yet been advertised, but it is expected that advertisements will be placed within a very short time.

Authority has been granted by the Indian office for the construction of similar schools at Cockleburrr and Chiu Chiuschu, both in the Pima jurisdiction. These buildings are estimated to cost about \$5,000 each and plans

have been made to construct them in the open market.

It is not believed that the project herein described will utilize the entire \$50,000 available, but the amount that will be so used cannot be determined until bids have been received on the three buildings first mentioned. It is purposed, when the amount available is determined, to construct perhaps three or four other buildings, and steps now are being taken to ascertain the proper sites for them.

Gradual but persistent encroachment by white stockmen, the steady influx of prospectors for mineral who seek riches, and active efforts within recent years by private corporations or individuals to discover, seize and appropriate the available water supply, both surface and underground, constitute serious factors affecting the future welfare of these Indians; likewise the desire of the state of Arizona to obtain title to large areas under the so-called "school land grants" in the territory occupied by the Papago Indians. The Indian office is now and for some time past has been bending every effort to safeguard the Papago Indians and is making a series of special investigations there in order to ascertain not only the available resources at the disposal of these people, but also the sources of the greatest danger, present or prospective, to their welfare.

The Papago Indians, numbering approximately 6000, live in bands or villages more or less widely scattered over a territory 60 miles long (north and south) by 200 miles broad, principally located in Pima and Pinal counties, Arizona. The villages are located usually at points where water can either be stored for stock purposes or reached by wells, which frequently are of great depth. This part of Ari-

zona is practically a treeless semi-arid desert, the home of the cactus and the so-called nomadic Papago, although the latter term is somewhat misleading, as many bands of villages of these Indians have a more or less permanent abode, while other bands stay between two or more villages, seeking pasture for their stock.

Mile after mile of this desert country can be traversed without any sign of animal life except a few stray cattle in search of pasture. After traversing 25 or 30 miles of practically virgin desert one runs into a Papago Indian village consisting of 30 or 40 adobe houses built reasonably close together on two or three acres of ground, and housing from 100 to 200 souls. In close proximity to the village will be found a cultivated grain field, and a stock corral which is usually fenced with mesquite brush or ribs of the schuao cactus.

The slight rainfall and the rapid loss of water by seepage and evaporation prevents the production of crops under the usual farming methods. These Indians have developed an ingenious plan for collecting sufficient water to mature grain on a limited acreage. They throw out dykes, in many cases miles long converging into a funnel, thus gathering the rainfall from thousands of acres and collecting it in a "pocket" where the subsoil is such as to prevent rapid loss by seepage. In this way they obtain sufficient moisture to mature grain on a few acres, usually adjacent to each of their villages.

It is not known just how long these Indians have lived in this vicinity, but 200 years ago history found them there, battling against adverse local and climatic conditions. As a tribe they are peaceful, never having borne arms against the whites and resorting

to battle only when necessary to defend their homes and property against intruders. They have developed a race of sturdy, clean, independent, law-abiding, self-respecting people. The existence they have managed to eke out has not been of the best, but it has been without material assistance from outside sources.

Up to a few years ago little had been done by the government with a view of aiding the Papago. In 1874 a reservation comprising some 69,000 acres was withdrawn by executive order for the Papago Indians living near the mission at San Xavier. In 1890 allotments in severalty covering 41,000 acres within this reservation were made to 363 resident Papagos. This was but one village, which probably received special treatment on account of its close proximity to Tucson, one of the oldest towns in the United States. Other villages, possibly 75 in number, scattered from the Mexican border on the south to the Gila river on the north, were left unprotected until 1912, when, by executive order, reservations aggregating 85,000 acres were withdrawn for four villages located in Pinal county. At the outside this will only afford protection to about eight hundred Indians.

Conditions have made these Indians somewhat independent as a tribe, but these very conditions also have compelled dependence on each other. The country occupied by the Papagos is a dangerous one in which to live alone. The scarcity of water itself is a great danger, especially to a traveler, or

one not thoroughly posted as to the limited supply. This has caused the Indians to live in communities, and they build their villages, stock ponds, corrals, etc., by communal labor, knowing but little of the white man's idea of individual property rights.

About the only thing the Papago Indians ask is to be let alone, although as a tribe they greatly appreciate any assistance offered, particularly in the way of increased educational facilities or plans to augment their limited supply of water. Little definite information is available as to the water possibility and drainage of the territory occupied by these Indians. Surveys made in 1912 cover only a small part. A survey party began work in March, 1914, and to June 30 had covered about 16 townships, or 576 square miles.

These surveys are to determine the water shed, drainage areas, character of soil, and the greatest need for and possibility of water development by storage reservoirs, wells, or control of the storm water for flood irrigation. At six places water troughs have been placed so as to prevent pollution of the water of the ponds by allowing access of cattle thereto. The troughs are supplied from the pond by gravity through a pipe controlled by a float valve.

Toward the close of the fiscal year a large well-drilling rig was moved to Topowa and set up and drilling began. It is purposed to extend this work by drilling at other points where the indications are favorable for the development of water.

*A Hubbard Truth: "What the World needs
is more Kindness."*

THE U. S. INDIAN EXHIBIT AT THE P.-P. I. E.

SPECIAL JOURNAL CORRESPONDENCE



THE people of San Francisco, California, have built a wonderfully fine and astonishingly artistic exposition — they call it the Panama-Pacific International Exposition. This “fair,” of course,

covers exhibits from every conceivable field. The United States Government appropriated \$550,000 for the purpose of making educational exhibits, at this exposition, of the work carried on in the different departments. How well this has been done is reflected in the statements of visitors to the effect that the Government exhibits, taken as a whole, are the best and most interesting part of this great exposition.

As part (a very small part) of this Governmental exhibition, the Indian Service is represented, an allotment of \$7,000 being allowed the Department of Indian Affairs for that purpose. This sum has had to do for the gathering of the material, transportation charges, expenses of employees attached to exhibit, installation expenses, maintenance, reboxing, shipping, etc., so that economy had to be practiced at every turn. This sum was controlled by the Government Exhibit Board, the officers of which have direct charge of all exhibits made by the Government.

The exhibit is in the northwest corner of Liberal Arts Palace, occupying a space about 40x50 feet. It is a

combined still exposition of handwork of both old (reservation) and young (school) Indians, and is made by the Government with the view of showing exposition visitors the progress made in the education of the Indian and his actual response to these educational opportunities.

A full mention of all the exhibits can not be given here, but some concrete results are shown in the following displays:

Model house from the Menominee Reservation of Minnesota, showing new and modern style of Indian house on that reservation, and the Indian student's ability in construction work.

Model Domestic Science Cottage, giving occult description of the training of the Indian school girls in domestic science at Indian boarding schools.

Work executed by male students in the shops of different schools during regular instruction in trade training. This material, which is diversified, comes from departments such as printing, tailoring, masonry, painting, carpentry, shoe and harness making, blacksmithing, furniture making and wood working, wagon-making, tin-shop, machine shop, foundry, plumbing, electrical and steam engineering, etc., and portrays the fitness of Indian young men for accepting the valuable and complete advantages offered by Government Indian Schools. A novel exhibit in this department, which is attracting much attention from visitors, is a complete gas engine made by Indian students, which has been in actual use for over two years, giving good satisfaction.



A view of the P.-P. I. Exposition Government Indian Exhibit.

The work and products of the girl students in their departments are also made in a comprehensible manner. Results of domestic science training is shown, as well as those of domestic art. The samples of fancy work, lacework, embroidered pieces, plain sewing, drawnwork, dressmaking, knitting, patchwork, canned fruit, etc., cover a wide and diversified showing of the training in domestic art and allied branches, demonstrating what Indian girls are really accomplishing in these Indian institutions, which are now noted for teaching the hand as well as the head.

The class-room work in the Government schools is amply shown in display frames, as well as in bound volumes of material collected from every school in the Indian service. This collection is handy to the visitor and shows every phase of the literary training of the Indian.

Just enough agricultural products

are displayed to show visitors to this exhibit how both young and old Indians in different parts of the country are able not only to raise creditable farm crops but to compete successfully with their "white brothers" at regular county and state fairs. Premiums, prizes, etc., are also a part of the exhibit, displayed as an evidence of the Indian's earnestness along this line of progress.

Specimens, covering several old Indian arts, are displayed for the purpose of encouraging a larger sale for this handwork and for comparison with that of the products of the vocational schools, which the younger generation has now the advantage of attending. This art includes blanket weaving, pottery making, mat weaving, basketry, beadwork, pipe making, silversmithing, etc. A conspicuous and interesting part of this exhibit is made through the display of four beautiful and valuable prize-winning

Navajo blankets, and a native loom, showing methods of weaving same.

Mr. E. S. Curtis, the national photographer of Indian life, has loaned the Indian Office twenty-five reproductions of his masterpieces, which form a conspicuous part of this educational Government exhibit. Besides these, in handy frames, are photos showing past and present modes of living by the Indian tribes throughout the United States.

Adjoining the U. S. Indian Exhibit proper is a Moving-Picture Lecture Room, operated by the Government in connection with all its exhibits. In this room it is planned to show stereopticon and Moving-Picture views, depicting the educational progress of the American Indian and the work now being conducted by the Indian Office in his behalf. Lectures, will, at opportune times, accompany these views.

Many photographic views, taken at Indian schools throughout the Indian

service, are shown, and a stereomotorgraph, using several hundred specially prepared views, depicts in moving-picture form, life at Indian schools in all its interesting phases, shows how the Government operates sanatoria for the use and benefit of Indian young men and women, and gives views of its splendid work—through the Indian Office—for the industrial uplift and progress of the Old Indian, who has never been to school, but who, as these pictures amply show, is responding in an encouraging way to the endeavors of the Government to make of him a more modern, useful and self-respecting citizen.

Considering the modest sum used, and the space allotted, the U. S. Indian Exhibit at the Panama-Pacific Exposition is a creditable showing of the Government's educational work among the tribes and is well worth a visit by all persons interested in the Native American and his progress.



Domestic Science Cottage at the Mt. Pleasant Indian School, reproduced in miniature at the P. P. I. E. Exhibit.

THE RELATION OF HOUSEHOLD AND INDUSTRIAL ARTS TO SOCIAL DEVELOPMENT

BY MARGARET L. WALLACE

ALL educational experts, today, concede the point that the school shop—the department of domestic economy and the school arts—serve as a laboratory for vocational guidance with respect to industrial occupations. The industrial training given in the grades is, in itself, insufficient to enable a boy or girl to occupy the place of a skilled mechanic in real life—yet it enables him to intelligently decide his fitness for a particular line of work. Especially as shop or class work is often supplemented by class excursions, or rather, by directed observations of some trade or industry on a life-size scale.

It is becoming more and more the theory that it is the duty of the school to select and adjust the boys and girls to life by having them undergo many varied experiences in order to uncover their varied tastes and to direct them in the avenue for which they display the most capacity.

Domestic economy for girls does not mean simply sewing, but includes those conditions necessary for a healthy home: ventilation, cleanliness, furniture and its care, heating and lighting, washing, use of soap, care of linen, bedmaking, garments, and practical lessons in cooking and the preparation of foods.

Such practical suggestions put the children on guard against frivolous inclinations. It is an apprenticeship for real life. The comparatively simple and primitive conditions of farm and village life of an earlier day, the

experiences of the child in the environment of farm and village, aroused his interest and ability, largely, without the aid of schools. The schools taught him the things in books; the environment tested him in the things of life.

He came in contact with a civilization that was distinctly educative. He followed the plow, he tinkered with the farm machinery and, when it was beyond his powers to mend, took it to the village artisan and there watched the process of reconstruction—helped, if necessary. Out of these the reality of things came to the boy. He learned to do by doing. He touched the things which in themselves give power and insight.

This experience was distinctly socializing; the child came, in a simple sort of way, to understand the trials, difficulties, achievements and workmanship of the artisan. No matter what he should be in latter life—judge, lawyer, preacher—he carried into his life, and into his work, a sympathizing understanding.

Taking the child in the environment of today, trade becoming factorized, conditions are becoming more and more urban; families are huddled together in apartments where yards, gardens and play grounds are hard to secure. The school term is lengthened from four months to ten months. The child is crammed with book learning. His life experiences are superficial. Therefore a "motive for productive effect is necessary in the pub-

lic schools"—(G. H. Martin of Massachusetts). If we cannot lead the child to see the *why* of things—a good reason for doing this or that—let us eliminate this or that and substitute something that has what the philosophers would term a "rational content" from the child's point of view.

What motive have children in oral reading, for example; what productive effort along that line? The moment we make them feel that they are responsible for selecting something to be read to the class, to entertain, to instruct, that moment they begin to have a motive for productive effort. The useful citizen must have this responsibility toward the family, neighborhood, village, or state.

In the shops—even in the primary grades—it is often necessary to call upon all the members of the class to assist in the production of some article. They have a common interest in its completion. They are called upon to give time, share material and assist in its creation. The completed article is often used for the common good, or for each other. They learn to respect the rights of others, to respect their efforts, and to give and to do for the common good.

The industrial training must teach to seek rather than to shirk the duties of citizenship. It must reduce poverty by educating for efficiency. The knowledge taught is useful rather than useless. The boy or girl must be developed in tact, self-control, handiness, and the power of working hard and effectively.

Household and industrial arts are cultural in that they give the boy or girl an appreciation of honest endeavor. They learn of the energy and conditions under which things are produced; wanting which they have no ade-

quate appreciation of the service rendered.

Choosing a vocation from a self-knowledge of fitness for that occupation or congeniality leads to a sense of content on the part of the individual. The wanderlust, of spirit or unrest, is gone.

Manual training encourages neatness, accuracy and honesty, though it is impossible by it to turn a lazy, careless moral wreck into a useful citizen. Nothing so easily or so clearly demonstrates the difference between right and wrong as constructive work. The boy or girl can discover for himself his error—a lie in wood or iron can be seen. The moral sense is awakened through the eye.

Jacob Riis once said, "When I first saw the Viking Ship dug out in Norway the thing that impressed me most was the marks of some careless carpenter's ax upon the prow of the vessel. He had been too lazy to grind his ax and the record remained, even after one thousand years."

Shop work serves to develop self-reliance in students, a quality likewise needed by the useful citizen. They feel the independence which comes from a knowledge of the development of the creative powers within themselves. Household and Industrial Arts offer opportunities to train the eye, the hand, the brain; the eye to know the beautiful, the hand to obtain it, and the brain that we know the goodness of life and the truth of happiness.

Then shall we help the children to build their little dugouts and sail well their Persian Gulf, and when they shall reach their Mediterranean, the larger galleys. So shall we best help them for the voyage they must take across the stormier Atlantic and for the last voyage along the Pacific to the Kingdom of the Sunrise.

GOOD ADVICE TO ALL TRIBES BY INSPECTOR LINNEN

FOLLOWING the JOURNAL publishes some extracts taken from a recent speech made by Chief Inspector E. B. Linnen, before the Winnebago Indian Council, of March 15, 1915, with relation to the use of Peyote:

"Well, the gentleman who has just talked stated that I had promised to say something further before I quit and so I am now ready to say it; and what I wanted to say is for the welfare and for the betterment of your tribe of Indians. What I want to talk about is of interest to every one of you. It simply means this: that the whole question of you people getting along in peace and harmony and being successful lies wholly with yourselves. If you are honest and temperate and honestly strive to get along all will have no trouble. It is honorable to work and we all work in one form or another; and we can not succeed in this life if we do not work and apply ourselves to some good purpose. You people have here a great opportunity. You have good lands and a much better opportunity than 90% of the different Indian tribes in this country. I am gratified to see that you have made progress and many improvements here during the past few years. The whole question lies with yourselves; if you will but work and be temperate and honest you can succeed. It is the Government's intention to be more liberal with all Indians in the hope that they will do what is right and help themselves. Now there are other things that are bad besides intemperance; besides drinking of whiskey. The Government has made a strong effort to stop the drinking of whiskey and it has succeeded very largely in benefiting the Indians all over this country. We are very glad to see that there is an improvement in the liquor business; but there are other things that are also bad, and one of those things which I learn is getting a hold on this reservation is the peyote—the mescal; and I want to tell you that it is harmful to you; it is injurious to your health. Many

celebrated men, doctors of renown and celebrated chemists, have passed on that drug as being harmful and injurious. Anything which will make you people have a feeling that is unnatural, which will effect your minds, your brain and make you see visions, is very harmful. There are other drugs besides this peyote which are harmful and which the white people take very largely and which the Government is prohibiting and that is such things as opium, morphine and cocaine. It is my understanding that the effects of those drugs, which are very harmful, are very similar to the effect had by this peyote. You do not take this drug because you like it, because it tastes nice. You take it because of the effect it produces; because it effects your brain and makes you see things which are unreal and unnatural; that is the very same reason why people take opium and smoke it and take cocaine and morphine and whiskey. I want to tell you now that it is very harmful to you; very injurious to your health; and I feel that I would have been neglecting my duty if I had not told you of this and warned you. I am telling you now what I have told many other tribes of Indians; I want to say that the use of peyote among you people is worse than any place else; and I want to say further that unless you do quit it the Government will undertake to stop it just the same as it has whiskey."

Extract from Mr. Linnen's speech before said Indians on the following day, March 16:

"I spoke against peyote from a sense of duty, of doing what I knew to be right and honest, the same as I have spoken on many occasions heretofore against it before many tribes of Indians and the same as I have spoken against the use of whiskey; because I would not feel that I was doing my duty unless I called these matters to your attention; knowing as I do know the harmful results that obtain from the use of it; and it was for that reason that I spoke as I did about peyote; and I know this that I not only voice the

sentiment of my brother inspector who is here, but of every man in the Indian Service who has the best interests of the Indian at heart; and that means from the Secretary of the Interior down. The reason I speak as I do about peyote is not because of the personal knowledge I have of it but it is because of the scientific knowledge of celebrated doctors and chemists who know the harmful results. As I stated, it is very injurious to the health. Anything that creates something in your brain that is unreal and unnatural and makes you see visions is harmful, whether it be whiskey or opium or cocaine or morphine or peyote. Why is it necessary for you people to use this peyote, this drug which makes you see something that is unreal and act unnatural? I might as well ask the opium smoker why he uses opium. It is because he knows the effect; just the same with the

whiskey drinker, he knows the effect. Now you spoke about the missionary who is here among you. I do not know him personally. I have never met him. But I am informed that he is a good man, a good Christian man who has come among you to do good; and because he takes the position of telling you of something that he knows is harmful to you then you don't like him. He is warning you in your own best interests against peyote. He, like other missionaries, sacrifices a great deal when they go among the Indians and try to do them good, and I feel quite sure that he is here for that purpose and none other. So that I want you all to know that I am influenced by my own conscience, by doing what I believe to be right and I make no apologies to any person. I speak to you also as your friend who wants to do what is right for you."



A SONG OF SLEEP.

Fathoms deep in sleep, in sleep.
 I heard the tide come o'er the bar,
 I caught the buoy's swinging star;
 The moon, I saw rise o'er the wave,
 To me a friendly glance it gave;
 And then I sank to sleep,
 Fathoms deep.

The sea smoothed out its breast again,
 And ships sailed o'er the common main,
 Nor knew I lay beneath the flood
 By cradling depths embraced and lulled
 And rocked to sleep, to sleep,
 Fathoms deep.

The mermaids gathered round my bed
 And gently pressed my placid head,
 And kissed my lips with rarest touch;
 With seaweed covered o'er my couch,
 That I might quiet sleep
 Fathoms deep.

Alas, that I should ever leave
 The crooning, swinging, tireless wave,
 The seaweed pall, the mermaids' gleam.
 And must I call it all a dream
 That I should sleep
 Fathoms deep?

E. N.

THE SOCIAL SERVICE NURSE*

BY JAMES ALEXANDER MILLER, M. D.

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IN ALL medical work physicians have grown to be very dependent upon nurses for the proper care of their patients, and so too in that portion of our work which involves social service we are dependent upon nurses to perhaps even a greater degree. Inasmuch as this involves a very close cooperation between physicians and nurses, possibly the point of view of a physician in regard to what constitutes an efficient social service nurse may not be uninteresting.

I shall consider this subject from three aspects: first, the woman herself; second, the nurse; and third, the social worker.

First, the woman herself. In order to make a success of social service a woman must be endowed with more than the average ability, character, tact, energy and education. She must be quick-witted in emergencies, resourceful in difficulties and persistent amid discouragements. As the personal touch with the individual is the main object to be obtained, a deep sympathy with suffering humanity is of course essential, but this must be sympathy untinged with sentimentality. Firmness there must be, but this should be combined with tenderness. In other words, we must have a practical idealist for this work. Such a woman as this one I have sketched is born, not made.

Second, the nurse. A poor nurse will never make a good social worker, and conversely, every characteristic in a woman which makes her an efficient nurse will sooner or later find room for its proper expression in her social work. I am not one of those who believe that it is an unnecessary luxury to secure a nurse for this work rather than simply a trained social worker without previous nursing training. The experience which comes from familiarity with the sick, the discipline of regular hospital work, the eye trained to observe, and the hand to act quickly and skillfully, are all essential to the highest kind of social service

among the sick poor; but nevertheless, it is not every good nurse who is fitted for district work. The nursing qualifications must be combined with the more purely womanly ones I have described before it is safe for anyone to hope that she would be successful in social service.

This work is to be entered upon with fear and trembling rather than with light-hearted assurance. It must never be from motives actuated by prospects of easy work, with Sundays and evenings off, but rather with that spirit of devotion to a cause which would delight in personal sacrifice in order to achieve success. In this there is need of some of the same consecration and spirit that inspires the missionary in his chosen calling.

Third, the social worker. For the woman splendidly endowed by nature, and for the nurse full equipped by training, there is still need of special education before she can become the successful social worker. This training may be obtained by special courses such as are offered by the School of Philanthropy and other institutions, or it may be obtained in connection with district work with charitable societies, social settlements, etc., where the experience of others is always available and valuable, or finally, it may be gathered by the rather hard and bitter experience of going directly into this work and learning for one's self without other help than native common sense. This last is the least desirable, but I must admit that it is in this school that the majority of our most efficient workers have been trained.

What are the objects of the training? They are: first, familiarity with the lives, character and the habits of the poor in their homes. This includes the knowledge of their personal and racial characteristics, their habits of thinking and of feeling as well as of living, their religious influences, their degree of education, or rather of ignorance, their temper-

*From *The Journal of Outdoor Life*, and sent to us for publication by Supervisor Newton because of the excellent and expert help it contains for those in the Indian Service who, in any manner, are charged with the responsibility of assisting in the work of training young Indian women, through whom we have to work, in large measure, for better and more health-giving environment pertaining to Indian home life and in the fight against tuberculosis.

ance, thrift, personal hygiene, and then the more prosaic items, such as the way they cook their food, clean their houses, open their windows and order their sleeping arrangements, with many more too numerous to mention.

Second: It means a familiarity with their general environment; that is, a knowledge of housing conditions in general, of standards of living, of rents and of wages, in addition to this, their working environment, including a familiarity with the various trades and other occupations. Then, too, there are the church, the school and the saloon influences, all of which are important and often affect directly the character and lives of the people.

Third: A familiarity with the conditions which predispose to disease. These may be hereditary, personal, industrial or social. Among them may be mentioned the public or private exploitation of the individual for profit. Under this heading may be included unfair home or working conditions, dirty streets, impure milk or polluted water, insufficient education, inadequate health supervision, factory and innumerable other factors which often mean that money which should be expended for the poor is diverted into other channels. In short, it means a thorough knowledge of poverty and of ignorance with their underlying causes.

Fourth: A familiarity with the agencies intended to prevent or relieve these conditions. Here first comes the public law, as embodied in the regulations of the Departments of Health, Charities, Street Cleaning, Tenement Houses and of Labor. A knowledge of many of the provisions of these laws is essential; then comes an intimate acquaintance with the schools, churches, charitable societies, milk depots, day nurseries, diet kitchen, etc., which involves a multitudinous amount of detailed information.

Fifth: A familiarity with the agencies provided for the care of the sick. Here are of course the dispensaries, day camps, hospitals, sanatoria, with all their various rules and regulations, requirements for admission, location, hours, districts, etc. If anyone thinks that it is easy to acquire all of this knowledge so that it is available at any given time for the benefit of a particular case which presents itself, she will quickly become convinced of her mistake.

The formidable array of requirements which I have mustered before you may seem discouraging. It is so to the timid and to the

unfit, but it is not these whom we wish to interest in this social service work. To any one who is looking to social service nursing as a profession it must not be denied that the way is difficult, but it is equally true that it is therefore doubly worth the while. The call to social service is freighted with responsibilities, but it is also laden with beautiful compensations to those who can catch its true spirit. To a woman it should appeal as an opportunity for the expression of all those beautiful and subtle qualities with which nature has endowed her sex. Humanitarianism in all its aspects here finds free play, and mental and moral influences, the corner stones of the modern psychotherapy, of which we hear so much, are constantly in demand.

This work might truly be characterized as a mission of friendship, for it is often true in medical work among the poor that the best thing which we can prescribe for a patient is a true friend, and it is just this that such a nurse as I have endeavored to describe will become. To every true woman such a vocation cannot but appeal strongly; but more than this, both as a nurse and as a social worker, there is here opened up the possibility of participation in the alluring modern developments both of charity and of medicine.

"Charity," says Dr. Devine, "in this newer and better sense, endeavors to discover and to abolish the untoward conditions which undermine health and destroy life, which make rational living impossible and embitter honest toil. It helps when it can those who fall by the wayside, but its best objective point is the removal of the ultimate causes of such downfall. To help this the social worker must be, as Dr. Cabot says, 'chiefly an educator, a nurturer, stimulator, developer and director of human souls, particularly in that group of persons whose character or temperament has brought them into some sort of trouble.'"

So also in medicine. The progress of the present, and the hope of the future, is in the prevention of disease. In this, more than in any other sphere, physicians need the constant help and cooperation of the nurse, and she must be the trained social service nurse. Together we physicians and nurses can press forward, confident of ultimate success, to study and to correct the underlying causes of preventable disease.

If I seem to have held up to you conditions too ideal, I am not altogether sorry, for only by the preservation of ideals can one hope for

a large measure of success and of courage to withstand the many disagreeable details and oftentimes irksome routine. That this is difficult I well know, but the example of so many who have already achieved success leads us to expect and demand just this much and no less from those who may be looking forward to social service as a life work.

Indian Life on Canvas for Museum.

Edwin Willard Deming, painter of Indian scenes, has been commissioned by the American Museum of Natural History to paint a series of eight panels of Indian life.

The artist has made two large sketches of life among the Blackfeet and Gros Ventres,

and in a few days will open a studio in the museum for work upon the canvases destined for the Indian Hall.

The first panel, entitled "The Blackfeet Indians Preparing to visit the Gros Ventres," will present tepee decorations, saddle bags, and trappings of domestic life, games, and sports as they existed perhaps 200 years ago.

The second panel represents a Gros Ventre camp on the Missouri River, and will show a village, the tepee decorations, costumes, and headdress. A Gros Ventre chief will be seen receiving the Blackfeet Indians.

Artist Deming has lived among the Indians for many years, has studied their mode of life, and is familiar with their ceremonies.
—New York Times.

Outline of Events for Commencement Week.

Sunday, May Sixteenth.

3:00 p. m.—Sermon to Graduates.

6:15 p. m.—Sacred Band Concert.

7:30 p. m.—Union Meeting Young Women's and Young Men's Christian Associations.

Monday, May Seventeenth.

7:30 p. m.—Opera "Mikado."

Tuesday, May Eighteenth.

10:00 a. m.—Inspection of Departments.

1:30 p. m.—Parade, Inspection and Review, followed by Competitive Military Drill.

3:00 p. m.—Base Ball Game—Oklahoma University vs. Chilocco

6:15 p. m.—Band Concert.

8:00 p. m.—Program by the Eighth Grade and Industrial Departments and Presentation of Certificates.

Wednesday, May Nineteenth.

10:00 a. m.—Graduation Exercises.

2:00 p. m.—Inter-class Track and Field Meet.

7:00 p. m.—Meeting of the Alumni Association.

Apply to office for "Mikado" tickets.—Price 25c.

HELPING OUT IN THE GOOD WORK.

Special Journal Correspondence.

THE Indian School JOURNAL: The Indian Department recently gave orders to the Pawnee Indian agent that all Indian payments were to be suspended until it had assurance from the city authorities, and also from the Indians, that efforts would be made to suppress the liquor traffic in the city of Pawnee, and also among the Pawnee Indians.

This order has caused much healthy discussion as to the relation of the white race to the red race, and the duty of the whites to do all in their power to help the Indian to the better things of the civilized life.

The various organizations of the city have already expressed themselves as heartily endorsing the action of the Department and have also expressed themselves as ready to cooperate with it in this good work.

The Pawnee Indian Baptist Mission Church has written the following letter to Commissioner Cato Sells, expressing their willingness to help in the good work of liquor suppression, and hearty sympathy with the work of the Department.

Pawnee, Okla., March 24, 1915.

Hon. Cato Sells,
Commissioner Indian Affairs,
Washington, D. C.

Dear Sir:

As members of the Pawnee Indian Baptist Mission Church we wish to express to you, and the Department of which you are the head, our heartfelt sympathy with an appreciation of the action of the Department in the matter of the suppression of the liquor traffic in and around Pawnee, and especially with the Pawnee Indians.

We believe this is a move in the right direction, and even though it may, and will, work some hardship on our people, it will eventually mean great good to the whole community in that it will remove from those who are unable to resist, the temptation to squander time, health, and money on liquor.

We have been praying, working and hoping that some means might be effected by which this hellish business could be effectively driven out from our community,

and we hope that this act on the part of your Department will bring about the needed reform.

We would respectfully suggest that the Indian Department do something to bring about the repeal of the Federal License Law, as that law is opposed to the reform you desire to bring about by the recent order regarding Indian payments; as does also the state law allowing individuals to import liquors for home use. We hope this law will also be repealed by State legislation, then our city, county, and state officials will have more power to enforce the prohibitory laws of the state.

We wish hereby to assure you of our hearty co-operation in this and other measures of reform you may wish to carry out for the good of our community, and that we stand ready to do all in our power towards the suppression of the liquor traffic, and also stand ready to help our city authorities to the same end that the Prohibitory laws be enforced.

Signed by: David Gillingham, Alfred Murie, Bert S. Bear, Elmer Sun Eagle, Benny Burns, Kit Carrion, High Eagle, Bromont Taylor, William Allen, Joseph Carrion, Richard Shunatona, Gordon Shaw, Bob Hopkins, James Bowman, Mary Peters, Anna Murie, Hattie Burns, Sarah Carrion, Mary Shotwell, Kitty Bayhille, Jennie S. Bear, Susie Thomas, Ida W. Allen, Jennie Shunatona, Nora Taylor, Maggie Horse Chief, Geneva Horse Chief, Nellie Shaw, Harry Bock, Sr., missionary-pastor, and Mary P. Jayne, missionary.

Our Progress as Noted by Judge.

We walk into our victuals.
We run into debt.
We rush into print.
We step into a practice.
We fly into a passion.
We spring into notice.
We jump into a fight.
We dive into a book.
We wade into an adversary.
We sink into slumber.
We leap into notoriety.
We break into society.
We stumble into acquaintance.
We glide into intimacy.
We fall in love.
We precipitate ourselves into wedlock.

Perhaps.

Some interesting investigations have been going on to discover the derivation of the name, "Illinois."

It has been found that the Illini was a tribe of Indians living along the banks of the river of that name.

Still another source reveals that the state was called, "Isle Aux Noix," or Island of Nuts.

Perhaps this had reference to the legislature.—Aurora (Ill.) News.

THE SCHOOL PRINTING PLANT.

By FRED M. LOBDELL,
Principal Kickapoo Training School.

THE present educational standards tend toward methods of visual instruction rather than imaginative, and this is especially true in the instruction of Indian children. As one of the effective media of visual instruction, many a superintendent and principal have proved the usefulness of a small printing plant, though generally considered, and maybe in a measure, prohibitive for all schools, due to the fact that printing as a trade takes several years to master. All well and good, but few schools are there in the Service that have not one or more in the personnel of employees but that understands the art to the extent that they know something of "setting type," "making up form," "make-ready", etc. The elementary principles of type-setting are comparatively simple, and anyone of average intelligence can quickly learn them by following carefully the explicit directions of the manual that accompanies all small printing outfits, so that much may be accomplished by a few weeks of faithful practice.

The aim of teaching printing as a trade does not come within the scope of our object. The printing trade with all its complexities takes years to master, even under expert instruction, and the wonderful machinery of the modern cylinder power presses is not to be considered herein. A small hand-power printing press is no more difficult to manipulate than the modern twine binder or an ordinary sewing machine, and the intelligent handling of either is considered an important part of the rudimentary training of every boy who expects to be a successful farmer, though he may not learn to be an assembler, and every girl that aims to be a successful housewife though she makes no pretense to become a modiste.

Our aim in teaching printing in the smaller schools is to develop mind and hand. The benefits derived from an educational standpoint are manifold. I know of no more effective method of teaching English, spelling, punctuation, capitalization and paragraphing, and the work involved by pupils in a school print shop may correlate with all subjects of the curriculum. There is no greater incentive than a master composition suitable to publish. I know of but few children who were not fascinated with setting type, cor-

recting proof and printing their own compositions. The utility of a school printery is worth while in any institution of learning to expedite acquisition of good taste, a better knowledge of English form and correct spelling.

The initial cost of installation should not exceed one hundred and fifty dollars, and the expense of maintenance is nominal. In fact, from an economic standpoint, it is a profitable business adjunct and can be made a self-sustaining enterprise.

The printing plant as a part of the school equipment encompasses the same practical field in the visual teaching of English as the stereopticon and kinoscope do in the visual teaching of history and geography, the victrola and school library in visualizing literature, the microscope in nature study and agriculture and actual business practice in teaching arithmetic.

Furthermore, there is nothing more conducive to the enlivenment and uplift of an educational institution, no greater promoter of warm fellowship, and no better "booster" than a live school paper that is the work of pupils under conservative supervision, intended as an important part of their educational training.

If it is our aim to co-ordinate ethical training with the dignity of labor, one of the most essential agencies in bringing this about is the school printing plant as a part of the equipment of every school in the Service.

The Fiction Indian.

There is a great lot of nonsense written about the American Indian, and the idea that he is a perfectly dreadful character ready to stab and kill on sight has been successfully fostered by most of our novelists. It is not romantic to describe the Indian as a reasonable tractable person, full of fun; he must be, for literary purposes at least, a fiendish being, obdurate, defiant, to the last ditch. So the dispatches with regard to the recent Paiute disturbance in Utah pictured the "Red Devils" as renegade murderers.

All of us who know the Indian as he is knew immediately that the affair had been wrongly handled, and that the probability was that the Indians were not altogether to blame. The French saying, "Look for the woman," is paralleled in the West when there is an Indian uprising by "Search for the white man," for nine times out of ten it is the white man who has created the situation. The easy

success of General Scott in settling the difficulty proves once more how reasonable the Indian is, and how quickly he listens when a man of character, in whom he has confidence, speaks to him. The Piautes were pretty sure, if taken by the ordinary posse, to be executed on the spot, or if they were tried, the trial would have been a one-sided affair, but when a man like General Scott went to them with an assurance of fair play, they knew they would get it, and surrendered themselves.

I understand that it was the belief of many of the Piautes further West, who were not involved in the trouble, but who knew the circumstances, that Tsenegat would be liberated by a court of justice if all the facts in

the case of the dead Mexican were brought out.

Old Posey was born in House-Rock Valley, North Arizona, a descendant of Paiutes among whom I traveled extensively, and often alone, forty years ago. They were entirely peaceable at that time, and seem to have been ever since till this recent resistance. One of our novelists in a newspaper interview speaks of the Piautes as being "ever known as an elusive people." They are not a bit elusive and never have been. And in the entire history of the West the Piaute, with a few exceptions, has been helpful rather than antagonistic to the whites, though sometimes he has had a kick for his kindness.
—F. S. Dellenbaugh in New York Times.



THE WARRIORS' PLUME

BY HENTO

(Member of the Wyandot Tribe)

On the plains and in the vales of Oklahoma,
Grew a flower of the Tyrian hue,
The color that is loved by the Redman,
That tells him light, and life,
And love are true.

Long ago it flamed in beauty on the prairies,
Flooding reaching vistas with its glow;
Ere the coming of the whiteman and his fences,
Told the care-free, roving hunter
He must go.

The throng, the herd, and greed have madly trampled
Prairie, woodland, valley, and the height;
Rudely crushed the feathery flow'r and blighted
Its pride, its life, its beauty,
And its light.

Today, 'tis found in silent glades and meadows
Where by twos and threes it greets the May.
Thus like scattered tribes who loved its color,
It has passed, been trodden out
Along the way.

As the oriflamme it flaunted through past ages,
Gaily glorified the fairness of the earth,
So the greatness of the Indian will linger
In the land that loved them both
And gave them birth.

SACRED PALLADIUM OF THE PAWNEES.

From Daily Oklahoman.

Type set by Richard Shunatona, Jr.

PAWNEE, Okla.—Richard Shunatona, an Indian here, claims the distinction of being not only chief of the Otoes, but also that of being keeper of the sacred palladium of the tribe. Richard is much interested in the traditions of Indian tribes and thinks that the traditions of the Otoes should be printed and preserved as part of the history of the passing of red races.

Following is Shunatona's own story relative to the Otoe Indians and their sacred palladium:

"As an Indian informant I shall here describe our sacred palladium which is still in existence. As a truth the story, or history, of my people deserves greater emphasis because it tells of the migration of the Otoes. Every Indian tribe has a history of its origin, its manners, its traditions and peculiar relationship in the cosmic makeup of the wonderful red races. And yet how difficult to get at the story that is real, true, principally because it is so traditional—through the handing down to immediate members of the family, and thus down the line through time.

"Through the far back distant time my ancestors were keepers of our sacred palladium. Confided on down through the ages, has my family thus been always keepers of that historic trust—or sacred calumet or peace pipe—handed down from generation to generation, mouth to mouth as it were, usually to the one considered most competent or best fitted to conduct the ceremonial rites. This keeper is chosen by the priest, or elder, on his dying couch; his last rite being to confer authority with all the rights and privileges to live a righteous life, to be good and kindly of heart towards his fellow men, and to exercise constant care for his tribe, to love all the people, especially his enemy; to keep peace with his family, the tribe, and with other tribes and nations. The dying priest also makes a solemn appeal to obey and respect his chosen one endowed with full authority to conduct the sacred functions. This sacred story is venerated and adored by every member of the tribe, for around it is clustered the most sacred ceremonies. No woman is entitled to hold the position as keeper of the palladium.

"Our palladium consists of a sacred pipe, or calumet, molded in the form of an image person, bison hair, and some genuine green

tobacco. The great spirit, Wa-con-dah, broke with his own hands a piece of red stone and out of it made a pipe head. A stem is made and when his pipe is filled from this pipe of peace the smoke rises gradually to the top of heaven and breaks against it, signaling all nations there is peace. The bison hair is the emblem of our family clan, besides being in memorium of some member who was transformed into a bison. There are two distinct clans under the Otoe tribe, the Bison and the Bear in which there are several families under each clan. In plain English, the bison is our coat-of-arms and our family is called the Bison clan, or Ah-lu-qwah.

"Four men migrated from another world to this earth and on their journey one was transformed into a bison, and his companions slew and left him. On the first day one of them went back and found that their slain companion had changed his position. The second day another went back and found he had changed to still another position. The third day another went back and found a strange plant growing from his sides. That plant was tobacco.

"The sacred palladium is used for various purposes, usually wife reverence and respect. All family names are derived from this story. When the priest announces that he is about to name a child, it is customary for parents to bring their unnamed children to the priest. The children are named according to sex, the girls being named from their maternal side and the boys from their paternal side. They usually name a child after some ancestor believing it will exhibit the qualities and characteristics of that ancestor; and at some social function the father may be heard frequently to remark how much his son is becoming like his ancestor, and then proceed to eulogize the latter. The priest delegates some one to bring him some sticks, which are used as prayer sticks, and as the priest relates the traditional story of the tribe, he picks up one of the prayer sticks and lays it to one side, mentioning a name. When he comes to a name the parents want, the child is given that name, but not until the story is all told or the prayer sticks exhausted. In christening a chief this ceremony is used. The priest will smoke with the one who is to be ordained as a chief of the tribe.

"In making peace between families or tribes, it is used.

"I can cheerfully say that the greatest part of the rites of our palladium, and the most

essential part, is the ceremonial of the peace pipe in making peace and friendship strong between parties. It binds in bonds of friendship strong and inseverable as that of Jonathan and David. A peace treaty was made by and between the Otoe tribe of Indians and the United States government June 24, 1817. In statute 7, page 154, you will find the name of Schon-ga-tong-a, or Big Horse, at the head of the chiefs. Our family descended from that man, and he kept the faith. The sacred palladium or calumet used on that memorable day is still in our family. I am the keeper now, for my uncle conferred on me the title of priest on his dying bed. The standard of

attempt to take money from the treasury and present it to the management of a private show. The state was too poor to make an appropriation for a Colorado building at the Panama-Pacific exposition or to assist the State fair, both worthier objects than the Denver pageant. Under the circumstances the Denver promoters cannot expect to have their request seriously considered. The capital city ought to be able to raise a trifle like \$10,000 by popular subscription instead of passing the hat to the entire state.—Pueblo (Colo.) Star Journal.

discussions' at the Unifcoo Institute the sub-
stant of 'establishing' 'Community Centers.

Painte Indians to return to the reservation, and brought four of them in to answer to a charge of murder without a guard or a handcuff, shows how unnecessary most of our Indian troubles have been. It shows that if we had always treated the red man as he has been treated by this soldier, we might have avoided "A Century of Dishonor."

All the Indian asks is a square deal, and that is what he has seldom got from the white man. Next to the dark blot of slavery which we have tried to wash out with the blood of nearly half a million of our best and bravest, is the stain upon our national honor of robbery and slaughter and contamination by the white man's vices of a race which received the white man with kindness and hospitality, and would always have been his friend if it had been treated as the stronger should always treat the weaker. It is too late to make to a nearly vanished race the amends that are due, but we can at least treat the remnant in such fashion as our tardily awakened conscience can approve. It was inevitable, doubtless, that the Indian should disappear, but it was not necessary nor Christian, nor even economic, that he should be exterminated as he has been. The manner of his going remains forever an abundant source of shame to every American student of his country's history.—Minneapolis Tribune.

GEN. F. H. ROBINSON, of Albuquerque, supervisor of irrigation for the Pueblo Indians, was a visitor to the museum of New Mexico today and promised to send a number of his superb Indian photographs to the photographic exhibition in the Palace of the Governors next week. His collection of negatives is one of the finest in the United States.—Albuquerque (N. M.) Journal.

school which
Wichita this fall, were

this afternoon at a meeting of a
new era. My personal acquaintance with all Indian ceremonies compels me to say that all these sacred rituals are gradually indeed speedily, passing use as well as in solemnity with each succeeding one who has used it. My people who were well versed to retain all the songs, the monuments and the story of the sacred palladium are no more and in my day there is no need of my performing the rituals of any function, because we do not have them. You can no longer learn from the priest all sacred teachings unless you are a member of the priest's family the father teaches the son, and no one else.

"Our schools have dethroned the priest and the title is rapidly vanishing, for each that those of our fathers left to us. The heritage left us does not belong to the present day and age. And I, for one, welcome the inevitable change and acknowledge with grace the white man's superiority, and how obedience to his ceremonies, because they are now practical universal."

Asking State to Contribute.

Denver wants the state to pay \$10,000 towards helping that city finance an Indian show designed for the purpose of attracting visitors to Denver. A campaign is underway to bring pressure on the legislators to favor a bill making an appropriation for the show, and other parts of the state are invited to join in the movement. We fear that the response will not be general. The Indian show is purely a Denver product, and any benefit is to be derived from it Denver will be the exclusive gainer. It is not fair to expect the state to help foot the bills.

With economy the watchword in state affairs, the legislature should frown upon the

In and Out of the Service

Community Center at Whiteagle.

Mr. James H. Odle, principal of the Ponca Indian Training School, sends the JOURNAL an interesting Community Center program, which was given in the chapel of the Ponca Indian School April second, to which both white and Indian citizens were invited. In his letter of transmittal, he makes the following interesting comment:

"Last summer in one of the Round Table discussions at the Chilocco Institute the subject of establishing 'Community Centers,' with the reservation school as the nucleus, was discussed and from the suggestions made there the Ponca School has organized a society, inviting both the Indians and the white people of the community to join us. All returned students, school and agency employees, our school children, the old Indians and the white people, are urged to come and take part in the program.

"At first it was discouraging, but now our plan is working nicely and we meet every two weeks, the returned student and his white brother taking part on the same program.

"I am sending a copy of the program, which will be given in our chapel Friday evening, April 2nd, and it will give you an idea of what we are doing. You will no doubt notice that a number on the program are old Chilocco students.

"I do not expect you to run the program in the JOURNAL, but you might say an encouraging word to help some one else, for we think our Community Center plan is producing much better results than our moving picture shows."

The JOURNAL is glad to make note of the success of this venture and publishes the program in the hope that it will stimulate others to similar action. The Ponca program here follows:

Song—Red, White, and Blue.....	By The Society
Secretary's Report.....	(White)
Song.....	School Children (Indian)
Recitation.....	Evelyn R. O. Water (Indian)
Dialogue.....	2nd Grade School Children (Indian)
Vocal Solo.....	Lucile Schlapbach (White)
Fairy Story.....	Miss Hammack (White)
Piano Solo.....	Jacob Blackhawk (Returned Student)
Recitation.....	Elvena Furry (White)
Vocal Solo.....	Cecilia Warrior (Indian)
"My Trip To Washington".....	Louis McDonald (R. S.)
Instrumental Solo.....	A School Girl (Indian)

Reading.....	Mrs. Johnson (Returned Student)			
Current Events.....	Grover Long (Returned Student)			
Music.....	Male Quartette (Returned Students and White)			
Pantomime.....	Misses Webber, Smith, Chisholm, and Kennedy (White and Returned Students)			
Piano Solo.....	Mrs. Belle Clark (Returned Student)			
Recitation.....	Helen Blackhawk (Indian)			
Human Organ.....	School Children (Indian)			
Piano Solo.....	Mrs. Blackhawk (Returned Student)			
Drill—"Good-Night".....	School Children (Indian)			
Clarinet Solo.....	B. P. Adams (Returned Student)			
Program Committee—	<table border="0"> <tr> <td> { Mrs. Norton (White)</td> </tr> <tr> <td> { Mr. Ben Cerre (Returned Student)</td> </tr> <tr> <td> { Miss Smith (Returned Student)</td> </tr> </table>	{ Mrs. Norton (White)	{ Mr. Ben Cerre (Returned Student)	{ Miss Smith (Returned Student)
{ Mrs. Norton (White)				
{ Mr. Ben Cerre (Returned Student)				
{ Miss Smith (Returned Student)				

The New Wichita Indian School.

Steps toward incorporating under the laws of Kansas the new Indian School which will be opened in Wichita this fall, were taken this afternoon at a meeting of a committee on organization. Henry Roe Cloud, the influential Indian leader who is instrumental in bringing the school to Wichita, is here from the East, and met with the committee today. Commissioner Leach is chairman of the committee, Tom Deal, secretary. Others who met were A. A. Hyde, R. L. Holmes, H. W. Darling.

The Conine and McGinnis tract of lands were considered for probable locations for the school. A temporary building will be selected for this coming year to be used while the new building is being erected.

Mr. and Mrs. Lindquist will come from Lawrence soon to make their home here. They will be in charge of the school. Several young Indian men will enter the High School next year. These men are to be trained for leadership. They will be given special religious training.—Wichita (Kans.) Beacon.

Agricultural Classes at Pierre.

The following outline of class instruction in agriculture is at present being maintained at the Pierre Indian School, S. D. It was furnished the JOURNAL by Superintendent Crandall and we are glad to publish it in the hope it may give other schools some help along this line. The course is for six weeks and the instructor is Richard E. Daly, farmer at the school.

First Week.—Monday: Soils; classes, peculiarities, requirements, etc. Tuesday: Crops; adaptability, handling. Wednesday: The Dairy Cow; breeds, care, feeding. Thursday; Review, and talk on farm and barn management.

Second Week.—Monday: Soils; fertilizing, manuring, physical qualities. Tuesday:

Crops; W. of Missouri River, specialties. Wednesday: The Dairy Cow; Discussion on efficiency. Thursday: Review and talk on silos and ensilage crops.

Third week.—Monday: Soils, moisture required, improvement of. Tuesday: Crops; requirements, cultivation. Wednesday: The Dairy Cow; rations, health, care of milk. Thursday: Review; talk on sanitary barn conditions.

Fourth Week.—Monday: Soils; plowing (depth, etc.) harrowing, tilth, etc. Tuesday: Crops; injurious weeds, production, planting. Wednesday: The Dairy Cow; breeding, treating, care of offspring. Thursday: Review, talk on beef breeds, conformation, etc.

Fifth Week.—Monday: Soils; condition at planting time, relation to crops. Tuesday: Crops; alfalfa, methods, irrigation. Wednesday: The Dairy Cow as a money-making machine. Thursday: Review, further consideration of beef breeds.

Sixth Week.—Monday: Soils; semi-arid, irrigation, demands. Tuesday: Crops; corn, kaffir corn, sorghum, cane. Wednesday: The Dairy Cow in relation to conservation farm. Thursday: Review of work gone over.

Umatillas Want Trust Period Extended.

Pendleton, Ore.—Chief No-Shirt, of the Umatilla Indians, will leave this week for Washington where he will be spokesman for a delegation of Indians who will endeavor to induce the Department of the Interior to lengthen the trust period, applying to Indian lands, by 50 years. The present trust period began in 1899 and will close in 1924, having been established for a length of 25 years. Should the demand of the Indians be complied with, the trust period would continue until 1974.

During the period of trust no tax is levied on the lands of the Indians. No-Shirt will be accompanied by representatives of the Umatilla, Yakima and Nez Perce tribes. The Indians are holding a conference with Agent E. L. Swartzlander, of the Umatilla reservation, today.—Portland (Ore.) Telegraph.

Opening of Standing Rock Reservation.

Announcement that the government has decided to open for settlement the Standing Rock Indian reservation in North Dakota and South Dakota, containing some 1,300,000 acres of land will be received with interest in this section of eastern Montana and Northern

Wyoming, where agitation is strong for the opening of the Crow lands to homesteaders, says the Billings Gazette. The system to be used in allotting the lands in the forthcoming opening is different from that used in the past and may give some idea of the manner in which the Crow reservation lands will be allotted when it is finally opened. After the state lands and the Indian allotments have been taken out there will be approximately 300,000 acres of land left for settlement on the Standing Rock reservation. The system whereby the reservation will be opened does away with the old lottery system. The land will be opened to inspection from May 3 to 19 and filing may be made on the latter date. In event there should be two or more applicants for the same piece of land the contestants will draw lots. The new plan, it would seem, should to a great extent do away with the speculator who files simply to see what number he may draw and confine the interest in the opening more to really intending settlers.

The Life Period of One Ohio Indian.

Of the members of the ten or twelve Indian tribes who lived in the lower Maumee Valley, or who met here without bloodshed—a population which, for Indians, was large—the last to linger upon native soil has but just gone.

A few Pottawatomies, rated in the books as "descendants," dwell in Kansas and Iowa. Some of the Kickapoos are as far away as Mexico. Thousands of miles separate the two handfuls of Wyandottes, some remaining in Ontario, the rest living in Oklahoma. The Miamis, fifty strong, the Piankeshaws and Shawnees, scarcely more numerous, the Weas and Senecas and Kaskaskias, what there are of them, dwell in what is still spoken of as the Indian Territory. The Delaware, landholders in the "Cherokee Strip," are lapped in luxury and fast losing their aboriginal identity. The Chippewas and Ottawas are those who offer you baskets at the "Soo" and take the venturesome through St. Mary's rapids.

In the hundred years and more since Mrs. Victoria Cadaract was born in a Chippewa lodge, the deciding war for the possession of the Northwest Territory has been fought. Perry has met the enemy and made them his. The Erie canal has been opened, has flourished and been turned over to the commercial revivalists, the Walk-on-the-Water has come churning up the lake, the garrison of the

Almo has been massacred, and the little band of Toledoans has marched away to the Mexican war, Lincoln has sent out his calls, slavery has been abolished; Custer has perished, bells have tolled for Garfield, the Maine has been sunk, the mighty guns of a new war have shaken the earth.

We can only marvel that anyone could live while this procession of events passed by the door and yet scarce know that they were going on, scarce aware that they were more than trivial incidents, and aware not at all of their significance. That would seem to have been the case with Mrs. Cadaract. Of them all, it was the great adventure of Tecumseh's that most impressed itself upon her memory. She could recall her father decked in a British uniform, the warriors in the village, the high excitement of battle preparation. When you remember that Tecumseh was slain in October, 1813, you begin to realize the great span that the life of Mrs. Cadaract covered. —Toledo (Ohio) Blade.

Indian Y. M. C. A. Growing.

A four days' meeting of the Young Men's Christian associations connected with the Congregational churches at Little Eagle, Wakpala, Little Oak Tree and Bull Head was held at Little Eagle. These associations are on the Indian reservations and the meetings were in charge of young Indian men.

Among those taking part were Charlie Takenalive, Samuel Eagle Shield, Matthew Killscrow, John Eagle Shield, Louis Whitehorse, Jesse Takenalive, Mark Graham, Joseph Longbull, Walter Iron, Johnson Brown Eagle, Julian Long Elk, Elis Broman, Charles Hayes, Paul Long Bull, James Dogman, Rev. Wakute Manu, Rev. George W. Reed, Ben Hashorn, Ralph White Mountain, Peter M. Lawrence, Garfield Driver and Philip Flying-earth.

The Y. M. C. A. is making excellent growth on the Standing Rock reservation, the younger Indian men taking much interest in the work. —Fargo (N. D.) News.

Government Confiscation of Beer.

Bemidji, Minn., April 2nd.—Acting under orders from Cato Sells, Commissioner of Indian Affairs, Government Agents, directed by Henry A. Larson, Chief Special Officer for the Suppression of the Liquor Traffic among the Indians, seized the Bemidji Brewery and emptied great vats containing seven car loads

of beer into the streets. The beer, valued at forty-five hundred dollars, flowed down the gutters and into the Lake. Men in rubber boots waded in beer one foot deep on the brewery floors, while policemen kept the crowds back.

The beer was confiscated because of the failure of the Brewery Company to comply with the Chippewa Treaty of 1855 as recently construed by the Supreme Court of the United States.—News-Tribune, Duluth, Minnesota.

Moqui Indians Suffer From Snow.

Miss Kate Cory is in receipt of a letter from the Moqui villages in Navajo county which states that tribe of Indians has been heavy losers this winter in sheep from deep snows, and particularly their accumulations of years have been wiped out.

The sheep were in winter feeding grounds in the Chin Lee mountains on the reservation and when the snow storms occurred the animals were unable in their weakened condition to get to the place where fodder could be given them.

The government has started to build wind-mills throughout the reserve to foster the livestock of these industrious wards.

In summer or winter this tribe has been afflicted, two years ago an epidemic of small-pox taking away over a hundred souls.—Phoenix (Ariz.) Gazette.

Another Indian Missionary.

To be named a missionary to work among his own people was the honor given Father Philip B. Gordon of Superior by Cardinal Gibbons, president of the Indian Bureau of Catholic missionaries, according to an announcement received yesterday. Father Gordon, who is a son of East End Indian parents, is attending the Catholic University at Washington, D. C. He will start his new work on Easter, when he will lecture in the pro-cathedral in New York. During the summer he will tour Oklahoma, Kansas, Nebraska. He was ordained here about a year ago by Bishop Koudelka.—Duluth (Minn.) News-Tribune.

The Indians of the Wine River reservation are the owners of 1,800 Hereford cattle. Also the little ponies are being replaced by good mares. The Indians purchase the stock from the government on easy payments.—Sheridan (Wyo.) Enterprise.

READ THIS, EVERYBODY.

THE following matter, incorporated in Circular No. 957, has been issued from the Office, and the JOURNAL publishes it with the hope that every person employed in the United States Indian Service will read and re-read it because of its contents, which touch one of the real and vital fundamentals upon which all good results with the Indian are accomplished.

March 20, 1915.

To Superintendents and Others in Charge:

The example of employees of the Indian Service on the reservations and in the schools is a very potent factor in the uplift of the race. This Office will not undertake to regulate their conduct except in so far as it affects the work in which they are engaged, and insists that their conduct shall be of an elevating and helpful character. Whatever they do, and however they act, has an influence more or less far-reaching on the Indians, old and young. Every earnest, conscientious worker in this field therefore must realize the vital necessity for carefully guarding his words and actions.

The Indian must be taught self-respect and imbued with the feeling that his race is no bar to his advancement, socially or otherwise, if he measures up to the standard. No man or woman can inspire this self-respect and pride who habitually or even unthoughtedly uses coarse or degrading appellations to any member of this race. Naturally it is resented either, sullenly or actively, but the result is equally disastrous to the influence of the employee.

It is recognized that only a few years ago it was common on the western plains for the pioneers and others to speak of an Indian as a "buck," a "squaw," a "redskin," etc. To educated Indians, as well as many others, such terms are harsh and unkind, and recall to them the days when it was said that the "only good Indians were dead Indians." That day has passed and has been succeeded by one in which an enlightened Christian spirit prevails and all such barbarous vulgarisms should also go with these times. Words which are offensive to these people should no more be used with them than they would be with cultured gentlemen or ladies of other races.

No specific rules will be laid down on this subject other than the general admonition to all engaged in our Service that they are required to act as dignified representatives of our civilization toward the Indians, and recognize that no true white man or woman will offend the pride or sensibilities of any Indian by the use of terms which have acquired an offensive significance through the changes of the years. I shall expect you to let our employees know how this Office regards such language and that this hint as to their future conduct will be sufficient.

Very truly yours,

E. B. MERRIT,
Assistant Commissioner.

Indians as Lobbyists.

Forty hostile Indians, bent on the extermination of certain provisions of the proposed new fish code that would interfere with their tribal fishing rights, invaded the Washington legislative halls yesterday. Their whirlwind attack on the packers of the fish code won for the redskins promises that the amendments they desired would be made.

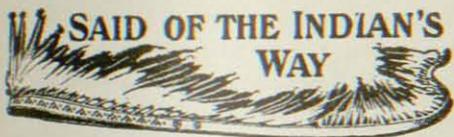
An alleged "joker" in the fish code which would interfere with their right to catch smelt was shown one delegation. This clique first secured the indorsement of the Olympia Chamber of Commerce for the amendment they were after.

Another delegation from Snohomish was headed by Tom Bishop, president of the Federation of Northwest Fisheating Indians. When Representative Hartly, of Snohomish, who is accredited with gubernatorial ambitions, saw the 40 and recognized among their number several of his own constituents, he was confronted with the problem of either securing the amendments they desired or dining the entire group, lodging them for the night and providing fish breakfasts in the morning. The redmen departed well satisfied with their visit to the Big Council of White Chiefs.—Portland (Ore.) Oregonian.

From Muskogee to Osager

A dispatch says that Phil A. Harrison, clerk of the unallotted payment division of the Union Indian agency, Miss Blanche Aston, clerk and stenographer, and Miss Ida Gregg, stenographer, are to be transferred from the Muskogee agency to Pawhuska and assigned to duties under J. George Wright, superintendent of the Osage Agency.

SAID OF THE INDIAN'S WAY



The Apache Stick Game.

The Apache stick game is played only by the women. It is played in the winter when there is no farm work to be done; also at any other time when the women are not employed in the daily toil. At this game the women are experts. It is a gambling game, and the women often bet and lose all they have on it; even the clothes on their backs. Most usually, however, only beads and such-like trinkets are staked. Below is a description of the game and the requisites: The game-field, including its rock-circle, the counting sticks, and the three "Setdilh" sticks used in playing the game.

The Game Field.—This field is a level, circular spot, six or seven feet in diameter. This circular area is inclosed in a circle of cobblestones, forty in number. These rocks are arranged in groups of ten each, that is, ten to each quadrant of the circle. The rocks are the tallies; an entire circle of forty tallies constitutes a game. Besides the rocks in the circle, a large flat rock occupies the center of the field. On this rock are hurled the setdilh sticks on their mission of chance, as we shall see latter.

The Counting Sticks.—These are small sticks used in marking the tallies gained. One of those is placed between the last rock tally and the next rock in the circle in the direction the player is moving it.

The Setdilh Sticks.—These are three in number. Each is a foot in length and is the half of a green limb or a willow shrub of about an inch in diameter. The bark is left on the round face; its split face is marked by a broad diagonal charcoal mark across the center. These sticks are all held in the hand in a vertical position at the same time, and are hurled endwise upon the center rock to fall with whichever face up chance may direct. Counting the points then begins.

Counting the Points.—The points in the game are decided by the faces of the setdilh sticks that are up after the sticks have fallen. If one split face is up it counts two points; if two split faces, three points; if all three split faces, five points; and if the three rounded faces are up ten points, and the player has the privilege of playing again before passing the sticks to the next player.

Marking the Points Gained.—Usually four persons play this game. The opposite players are partners. One set of players move the counting sticks round the stone-circle in one direction; (each player has her own counting sticks whether a partner of another man or not); and their opponents move in the opposite direction. For the points gained in hurling the sticks an equal number of rocks in the circle are counted and the counting stick is moved forward to the position between the last rock tally and the next cobblestone in the direction the counting stick is being moved. In moving the counting stick, should it chance to be placed in the space between two rocks that an opponent's counting stick is occupying, the opponent's counting stick, that is, the first stick occupying the space, is taken up and its owner must begin the game again. Two skilled players will often throw each other back in this manner time after time. This makes the game quite interesting. When a counting stick has completed the entire circle, that is, when it has marked forty successive tallies, its owner has the game. A transfer of the staked property follows. Then the betting begins for a new game.

ALBERT B. REAGAN.

Billy Bowlegs, Seminole.

Four Seminole Indian chiefs figure prominently in the history of that tribe: Osceola, John Jumper, Billy Bowlegs and John F. Brown. Each has played an important part in the bringing about of the evolution of that band from savagery to civilization in less than a century, and each has left his imprint indelibly stamped upon the race, writes E. A. Mac Millan in the Oklahoman.

Billy Bowlegs' grandfather, called Micanopy, and John Jumper's father were the two lieutenants of Osceola in the great Seminole war. They both shared the confidence of that fierce Seminole warrior, and followed him faithfully throughout his warlike career, and until, through an act of treachery, he was a prisoner in the hands of the American troops.

Chiefs Jumper and Micanopy's forces, after the capture of Osceola, were compelled to treat for peace, and as a result were assigned land in Indian Territory. John Jumper, son of Chief Jumper, came west with his tribesmen, but Billy Bowlegs, whose Indian name was Micanopito, remained in the Everglades. For years he kept up a guerrilla warfare and harrassed the white settlements

in the southern peninsula of Florida. His band had refused to go west with the rest of his tribesmen, preferring to lead the listless, easy life of the tropical section to the life of an unknown region, where his people had gone and from which section many unfavorable reports had been received by his band.

Every effort to treat with Bowlegs' band had failed. Troops were sent into their country, but to no avail. The whole section—the Everglades—was a marshy waste. The Indians were thoroughly familiar with every foot of the country, and were immune from the attacks of the soldiers, who were unable to use horses in search of them. However, food became scarce among them, the constant vigil of the soldiers harassed them, and they soon began to feel that peace was far more preferable than the life they were living.

John Jumper was induced to go to Florida from Oklahoma to settle the strife. John Jumper was ever a friend of the white man. Although his father was intensely bitter towards the soldiers, his sons, seeing the uselessness of antagonizing the onrush of civilization, became a staunch advocate of peace.

On reaching Florida Jumper, accompanied by a niece of Bowlegs named "Polly," went to the camp of Bowlegs where, after a long parley she induced that chief, and his band, to accept the government's proposal and join his brothers in Oklahoma.

Billy Bowlegs and his band of 165 followers migrated to Oklahoma, leaving in the Everglades the fiercest and most stubborn of the Seminoles.

The great change shortened the life of Bowlegs and in about a year he was gathered to his fathers, having died from a broken heart. Many descendants and relatives still live among the Seminoles near Maud, Okla., not only of Bowlegs but of John Jumper, and it is a fact, worth recording here, that the descendants of those fierce warriors of less than a century ago are among the best Seminole citizens of the new state.

Billy Bowlegs and John Jumper are buried in the old Seminole Nation, now Seminole county, and their memories still live in the history of their tribe.

Christmas at The Indian Presbyterian
Mission At Drew.

Christmas evening came still and calm, following a beautiful, mild, sunny day. Our sleigh glides swiftly with merry chime of bells

till soon the brightly lighted Mission Church gleams across the pure white fields.

Arrived at the church we first see many teams and empty sleighs, so we know the Indians have gathered promptly. Beside the church are two tents, very comfortable within; one for men and one for women. We find the building quite full and secure the last empty seat, tho we suspect one of the little girls seated on the edge of the platform, gave up the seat, and we give her a grateful smile and she smiles shyly in return.

The exercises started promptly and as regularly proceeded. The children did well, the men's choir sang many of the familiar hymns and the organist handled the keys with delicate and loving touch.

Four of the men gave excellent talks on the life of Christ, together with Rev. Rogers, the pastor. On the blackboard was an excellent picture sketch of the Three Wise Men and their Camels journeying to Bethlehem. A Christmas tree filled half the church front and it was filled from floor to roof with toys and gifts for all, including a pair of baby dolls for a newly married couple, which aroused much merriment. A special telephone was on the wall and at the conclusion of the program Santa was phoned to and asked if he was coming. He replied he was not able to come as he was in Germany with the boys and girls of the war.

A little crib or manger partly filled with hay was used to tell the story of Christ's birth and a generous collection of fifteen dollars and twenty-two cents was taken in this manger.

A genial, merry spirit prevailed and wit and humor were general. A regularity, sincerity, dignity, and gentleness held through the evening, that for a time made all a happy brotherhood.

Candy bags and four apples to each were distributed. The evening came to an end with the benediction of the pastor and so closed one of the very happy days of our Indian Christian friends, for all present except the district government farmer and daughter, were Indians—Christian American Citizens, loving, hoping and striving for the Better Life.

Today the little church is cold, bare and silent; the tree is empty dull, and but dry branches and leaves. Yesterday, church and tree were full of life, love and joy. The difference is the Spirit of God in Man, the miracle that turns the dull things into trees of paradise and palaces of Heaven on earth.

"Behold I bring you glad tidings of great joy.
Peace on Earth, Good will to Men."

TANCHA.

(THE JOURNAL suspects that "Tancha" is the pen name of our old friend, Mr. F. E. Farrell, who is now in the service at Fort Peck Agency.)

SCOTT TELLS PEACE STORY.

THE story of the recent pacification of the Paiute Indians by Gen. Scott, as told by himself to a reporter of the Chicago News, appears below.

"We left Washington to come out here to attempt to settle this little misunderstanding March 3. With me were Lieut.-Col. Robert E. L. Michie, my aid-de-camp, and Trooper P. R. Randolph of the 5th cavalry, my orderly. We reached Thompson's March 8 and went to Bluff, going by automobile, wagon, sleigh, horseback and on foot. At Bluff we learned that Polk and Posey and their Indians had gone to the Navajo mountains, some 125 miles west of Bluff. We stayed a day in Bluff and then went to Mexican Hat on the San Juan river, twenty-eight miles west of Bluff.

"We sent a friendly Piute, called Jim's Boy, out to tell the Piutes that I wished to see them. Some came in near where we were camped, but it was not until the third day that any dared to come to the camp.

"Posey and four other Indians then came. We talked a little through a Navajo interpreter. It was in the evening and I just asked them how they were. I told them I did not feel very well and did not wish to talk to them until the next day. They helped us kill a beef and we gave them a good meal, the first they had had for weeks. They were poorly clad and we gave them blankets. Posey and his men did not have any weapons, but I have reason to suspect that they had hidden them in the rocks near by.

"The next day Polk, Hatch and about twenty-five others came in to see me. I asked them to tell me their troubles. They said the cowboys had come in the day light on horseback and surrounded them, shot their children and wounded a squaw. They said they didn't like the cowboys. It seemed they previously had had troubles with the cowboys.

"Then I told them some of my troubles. I told them I didn't think they would like to have their children chased by soldiers and cowboys all over the mountains and killed. I told them that I wouldn't like to have my children treated that way and that I would be glad to do anything I could to stop it. I didn't try to push matters with them.

"I told the agents to see that they had provisions and blankets for the rest of their

people and their squaws and children. I told them that after they had thought matters over I wished them to tell me what they would do about it. They talked together and then said they wished to do just what I desired them to do.

"Then we sat down in a circle and I said: 'The marshal wants you and you and you,' indicating Posey, Polk, Hatch and Posey's boy, 'to go with him to Salt Lake. The rest of you can go back to your people and go to the reservation with the agents. Is that all right?' They said it was and also declared that if I said so they would all go to Salt Lake.

"Then we broke camp and all rode ponies back into Bluff. We rode ahead and let the Indians follow us. They never have been ironed or shackled, never even led to believe they were prisoners. They never tried to get away. Why, I don't believe we could get rid of them if we tried. At night they have slept together and nobody has stood guard over them.

"They are perfectly harmless now. All the Indians are satisfied. The white are over their scare and there will be no more trouble from this band. These Indians are just children, easy to alarm and sometimes hard to appease. They had worked themselves up to a pitch where they were getting very dangerous. They were attempting to get a large band of Navajos to join them in an outbreak. Where they were camped in the wild broken country near the Grand Canyon they would have been mighty hard to dislodge. It would have taken a large force of cavalry, two regiments probably, to subdue them, and it would have cost the government \$25,000 just to get the soldiers in here."

None of the four Indians talks English. Through an interpreter, Tse-Ne-Gat, or Hatch, said he was not guilty of any crime. When asked about the Mexican he is accused of killing he said: "The Mexican was my friend. We camped together. I did not kill him. Why should I kill my friend?"

Klamath Indians Hear Farm Talks.

A short course for Indians opened today at Chiloquin on the Klamath reservation near here. Lectures and demonstrations in agriculture and stockraising will be given by Professor W. L. Powers, agronomist from Oregon Agricultural College, assisted by County Agriculturist Glaisyer and E. E. McKean, farmer for the Klamath reservation.—Portland (Ore.) Oregonian.

EUROPE'S BIG DROUGHT.

Behold what they are doing across the water!

The Czar of Russia has made Sahara look like a clover path, while Lloyd-George's latest contribution causes the assertions and observations of the Anti-Saloon League's flying squadron to listen like the rustle of September winds among dry leaves.

Without qualm or qualification he classes King Alcohol with Kaiser William and old Franz-Joseph.

"England," says he, "is fighting three enemies, Germany, Austria and drink, but the worst of these is drink."

The merchants of His Britanic Majesty's Kingdom will seal their wine cellars, and there will, if the little Welshman has his way, be a remarkable dryness over all the land.

How dull London would seem with lights out and the barmaids all at work in the arsenals, and how colorless Paris will appear with nothing to drink but the Seine.

Peace must be nearer than ever.

If Europe is dry it will be sober, and sober folks won't carry on such a useless quarrel for any great length of time.

The German emperor foreswore drinking before the outbreak of hostilities.

His neighbors and his nation will perhaps follow suit.

This war has tested the courage and capacity of everyone.

Liquor has been found to interfere with efficiency.

Liquor does not interfere with efficiency in war, however, more than with efficiency in peace.

Possibly the discovery that they can conduct better wars when sober may lead the King and governors of Europe to conclude that they can keep a better peace in the same condition.

Stress has driven Europe to sobriety, and so stress will do with every man or community.

No man under strain wants to have his senses and capabilities impaired.

The railroads of America discovered what the abuse of liquor cost them long ago.

Drunkenness is coming to be looked upon in the right light.

It is no longer regarded as funny.

Every constructive agency in the world is against it.

Nothing in the history of the world has em-

phasized man's awakening to the disastrous effects of over indulgence in strong drink like this present war, and this present war has done so merely because it called forth his utmost strength which he found himself unable to exert except when sober.—Houston Chronicle, Houston, Texas.

Ashley Recaptured.

New York City.—A telegram from Miami, Fla., says that United States Special Officer Thomas E. Brents has again captured John A. Ashley, a notorious murderer, near that place. A few years ago Ashley murdered a Seminole Indian in order to rob him of his supply of furs. The state officials were unable to capture the outlaw and Commissioner of Indian Affairs Cato Sells was appealed to.

Sells detailed special officers on the job. Brents trailed the outlaw through the Everglades for several weeks and finally captured him and turned him over to the local authorities. Before his trial Ashley made his escape and reached the swamps.

Officer Brents, assisted by two Indian scouts and Special Commissioner Spencer, again took up the case and again captured the fugitive. Brents is regarded as one of the best liquor suppression officers in the service.

Indian Service Takes Ditch.

It is announced here yesterday that the Indian Service would take over the Wanita Slough irrigation system. This system waters about 5000 acres of land and was among the first projects on the reservation. The Government intends to install some permanent head gates and will dredge out the slough and widen the ditch.—Portland (Ore.) Oregonian.

Two Service News Items.

Joe H. Strain of Wann, Okla., has been appointed by Indian Commissioner Cato Sells as financial clerk of the Muskogee Indian agency and arrived in the city today to report for duty.—Muskogee (Okla.) Phoenix.

Agent James E. Jenkins of the Navajo Springs reservation will arrive in Salt Lake April 7 to confer with Special Agent Lorenzo D. Creel concerning the Indians recently taken into custody in San Juan county. Mr. Jenkins will probably remain until after the grand jury investigation of the Indian trouble some time in April.—Salt Lake City News.

Chilocco Items of News

Mrs. Wind, matron of Home One, was suddenly called home this month.

Miss Ila May Samples, nurse, has resigned. She left Chilocco for Tulsa, Oklahoma.

Our wheat sales the past year totaled 10,073 bushels, for which the school received \$11,847.52.

One of our popular Santa Fe agents, Mr. Albernathy, was hard hit by hog cholera the past month. He lost sixty-three porkers.

Students and employees enjoy the baseball games on our athletic field. Nothing like the national game to work up enthusiasm.

Mr. and Mrs. Schaal made a trip to Wisconsin the past month, called there by the sudden death of Mr. Schaal's mother. We all sympathize with them.

Tickets for "Mikado," the opera to be presented as part of our commencement exercises, will be sold for twenty-five cents. These tickets may be purchased at the administration building.

Chilocco has many visitors during nine months of the year, and in the spring and fall many camping parties and automobile tourists take advantage of our broad acres and shady trees.

There is a good demand for Chilocco native hay, but what was sold in April only brought six dollars a ton. Last year, at this time, we were receiving from twelve to fourteen dollars for the same kind of hay, f. o. b. Chilocco.

Prospects for a mammoth fruit crop at Chilocco were never better. Our orchards present a beautiful sight when in full bloom, and the odors from the flowers are wafted across our prairies for miles by the winds frequent in March and April.

Miss Fitzpatrick, science teacher in the Newkirk High School, brought up thirty students, members of her classes, to get the benefit of a day's study at our institution. Mr. Deutcher, county farm advisor for Kay county, accompanied them.

The mail service for Chilocco has changed. Instead of having four mails a day we have now only three. Mail now goes south at eight o'clock instead of five, in the evening. This schedule gives us no incoming mail service after eight o'clock a. m.

Those new sleeping porches, added the past winter to the dormitories, are fine additions to our plant. Everything is done to make things pleasant and comfortable for our many students, and the JOURNAL is quite sure these improvements will be fully appreciated.

The new cement bleachers, recently erected on the north and west sides of the athletic field by mason Rader and his force of apprentices, are a big improvement to this part of the campus. They look as though neither the weather nor time could effect their lasting qualities.

April sixteenth we had our annual clean-up exercises, in which all participated. Result: All winter-accumulated trash and old leaves were consigned to the incinerator and the campus presents a nicer appearance. The gospel of cleanliness is continually preached at Chilocco.

Some twenty-two thousand dollars is the receipts for this fiscal year going into the fourth-class funds of this institution. This is the high-water mark in monies received for products of school labor, and every employee should feel proud to be connected with the institution during its most successful year.

The members of the Hiawatha Literary Society entertained their friends and schoolmates at their annual party, given April fifth in the Domestic Art rooms. It is needless to add that all attending enjoyed the program, dancing and refreshments. It was a very pleasant and enjoyable evening, and the young ladies of this society are to be commended for their ability to act as hostesses on such an occasion.

The evening of April third was selected by the members of the Soangetaha Literary Society for their annual reception to schoolmates and teachers. The spacious Domestic Art rooms, in Leupp Hall, were used for the occasion, and over two hundred guests were served refreshments in the east end of the students' dining room. After a short program, dancing was enjoyed to the music of the school orchestra, led by Mr. and Mrs. Moses, then came the following good things to eat: Chicken sandwiches, pickles, potato chips, ice cream, assorted cake, oranges and candy. Everyone attending could not help but be impressed with the admirable way the young men of this society assumed the responsibilities of hosts, and the creditable manner in which they acted the parts. Such events are enjoyable ones, indeed, but the training our students receive in giving them is of much more importance.

REORGANIZING THE DEPARTMENT OF AGRICULTURE.

Frederic J. Haskin in Washington Star.
(By permission.)

THE Congress of the United States, backed by the administrative branch of the government, has reached the conclusion that an epoch has been passed in the history of one of its greatest departments. The Department of Agriculture has, for two decades, been doing a most comprehensive work in accumulating information, largely scientific, which bears upon the possibility of growing better crops. It has torn the soils of the nation into their component parts and studied them. It has brought the plants of the world to this country and grown them in its experiment stations. It has sifted the pollen of the mock orange into the petals of those kindred plants that grow in the best orchards of Florida, and, lo! a new fruit has come into being. It has learned the secrets that will double the corn yield of the average American farm. It has developed serums that banish disease from among farm animals. It has found many ways of lessening the labor of the mother on the farm.

The development of this information has been a vast work. Nearly 200,000 people have been employed in the task. Of these 6,000 were trained scientists, the largest body of men in the world who were entitled to write letters after their names. The money spent for this information has climbed steadily into the millions; ten, fifteen, twenty millions a year, until the final appropriation just passed amounts to \$23,000,000.

Now the department pronounces itself surfeited with information. It has gone before Congress and asked that the course of its activities be modified in such a way that its main purpose be to communicate the information already obtained to the farmer. While the scientific work is not to be lessened, it is to yield the center of the stage to those who are engaged in taking it back to the land and getting it actually applied. To this end the Secretary of Agriculture last year asked the permission of Congress to reorganize its work. He wanted to separate that work which was regulatory—as, for instance, the enforcement of the pure food law,—and bring it together. He wanted the research work of the department centralized to avoid confusion and duplication. But, most important of all, he wanted the extension work

brought into one bureau, that it might come into its own. Congress granted this permission, and the appropriation act just passed was framed for this new-made department.

The greatest of the scientific branches of the department was the bureau of plant industry. The scientists of that bureau studied all plant life in its relation to agriculture. But its purpose was merely the accumulation of information. Yet within that bureau developed various lines of work which had to do with the application of this information rather than its accumulation. Research and extension work were being confused.

By extension work the department means the application of its findings to the farm. It looked about for the best nucleus around which to gather all this extension work. It found that it had an office of experiment stations. This office looked after the government demonstration farms in every state and territory. It was engaged in taking scientific agriculture back to the people, and had a frame-work already built up. This should be the nucleus.

So the office of experiment stations has been rechristened and called the states relation service. Within it has been gathered all extension work of the government. Upon it is to be laid especial stress, for it is to symbolize the new era that is dawning for the agricultural work of the government.

As a supplement to this work of the experiment stations there was taken bodily from the bureau of plant industry a force that had grown up almost of itself, and which was known as "farmers' co-operative work in the cotton belt." This was the movement that for ten years had been attempting to relieve the south of its habit of farming nothing but cotton and corn. It had looked toward relieving a condition of run-down land and unprofitable farming that had become rather general in certain sections. Its method was to appoint county agents, men acquainted with the various communities and who also knew scientific farming. These men worked patiently in their communities in their efforts to introduce better methods and more diversified systems of farming. The results that they obtained were revolutionary. They were the beginning of the extension work. The organization had so grown that today there are 663 agents in as many counties of the south who are actually accomplishing the purpose at which all agriculturists aim. This entire force is transferred from plant industry

to the states relations service. With it goes an appropriation of \$666,000 a year.

So successful was this work in the south that a counterpart of it had been started for northern and western states. This organization grew up under the scientific bureau of plant industry, where it did not properly belong. It developed upon the principle of planting a scientific agriculturist in each county and allowing him to become the friend and counselor of the farmers of that community. The service is young, but already there are 269 of these county agents and the demand is strong for the establishing of more of them. They are taken over bodily by the states relations service and with them an appropriation of \$386,000.

With these two branches of work go those varied activities in which the federal government has taken a part, and which appear in various communities in various guises. The boys' corn clubs are the greatest of these, and are arousing whole states to a new appreciation of the possibilities of corn growing. In other places they take the form of tomato clubs in which the girls compete for prizes. There are pig-raising clubs, chicken clubs and various others which lead the rising generation to appreciate the accumulated information with relation to various articles produced on the farm. The supervision of these will, in the future, be a part of the extension work of the states relations service.

Just at this time, while the reorganization of agriculture is under way, there appears a new act which has as its avowed purpose that of carrying science back to the farm. The Smith-Lever act, passed last year, provides four and a half millions a year for extension work in which the states and the federal government are to cooperate. The states relations service, under the new arrangement, it is to take charge of this work as well. Various other lesser tasks fall quite naturally to it. So is the groundwork laid down for the application to the farm of what has already been learned.

At the same time this great new bureau is created an additional piece of work is lifted out of the bureau of plant industry, where it had developed incidentally, and is placed directly under the office of the Secretary of Agriculture. It, too, having as its best object the application of proven methods to the farm, is to be featured. It is the office of farm management, and its purpose is the investigation and application of business

methods to the farm. It has just completed a survey, for instance, which shows where it is and where it is not profitable for a farmer to raise calves. It is difficult for the individual farmer with half a dozen cows to determine such a problem.

As the extension work of the department is grouped under one bureau in the reorganization, so is the engineering work. The office of public roads becomes known as the office of public roads and rural engineering. In its handling of the road problems of the nation this has always been the chief engineering bureau of the department. To it is now to be added all the other work of the department that is of a purely engineering nature.

There are, for instance, the investigations into drainage and irrigation that have formerly been cared for under the office of experiment stations. These are purely engineering problems. Particular in drainage has this department done very important work. There are vast areas of marsh and swamp lands in many parts of the country, and much of these are being reclaimed. The men of this service are the advisers of states and individuals in this work. They have become a clearing house for all such information.

It has been found that various agencies in different bureaus have been engaged in purely architectural studies. The bureau of animal industry, for instance, has labored long in the development of model silos and model dairy barns. Another interesting architectural problem has been the model farm kitchen which would save the steps of the housewife. The department has long had the ambition to lay down a series of architect's plans for model farmers' houses. The farmer often builds his house himself without the advice of an architect and with little knowledge of the possibilities of making it convenient. Here may the best architectural skill of the nation be brought to bear upon a series of plans that will include a design of a good house of almost any size and cost wanted, and the facts can be furnished gratis to the farmer.

Another engineering problem that is to be referred to this bureau of the department is that of farm machinery. The roads bureau has already a superintendent of machinery who is an authority on road building apparatus, and who recommends to road builders everywhere the implements that the government has proved through long experience to be the fittest for the work in hand.

There has grown up in the department in

the last year or two what is designated the office of markets and rural organization. This is again practical work of applying what is already known. To this office, also, is made a number of additions, picked up here and there. The bureau of plant industry had been doing some work on farm credits and farm insurance which is transferred. The bureau of animal industry had been studying the marketing of milk and butter and the bureau of chemistry had been studying the marketing of eggs. All this work is brought together.

Such branches of the world as that handled by the weather bureau, the forest service, or the bureau of chemistry are little effected by the reorganization. But the palm seems to have passed from research to extension and a new era to have dawned.

Chippewas in Northern Minnesota Reported Turning
Eagerly to Farming.

The native Chippewa Indians will solve the agricultural problems of Northern Minnesota.

An influx of immigrants is not essential. Beginning with boys just old enough to learn to read and write, the interest in crop growing is spreading, and the old men, once thought too lazy to exert themselves in anything so prosaic as tending a garden, have seized the plow handles with the same fervor they used to shake out their steel traps for the winter pelt season. And that transplanted enthusiasm promises to do much in redeeming the fertile cutover lands and swamps.

Such is the belief of Mrs. J. B. Thompson, teacher in the Leech Lake Reservation School at Onigum, who was in Minneapolis yesterday. Mr. Thompson is superintendent of the school.

"No study, in practice or theory, delights the Indian boy so much as farming," said Mrs. Thompson. "Under a trained expert from the Department of Agriculture the sixty boys in our institution are made familiar with all the phases of the vocation. They demand to be shown all they can learn on our demonstration plots at the school and declare they will put the training to use as soon as the Government turns over to them their allotments.

"Our beginnings are confined chiefly to the growth of potatoes and other vegetables, and corn and oats, with the idea of making every Indian family self-supporting. But there are dozens of Indian farms in this region running over 100 acres each and raising the same field and garden products of counties to the south.

"A Government agricultural agent has been

secured by Reservation Superintendent C. F. Mayer and demonstration farm plots laid out in ample areas for the benefit of the adult Indians. The agent also visits the family clearings at intervals of a few weeks and talks over the puzzles of stump blasting, soil testing, breaking and seeding that confronts the Indian.

"He advises him of the proper season for sowing the seed, helps him select and grade the seed, and tells him what grains can be successfully raised in that climate.

"To the Indians who show a desire to go ahead, widen out their clearings and make their land holdings of value, the Government is advancing a good portion of the 'timber sale money' held in trust for the wards. The best of modern equipment on a small scale is purchased with the funds and as the need for more machinery is felt further sums will be turned over. Without going into debt the Indian is enabled to get a good start on a farm from land virtually unbroken and to support himself."—Minneapolis (Minn.) Tribune.

Snapshot Judgment.

A missionary, with less gumption than piety, writing for publication to a religious journal, said: "Out here in the West an Indian girl's character is not respected."

No finer characters are to be found on earth than in some of these little western towns. Always there are the few who are the salt that preserves the body politic from complete corruption, and such are quick to recognize character in Indian girls, or in any one else. The Indian girl's character is respected here or elsewhere in proportion to the amount of respect it merits. In short, if she has the character she will not lack the respect.—Contributed to the JOURNAL.

Bids Asked on Yearly Supplies.

A bulletin calling for bids by wholesale jobbers, groceries and packing plants for rolled and chopped barley, corn, beef, mutton and pork for the Indian service and schools in every part of the United States was received yesterday by postmaster Dana Child, who will supply information to prospective bidders. Nearly 3,500,000 pounds of beef will be necessary to feed the aborigines in the 389 institutions of the Indian department. It is estimated that 806,654 pounds of rolled and chopped barley will be necessary to feed the stock, when 537,020 pounds of corn are added. That Indians do not care greatly for fresh pork is shown by the small proposal of only 27,300 pounds, while 40,350 pounds of mutton will be needed.—Spokane (Wash.) Review.

PLANS FOR GARDENING AT CHILOCCO.

By EDWARD A. PORTER.

Teacher of Agriculture at the Chilocco School.

THE land used for school garden work at the Chilocco Indian Agricultural School is located near the school building so that very little time will be lost in going to and returning from it. The garden consists of two adjoining tracts, one being 550 ft. x 72 ft., and the other being 346 ft. x 36 ft., making the total area 52,056 square feet.

Early in the year all trash was gathered from the garden and burned, then an application of well-rotted manure was thoroughly disked into the surface soil just before the garden was plowed. The land was plowed about 7 inches deep and another application of well-rotted manure was mixed with the soil by another very thorough disk. A few weeks later the ground was given a thorough harrowing; and later, just before planting, the float was used. This left a surface free from clods and one which consequently was in ideal condition to lay out as individual gardens.

The tract, 72 ft. in width, has two paths, each $1\frac{1}{2}$ ft. in width running through it lengthwise, thus dividing it into three strips each being 23 feet wide.

This tract, being 550 ft. in length, it has 33 paths, each 2 ft. in width running through it crosswise, thus they intersect the paths which run lengthwise of the tract and the entire area of the tract is divided into 99 plots, each 14 ft. x 23 ft., and three plots each 20 ft. x 23 ft.

The tract 36 ft. in width has two paths, each $1\frac{1}{2}$ ft. in width, running through it lengthwise, one being between it and the adjoining tract mentioned before, and the other being parallel and 23 ft. distant from the one dividing the two tracts. This leaves a strip 10 ft. in width the entire length of the smaller tract.

This tract being 346 ft. in length has 21 paths (continuations of the cross paths of the adjoining tract) 2 ft. in width running through it crosswise, thus they intersect the paths which run lengthwise of the tract and divide the tract into 21 plots, each 14 ft. x 23 ft., and 21 plots that are each 14 ft. x 10 ft. At one end of this tract there are two plots, one being 10 ft. x 23 ft. and the other being 10 ft. x 10 ft.

It will be noted that in the two tracts there are 120 plots each 14 ft. x 23 ft.; each of these is divided into 4 plots, thus making 480 individual gardens 7 ft. x $11\frac{1}{2}$ ft. in area.

The 21 plots 14 ft. x 10 ft. are each divided into two plots, thus making 42 individual gardens 7 ft. x 10 ft. area.

The plot 10 ft. x 23 ft. is divided into four plots, making four individual gardens, each being 5 ft. x $11\frac{1}{2}$ ft. in area.

The plot 10 ft. x 10 ft. and the three plots 20 ft. x 23 ft. are used as flower gardens and the details of planning are to be worked out by the class teacher.

Each individual garden has ten rows of vegetables. The first row is planted in parsley, row 6 inches from end of plot. The second row is planted in onions, row 1 foot from row of parsley. The third row is planted in radishes, row 1 ft. from row of onions. The fourth row is planted in lettuce, row 1 ft. from row of radishes. The fifth row is planted in beets, row 1 foot from row of lettuce. The sixth row is planted in turnips, row one foot from row of beets. The seventh row is planted in beans, row $1\frac{1}{2}$ ft. from row of turnips. The eighth row is planted in beans, row $1\frac{1}{2}$ ft. from row of beans. The ninth row is planted in peas, row $1\frac{1}{2}$ ft. from row of beans. The tenth row is planted in peas, row $1\frac{1}{2}$ ft. from row of peas.

The following is a list of varieties used in planting:

Parsley—New Emerald; Onions—White Multiplier; Radish—Rosy Gem and French Breakfast; Lettuce—May King and Big Boston; Beets—The Lentz and Eclipse; Turnips—Extra Early White Milan; Beans—Stringless Green Pod and Early Yellow Six Weeks; Peas—Tom Thumb and American Wonder.

Since most of our pupils go to their homes during vacation, no attempt at raising a late garden will be made.

Immediately after the close of school the garden will be plowed and planted in cowpeas or some other legume, it being the aim to keep weeds down and to add some fertility to the land during the time that it is not growing garden truck.

THE JOURNAL is in receipt of a neat program of a recent recital given at Tuskahoma Academy, Oklahoma, one of the prominent Indian institutions of the Five Tribes. The entertainment consisted of nineteen numbers, rendered by the students of that institution. There is no inspiration, in our institutional work, which may be classed higher than music and, as the JOURNAL has often said in its columns, such entertainments as these are bound to have their lasting influence for good, besides the educational training they contain for Indian students. Another splendid feature of such programs is the evidence they give of the Indians' ability and progress.

ON THE CHILOCCO ATHLETIC FIELD.

OUR baseball season opened April fifth, when we met and easily defeated Southwestern College, of Winfield, Kansas, by the one-sided score of 18-1. Practically all the men in the squad were given a chance and they preformed like coming bigleaguers.

Our next game was with the fast Kansas State Normal team, from Emporia, on April 14. Wesley was on the firing line, and though wild at times, held the visitors to five hits and three runs, while we annexed twelve hits and six runs. Score, 3-6.

April 16 and 17 we played the Oklahoma Agricultural College at Stillwater. The first game was a closely contested one, both teams hitting the ball hard, several hits going for extra bases. Wano and Williams each hit for a home run. The final score was 9-8, in our favor.

The second game was not so close. We quote from a report in Oklahoman concerning it: "By the score of 7 to 2 the Chilocco Indians won the second game of the series here Saturday from the Oklahoma Agricultural and Mechanical College baseball team. Hits at opportune times enabled the Indians to stack up their lead. At all times the visitor's were ahead in the scoring, starting out with two tallies in the second round. Several times the farmers had good chances to score but the quickness of the redmen checked the rally in spectacular ways. Twelve of the visitors whiffed unsuccessfully at Mathies' delivery while Whitetree slaughtered eight Aggies. The local twirler hit two batters and based one, the Indian issuing three free passes to the first sack. Roubidoux, thirdbaseman for the Indian nine, made a neat double play unassisted."

The trip up into Kansas was abandoned this season because of our inability to get enough games to pay expenses. However, we hope to make up for it next year. Westill have several more games to play, both at home and away.

On April 12 we had a dual track meet with Southwestern College, Winfield, Kans., and easily defeated that college by the score 77-49. The events, names of winners, and records, are herewith given.

100-Yard Dash.—Won by Wolf, Chilocco; Moore and Little, Southwestern, second and third. Time, 11 1-5 seconds.

High Jump.—Tie by Roach, C., Compton, S.; Jump, S., third. Height, 5 ft., 6 1/4 inches.

Half Mile Run.—Grover, first, Holycomb, second, Curleychief, third, all of Chilocco. Time, 2 minutes 82-5

High Hurdles.—Jump, S., first; Zuniga and Sheyasbee C., second and third. Time, 18 1-5 seconds.

Putting Shot.—Zeigler, S., first; Whitetree and Smith, C., second and third. Distance, 37 ft., 6 inches.

One Mile Run.—Woffard, McKinney and Holycomb, all of Chilocco.; in one, two, three order. Time, 5 minutes, 8 seconds.

220-Yard Dash.—Doshinko first, Shortneck second, Wolf third, all of Chilocco. Time, 23 1-5 seconds.

Throwing Javelin.—Potts, C., first; Sheyasbee, C., second; Zeigler, S., third. Distance, 155 feet 6 inches.

Pole Vault.—Robinson, S., first; Jump, S., second; Little Eagle, C., third. Height, 9 feet 9 inches.

Low Hurdles.—Jump, S., first; Zeigler, S., second; Zuniga, C., third. Time, 28 1/2 seconds.

Discus Throwing.—Chacon, C. first; Robinson, S., second; Zeigler, third. Distance, 111 feet, 1/2 inch.

Two Mile Run.—Woffard, McKinney, Holycomb, C., in order named. Time, 11 minutes, 54 2-5 seconds.

440-Yard Dash.—Shortneck, Doshinko, Wolf, C., in order named. Time, 52 4-5 seconds.

Broad Jump.—Moses, Jump, Zeigler, all of Southwestern, in order named. Distance, 19 feet, four inches.

One state record was smashed in this meet. John Potts, for Chilocco, heaved the javelin 155 ft., 6 inches. The Kansas state record was 154 ft, 6 inches, held by Zeigler, Southwestern.

Preparations are being made for the Annual Interclass Meet, which will be held on the Chilocco field during commencement.

Saturday, April 24, the Chilocco nine crossed bats with the Kansas-Oklahoma league team from Emporia, Kansas, on the Chilocco field. The game was interesting for the first few innings; after that it grew onesided, Chilocco winning by the score 4-1. It is hard to beat us on our own field and but very few teams have ever had that honor. Mr. Martinez umpired the game.

Better Stock for Wind River Indians.

Ft. Washakie, Wyo.—Pursuing the Indian department's policy of encouraging the Indians to breed better live stock, and particularly horses, Agent J. H. Norris of the Wind River reservation during the next fortnight will purchase eight or ten thoroughbred stallions, which will be sold to the Indians at cost. They will be run with eighty thoroughbred mares which the government recently purchased and which are being placed with Shoshones and Arapahoes of this reservation. Last year the government bought and resold to the Indians more than 200 head of pure bred cattle. In the course of a few years, it is planned, scrub and inbred stock will have been weeded from the reservation, and the Indians will be raising horses and cattle as good as those raised by the ranchmen of the reservation section.—Cheyenne (Wyo.) Tribune.

Poor Lo and His Uplift

Indian Loves White Man, Says Prophet.

Cushing, Okla.—A. P. Jefferson, a full-blood Sax and Fox Indian, for many years a prophet and soothsayer among his people, says that never before in the history of his tribe has there been such a universal feeling of friendship between the white residents and Indians. He said for many years he had been trying to cultivate this feeling among his people and he has lived to see the day when the ways of the white man are popular among the Indians.

"My people are not educated in the sense that white persons are," said the old prophet, "but we dearly love our white neighbors. Our ways are different from the ways of the white race, but this is accounted for because of different environments.

"Our people want it distinctly understood that we court the friendships and good wishes of our white neighbors, and above all things we desire a closer relationship in all matters pertaining to a higher and better citizenship. Our young men, some of them, have taken to drink, and a few gamble, but we are trying hard to teach them the error of their ways. We want white people to help us lead better lives.

"Will our crops be good this year? Yes, they will be the best even grown in this section of the country. The fruit and berry crops are practically assured, and the outlook for all farm products could not be more promising. The Lord has provided for a big crop in America this year that we may furnish warring nations with food," concluded the old Indian.—Oklahoman.

Roman Nose, Noted Cheyenne.

Roman Nose, the Cheyenne Indian who guided the federal soldiers to the Kansas border when they had been ordered to expel Captain David Payne and his Sooners from Oklahoma, still lives near the Darlington Indian agency, where more than a quarter of a century ago he was employed by the federal government as a scout for the army post established there.

Soon after the agency was established, Roman Nose as a scout entered the Government service.

More people have looked at pictures of Ro-

man Nose than of any other Oklahoma Indian, probably, for the picture of Roman Nose is on every sack of cement produced by a well known cement company. The cement plant is established on a quarter section of land formerly owned by Roman Nose.

Roman Nose claims to have participated in the fight at Arickree, Colo., between frontiersmen and soldiers and Cheyenne Indians in an early day. He says that he was just a boy at the time, and accompanied the warriors as did many other young Indians. In describing the fight he says that Colonel Forsyth and his soldiers were on an island surrounded by Indians, the latter attempting to dislodge the soldiers. According to Roman Nose, the Indians made the mistake of abandoning their native method of fighting, and after dividing up into small bands, left their shelter in an effort to reach the island. After several futile attempts and many Indians had been killed, fresh soldiers arrived, causing the Indians to retreat.

Roman Nose is now nearing the time when he will go to the happy hunting ground, and he likes to tell of how, as a youth, he hunted buffalo. Indian boys, he says, commenced to hunt when about 10 years old, their first chase being after buffalo calves. When an Indian boy could shoot an arrow with sufficient force and accuracy to penetrate the region of a calf's heart, the boy was considered expert enough to be allowed to hunt the yearling buffalo; later being admitted as a regular hunter for the camp, says the aged Indian.—Oklahoman.

Improvements at Uintah Agency.

Vernal, Utah.—Seven hundred thousand dollars has been allotted by the government out of the Indian moneys for the improving, plowing, clearing and cultivating of Indian lands on the Uintah reservation. Three hundred and fifty thousand dollars will be spent this spring and summer by the government in improvements.

This is the largest allotment ever made and is a new plan instituted by Albert H. Kneale, Indian agent, who has been stationed here but a few months.

Eight thousand acres have already been contracted for and the remaining 17,000 acres is going fast. All the work is being contracted to local residents, as far as possible. Already this spring the government has bought \$13,000 worth of teams for the Indians and is in the market for \$7,000 worth more.

The average cost of clearing the 8000 acres

under contract was \$5.50 per acre. The lowest bid accepted was \$3.50 and the highest \$8.75. Within the past two weeks over 100 leases of forty acres each have been signed. This new plan is working admirably, whereas the old plan of leasing for a long term failed, as the settlers could not make a go of it.—Salt Lake City Tribune.

Explains Water Charges.

In explanation of the increase within the last five years of the maintenance and operation charges of water deliveries under the Yakima Indian reservation canal, regarding which resolutions of protest were sent to Washington, L. M. Holt, superintendent of irrigation, points to the deficits in previous years. For the three fiscal years ended June 30, 1914, the total collections for operation and maintenance amounted to \$74,306, while during the same period the disbursements for this purpose were \$112,570. Mr. Holt says that it was only possible to continue operation of the canal because congress had annually made available \$45,000, over \$38,000 of this amount being used to meet the deficit, leaving less than \$7,000 for other work.—Spokane (Wash.) Review.

Don Quixote's Gallant Charge on the Wind Mills.

Dennison Wheelock will go to Madison next week to appear before an assembly committee and argue in favor of the bill to repeal the law prohibiting the sale of liquor to Indians. Mr. Wheelock will hold that this is an obsolete statute, enacted in 1849, when the Indians were all uncivilized and under the control of the federal government. He will argue that the present status of the Indians of Wisconsin is entirely different. He will show that they are citizens of the state, with all the privileges as such, and should not be discriminated against. Mr. Wheelock says that there are 10,000 voting Indians in the state. Of this number, only about 1,500 are not voters, the Menominees, and they are still government wards, and are protected by the federal laws.—Brown County Democrat.

Annual Spelling Contest.

Chilocco school held its annual spelling contest on the evening of April 17.

As usual the lower grades from and including the special classes to and including the fifth grade held their contest first. In this contest Lydia Rowe a fifth-grade contestant from Miss Marsh's room was the winner.

The second part of the contest was between contestants from and including the sixth grade to and including the senior class.

In this contest it became necessary to resort to Webster's Academic Dictionary to find words too difficult for Rosalind Sears, eighth B from Miss Dunster's room; Mearle Nadeau, eighth A, and Florence Slaughter, senior, both pupils from Miss Robertson's room. All three contestants missed the same word.

Supt. Allen, who pronounced the words, suggested that these three contestants be given a further trial and on Monday, April 19, Mearle Nadeau proved herself to be the champion speller of the upper grades.

Attorney General U. S. Webb has been called upon by Rev. F. G. Collett of San Francisco, field secretary of the Indian board of co-operation, to determine whether or not it is constitutional under the present state school laws for the legislature to appropriate \$3,000 for the construction of two school houses, at Sherwood and Hopland in Mendocino county, for Indian children of school age. The state law is believed to provide no means of educating Indians who are left to the care of the federal government.—Sacramento (Cali.) Record-Union.

Sioux Indians on the Standing Rock reservation have applied to Superintendent Covey for seed, and the latter has today requested permission of the government to purchase \$6,000 worth. The Indians will sow a large acreage of flax. Many of the Indian farmers are in excellent circumstances and do not need help in getting seed, which will largely be distributed among those who are at last planning on working their land.—Minneapolis Journal.

The Durant State Normal school held the greatest track meet in her history Saturday. The weather was ideal and 2,000 visitors attended the meet. Several new records were established. In the track meet Armstrong Academy took first with 34 points, Hugo second with 24 points.—Oklahoman.

The JOURNAL is in receipt of an interesting account of a reception given to Supervisor Chas. S. Davis, now in charge of the Rosebud Agency. It was the occasion of celebrating Mr. Davis's silver anniversary in the Indian Service.

SUPT. GABE E. PARKER, UNION AGENCY, JUMPS INTO THE LIQUOR FIGHT.

From the Muskogee Phoenix.

THAT Muskogee may lose the Union Indian agency because of the corrupting influence, on its Indian wards, of the presence of alleged whiskey joints into which the Indians are enticed as soon as they have received money from the offices of the agency, was the announcement made to several prominent citizens and to the newspapers last night by Superintendent Gabe E. Parker.

Asserting that in many instances Indians are fleeced out of their money after they have been given sufficient quantities of whiskey and have had to return to the office of the agency to get money to defray their railroad fare home, Superintendent Parker declared that only two alternatives were left.

Either the citizens and officers of Muskogee must get busy and abolish the alleged joints, where he charged whiskey is sold in open violation of state and federal laws, so that the Indians may safely come to Muskogee, receive their money and return home without leaving it in the hands of the alleged whiskey peddlers, or a recommendation will be made that the offices be moved to some other city in Oklahoma where the surroundings are better, declared Superintendent Parker.

The law states in so many words that Indian agency offices shall not be located where the surroundings are such as he charges are prevalent here, Mr. Parker said, and unless the law is rigidly enforced as far as it concerns the safety of the Indian, he will make a strong recommendation to Cato Sells for the removal of the offices from Muskogee.

Following is Mr. Parker's statement of affairs as he believes they exist:

"Dependable information almost daily coming to this office is indicative of the prevalence in Muskogee of places where intoxicating liquors are sold in open violation of state and federal statutes. This office is the mecca for more than 100,000 Indian citizens of the eastern half of Oklahoma because of its functions as supervisor of their affairs. Hundreds of these people come to Muskogee daily to transact business with this office. Many cases of drunkenness among these Indians and incarceration in jail are evidences that the Indian is the ready prey of those engaged in the liquor traffic in the city of Muskogee.

"One instance in point, without going

into the enumeration of similar instances, occurred last Sunday afternoon when three Indian boys, from Bacone College, the Indian orphan school, located about two miles north-east of Muskogee, came into town and in less than three hours had purchased openly a quantity of whiskey, were drunk and one of whom was placed in the city jail, where he was found Monday morning by the president of Bacone College. The other two boys went back to the school in an intoxicated condition.

"The president of the school brought these boys into town on Monday and they showed him the places where they purchased the whiskey. The president, with the two boys, entered one of the places and there one of them, in the presence of the president, purchased a pint of whiskey, with the view of verifying the easy access to and ready disposition of those engaged in the sale of liquor.

"In view of responsibility of this office to the Indians, it is incumbent upon me as superintendent to use every means in my power to protect them from the vices of the liquor traffic.

"In view of the above statement of facts, unless the citizens of Muskogee effectively relieve the embarrassing conditions which make it impossible for this office properly to discharge its functions, it may be necessary to recommend the removal of the Union agency to a place in Oklahoma where it, and the Indians who must have dealings with it, can be assured of relief from such conditions as unquestionably prevail in Muskogee at this time."

Superintendent Parker is acting in accord with an address recently made by Commissioner Sells to the field supervisors in which he said: "We have a force of men engaged in the suppression of the liquor traffic. That is their special business. But it is my business, and it is your business to do everything we can, without injecting ourselves offensively into the work of others, or assuming a duty that is not properly ours, to help create an atmosphere and suggest conditions that will be helpful in this respect, and above all, to be a personal object-lesson inviting the Indian to banish liquor, rather than to be guilty of anything that may cause him to look upon us as a justification for doing that which leads him to the destruction caused by the use of whiskey."

In other places, where conditions similar to those alleged to exist here have been found, the agency was retained only by a written promise, signed by citizens and officers of the city and county, and the enforcement of that promise, to abolish those conditions, Mr. Parker said.

CHILOCCO Y. M. C. A. ELECTS OFFICERS.

THE annual meeting of the Chilocco Young Men's Christian Association was held in Association Hall Wednesday evening, April 21. The president presided and the minutes of the last annual meeting were read and approved. The following reports were given: Report of the president, Claude Hayman; vice-president, Ezekil Coulon; secretary, Charles Wesley; advisory officer, Mr. Schaal; chairman on membership, Vidal Zuniga; religious meetings, Sidney White; social, Richard Watts; music, Kenneth Mills; missionary and morning watch, Vidal Zuniga; report of Juniors by Chester Hubbard, president, and Jos. Shunatona, secretary, respectively. The president then called upon the district secretary, Mr. Lindquist, for his report. It is to the credit of the officers and committeemen that most of these reports were written. Thus valuable records are kept and made available for the future. After these reports the election of officers for the school year 1915-1916 followed. There was only one ticket, so the secretary was instructed to cast a unanimous vote in favor of the following: President, Kenneth Mills; vice-president, Vidal Zuniga; secretary, Grover Doshinko; treasurer, Mr. Iliff; advisory officer, Mr. Schaal; president Juniors, Jos. Shunatona; secretary Juniors, Chester Hubbard; advisory officer Juniors, Geo. Sheyashe. Impromptu speeches were made by the officers elected and a general spirit of enthusiasm and good will prevailed. Mrs. Lindquist, who was present at this meeting, favored the boys with several selections on the piano, which were well received. Mr. Lindquist closed the meeting by a short talk on "Pep and Purpose".

The officers will be installed the first Tuesday in May. The following committeemen have been appointed by the president, with the advice of the district secretary: Membership, Vidal Zuniga; religious meetings, Thos. Herman; Bible study, N. B. Johnson; music, J. E. Jones; missionary and gospel team Johnson Bobb, and Simeon James to act as pianist.

The Chilocco Y. M. C. A. can report a year fruitful in results and increased interest in all departments. The Sunday evening meetings have been better attended than any previous year; the morning watch meetings have also been well supported until the early morning drill was started; the gospel team work has not lagged behind; the Juniors have had fewer meetings but more spirit, seeing that they sent out their first gospel team this year.

Chilocco's Y. M. C. A. has a mission to fulfill and has the best wishes of all its friends for another successful year.

The officers of the Y. M. C. A. Cabinet for the term 1914-1915 were entertained at supper by Mr. and Mrs. Lindquist at the Domestic Science Hall, Friday, April 23. The girls, under the direction of Miss McRae, had prepared an appetizing menu which was heartily enjoyed by the invited guests. A delightful spirit of fellowship and good will prevailed. Short toasts were responded to by the outgoing president, Claude Hayman; the president-elect, Kenneth Mills, and the host, Mr. Lindquist. After the supper all adjourned to attend the literary societies then in session.

Notes From the Garden Department.

April 24.—Planting this year at Chilocco is later than last on account of the late coming of spring. Cold weather and rains.

We have 145 bushels of potatoes planted; the early ones are up nicely and have been cultivated once.

We have 30 bushels of sweetpotatoes bedded in hotbeds, from which we hope to get plenty of plants for our own use and to supply our neighbors, as they come from miles around for the Chilocco plants at 40 cts. per hundred.

The last week has been fine for transplanting and we have set out 3,500 tomato and 4,000 cabbage plants. Thus, with the succession of transplanting from the hotbeds, we hope to have plenty of tomatoes to put up for winter use.

The new hotbed sash from the carpenter shop have been a great help in protecting the beds this stormy weather.

We will soon have green onions ready to supply the tables.

The beets, lettuce, mustard, spinach, radishes and peas, are all growing nicely.

Our beans and the second planting peas are coming up.

The first planting of sweetcorn is ready for the cultivator.

Cucumber and melon seeds have been planted. In the planting of cucumbers we miss Otto Lomavitue, who planted these seeds the last two years with great success. He is now at his home in Oraibi, Arizona.

We have our land all plowed and in excellent condition to take in all the rain that falls, and the frequent use of the disk and spike-tooth harrow will preserve the moisture for future use.

Chilocco Items of News

Commencement exercises at Chilocco are set for May 16 to 19th.

Messrs. Ilif and Carruthers made Oklahoma City a visit this month.

Garden planting, by employees, was a popular pastime this month. Some have especially fine gardens with great prospects ahead.

We received our first-made ice this season on April 23. The ice plant is now strictly modern, and it is arranged more conveniently than ever.

Mr. and Mrs. Lindquist made Chilocco a call in the interest of his Y. M. C. A. duties the past month. This was Mrs. Lindquist's first visit to Chilocco.

The tennis courts have been fixed up again and are popular places after the day's work is over. Chilocco has a number of devotees of this famous sport.

A splendid downpour of rain on April 25th filled up our campus lake, also the wells from which we receive our water supply. It does not now look as though we would ever be short of water at Chilocco.

The printers executed work for Union Agency, Supervisor Wyly, Blackfeet Agency, Henry A. Larson, chief special officer, Lac du Flambeau Agency, the U. S. Indian Exhibit at San Francisco, and Crow Agency, the past month.

A monthly employees' meeting was held on the evening of April 23. Things pertaining to commencement had the right of way. Reports from the different divisions were also given and showed the usual activity and progress along all lines of work.

One of Chilocco's old employees, Mr. C. O. Preston, who used to be nurseryman here, now is one of the landscape gardeners at the Panama-Pacific International Exposition. He has charge of the "Court of Abundance" and the "Court of Palms," and lives in San Francisco. He also has a fancy chicken exhibit at the great fair.

William H. Deitz, former student of Chilocco, who for several years past has been connected with Carlisle, has been selected as football and baseball coach by the regents of Washington State College, Pullman, Washington, says a recent dispatch in the Spokane Review. Mr. Deitz

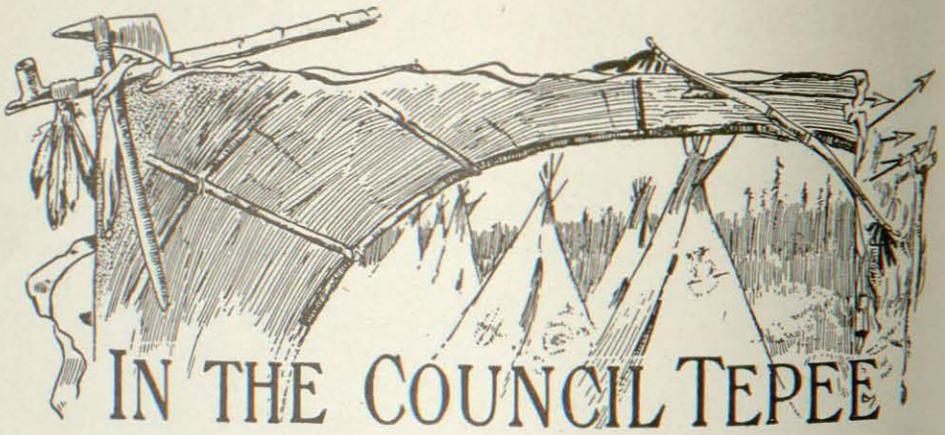
played on Chilocco's star base ball team of '04, and while here started his career as an Indian artist, the JOURNAL publishing his first drawings depicting Indian life. Since that day Mr. Deitz has acquired an enviable reputation as an artist.

Head farmer Van Zant, Hostler Keton, with details of students, got after the roads right after a rain this month and improved the sections on which they worked. It is too bad we can't get some county help on the main traveled Chilocco roads, for they are traveled much more by others than by us, and it takes all our spare time in keeping our driveways and connecting roads in shape.

Mr. James W. Buchanan, former Chilocco employee, but now in charge of the Hopi day school at Toreva, Arizona, writes interestingly of his work there. He says he and Mrs. Buchanan like it there. He sends us a dollar for another year's JOURNAL and gives the information that he and the wife will probably spend a couple of months in summer school at Berkeley, Cali., visiting the exposition across the bay, as time and convenience will allow.

Annual Athletic Reception.

Every year, toward the last of our school term, Chilocco enjoys an evening's entertainment and banquet given by the members of its different athletic teams. This year April eighth was set as the date, and a very pleasant and enjoyable occasion it was. The "gym" was appropriately decorated, and some two hundred guests assembled. A short dance program was enjoyed after which came the refreshments and toasts. Mr. Martinez, head of our athletic department, acted as toastmaster, and the following excellent topics were selected by the different members who had been chosen to give toasts: "Why Chilocco Excels in Basket Ball," Captain Grounds; "Athletic and School Spirit," Captain Zuniga, track team; "How Clean, Manly Baseball Helps the School," Captain Wesley; "Looking Back at Our Last Season's Work," Coach Jones; "Athletics vs. Manhood," Supt. Allen. These toasts were permeated with the true Chilocco spirit—that while we enjoy athletics we must not lose sight of the more essential fundamentals of our school training, and must use such exercises and enjoyment in the interests only of developing well-rounded manhood and womanhood. The menu consisted of: Creamed chicken, jelly, rolls, olives, brick ice cream, cake, coffee and mints. The school orchestra, headed by Mr. and Mrs. Moses, furnished excellent music.



IS YOUR TIME
WORTH
ANYTHING?

A good many years ago a young man—a student in college—when he was making his half-mile run to get into chapel before the door closed leaving him outside with an assured demerit frequently met an elderly man strolling leisurely in the opposite direction, going nowhere in particular, and envied his ability to avoid haste. Inquiry developed the fact that the man had just completed twenty years in a minor Government position where he had by much practice acquired his very moderate rate of speed and apparent lack of purpose. He had lost his place and was a permanent guest of his relatives.

This unfortunate man is representative of a class who are now found by thousands in various branches of the Service watching the clock each hour of the day, and each day of the month chiefly interested in the approach of pay time. Such people start to their duties usually at the latest permissible moment, and if they meet some one on the way take plenty of time for salutations and to relate a few anecdotes, or a salacious bit of gossip. They go to their work without a plan or intention to reach any definite end. Any little outside affair is sufficient to carry them, body and mind, from their *tasks*, which are being attacked but half-heartedly, anyway. A five-minute errand away from the post of duty can be made to consume a half hour, or an hour, if another "Time-killer" can be met, for they have much leisure and a pronounced desire to be "sociable" when the Government is paying for the hours spent in idle, senseless, injurious gossip or pointless "stories".

The person who thus fritters away the time of the Government, or any other employer, is no more honest than he who takes money or other property that does not belong to him, and if to idleness he adds a malignant tongue, he is much more a criminal.



WHAT IS YOUR
INDIAN STUDENTS'
TIME WORTH?

Indian School employees are, or at least should be, proud that they are designated teachers. If they are teachers—and that is what they practically all are paid for being—they have committed to their care each year many hours of the valuable and fleeting time of a number of young people who must learn the lessons that make for successful living now or never. A carpenter, engineer, farmer or other employe who has twenty boys four hours per day for six days of each of forty weeks has disposed at the end of a year of 19,200 hours of priceless time—priceless because it is in

the heart of that comparatively brief period when new ideas quickly take hold of the mind; when the hand readily learns to fashion what the alert brain conceives. The leader who habitually goes before such a group of young people with no plans for fully utilizing the time to the greatest advantage is not fit for his position, and if he has not the good taste to remove himself should be forced out of the path of his pupils' progress. Let us all be full of and very busy with this work of surpassing importance.



A GOVERNMENT employe once deeply impressed a representative of a commercial house doing some work at an Indian School when he explained his half-hearted, shiftless manner of going about his duties with the statement that the Government did not appreciate conscientious work so he "was not going to hurt himself". This same person has many times complained at his receiving no increase in pay for many years. He owes a great debt of gratitude that his salary has not long since been stopped. It is this type of man or woman that asserts that Indians will not learn and are not dependable, when the fact is the method of instruction consists of nothing more helpful than growling because children do not instinctively do what the instructor is too indolent to teach them.



THE EDITOR GENERAL. This JOURNAL may not always be in agreement with the editorial expressions contained in The Quarterly Journal of the Society of American Indians, but it wishes to proclaim the present Editor-General a man of high ideals, having ideas born from the union of wide investigation and logical thinking, and possessing a remarkable power of expression. Read a few quotations from the January-March number:

THE TEST OF EFFICIENT SERVICE TO THE INDIAN.

The precise value of the United States Indian service to the Indians of the country may be measured directly by the ideals and the mental endowments of the employees and officials in that service. There are many employees and officials who cling to high ideals, who have breadth of vision and singleness of purpose. Such men and women are doing all the good that is done.

To carry education, civilization and refinement to a race of men requires that those entrusted with the task be men and women of broad training, character and culture. The task is distinctly one of social service.

We do believe that superintendents and clerks, teachers, matrons and others who have direct dealings and close contact with Indians and who are not of high grade, morally and intellectually, have done and now do the red man a deep injury. Coarseness of character, brutality of disposition, ignorance and obnoxious habits should not be tolerated in the servitude of the human vehicle of these gifts of ice, for if the Indians are to be civilized and educated the human vehicle of these gifts of culture must be clean, efficient, and command respect.

The more ignorant, uncouth and unruly the Indian the greater need of expert help. The Indian will never be civilized by brutality, by the task-master, overlord, or by the politically appointed job hunter who has no other qualifications than his pull with the boss.

We repeat that all the good the Indians are getting from the thousands of employees of the Indian Bureau is coming from those who measure up to high standards of character and intelligence and who have trained scientifically for their task. To these must be given all credit and all honor.

I WONDER if the Editor General has really expected the Government Service to produce a Jane Addams or a Jacob Riis. Such characters grow only where there exist no obstacles to an abnormal development in a particular direction. There are so many checks and balances in Government regulation of persons in its employ, so many instruments used to prune away any unused growth, and even uproot anything showing a tendency to develop along other than conventional lines, that a Jane Addams or a Jacob Riis would be sure to perish in the bud. This seems an inevitable condition, for the successful management of so stupendous a concern as the Indian Department requires the making and enforcing of general regulations. Only normal people can be made to conform to these rules; geniuses are people of super-normal development in some direction, and Jane Addams and Jacob Riis are geniuses.

Field, Agency and School

Indian Blood Runs in Mayor's Veins.

Aberdeen, Wash., April 8.—Several new features for the municipal government of smaller cities of the northwest probably will be added by Judge J. M. Phillips, who following his election Tuesday is making plans for taking over the leadership in this city's affairs. Among these will be the employment of a purchasing agent and the creation of an advisory committee for the mayor.

Phillips is a graduate of the Northwestern Law school and of Carlisle Indian school. He is three-eighths Cherokee Indian and probably is the only partial Indian who has ever held a mayoralty position. In his younger days he was a star on the Northwest college football eleven and was picked in 1903 as all western guard. He came to Aberdeen 12 years ago and for three years worked as a hod carrier. For nine years he has been a member of the law firm of Taggart & Phillips. He has been police judge and justice of the peace. Last fall he ran on the progressive ticket for the legislature, but was defeated by a small margin, although he carried Aberdeen, his home town, by more than 200 and ran nearly 1,000 votes ahead of his progressive running mate.—Tacoma (Wash.) News-Herald.

Mr. Phillips graduated from the law department of Dickinson College, Carlisle, Pa., and played football on the Indian school team. He was never a student of the Carlisle school other than of the athletic department, as above stated.

He was an exemplary young man, a good student and a true sportsman. His wife and helpmate, Earnie Wilber, is a graduate of Carlisle, class of 1903, and was one of the best girls ever enrolled there.—[Editor].

A Forlorn Hope?

The city of Carlisle, Pa., may have to wake up and clean up herself. From some papers which have recently come to us we see that the great number of saloons, always a menace to the students, have been openly pointed out, and are made to consider the proposition of helping the advancement of the city by closing their doors. It would seem from our reading that the advancement of the Indian school there depends to a considerable extent upon what the citizens of Carlisle will do about the saloons. We hope that this school may not be hampered in the years to come as in the past.—Home and School, Anadarko, Oklahoma.

Changes at Union Agency.

In the reorganization of the forces of the Union Indian Agency following the recent reduction in employes, Superintendent Gabe E. Praker announced yesterday the supervisors of five large field divisions to take the place of the smaller divisions until July 1. S. G. Brink will have charge of Craig, Nowata, Washington, Rogers, Mayes, Tulsa, Creek, Okmulgee, Wagoner, and Okfuskee counties.

Henry M. Tidwell will have charge of Cherokee, Adair, Sequoyah and LeFlore counties.

A. L. Irvine will have charge of Grady, Stephens, Jefferson, McClain, Garvin, Murray, Carter, Marshall and Bryan counties.

David M. Shelby will have charge of **Muskogee, McIntosh, Haskell, Latimer, Pittsburg, Hughes and Seminole counties.**

George McDaniels will have charge of **Atoka, Choctaw, Pushmataha and McCurtain counties.**

District No. 2 in Delaware county has **not** been included in the five newly created **districts**, but will remain under the supervision of Field Clerk W. E. Foltz.

None of the present field clerks' offices **will** be closed, but will be kept open with an **acting** field clerk in charge.—Tulsa (Okla.) World.

Oklahoma Aggies 4—Chilocco 10.

A very interesting and spectacular **game** of ball was played at Chilocco May third. It was between the Oklahoma Agricultural College nine, of Stillwater, and Chilocco. It was one of the best games of base ball ever seen on the Chilocco field. The playing all through, despite the score, was of the **big-league** class, both sides putting up **first-class** ball. The game was an ideal one from the **"fans"** point of view furnishing as it did **spectacular** playing which thrilled the bleacher crowd to overflowing enthusiasm and **applause** for both teams. The Indians outplayed their speedy and gentlemanly opponents, but it was only by putting up a grade of **ball** playing that is not only a delight to **spectators** but which is seldom seen played by **bona-fide** students. Score was, O. A. and M., 4; Chilocco 10.

New Dining Hall at Pierre.

Pierre, S. D.—J. H. Stevens of Chamberlain was the successful bidder for the **construction** of the new dining hall at the **government** Indian school at this city. He **secured** the work at a contract price of \$17,000 and is making the preliminary arrangements to begin actual work June 1. The **building** will be constructed to connect with the **main** building of the school, to allow **communication** with these buildings without an **out of door** walk on stormy days. It will be **110 by 56** for the main building and with a wing **50 by 56**, and will be used as a kitchen, **bakery** and dining hall for the school.—Aberdeen (S. D.) News.

The Paiutes Back to Work.

Cortez, Colo.—Indian Agent Jenkins of Navajo Springs, has arrived here with **Polk, Posey, Joe Hammond, Joady, Johnnie Posey's**

Boy and Joe Allen, interpreter. Jenkins stopped only a few minutes in town before leaving for the agency, eighteen miles south. He said:

"I have brought back the Indians, and they will stay on the reservation and go to work. I did not need armed guards to bring them, for they are quiet and peaceable and far from the terrible renegades they have been pictured. They will be all right if the white men let them alone. If they don't there will be trouble."—Pueblo (Colo.) Chieftain.

Religious Services at Chilocco.

On the fourth Sunday of each month Rev. Mr. Caughey and Miss Bedell, from Pawnee and Whirlwind respectively, represent the Episcopal Church at Chilocco and Rev. Mr. Hamilton, of Pawhuska, the Baptist Church. Each organization has quite a large number of members among our students.

On the fourth Sunday of April Bishop Francis Key Brooke, of Oklahoma City, confirmed a class of Episcopalians in the morning and preached to the entire school a most helpful sermon in the afternoon.

Rev. Mr. Phelps, of Bacone College, Muskogee, accompanied Mr. Hamilton on his last visit and gave a very strong talk to the student body at the evening hour.

Scared Up Some?

The business men of Muskogee are becoming deeply interested in the recent announcement of Superintendent Gabe Parker of the Union Indian agency that the Indian offices would be moved to another town unless the prohibition law was more rigidly enforced in Muskogee. Many of them have rallied to the support of the Indian superintendent and have pledged themselves to aid in every way to provide suitable conditions as required by law to enable the agency to remain in Muskogee.—Muskogee (Okla.) Democrat.

Indian Taxes to be Remitted.

Bartlesville, Ok., April 17.—One million dollars in taxes illegally assessed and collected from Indian homesteads in Eastern Oklahoma from 1908 to 1911 must be paid back according to a ruling of the supreme court, which held that the Indian homesteads are not taxable. Forty-two counties in what formerly was Indian Territory will be affected.—Carthage (Mo.) Press.

SOME LATE NEWS ITEMS.

The Carlisle commencement exercises are to be held on May 16 to 21. This year the time for commencement has been changed from March, which has heretofore been the month in which the annual commencement was held.

Superintendent Shelton of the Shiprock Indian agency has issued an order forbidding the sale of any sheep by the Navajo Indians for a period of one year. The order is to prevent the depletion of the Indian herds, high prices having caused extensive selling by the Indians last year.

Announcement has just been made that the Soboba reservation will soon become the center of lacemaking among the Indians. The United States civil service commission will hold an open competition for lacemakers and from the number one will be chosen to have charge of the new position to be created at the Soboba school.

A newspaper dispatch states that fifty-nine employes of the United States Indian agency at Muskogee felt the axe when they were handed letters advising them that beginning April 5 they were to be separated from the government pay roll. Twenty of these were field clerks and twenty-nine were connected with the office in Muskogee.

The Indian Presbytery of Dakota is in session today at Fort Totten and meetings will continue over Sunday. This presbytery brings together Indians from many forts and missions, including 1,800 communicants in all. Families come with their tents prepared to camp until the close of the meetings. Many clergy men of the church from Montana, North and South Dakota and Minnesota are present to assist in the work, and representatives of the Home Mission are here from New York. Among the latter is Rev. Moffat, general manager of this branch of the Presbyterian church work.—Bismarck (N. D.) Tribune.

Do You Own an Automobile?

If you do, send immediately for a sample copy of the Automobile Dealer and Repairer, published monthly at \$1.00 a year by the Motor Vehicle Publishing Company, 71-73 Murray St., New York City. It is the only journal in the world especially devoted to the practical side of motoring. It tells you how to make repairs and how to take care of your car. No other journal in the world like it.

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, 8:25 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, 9:20 a. m.; No. 607, 5:37 p. m. Stop on Signal.

NORTHBOUND—No. 608, 10:13 a. m.; No. 612, 6:00 p. m. Stop on Signal.

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