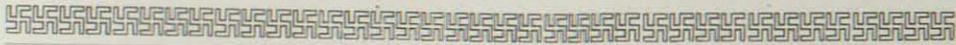


# The Indian School Journal

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An Illustrated Monthly Magazine About Native Americans



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## ADDRESS OF COMMISSIONER SELLS AT THE CONFERENCE OF INDIAN WORKERS



The following is a condensed summary of the extemporaneous address made by Commissioner Cato Sells on the last day (return student's day) of the conference recently held at San Francisco

**I** AM greatly pleased to participate in this great conference of employees, return students and others whom I may properly assume are deeply interested in Indian welfare.

For a long time I have desired to visit the Indians of the Southwest that I might closely study their problems. I have spent the last several weeks among the Apaches, Pimas, Papagoes, and the Indians along the Colorado River. About a week of this time was given to the Papago country. For many reasons I am convinced that the Papago Indians are among the most deserving of any people I have ever known. Their home for more than two hundred years has been in the dryest desert of the United States. No branch of the Caucasian race could exist under such conditions, and I doubt if there is another Indian tribe that would do so. Under these circumstances

they have demonstrated that the genius of necessity works out wonderful things. The Papagoes have made their struggle unassisted, and their accomplishments in view of their tremendous obstacles are marvellous. Altogether they are entitled to more kindly consideration than they have received, and it is my firm purpose to show the Papagoes that we are willing to help those who have so valiantly helped themselves. In this connection, I should say that their neighbors, the Pimas, are an industrious and deserving people. During my visit among them, I found the warm side of the Apaches. I am persuaded that they, too, respond to the hand of friendship, and that their rapid advancement is assured with sympathetic cooperation. There are important and pressing problems demanding administrative action for the several tribes and bands of Indians along the Colorado River. All of the tribes recently visited by me will have the earnest and best attention of which I am capable.

In our labors with these primitive peo-



ple, we are too prone to become impatient. There is a disposition to expect a revolution rather than an evolution, such as has come about in two thousand years of the white man's civilization. It is unfair, it is unjust to expect more rapid progress from the Indian than is shown in the development of the white race. If I were called upon to indicate the one important word in our relations with the Red Man, it would be patience.

In this splendid audience of Service employees and friends of the Indian, there are a large number of return students. Let me briefly address myself especially to the products of our Indian Schools.

I find among return students on the reservations something of unrest; a more general tendency to want a job in the Service than is best for their own future. The real genius of our Indian Schools is industrial in its purpose, and should be in its accomplishments. There are but few, if any, educated Indians who cannot return to their allotment and soon become self-supporting in agricultural and stock-raising pursuits, and especially is this true, when under proper circumstances to extend it, advantage is taken of the reimbursable fund. There are thousands of white tenant farmers struggling to pay off their annually given crop mortgage, who would be thankful for the opportunity of the Indian who has an allotment, and the privilege of a reimbursable non-interest bearing loan. A job as policeman or a clerkship are menial in comparison to the dignity and prosperity to be attained by independent effort with such advantages.

"The Lord helps those who help themselves." Let me give you an illustration—I have a son, a Junior in the University of Chicago. School is now in vacation. Is he spending the summer as an idler indolently waiting for the opening of the new year? No, he is this summer spending every working hour earning money to help him through the next school year. When he fails to do this, he will not go back. This treatment is

not chastisement—it is training. I take this course because I love him, and he willingly responds. It is because I am the Indian's friend that I speak plainly. The best friend is the one who tells the truth, and does not deal in circumvention or deception.

The responsibility resting upon the Indian youth of today is greater than has ever fallen upon the young men and women of any race in the history of the world. Your success or failure will largely determine the future of the Red Man of America. The eyes of the Caucasian race are upon you. If you demonstrate your capacity to take on the education offered in Indian Schools, if you utilize the equipment thus acquired, and affirm your capacity for advancement and self-support, if you rise to the occasion and give living evidence of the progress of your people, the expenditures in your behalf will have been justified; then you and your friends who are earnestly undertaking to work out a future for you and perpetuate your race will be equipped with armor to make a successful defense of your people and their property; insure the permanent establishment of your schools, and all that goes to justify the denial that the Indian is a "vanishing race." If you do not measure up to your opportunities, you fail at your peril. Whether you are able to meet these demands depends upon you. If you fail, there are those who will use it as an argument in support of their aggressions upon your people and their property, and thus endanger the possibility of the next generation having similar opportunities. I have faith in you and believe you will make good.

Speaking now more generally; I repudiate the suggestion that the Indian is a "vanishing race." He should march side by side with white men during all the years to come. It is our chief duty to protect the Indian's health, and to save him from premature death. Before we educate him, before we conserve his property, we should save his life. If he is to be perpetuated, we must care for the

children. We must stop the tendency of the Indian to diminish in number, and restore a condition that will insure his increase. Every Indian hospital bed not necessarily occupied with those suffering from disease or injury, should be available for the mother in childbirth. It is of first importance that we begin by re-establishing the health and constitution of Indian children. Education and protection of property are highly important, but everything is secondary to the basic condition which makes for the perpetuation of the race.

I am told that there was a time in the history of the Indian Service when approximately fifty per cent of the employees were transferred annually. I have heard of those who have changed the location of their service as many as seven times in five years. All requests for transfers now invite investigation, both of the reason given and the service record of the applicant, with such action as developments justify. The transfer may be granted, a promotion is not impossible. However, the disclosures thus acquired may suggest demotion, or even separation from the Service. Employee tramps are a menace to the Service. The best test of efficiency is long and satisfactory service in the same place. The number of transfers during the last year has been greatly reduced as compared with preceding years, and you may be sure of a very substantial reduction in the future.

The student tramp is for many reasons to be discouraged. It is my information that in practically all of the non-reservation boarding schools there are Indian boys and girls who have been transported at Government expense long distances from their homes, passing other schools more accessible, and having as good facilities. This condition is ordinarily inexcusable, and should not continue. It makes a large and unnecessary expense for transportation, encourages unrest, has a demoralizing influence on the student body, in many instances places pupils in schools wholly foreign to their after life residence, limits desirable acquaintance with those

with whom they will mingle thereafter, and in an industrial way, particularly agricultural, gives but little opportunity for acquiring knowledge of conditions prevailing in their respective home localities. Another important factor is that the nomadic student acquires no lasting interest in the institution where he attends school; he is thus robbed of that beautiful relationship which should maintain, and ought to engender a lifelong pride in the school where he received his education.

No industrial Indian boarding school should buy its butter, eggs, chickens, fruit or vegetables. No Indian reservation with farm facilities should purchase hay and feed for the horses and school dairy herd, or beef and flour for school, agency and issue purposes. How can we expect a boy or girl to learn industrial efficiency when he has been educated at a non-reservation or reservation boarding school where the methods if adopted in private business would promptly lead to bankruptcy? During the last two years we have industriously undertaken to work out a program which will make such things impossible in the future.

It is indefensible for an Indian school or reservation to purchase anything, soil and climate considered, that can be produced. It is of the highest importance that the Indian boy or girl be made to realize and fully understand the importance of economy, production and self-support. They should have a continuous object lesson justifying the expenditure for their education.

The time must come quickly when the Indians are producers rather than altogether consumers. In this connection it is gratifying to announce that our agricultural and stock-raising efforts are meeting with general and splendid success. The Indians on numerous reservations are demonstrating their capacity for stock-raising; they are increasing their crop acreage rapidly, as indicated by the fact that this year they used several times as much seed as during any previous year, and that their cattle, horses, and sheep are

being upbred, increased, and cared for in a business-like and profitable manner.

I firmly believe that if the industrial progress of the last two years is continued for ten years, our Indians will be practically self-supporting, with correspondingly reduced Congressional appropriations.

The use of the term, "surplus land" as applied to Indian reservations sometimes makes me impatient. It too often means that the lands remaining after the Indians of a tribe have been allotted shall be separated from them without sufficiently taking into consideration the fact that many times such allotments are wholly unfit for agricultural purposes, or insufficient to insure a subsistence, when no additional provision is made for grazing and stock raising opportunities. I know of many allotments, depending entirely upon which, an Indian family would starve to death, and where no white family could be induced to attempt to make a living, and yet under these circumstances an unsuccessful Indian farmer is apt to be declared a failure. There are thousands of acres of land on Indian reservations where one hundred acres would not feed a rabbit. I suggest that hereafter we photograph the "Painted Desert" more frequently, and less often the small alfalfa patch on a great reservation. We should at least tell the whole truth. It is prejudicial to the Indian to emphasize the small part of their possessions that are productive and withhold from the public the very large unproductive portion. In this wise it becomes wrongfully understood that they have vast and valuable possessions unused by them which should be otherwise utilized.

A few words on the moral side of our Service. I am not a Pharisee, but I would not take a drink of whiskey this afternoon if to refuse it cost me my good right arm. Every employee in the Indian Service should be a constant object lesson to the Indian of the demoralizing and disastrous effects from the use of intoxicants, by whatever name they are known. After I addressed my letter to

the employees of the Indian Bureau, pronouncing liquor the greatest menace to the American Indian, I received a communication from the Honorable Joseph H. Choate, warmly commending the sentiment, and saying—"You are absolutely right in your position, that if we can save the American Indian from the curse of whiskey, we can save him from pretty much all the other ills that threaten him." No better proof of the evils attending the use of liquor can be given than to cite the attitude of the present War Lords of the Old World. Liquor is the instrument commonly used by the unscrupulous who reach out to get the Red Man. Every effort within the power of all the employees in the Indian Service should be made to save the Indian from the curse of the liquor traffic.

I have never announced a policy, but if I were to declare one today it would be in these few words: in dealing with Indians and Indian problems, under like conditions, treat all questions practically the same as if white people were involved.

Sometimes it occurs to me that I take my job too seriously, but after all do you think it possible to take too seriously responsibility involving the health, education, property, and in some measure, the destiny of a human race? The Indian Office deals with a people numbering approximately 325,000 souls. We have virtually a Government within a Government. Our Bureau deals with every social, educational, economic, and contractual relationship. It has some features of nearly every other Bureau or Department in Washington. It is original in its operation, constructive in its action, and frequently without precedent. A Commissioner of Indian Affairs might to advantage be a lawyer, doctor, teacher, farmer, stockman, lumberman, oil expert and mining engineer—have practically all of the equipment within the range of human affairs. There is no phase of life upon which he does not have to act practically every day. In addition to his activities in connection with the life of the Indians, he has to deal with the varied re-

relationships of almost six thousand employees, and there are numerous perplexing and constantly arising conditions which require courage and faithful, unbending adherence to duty.

In closing let me say that I believe the employees of the Indian Service as a whole are the most capable of all employees in the Government Service, and that their average compensation is not in proportion to their worth and accomplishments. In the performance of my duties as Commissioner of Indian Affairs, I have had no greater satisfaction than my association in the office and the field with those devoted employees who in many instances

are making sacrifices and who are rendering the most faithful and efficient service.

My pilgrimage across the continent to meet you in this splendid conference is not only to express to you something of my views on Indian administration, but that we may consult with one another; strengthen our appreciation of duty to the Indian race, and so execute our respective responsibilities as to insure enlargement of vision to the end that the white and red race shall, through our efforts, become more and more integral parts of our civilization, and together march side by side in peace, prosperity and happiness.



*Photo by N. Kendall.*

#### PUEBLO INDIAN DANCERS

As far as the steps, songs, regalia and general idea of Pueblo Indian dances are concerned, there has been little change during the three hundred and fifty years since the Spaniards came.

THE articles and illustrations reproduced in the JOURNAL through the courtesy of the "American Museum Journal" make an interesting and authentic account of Indian dances. Some of the dances shown in the illustrations are discouraged and even prohibited now because of their cruelty.—EDITOR.



## INDIAN DANCES OF THE SOUTHWEST\*

By HERBERT J. SPINDEN

In *The American Museum Journal*

THE numerous dances of the Pueblo Indians are never entirely free from a religious idea. Some are so deeply religious that they are jealously guarded from all profane eyes and are held at night in underground lodges. The War Captain's men keep watch at every road so that no outsider can glimpse the masked dancers impersonating gods. Even in the underground lodges the faces of the uninitiated children are covered while the dance is in progress so that they may hear but not see. This secretiveness is most developed in the villages along the Rio Grande, in New Mexico, where the native religion has encountered the opposition of the Catholic Church for nearly four hundred years. Other dances

are held in the plaza of the village and here visitors are usually tolerated while on the annual feast day of each pueblo they are welcome to a more or less innocuous entertainment.

The characteristic dances of the Pueblo Indians are strikingly different from those wild gyrations that we associate with the nomadic and warlike Plains Indians. There are, to be sure, a number of such dances—Enemy Dances they are called—that have been taken bodily from this or that wild tribe and are known by the tribe's name, such as the Cheyenne Dance, the Pawnee Dance, the Navajo Dance. These foreign dances are mostly concerned with war and are not regarded as having any important



Photo by E. W. Deming.  
From a performance of the Buffalo Dance twenty-two years ago.



*Photo by N. Kendall.*

#### THE GREEN CORN DANCE

The many dances of the Pueblo Indians are never free from the religious idea. The Green Corn Dance at Santo Domingo Pueblo is a variant of the Tablet Dance and is danced in the summer time to insure the success of the corn crops. Several hundred Indians participate. There is rarely the slightest body contact between dancers of different sexes and never an embrace such as characterizes the dances of civilization.



DANCERS AND CHORUS

*Photo by N. Kendall*

A feature of many Pueblo dances is the chorus which sings to the beat of a large drum. The dancers also may sing but as a rule do not.



*Photo by E. W. Deming.*

The Tablet Dance takes place in the spring and is a prayer for rain.

religious character. Yet it is significant that title to use them was obtained by purchase or trade before the dances were included in the village repertory. Of course the foreign songs had to be learned by rote and a special set of costumes made in keeping with the place of origin.

In one of the introduced dances that is popular at Taos—a woman's dance and therefore not gymnastic—there is first, in the center, a chorus of men. Some of these sit around a large drum which they beat in unison, while others kneel and mark time by scraping notched sticks that rest on a log for a sounding board. Around them in a circle, or half-circle,

are dancing girls. These are not in their everyday Pueblo attire of woven blanket dress with colored belt and whitened deerskin boots but in the fringed deerskin dress of their Plains-bred sisters, with moccasins and leggings. Scarcely lifting their feet from the ground, as they keep time to the song and the throbbing rhythm of the drum and the notched stick instruments, the girls move slowly round the circle using their two hands in a graceful warding-off motion. Outside the circle of girls is a larger circle of men in blankets, each resting his right arm across the shoulder of the man in front and all moving in a direction opposite to that taken by the girl dancers.



The costumes of the Tablet Dance at San Ildefonso are simple but pleasing. The men wear dance aprons embroidered with designs representing clouds and rain. From the back of the belt hangs a fox skin. Sprigs of aspen are stuck in the arm bands. The women wear the old-fashioned Pueblo dress and are barefooted.

Photo by H. J. Spinden

These men represent Pueblo Indian visitors at the camp of the Plains Indians. The girl dancers and the inner chorus of men are the hosts who provide the entertainment. We see in this the dramatic instinct which in many Pueblo ceremonies is developed to a high degree. The famous Snake Dance of the Hopi is a partial dramatization of an important myth.

While the steps in many Indian dances are simple in the extreme, there is a delicate pulsing rhythm that affects the whole body and makes the dance almost impossible of imitation for one of another race. Dances in which both men and women appear are perhaps more common among Pueblo Indians than elsewhere in North America. There is rarely the slightest body contact between dancers of

different sexes and never an embrace such as characterizes our own dances of pleasure. Pueblo dances are conducted decorously—if we omit the religious orders of clowns whose antics are often none too delicate. Both men and women seem to be imbued with a sense of religious solemnity and seldom smile but there is no doubt that the sway of the dance is no less a source of sensuous delight to them than it is to ourselves.

Pueblo dances proper are mostly concerned with rain, fruitful harvests, and abundant supplies of game. Much of the prescribed regalia represents clouds, falling water and blossoming plants. The symbolism is worked out in feather head-dresses, embroidered aprons, painted wands, etc., and is magical or coercive

in character. Wild animals are supposed to be pleased by dances in which they are mimicked and to allow themselves to be killed in return. All the persons chosen for important dances have to undergo four days of preparation and purification during which they are isolated from their townsfolk. The religious heads of the village, called "caciques," are masters of ceremonies and the War Captain and his men are watchers, warders and providers.

The public dances in the plaza are more or less processional but the advance is very slow and the trail of footprints in the dust shows how the dancers have inched their way. There are definite spots for stationary dancing and here countermarching is used to make new quadrille-like formations.

A good example of this sort of dance is the so-called *Tablita Dance* which takes its name from a painted tablet representing clouds that is worn on the heads of the women. It is a spring and summer dance connected with maize and is designed to bring rain for the growing

crops. The costume is especially devised for this occasion and every detail of dress and ornament has a special import. Of course, variations are to be noted from one pueblo to another. On the great feast day of Santo Domingo in August this dance is celebrated and several hundred persons take part in it. Besides the men and women dancers, who are divided into two divisions according to the social grouping of the clans, there are *Chiffoneti* or *Delight-takers* in two orders and a number of individuals painted to represent special mythological beings. The *Chiffoneti* are clowns whose naked bodies are painted with broad stripes of black and white and whose hair is smeared with mud and tied with corn husk. The ostensible purpose of these clowns is to make merry and do what mischief they can but in reality they are the only persons who can conduct the gods of rain and fruitfulness into the village and they thus occupy an important esoteric place in Pueblo religious life.

The *Buffalo Dance*, the *Deer Dance*



*Photo by E. W. Deming.*

The *Tablet Dance* twenty-two years ago at Santo Domingo.



held at night in the winter  
 dancers  
 these have defined their respective part in the ceremony.

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 the village at

and the Eagle Dance are examples of  
 mimic animal dances. Headdress and  
 body coverings are made when possible  
 from the skins of the animals in question  
 or color is used where skins cannot be  
 worn. The characteristic cries and pos-  
 tures of the animals are often cleverly

imitated. In the Buffalo  
 ber of animals, including  
 and elk, are represented in  
 Buffalo Men and the Buf-  
 cept in case of the last-m  
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 They are brought into



by E. W. Deming



Chanters in the Tablet Dance, Santo Domingo.

Photo

daybreak by herders dressed in buffalo robes and carrying bows and arrows. A chorus meets them and escorts them, between a double file of ordinary men and women dancers, to the dancing places. The dance lasts about twenty minutes and is repeated several times during the day. At sunset the dancers retire into the hills and resume their ordinary clothing. In the Deer Dance the same mimicry is seen and when the last dance is over, the deer run away into the hills at top speed. The girls try to catch one of the little deer and sometimes succeed.

At the secret dances held at night in the underground lodges the dancers wear masks and impersonate the mythological beings. Most of these have definite and well-known characteristics and are at once recognized. Although dances of this sort in the Rio Grande region cannot be seen by outsiders and must be studied from information and native drawings, still similar ones are danced in the open in the Hopi villages of Arizona. The dramatic instinct comes out strongly in some of these secret dances. This is particularly true of the ceremonies preceding the arrival of the masked dancers who represent mythological beings. These mythological beings are supposed to live in the under world and



The Eagle Dance is exhausting physically to the dancers, but interesting to the spectators for its dramatic quality. The eagle men are guided from the underground lodge to the dancing place by a line of sprinkled corn. They imitate very cleverly the characteristic postures of a bird.



*Photo by H. J. Spinden*

The circuit of the Antelope Priests in the great Snake Dance ceremony at Walpi (in the Hopi country, Arizona). This dance is a collaboration of the Antelope and Snake societies and is a partial dramatization of an ancient Indian myth. Many of the Southwest dances are carried out with great solemnity, often at night in underground lodges, the masked dancers impersonating gods.



*Photo by E. W. Deming 1893.*

In the center between the side lines of the Buffalo dance are the Indian dancers representing animals and imitating their movements, three buffalo (two bulls and one female), two black-tailed deer and two antelopes. The Indians representing buffalo wear the complete buffalo head as a headdress. Specimens of these headdresses as well as those worn in the Deer Dance are on exhibition in the American Museum.



Photo by E. W. Deming, 1893.

Forward movement of side line of dancers in Buffalo dance, San Ildefonso. To the rhythmic beat of drums the dancers advance slowly, swaying alternately to right and left and shaking their rattles towards the ground on the one side and then on the other

Chiffoneti or clowns are the intermediaries between mortals and these gods.

The caciques determine when a masked dance is to be held and they select the dancers. The latter are locked up for four days and purified by fasting and ablation. At the appointed time all the villagers go to the underground lodge and seat themselves in readiness for the performance. Soon two clowns appear at the hatchway in the roof and come down the ladder. They make merry with the spectators. Then one says to the other, "My brother, from what lake shall we get our masked dancers tonight?" "Oh, I don't know. Let's try Dawn Canon Lake. Maybe some Cloud People are stopping there." Then one clown takes some ashes from the fireplace and

blows it out in front of him. "Look brother," he says, "do you see any Cloud People?" They peer across the ash cloud and one says, "Yes, here they come now. They are walking on the cloud. Now they stop at Cottonwood Leaf Lake." Then the other clown blows ashes and the questions are repeated. Thus the Cloud People are drawn nearer and nearer until they enter the village. The clowns become more and more excited and finally cry: "Here they are now!" and the masked dancers stamp on the roof and throw game, fruit, and cakes down the hatchway. When the masked dancers enter, the children are covered but the older people drink in the divine presence with the palm of their hands as one scoops up and drinks water. These

masked dancers may not talk although they make peculiar sounds. Their wishes are told in pantomime.

The songs used in these ultra-sacred ceremonies have words and sometimes a sentiment that is beautiful. More common place dances may be accompanied by songs without real words and only a jumble of meaningless syllables. Here is a song from the Turtle Dance—one of the winter dances of sacred type. It refers to the coming of spring.

Povi ts'e anyu  
 Povi tsa nyu anyu  
 Khun p'i nyu anyu  
 Khun tsa nyu anyu  
 Gi nang ak'o  
 Gi nang ak'o  
 Nde wa pa he rang  
 Na we ndi powa

Yellow Flower Girl!  
 Blue Flower Girl!  
 Mottled Corn Girl!  
 Blue Corn Girl!  
 Thus on the plain,  
 Thus on the plain,  
 Everything they revive  
 And hither return.

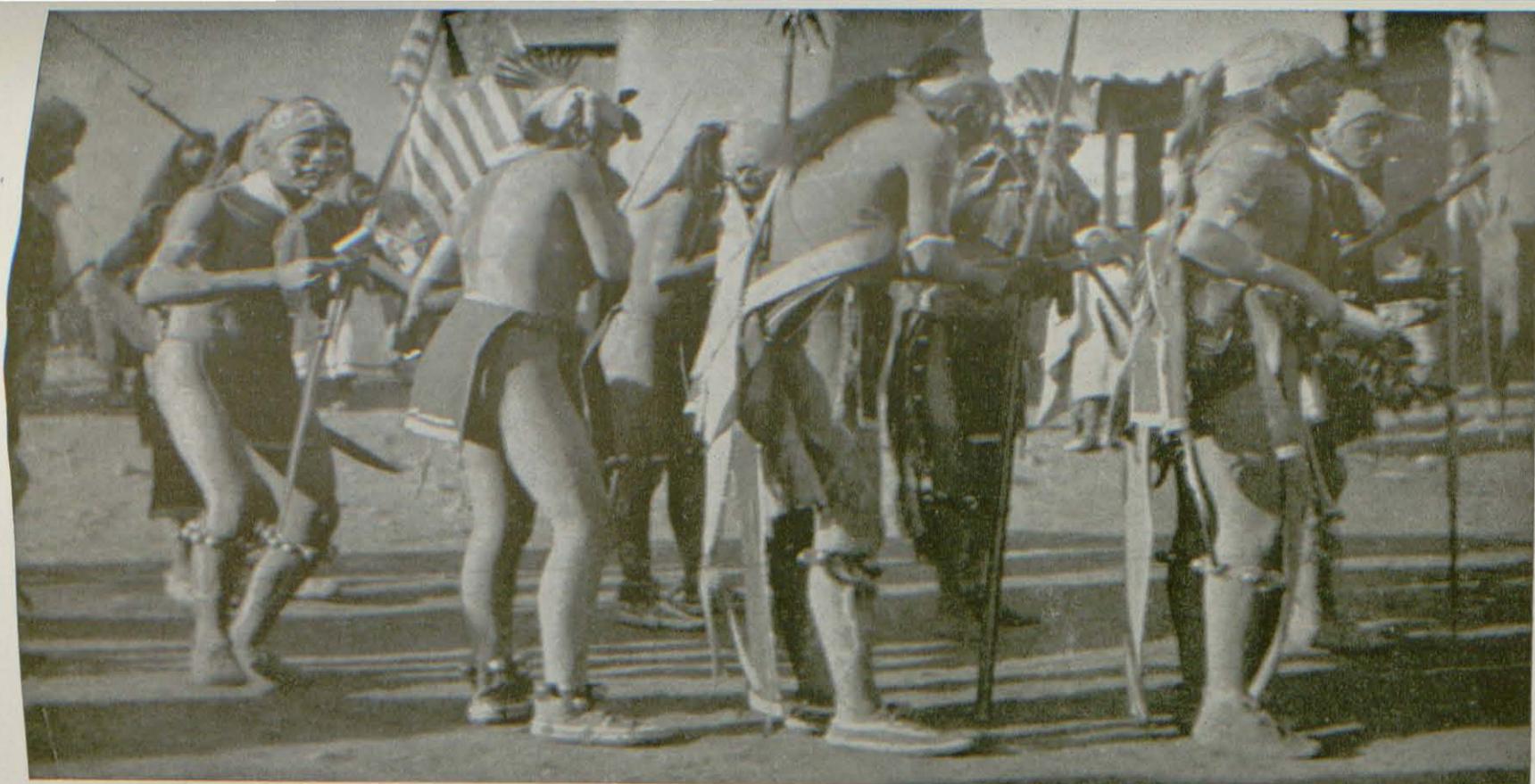
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Photo by E. W. Deming.

One of the side dancers in the Buffalo Dance, San Ildefonso Pueblo Indians, 1893. A Buffalo horn on one side and three eagle feathers on the other decorate the head. The crosses painted on the body are magical devices supposed to aid in the hunting of Buffalo.

\*This article and illustrations accompanying, as well as "American Indian Dances" and illustrations which accompanied it, and which appeared in our September JOURNAL, were reprinted through courtesy of "The American Museum Journal," New York City.



PAWNEE DANCE AMONG THE PUEBLO INDIANS.

*Photo by T. P. Martin*

The Pueblo Indians have certain introduced dances taken bodily from the dances of wild tribes and known by the given tribe's name. This represents the Pawnee Dance at Taos (a pueblo eighty miles south of Santa Fe and having the most intercourse with the Plains Indians). In this dance the Pueblo Indians represent the Pawnee, a nomadic tribe who shave the head leaving only a roach of hair. Skull caps with a slit through which the hair is drawn make possible an imitation of this custom.

# STATE AND FEDERAL RESPONSIBILITY FOR THE INDIAN\*

BY C. E. KELSEY

**U**NDER the constitution of the United States the care and control of the various Indian tribes is vested in the National Government. It would seem that there should be no twilight zone between the Nation and the State, and yet there has arisen, more particularly in the State of California, an underdefined status for Indians, which has resulted most seriously for the Indians concerned, numbering about 14,000, and which has presented some very perplexing problems.

The National Government, in the early fifties entered into treaty relations with all California Indians west of the Sierras, or rather, attempted to enter into treaty relations. The eighteen treaties then negotiated were not ratified by the Senate of the United States, as was then the custom, and the treaties failed of legal accomplishment. No other treaties were ever negotiated in their place. The Indian Office for some years attempted ineffectually to protect the California Indians, by assigning reservations by executive order, etc., but all proved futile in the end. After a few years the Indian Office seems to have lost all knowledge of the California Indians, except of certain bands, and to have held that these Indians had, in some unexplained manner, become citizens of the State. The Supreme Court of the United States has many times held that Indians are wards of the United States and that the status of wardship persists until it has in some legal manner been changed or set aside.

Congress has at various times passed acts providing that certain tribes of Indians shall become citizens, or more often, has provided legal machinery by which certain members of tribes may become citizens. Until the general allotment act of 1887 there was no general statute under which an Indian could become a citizen. In this act the Indian could acquire citizenship in two different ways. First, accepting an allotment from the public domain, a privilege which was rescinded in the act of March 3, 1906; Second, by taking up his residence apart from his tribe and adopting civilized life. There is nothing in this act, or in any other general act, which compels an Indian to become a citizen. Some act on the part of the Indian showing that he elects to become a citizen is necessary before he may be considered a citizen. A few have made this election by registering as voters, probably not to exceed 100 in all. About 1800 received allotments from the public domain under the act of 1887, more than one half of whom are now dead. 5,200 Indians in California have reservations, and are plainly under the care of the national government. This leaves nearly 14,000 Indians in this State who apparently have not become citizens.

The State officials and more particularly the county officials have pretty uniformly held that the non-reservation Indians of California were wards of the national government, in this being backed by public sentiment. The average white citizen has been

certain that "the Government ought to take care of its Indians." The Government has been less consistent, but has usually acted as if the California Indians were citizens. There seems to be no decision of the courts establishing a definite status for these Indians. Between the two jurisdictions the Indians have for many years been hung "up in the air." If it were merely a matter of theory, it would not have mattered so much, but in fact it has been a very serious matter.

For forty years there was no way in which an Indian could acquire land from the public domain. An Indian was not a citizen, as the U. S. Courts had decided, and could not take up land under the land laws. On this basis the local land office officials usually refused to accept entries from the Indians, standing with their fellow citizens rather than with the Indian Office. During the forty years, the greater part of the public lands in the State were appropriated by citizens, and, what was more important, the Indian food supply was taken away from them. The food supply of the various bands was greatly curtailed or wholly swept away. Many diseases, before unknown, appeared and the decrease in Indian population was at a horrifying rate, though it attracted no attention at the time. During the forty years mentioned, the Federal Courts, as a rule, were not open to these abandoned Indians and in the State Courts, they had short shrift. As one explained at one of our Indian conferences, "We don't get the judgment, even when we are right." It was for many years believed by probably a majority of white people that it was illegal for Indians to attend the public schools and that the Government should take care of Indian education. In the ear-

lier days of this State Indians were subject to legal disabilities, under the codes then in existence. These restrictive laws were not finally done away with until the revision of the codes following the adoption of the present constitution of California. The present laws leave no doubt as to the right of the children of the scattered Indians to attend the public schools, and yet the belief persists to some extent, that Indians may not attend, and about twenty per cent of the Indian children of school age in this State are not in school. There is also considerable confusion in regard to the enforcement of Federal and State laws against selling liquor to Indians. In this the status of each individual concerned is of vital importance, and yet there seems to be no decision establishing any status whatever. Another matter in which confusion of status results in great misery among Indians, is in the care of the aged and infirm. Most counties give a little to Indians very grudgingly, but are not willing to admit their legal responsibility for the support of Indian paupers. In each rancharia there are two or three helpless old people, too old to work, and whose relatives have all died. There is no one legally or morally responsible for their support and what to do for these unfortunates is one of our most pressing problems. If no more than \$10 per month be taken as the cost per pauper, that means about \$100,000 per annum for the entire State, a sum that private charity can not raise. Neither does it look attractive to Congress or to the counties. In the meantime, these old helpless people die in great destitution. If the status of our scattered Indians can be definitely decided, it will mean great relief in this State. It is unlikely that all Indians

in California could be awarded the same status, but it could be determined whether they were under the laws of the State or Nation. To obtain such a decision from a Court of last resort is a long and expensive process, the burdens of which no one wishes to shoulder. The legal principles as to Indian status have already been pretty well established. The questions to be raised would be chiefly the application of well known principles to the facts of the case. The financial aspects of the question are large, but are small in comparison with the humanitarian aspects. If our old Indians must starve, it probably will not matter much to them whether it is under the auspices of the State or Nation. But that some definite determination of the status of some twelve or fourteen thousand of the Indians of California is desirable, seems beyond question.

\*A paper read at the Conference of Indian Workers at San Francisco, August 10, 1915.



## COMRADES

The way is rough and stormy,  
What care I though it be?  
I have a trusty comrade  
Who treads the path with me.

We heed not wind or weather,  
Though storm and stress betide,  
We'll journey on together  
Across the world so wide.

A tear can wash out sorrow,  
A smile can cheer the gloom,  
Warmth from her heart I borrow  
Her faith can shades illumine.

And hand in hand together,  
Across the world so wide  
Unheeding wind or weather,  
We fare on side by side.

'Tis not the warm spring sunshine,  
That drives the clouds apart,  
'Tis love of a tried comrade,  
Makes sunshine in the heart.

Then while we fare together,  
Across the world so wide,  
We'll heed not wind or weather,  
No ill can love betide.

AMORETTA FITCH.



## *The Prevention of Disease Through Keeping One's Mouth Healthy and the Proper Care of the Teeth*

*By* JOSEPH A. MURPHY, M. D., *Medical Supervisor, United States Indian Service*

**T**HE human mouth is the gateway to health and disease, and if one would intelligently prevent the entrance of disease he should learn the reasons why painstaking care of the mouth and teeth is essential to the maintenance of good health. Very few disease germs enter the system by any route except, the mouth or nose. The germs of tuberculosis, typhoid fever, rheumatism, pneumonia, common colds, diphtheria and numerous others enter the system mainly through the mouth. It is known by many that these germs require warmth, moisture and food material, in order to grow and multiply; and these conditions are found most favorable in the mouth. These bacteria multiply enormously when they once gain entrance, and unless the mouth is kept scrupulously clean it becomes unhealthy and the bacteria which have found lodgment there may enter the tissues of the body and cause further disease. Poisons or toxins are manufactured by some of the bacteria which live in unhealthy mouths, and these poisons are either swallowed or absorbed into the

blood and give rise to digestive disturbances and many other ill conditions which weaken the body and prevent the enjoyment of perfect health. The presence of these poisons in the blood gives rise to hardening of the arteries, and brings on premature old age, and as the kidneys have to eliminate these additional poisons from the body they become damaged and diseased.

The germs which cause rheumatism and heart diseases particularly, find their first lodgment in or about dirty and decayed teeth, or in the tonsils of those who have unclean mouth, and from there they may enter the blood stream and thus be carried to the joints or the heart and here give rise to further disease. The germs which cause pneumonia are frequently found in the mouth, where they multiply, and when the resistance of the body is lowered by exhaustion or exposure to cold they are likely to extend to the lungs and give rise to an attack of pneumonia.

Tuberculosis germs which gain access to the mouth will multiply there, and may enter the tissues and give rise to tubercu-

lous glands of the neck, or eventually, tuberculosis of the lungs.

Decay of the teeth, dental caries, is started by the fermentation of food in the mouth resulting from the action of bacteria on it. This fermentation gives rise to an acid which attacks the enamel of the teeth, and other bacteria continue the process, until finally the entire tooth may be destroyed. Too low a value is placed on the importance of the preservation of sound natural teeth. Perfect mastication can be performed by healthy teeth, only, and unless the food is masticated properly the digestion and the nutrition of the body is interfered with.

The pain resulting from decayed teeth is not the only consequence of neglect of the teeth, for it is a most harmful disease and has a bearing as shown above on the digestion, the nutrition, the comfort, and the general health of the body. Sound healthy teeth are essential to the best types of manhood, and degeneracy of the teeth of a people means the degeneracy of the race.

Decay of the teeth and unhealthy conditions of the mouth are preventable, and a large portion of the dental operations now performed on human teeth are preventable. The most useful dentist is not the one who is content merely to repair damage and restore loss, but that one who labors unceasingly to prevent such conditions from occurring. Dentists, physicians, teachers and parents should not only acquaint thoroughly with these facts and practice proper oral cleanliness themselves, but should also improve the standards of health in the community, the school and the home by teaching the children proper habits of care and cleanliness of the mouth and the reasons for them.

Teeth on which the enamel is unpolished or in which deep fissures exist are particularly liable to decay. The depressions catch and hold food particles, and are exceedingly difficult to cleanse. Smooth, highly polished enamel offers great resistance to decay and the lodgment of germs or food, and the principal reason for the sound teeth of uncivilized people was that

their teeth became highly polished through the necessity of prolonged chewing of primitive foods. With the modern preparation of foods so that chewing is reduced to the minimum, the teeth do not receive this polishing, and decay is favored.

The first essential in the maintenance of sound teeth and a healthy mouth then is thorough mastication of one's food, and



"Cleanliness is next to Godliness."

the use of some articles of diet as often as possible which require thorough chewing. To make up for the lack of sufficient chewing of modern food, to keep all surfaces of the teeth polished and free from decay, the toothbrush must be used regularly, properly and persistently.

Care of the teeth should begin as soon as the first tooth comes through. A clean soft wet cloth may be used to wipe the infant's teeth, and occasionally a little prepared chalk may be used on the cloth. This should be done after every meal. When the child is a little over a year old the toothbrush may be used. The cloth or brush should be kept surgically clean otherwise it will become charged with bacteria. After using it should be wash-

d in hot water, and kept exposed to the direct rays of the sun but not exposed to dust. The sun's rays will keep the brush sterile and destroy all bacteria which would otherwise accumulate. A glass jar or wide-mouthed bottle covered with gauze and set in the window will accomplish the purpose. The tongue should be brushed as well as the teeth, as this also becomes a lodging place for bacteria, and by keeping it clean, not only the teeth are protected, but the health of the child is well.

For both the child and the adult the brush should be of a size fitted to the size of the mouth. For a child a small brush should be used. The brushing on the grinding surface should be as hard and vigorous as is convenient, but care should be taken at the gum margins not to force the brush down on it and wound it, or by imperceptible degrees crowd it away from the necks of the teeth. All brushing should be from the gum margin to the biting or grinding surfaces of teeth, for the upper teeth a downward motion, and for the lower teeth an upward motion. This cleans the spaces between the teeth more effectively than the motion from side to side or backward or forward, and has the additional advantage of not injuring the gums. Since the molar or grinding teeth are so difficult to clean properly it is well to use a circular motion as well as up and down motion in order that all crevices may be actually reached by the brush. The inner surfaces of the teeth should be as carefully brushed as the outer surfaces.

A tooth powder is exceedingly useful in assisting the thorough cleansing of the teeth. A powder made of finely prepared chalk to which may be added a few drops of the essential oil of rose, wintergreen or peppermint may be used if desired.

The teeth should be brushed on rising in the morning, after each meal, and at bedtime. The night cleansing is the most important since if food particles are left in the mouth at night there is a long period during which acid fermentation takes place and decay is begun. Disease germs

taken into the mouth during the day are likely to multiply also if the night toilet is neglected. No food should be taken into the mouth after the final brushing at night.

Mouth washes are of comparatively little value in the destruction of bacteria in the mouth. They cannot be made poisonous enough to kill these organisms without injuring the tissues of the mouth. It has been shown, however, that nearly 90% of bacteria may be removed by a careful brushing and washing of the mouth without the aid of a mouth wash, so the greatest dependence for good health must be laid on careful brushing and washing. Bicarbonate of soda (baking soda) in warm water is useful in nearly all inflamed and irritable conditions of the mouth, and is of value. A quarter of a teaspoonful of salt in a glass of water is also as useful and probably more valuable as a mouthwash than any of the commercial preparations.

In addition to the care given to the mouth and teeth by the individual himself it is essential that frequent visits be made to the dentist by both the children and adults for the examination of the teeth to see that no points of decay have started. If these visits are made regularly several times a year before any cavity or actual pain makes it imperative that relief must be sought it will further prevent the diseases and decay which might otherwise occur.

During illness when the patient is confined to bed it frequently occurs that the mouth and teeth are neglected. The foul condition of the mouth and tongue and lips of seriously ill cases is largely due to the neglect of proper cleanliness. The poisons generated by the accumulated bacteria on these occasions tends to further depress the resistance of the body to disease, and may be the factor which determines a fatal termination or prolongation of the case, or may give rise to further complications. Proper care of the mouth during illness is of the utmost importance.

Mouth breathing has a tendency to

cause the deposit of a film of hard viscid secretion on the teeth which is charged with bacteria and favors decay. It also favors the growth of adenoids in children with all their untoward effects upon the health and development of the child. If we can avoid the habit of mouth breathing,

and can acquire the habit of thorough mastication, will use the toothbrush regularly, persistently and intelligently, and will have the dentist examine the mouth frequently, we will enjoy better health and protect ourselves from many of the most serious ills that flesh is heir to.



## THE GREENVILLE, CALIFORNIA, INDIAN SCHOOL

BY SUPT. EDGAR K. MILLER

THE JOURNAL readers have had little news of this school, but from now on we want to get a few notes in to let you know about our school and what it is doing. This school is a nonreservation school, located 143 miles north-east of Sacramento. Its capacity is about one hundred pupils. It is beautifully located among the great pine trees in the heart of the Sierra Nevada Mountains and is twenty miles from the station of Keddie, Calif., on the W. P. railroad.

The climate is such as to make of this region a popular summer resort, and the scenery can only be excelled by such places as Yosemite. The plant is built on the side of a mountain in a picturesque part of the large Plumas National Forest, one of Uncle Sam's great summer camping grounds and out-door parks.

A great many Indian Service people believe Lac du Flambeau is the place to locate the Hospital and Home for all Employees of the Indian Service who have passed fifty years in the service, but Greenville challenges

this selection from the fact that we have just as fine climate, as good water, as many fish, as much game; and Lac du Flambeau's scenery and environments, while wonderfully restive and picturesque, does not compare with that of this school. Ask any Californian if this is not so.

This jurisdiction has charge of all the Indians in Plumas, Sierra, Yuba and Butte counties. These Indians most all own allotments or homesteads and are nearly all self-supporting, working in the mines, on the ranches, and in the lumber camps and as wood choppers. They earn good money, but are not at all thrifty. Their home conditions are bad, and the liquor traffic, caused by the poor class of whites coming into this country, is a great detriment to their progress. The present administration is doing a great deal for these Indians, who in the past have been more or less left to themselves.

A special effort at the present time is being made to improve conditions among the Northern California tribes and scattered Indians and the Indian



Main Building of the Greenville Indian School Plant.

Congress, recently held at San Francisco, and which was such a great success, gave a splendid and effective impetus to Commissioner Sell's purpose in view that these Indians may get more attention to the end that their home and health conditions be improved and that every boy or girl of school age be put either in the public or Government Schools.

The improvements at the Greenville school will be made with the view of assisting with this work and giving more adequate and successful training along lines that will not only touch these Indian homes, but which will have an affective influence for good throughout the jurisdiction.

A new shop building has been added to our plant. This was completed during Dr. McChesney's administration.

One of our new buildings is a commodious Employees' Quarters. We moved into it September first and all the inmates are very much pleased to be provided with such pleasant and

modern quarters. It is strictly first-class in every way and cost Uncle Sam only six thousand dollars.

A new steam heating plant is being installed. We hope to have it ready by October first. It is a much-needed improvement, and one we will be very thankful for.

Our water system is receiving the attention of the Office to the end that we will have much more water for irrigating purposes. We have two reservoirs and a catch basin up on the mountain side. Our water is from a spring and there is none finer or purer.

New play-ground apparatus have recently been installed, new metal ceilings put in, and a general toning up of the plant is in process. A new addition to the hospital is planned.

We were very much pleased to have the editor of THE JOURNAL and superintendent of the Chilocco school, with his family, stop off and visit the school on his way back from the San Francisco Conference. He gave us a criti-

cal glance and made some valuable and helpful suggestions relative to improvements.

Supervisor Elsie E. Newton made this school a recent visit and looked over home conditions of the scattered Indians of California adjacent to the school plant. Her presence was helpful, as usual, and we feel benefitted by her advice and suggestions. She is always on the side that tends for better results and the uplift of the Indian.

Dr. Phillips, special health officer, made this school a recent visit and his report to Washington indicated that he found the students of the Greenville Indian School to have less trachoma and better eyes than any school students he has so far examined.

He discovered but four cases, all in the early stages.

School opened the fifteenth.

Hon. John E. Parker, congressman from the first California district, made the school a short visit this month. He had a party of capitalists and bankers with him and they seemed to be very much interested in the work of the school and the proposed improvements.

After we get to running well—if THE JOURNAL needs matter to fill up—we will send in another letter that will give more news and perhaps a few photos of the home conditions of the Digger Indians of this jurisdiction, which the Greenville school is anxious to improve.



## SING A SONG AS YOU GO ALONG.

(Selected.)

If you sing a song as you go along,  
 In the face of the real or the fancied wrong;  
 In spite of the doubt, if you'll fight it out,  
 And show a heart that is brave and stout;  
 If you'll laugh at the jeers and refuse the tears  
 You'll force the ever reluctant cheers  
 That the world denies when a coward cries,  
 To give to the man who bravely tries.  
 And you'll win success with a little song—  
 If you'll sing the song as you go along!

If you'll sing a song as you plod along,  
 You'll find that the busy, rushing throng  
 Will catch the strain of the glad refrain;  
 That the sun will follow the blinding rain;  
 That the clouds will fly from the blackened sky;  
 That the stars will come out by and by;  
 And you'll make new friends, till hope descends  
 From where the placid rainbow bends;  
 And all because of a little song—  
 If you'll sing the song as you plod along.

# MY IDEAL COURSE OF STUDY

MISS MABEL BERRY

THE following is my ideal Course of Study for reading during the eight years of primary and grammar school work. I think good text books should be used through the first six grades: good supplementary reading, some of which should be pieces suitable for dramatization, should extend through all the grades. Many of the text books suggested I have used and found them very satisfactory.



## FIRST YEAR.

### FIRST HALF OF YEAR.

Wooster Primer. Short interesting stories should be frequently told by the teacher.

### SECOND HALF OF YEAR.

Wooster First Reader. Such stories as have been told by the teacher should be read by the class. During the entire year, dramatize such pieces as "The Boy and the Wolf".

## SECOND YEAR.

### FIRST HALF OF YEAR.

Wooster Second Reader. Short biographical stories should be told semi-monthly of Whittier or Longfellow.

### SECOND HALF OF YEAR.

The work of the first term may well be followed by Cyr's Second Reader as the stories it contains of the American authors, especially the poets, are invaluable aids to literature. Memory gems from Longfellow and Whittier should be learned. Dramatize "Little Red Riding Hood" and other such stories.

## THIRD YEAR.

### FIRST HALF OF YEAR.

First part of Wooster's Third Reader as a text book. As supplementary work use Cyr's Third Reader. Introduce stories of mythology, continue memory gems by standard American poets, teach the first use of the dictionary.

### SECOND HALF OF YEAR.

Continue the work of first term. From week to week use the dictionary more. Dramatize "How the Thrushes Crossed the sea".

## FOURTH YEAR.

### FIRST HALF OF YEAR.

First part of Wooster's Fourth Reader as a

text book. I would no longer combine the work with Cyr's Readers, as after the third grade the biographical sketches, and poems by American authors, obtained in pamphlet form, are better supplementary work. Cyr's Fourth Reader does not furnish the sketches of noted men and the helpful memory work for the fourth grade that the second and third books do for those grades.

### SECOND HALF OF YEAR.

Continue Wooster's Reader. Some of the simpler stories from English writers may now be used. Extracts from Dicken's "Christmas Carol" are good for dramatization.

By the time the fifth grade is reached, so many words have been mastered and the use of the dictionary learned that these may now be secondary matters. The pupil can now study not only the first steps of literature but make a greater use of what he reads. It is well to combine the work of the fifth and sixth grades during those years.

## FIFTH YEAR.

First half of Elson's Third Reader as a text book which is really sixth grade work: and is marked as such. For supplementary reading continue the work of the American authors using such pieces as "The Great Stone Face" by Hawthorne, extracts from Longfellow's "Evangeline", and Whittier's "Snowbound".

## SIXTH YEAR.

For text book complete Elson's Third Reader. For supplementary work make a greater use than in former grades of the works of English writers. One day of each week use "Current Events" as a lesson unless it takes the place of a history lesson. With fifth and sixth grade pupils Tennyson's shorter poems make excellent memory work.

Seventh and eighth year's work should be alternated. I do not care for a text book through these grades but if one is preferred Elson's

Fourth Reader, eighth grade work, is a most excellent book for the purpose.

### SEVENTH YEAR.

Study Longfellow's life, a complete sketch. Follow with a study of some of his poems: "Evangeline", "Skeleton in Armor", "The Psalm of Life" and "Excelsior" are suggested. Study life of Whittier. Follow by studying "Snow-bound" and some of his shorter poems. Life of Holmes: study "Last Leaf on a Tree" and other poems. Life of Bryant: study "Thanatopsis" and shorter poems.

### EIGHTH YEAR.

Irving's Life: study "Legend of Sleepy Hol-

low", "History of New York", and "Life of Washington". Burn's life: study "Cotter's Saturday Night".

Life of Tennyson: study "Enoch Arden" and shorter poems. Study facts concerning Shakespeare's life. Follow with the study of one of his plays in story edition: Charles and Mary Lamb edition of "Merchant of Venice" is good: also good for dramatization. I do not mean, in the work suggested for dramatization, that the pieces should be presented as dramas by primary or grammar school pupils, but that they should be read, letting each pupil impersonate a character in the piece.

A review from term to term and from year to year will prove a great help to the pupils doing the eighth year's work.



## WHEN THEY ALL CAME BACK HOME

BY AMORETTA FITCH

Father, Mother, Sister and I,  
Sat right down and had a good cry,  
When they all came back home;  
Yet Brother he wouldn't—he just smiled—  
And I saw a tear he could not hide,  
From his eyes beguiled—  
When they all came back home.

Pinks and lilies and roses fair,  
Upstairs and downstairs, every where,  
When they all came back home;  
And in the air there seemed to be  
The essence of Love's tranquility  
When they all came back home.

On bended knee, dear God, I plead  
Keep together these lives I need;  
When they all come back home.  
No words but loving ones be spoken,  
In our home circle, still unbroken  
When they all come back home.

Oh, God of love, whose tender care  
Has saved us from one vacant chair  
When they all came back home;  
Watch Thou our steps, our behavior dear!  
With Thee to guide what need to fear  
When they, all, come back home?

## THE SAN FRANCISCO CONFERENCE OF INDIAN WORKERS.

Extract from a letter received from Mr. Joseph F. Daniels, Librarian of the Public Library, Riverside, California.

I went to San Francisco with the impression that I might find the audience composed of teachers who had little interest in book affairs. My impression was incorrect. I have spoken at teachers' institutes for twenty years, as teacher and lecturer, I have never had a more satisfactory audience than your conference gave me at San Francisco. I have never observed in such a marked degree the sincerity which fairly possessed the audience at San Francisco at every session and in every subject presented. There must be in many places along the line, drags and sags and impedimenta which distress the soul of the supervisors and all other people in the Indian service, but it was not evident at San Francisco. Even though our audiences there were the pick of the Indian service and of the Indian workers in all lines, it still remains an unusual audience.

So far as I can find no other convention that met at San Francisco so thoroughly attended to its business and to the prime motive of personal improvement in any degree comparable with the Indian conference. It is true that most of the delegates, members and others who were supposed to attend conferences and conventions spent most of their time at the Fair, and shamelessly neglected attendance upon the sessions provided for them. The credit for the success of the Indian conference is due of course, to its leaders and moderators. You have studied human nature and you foresaw the danger of competition with the exposition. You skillfully arranged your program to meet such competition and to insure large audiences.

Not a single session of your conference wavered in attendance or in interest. To some of us who had never been to an Indian conference, it looked like a victory for the ideals around which the newer Indian policy is being shaped.

Living next door to the Sherman Institute for five years, and having visited several Indian reservations, I was not wholly without curiosity and concern in Indian affairs, but after that conference at San Francisco, I have felt a genuine interest, and more than anything else, I feel that those people who composed the audience are a very high grade, unselfish, hard working group of faithful men and women. I wish the public school teachers of America had the same devotion to their profession.

### Federal Employees Given Treatment.

Washington.—Are you a federal employe? This question can be answered in the affirma-

tive by over 400,000 persons, the largest army of employees which can be mustered in the land. They comprise a most intelligent, efficient and representative group of citizens, individuals who have attained prominence in their respective communities and who are looked to for advice. Yet for every month of the coming year, six of these people will die unnecessarily of a disease which is absolutely preventable. That disease is typhoid fever. The annual toll from this single group of workers will be over seventy lives. Can you afford to take the chance of being one of the seventy? Think it over and decide.

Under order of February 12, 1915, Secretary of the Treasury, W. G. McAdoo, designated 164 stations of the public health service in the United States where the preventive treatment may be administered. Whether you work in Ketchikan, Sheboygan or Washinton, is immaterial; the treatment is at your call and without cost. The inconvenience is slight, the danger negligible, and the immunity fairly permanent. Reckoning the period of immunity as four years, and basing the calculation upon what has already been accomplished, compliance with the secretary's offer would result in saving the lives of 300 people and at least ten times that number from periods of invalidism.

Already hundreds of federal employees have availed themselves of this opportunity to be treated. The crews of all lighthouse vessels are now immune, and likewise the civil employees of the engineering corps of the army.—Daily Oklahoman.

### A Teacher's Mistake.

"I heard a heated argument in the lobby of a local hotel this morning, which recalled to me an incident that happened in my home town, Portland, Oregon."

"The argument was over the admission to Nevada's public schools, of Indians. The question of their cleanliness was the bone of contention, and that bears on my home story. Portland is known as the 'city of roses' and is celebrated for its civic beauty and roses. The school children are given special instruction in these lines, but in one instance the plan fell down completely. A pupil in one of the lower grades was sent home by his teacher for a clean-up, a bath and some clean clothes. The next morning, upon returning to school he presented the teacher with a note which read: 'Johnnie ain't no rose; learn him, don't smell him.'—Free Press.

## INDIAN BASKET WEAVERS.

AS soon as the roads are fit for foot travel the Chippewa women at Guttons Bay, Michigan, will come from their homes, bringing in wondrous creations in basketry and quill work. Throughout the winter the women spend their days and evenings working on their basketry.

It takes practically a year to gather, prepare and weave baskets. From one spring to another the Chippewa woman is gathering sweet grass, basswood bark, black ash, hedgehog quills and white birch bark for her work, sometimes having to go miles into the woods to peel the bark, slay the hedgehog or gather the grasses from some wayside creek.

The sweet grass, which is a wild, fragrant reed grass and grows on the banks of creeks and ponds, is gathered in the fall. Before it can be woven or sewed into baskets it has to be rolled across the hot surface of a stove. When it has been sufficiently rolled about and absorbed enough heat to make it suitable for her purposes, the woman ties a knot in one end and hangs it head downward upon a nail on the outside wall of her house or hooks it over a tree branch in the sun. This grass has been used by the Chippewa and Ottawa Indians for generations and, although some commercial basket manufacturers have begun its use, their wares do not have the wearing quality of those made by the Michigan Chippewa basket weavers, because it is not dried by hand and thus loses its flexibility.

Other work done by these Chippewa Indian women is of white birch bark curiously embroidered and embellished with hedgehog quills. These receptacles are trimmed with bands of sweet grass and tasseled off with fiber made of basswood. This fiber, which resembles course yarn, is made by boiling the bark until of the right consistency, then drawing it through a hole in a bone or stone until it is ready for braiding or whatever purpose it is to be put.

Black ash is the wood material used for basketry. This ash is first pounded with a dull implement until it begins to split. A heavy knife is then run under the strips, carefully removing them in the desired widths. When they are needed they are first laid in a bucket of warm water, which softens them so they can be woven without breaking. Her hedgehog quills are dampened by replacing them in a basin of warm

water while she is working. Her bark she puts into a warm oven. Frequently she finds misty weather suitable to basket weaving and takes her materials outdoors, sitting on the ground as she works. Several of her neighbors will bring their work into her yard and the three or four of them chat while they weave, ignoring the mists entirely.

Baskets made by these woman sell for 10 cents to \$10. The design, direct patterns from the Chippewa woman's imagination and sketched in crudest methods, are fantastic and quaint, but not lacking in artistic beauty for all that.

## An Old-Time Postoffice.

The pioneers of the Northwest often made use of huge trees hollowed out by fire or decay. Some of these "tree houses" they occupied as temporary residences. Others they used as shelters for stock or as primitive barns. Only one, however, ever had the distinction of being a United States postoffice. That stump is in Clallam county, in the state of Washington.

In early days the settlers were widely scattered, and it was a long journey over rough trails to the postoffice. Carriers could do no more than leave mail at some central point. The big cedar stump, twelve feet in diameter and reduced to a shell by fire, was a base from which a number of trails radiated. By common consent it became the postoffice for a wide region. The settlers put on a roof of cedar shakes and nailed boxes round its interior, which they regarded as marked with their names. There was a larger box for the outgoing mail. There were no locks, but the mails were never tampered with.

This primitive postoffice was used for more than a year. It has been carefully preserved and is annually visited by hundreds of interested sightseers. The stump is believed to be over 2,000 years old which clearly established its right to the distinction of being the oldest postoffice building in America.—Youth's Companion.

If a man can "digest" whisky it won't make him drunk, says a new-fangled scientific discovery. True, no doubt. And if a man can blow an oncoming locomotive off the track by suddenly expelling his breath the locomotive will not run over him.—Exchange.



**WE HAVE THEM IN OKLAHOMA ALSO.** The item below quoted from the Fergus Falls, Minnesota, News may or may not be an exaggeration but it is descriptive of a condition that obtains in Oklahoma as well as in Minnesota:

The efforts of the government to protect the Indians from parties who wish to buy their lands are not proving very effective, judging by the following from the Minneapolis Journal:

"Automobiles, secondhand ones, decorated with red paint, have displaced blankets and beads as a medium of exchange on some Minnesota Indian reservations.

"Instructed by the government to assist a young Indian bride who had begun a suit to recover 160 acres of land on the White Earth reservation which she asserted was obtained from her by fraud, C. C. Daniels, assistant to the attorney general finds that the Indian girl is riding around the reservation in a crimson secondhand automobile and her suit against the man who obtained her land has been dropped. The automobile, says Mr. Daniels, was once the property of the land man.

"About three months ago Mr. Daniels received a letter from a White Earth Indian who said that his daughter had been 'kidnapped' just before she became 18 years old, taken off the reservation and to a neighboring town and kept there until she became 18. On the day she attained her majority, said the Indian father, she signed a deed to 160 acres of land which had come to her as an allotment from the government.

"An investigation was made and it was found that the girl had been paid \$700 for land worth more than \$2,000. Part of the consideration was a team of horses.

"While Mr. Daniels took the matter up with the government the girl, who had just been married, went to a Detroit attorney and started an action to set aside the deed on the ground of fraud. A week ago Mr. Daniels was instructed to assist in the trial of the case. He wrote the Detroit attorney and today he received a letter saying the Indian girl, without consulting her attorney, had agreed to a stipulation dismissing the case, and is now touring the reservation in a secondhand automobile which belonged to the land man. Her husband, an Indian youth 19 years old, is with her, said the letter.

"Several Indians are reported to have traded land for automobiles, red one preferred."

The favorite diversions of many young Indians of Oklahoma who have realized a little money from trust funds, land or royalties, are the running of automobiles, playing pool and loafing about our towns pretending to be attending some of the multitudinous "Business Colleges". Of the three forms of dissipation the automobile will probably most expeditiously return the Indian to the simple life, but all are effective agencies for frittering away aimless lives and proving again and again the truth of the adage of "A fool and his money."

**THE INDIAN CONFERENCE.** In the JOURNAL has appeared a very complete account of the Conference of Indian Workers held at San Francisco in August. Much space was given it because it was a real deliberative assembly. There was an almost entire absence of the verbal pyrotechnics and educational politics that is present to so demoralizing a degree at most of our National and State Teachers' Conventions. You cannot have such speakers as Commissioner Sells, Dr. Eliot, Rev. Matt S. Hughes of Pasadena, Joseph F. Daniels, Librarian of Riverside, Dr. Jessica B. Peixotto of California University, Prof. Newbill of Washington State College, O. H. Benson, of canning fame, and Arthur H. Chamberlain, Editor of the Sierra Educational News, without hearing something worth while. Supervisor Peairs worked hard and ably and the results reflect great credit upon him. He always has conferences that are alive. No person who attended this one feels that his time or money was unwisely expended.



#### A NEW INDIAN SCHOOL.

Roe Institute, the new school for Indians established at Wichita, Kansas, has begun its first session with an enrollment of ten young men and boys. This institution is understood to be supported in part by philanthropic individuals and in part by payments from the students. Its design is to give a distinctively christian education to those attending in the hope of developing religious workers. The purpose is most commendable. Such workers are needed and every person, Indian and non-Indian, should be required to contribute some part of the funds that are used to educate him. Commissioner Sells in his address at the Indian Conference said that his son, a student in Chicago University, was busy last summer earning a part of the money that he would require during the coming year and that when he ceased making such effort (as he will not) he would cease returning to school. "I do this", said Mr. Sells, "not to chastise my boy, but because I love him and want him to know the value of self-help in right development".

The defect of the Roe Institute idea is that it prolongs segregation and thus is not in harmony with the prevailing sentiment that the welfare of the Indian requires that at the earliest possible moment he lessen his devotion to clan and come into full association with those not members of his race. This defect is in some measure cured by the present intimate association with Fairmount College. It will be fortunate if this association is continued undiminished.



**A** LAST year's Oklahoma graduate of Chilocco, an institution which is believed to be particularly strong in domestic science, recently enrolled in a distant Indian school for a term to take up work in this subject. We had previously about nerved her up to taking at her own expense, which she was well able to meet, a further course in Oklahoma A. & M. College, an institution of great merit, but this excellent plan seems to have died because of a lack of proper enrolling system for non-reservation schools. Such enrollments carry out the Commissioner's educational ideas on a shutter.

# In and Out of the Indian Service

THIS DEPARTMENT IS OPEN FOR CONTRIBUTIONS CONCERNING THE INDIAN AND HIS PROGRESS EVERYWHERE

## Indian Royalties.

More than \$11,000,000 in oil royalties has been paid to the restricted Indians of Oklahoma. When these receipts began in 1904 they amounted to only \$1,300 and passed the million mark in 1908.—Oklahoma City Times.

## Dismiss 6,000 Indian Suits.

Muskogee, Okla.—An order dismissing 6,000 suits against holders of conveyances to the lands of Indian allottees in eastern Oklahoma was signed by Judge Ralph E. Campbell, in the United States District court yesterday.—Chicago (Ill.) Journal.

## Indians Gathering Wild Rice Crop.

Couderay, Wis.—The Chippewa Indians on the Couderay reservation are now gathering their winter's supply of wild rice in the swamps, bays of rivers lakes, drying it and storing for winter use. As all the berries froze this summer, their principal crop is wild rice for this year.—Duluth (Minn.) Herald.

## Sioux Chief Ships a Carload of No. 1 Hard Wheat.

Devils Lake, N. D.—A carload of wheat, containing 1,100 bushels of No. 1 hard, was shipped by Chief Littlefish, head of the Sioux tribe of the Devils Lake reservation, to market today. This is the first record of an Indian raising and shipping wheat on any such a scale.—Fargo (N. D.) Forum.

## Indian Schools Crowded.

Anadarko, Okla.—Word has been received at the Kiowa Agency here at Anadarko from the non-reservation schools stating that the schools have never before been so crowded as at this time of the year. A special effort is being made by the officials at the Kiowa Agency to find out the number of Indian students living in this section of the state that expect to enter these different schools this fall in order that special arrangements may be made to care for them.—Daily Oklahoman.

## Grant Foreman at the Mohonk Conference.

Grant Foreman, a Muskogee attorney, and a student of the Indian question, is on the program to make an address before the thirty-third annual Mohonk conference at Lake Mohonk, N. Y. Mr. Foreman's subject will be the "Condition of the Indians of the Five Tribes," and he will make some suggestions as to what the policy of the government should be in handling the Indian situation in Oklahoma. The conference meets on October 21 and continues for three days. Foreman is said to be the only Oklahoman in the program this year.—Muskogee (Okla.) Phoenix.

## Indian Farmers Make Nice Display.

Bismarck, N. D.—Indians of the Fort Berthold reservation are doubtless the most successful redskin farmers of the Northwest according to I. P. Baker of this city, who has just returned from an automobile tour of the reservation and the Indian fair at Elbow woods.

"The display of hereford cattle at the fair was one of the best I have ever seen," said Mr. Baker. "The Indians also displayed very fine grain samples, and the fair was a remarkable success. Many Indian farmers are showing unusual ability as farmers, and we saw several splendid fields of wheat from 200 to 600 acres."—Duluth Minn. Herald.

## Indian Fair A Success.

Mr. and Mrs. V. V. Ketchum and Mr. Ketchum's parents have returned from the Cheyenne agency where they attended the Indian fair held there Monday, Tuesday and Wednesday of this week. Mr. Ketchum reports a very interesting trip and an entirely new experience for his parents and one they had never even seen Indians before. They who had never been in the mist of the Indian camp and enjoyed seeing their games and way of camping. The issue house was used for the exhibits and they had fine samples of corn, grasses, clovers and alfalfa, and many varieties of vegetables. There was some stock and poultry also.—Pierre S. D. Dakotan.

#### Indians Discard Old Method of Thrashing.

No longer will the Indians on the Pyramid Lake reservation thrash their wheat and other grains with horses and the bare feet. They now have a modern thrashing machine and 100 acres of wheat has been separated from the chaff in the new contrivance.

Ever since the government opened the agency on Pyramid lake for the benefit of the Indians there, the red men have grown grain, but they did not have the modern machinery with which to separate it.

The machine was bought with tribal money, the fund belonging to them, but being administered by the government officials.—Sacramento (Calif.) Record.

#### To Distribute Timber Land to Indians.

Ashland, Wis.—Pine timber valued at \$820,500 on the Bad river reservation near Ashland will be distributed among 547 Indians, many of whom are children, according to official notice received by the Indian office from the secretary of the interior today. In addition to the timber each Indian will have title to the land on which the timber stands, averaging about eighty acres for each person.

It is claimed by government experts that the Chippewa Indians of the Bad river reservation are the richest tribe in America, with one exception. There is over \$1,500,000 to the credit of the tribe already in the vaults of Ashland and Duluth from the sale of pine from former allotments.—Fort Worth (Tex.) Record.

#### Indians Should Not Appear in Wild West Shows.

Commissioner of Indian Affairs Coto Sells has expressed his disapproval of the practice of the Indians arraying themselves in warlike costumes and being featured in Wild West shows. This disapproval was contained in a recent letter to the president of the Chamber of Commerce of Billings, Mont.

Cato Sells states that anything which encourages the Indians to array themselves in warlike costumes of the past, to participate in the oldtime dances so called "Wild West" shows and the like tend to emphasize the habits and customs of long ago which if the Indian is to assume the burdens and enjoy the privileges of citizenship, must disappear.

Such exhibitions he believes will likewise tend to give the public a wrong idea of the present conditions existing among them by giving prominence to the Indian who delights

in the atmosphere and exhibits of the Wild West show at the expense and in discouragement of the progressive and industrious Indian whose children are in school, whose wife is a good housekeeper, and who is applying himself to industrial accomplishment in harmony with the new life which should be involved in the white man's civilizing influence.—Ashland, (Wis.) Press.

#### Eleven Reservations for Indians in State.

Indian inhabitants of Minnesota are cared for by the government on 11 reservations.

The state tracts cover 4,000,000 acres. They are occupied by about 8,000 redmen, survivors of the great Chippewa and Sioux tribes of the early days. The White Earth and Leech Lake reservations are the largest.

Nine boarding schools are maintained, some of them being conducted by the Catholic church.

Minnesota ranks eighth among the states having Indian population. Nine other states having larger reservations, 25 states maintaining them. The ordinary clothing of white men has been adopted by all Indians.—St. Paul (Minn.) News.

#### Indian Work Interests.

The United States Indian school of Chillico, Kay county, has a remarkable exhibit, showing the hundred and one things that the Indian students are being taught to make with their hands.

The railing which surrounds the booth is a handsome piece of work and was made by the students of the carpentry department. Several pieces of fine oak furniture and woodwork of various kinds are monuments of the Indian students' skill. There is enough hand-forged tools on display to set up a carpenter in business, all made by student hands. There is even a printing establishment and the Indian boy turns out samples of the trade for visitors, using a job press furnished through courtesy by the Western Newspaper Union. The school catalogue, a monthly magazine and all of the school's advertising matter are printed by the school's print shop.

The man in charge will tell you that the school has 550 students, 55 in the faculty and farms 2,000 acres. The investment by the government in buildings and equipment has been about \$750,000.—Daily Oklahoman.

"Some toothpowders and pastes contain grit, which destroys teeth. Does yours?"

## Taholah Indians Make \$250,000 on Salmon.

Hoquiam.—According to figures just given out in this city by the packing companies, the run of Quinault salmon this year was worth to the Quinault Indians \$72,000 and the pack amounted to \$46,000 cases, valued at upwards of \$250,000. The run was the heaviest on record and several of the Indian fishermen operating in the Quinault river at Taholah, the Indian town on the Quinault reservation, each made over \$3,000 on the season's catch. The run lasted about two months.

The Indian fishermen—white fishermen are barred from the river—caught a total of 300,000 fish and were paid an average price of 21½ cents per fish at Taholah, or a total of \$63,750. In addition to this they paid a total of \$8,250 for hauling the fish to Moclips, where the canneries are located, bringing the revenue to the Indians from the run of Quinault salmon to \$72,000. Of the catch about 20,000 fish were shipped as fresh, the remaining 280,000 going to the canneries.

In addition to the spring run of Quinaults, there will be a fall run of the same variety, and besides this there will be a run of silver salmon and also of blacks in the Quinault river. This will be by long odds the best year the Indian fishermen at Taholah have ever had. A number of them have large bank accounts and several have invested a part of their wealth in autos.—Seattle (Wash.) Post-Intelligencer.

## Lid on Tight at Brainerd.

Like a stroke from the blue sky came the closing of Brainerd's home liquor supply and the Indian lid was clapped on without ceremony this noon when Special Indian Agent Benson seized, at the Northern Express company offices in Brainerd, three kegs and a case of beer shipped in from Deerwood and three boxes of whiskey shipped in from St. Paul.

At the same time the manager of the local express office was notified not to receive or ship out any liquor.

A prominent Brainerd citizen was at the depot just five minutes ahead of the Indian agent and got his case of beer and that may be the last one any individual will receive over a rail route for months to come.

Brainerd has been preparing for a dry spell ever since Chief Special Agent Larson visited Brainerd early in July and ordered the Brainerd Brewing company to cease making beer. At that time an auto loaded with beer had endeavored to make Indian Territory at Pine River before the fourth of July and the

driver was arrested for drunkenness and upon his hearing in Brainerd testified the beer had been purchased to be taken to Pine River.

The brewery gained a short stay at the end of the first closing notice to be utilized to dispose of whatever beer had been manufactured. With the closing of the brewery making beer cessation of shipments of liquor into or out of Brainerd, a dry Sahara outlook for some time to come faces this municipality.

Many believe that congress alone can ever make this Indian country wet, a country governed by Indian treaties negotiated in 1855 when Indians roamed in blankets. In Brainerd at the the present time one sees about a dozen Indians a year and that may be when a few of them come to town to sell blueberries.—Detroit (Minn.) Record.

## Canada's Indians.

There is an old saying in the north Canadian country that the Indians are born in debt to the fur-trading companies and die in debt to them. For the first time in two hundred years the chains of commercial slavery have been broken by the European war. To-day's conditions threaten death by starvation unless some public or private agency comes to their relief.

This results from the shutting down of fur markets since the outbreak of the war. It was the custom for fully two centuries for the companies to supply the Indian trappers and hunters with goods for their winter's work, adjusting the supply of food, blankets and ammunition advanced in the autumn to the skill of the Indian as a producer of pelts when the spring should come. But when the war opened the fur companies foresaw the shutting down of demand for their wares and stopped all advances.

It is estimated that there are about twenty-five thousand Indians in Canada engaged in the fur hunting, few of whom are "treaty Indians." Whenever there is need of relief for the "treaty Indians" the Department of Indian Affairs at Ottawa has a fund to draw on, but the Indians of the Far North do not come within this classification. Although possibly not so picturesque as some of the European sufferers from the war, these Canadian Indians are drawn nearer to us through literary associations and through the fact that so many American sportsmen invade their country annually in search of game. Pitiful as their lives are under the best of circumstances, their condition must be tragic at present.—New York Press.

## Utes are Progressing

It seems that at last the Indian is coming to understand the truth of the saying—by the sweat of thy brow thou shall eat bread, and are taking hold of their farm work this season with a vim and energy that is astonishing to the white brethren who have known the red man mainly for his laziness. It is indeed surprising to one to get out for a day and cover as much of the valley as possible to see just what they have accomplished in the brief time since spring opened.

To get the Indians on a self-supporting footing is the end toward which the Government officials and employees in the Service are now working. Heretofore either because of lax and inefficient administration of affairs or the lack of necessary incentive, but few of them have made more than a desultory, half-hearted attempt at farming and a scattering few have gone into stock raising on a small scale, and as to actually earning a living on an allotment, those who attained this state of civilization could be counted on the fingers of one hand. The allotted Indian land comprises nearly all of the best farming land in the Pine River Valley and for this to lie in waste has been shameful. So the change is surely a welcome one.

More than 700 acres of new land have been cleared and put into various crops, nearly double the acreage farmed previously; 1500 acres have been fenced and 400 acres more will be fenced this summer and fall; several new houses have been built, and many other improvements are under way.

The total acreage in crops farmed by the Southern Utes this year runs well toward 2000 acres and the alfalfa, wheat, oats, beans and potatoes growing thereon look well indeed, considering the haphazard system that has ruled previously.

In addition to increasing the acreage farmed, 32 more Indians have gone on their allotments who never before as much as made a pretense at farming anywhere.

An elaborate irrigation system has just been completed at a cost of many thousands of dollars, and now nearly all the Indian land on Pine River is under ditch.

Up the valley, north of Ignacio, on a fertile mesa that never before had a plow put on it, a fair idea may be gained of what is being done. New fences line on each side of the road and growing crops have taken the place of rank sage brush, which was all there was on the ground but a few weeks ago. The

same transformations have been made in all parts of the valley—on the Durango road west of town, south toward La Boca, on either side of the river and east on Spring Creek the transformation and the work that has been done in such a short time after so many years of lethargy is remarkable.

Annuity payments that heretofore were spent mostly for trumpery, bright colored blankets, gewgaws, at gambling or for fire water, is now placed on deposit and can be drawn only with a check signed by the Indian himself and the Superintendent. Under this system, the money paid by the Government is spent only for the things that will do the Indian the most good.

Standard makes of wagons, harness, machinery and implements are sold to the Indian farmers at prices lower than local dealers can buy at wholesale. McCormick mowing machines are sold them at \$45, binders \$100, 3-inch Studebaker wagons at \$65, galvanized barbed wire at \$2.50 per hwt., and other things in proportion at actual cost to the Government. On account of a reduced freight rate this cost is much lower than the average person would suppose.

Forty-eight head of horses have been bought this year for the Indians at prices ranging from \$75 to \$100, and 24 sets of harness have been sold also.

The policy of Supt. West is to establish all the Indians on land as near the Agency as possible where they will be more directly under the supervision of the Superintendent and the farmers who are employed especially to direct their work. To this end nine real estate transfers have been made since last fall, land at a distance being sold to white men and tracts bought for the Indians nearer the Agency. In time this entire division of the Southern Utes—now numbering 360—will be brought to farms in the immediate vicinity of Ignacio.

If the present policy of dealing with the Ute is continued in a few years this valley will be hard to recognize as the same country. As we said before, they have the best land; and with the advantages they have over the white farmer, if properly instructed and encouraged, there is no reason they should not have the best farms.

We can now look forward to the time when we will point with pride to the many well kept farms of our Ute neighbors and when we will be able to consider these people as citizens and assets to our community from any standpoint.—Ignacio (Colo.) Chieftain.

## Costly Custom for Whites and Indians.

A large majority of the prisoners in the city jail are Indians who have been sent there because of strong drink. The taxpayer has to meet all these expenses. In the stabbing affray referred to, there will be a trial in the courts costing several hundred dollars. The assailant may be sent to prison to be kept there at the expense of the people who are already groaning under burdensome taxes. Examine closely into the cost of operating the city government and one will be surprised at the expense incurred in caring for this class of Indians.

And why is this the case? There is a law that provides that liquor shall not be furnished to Indians. Why is it not enforced? Certainly there is a laxity on the part of some of the officials. Where does the fault lie? It is a matter of common report that there are saloons in Reno at which an Indian has little or no trouble in securing liquor. Obviously they do obtain it and it is seldom we hear of a saloon keeper being prosecuted for this violation of the law.

Officials of the Indian bureau complain that they receive no co-operation from the local courts and authorities in their effort to protect their wards. They claim that it is almost impossible to obtain a conviction on a charge of selling liquor to Indians. If this is the case there should be a shaking up and at once. It is no trifling matter either from a sentimental or commercial viewpoint. The offending saloon men should be sent to jail and their licenses taken from them. Officials responsible for such conditions should be ousted and sent to jail, too, if necessary. The practice must be stopped and it makes little difference who of the guilty ones is made to suffer.—Reno (Nev.) Gazette.

## Indians Bound By Game Laws.

Whether Indians may fish without license on old fishing grounds has been decided against them by a superior court judge in Washington, holding that all persons are held by the state statutes designed to protect the fishing industry.

The decision was read with much interest by State Game Warden J. L. DeHart and his deputies who contend that Indians are required to observe the game laws in Montana the same as whites. Likewise when they have taken land in severalty they are required to take out a state license to shoot or fish, precisely as a white man is required to do.

As in Montana, the Indians of Washington claim that they are not held by the state laws and that they have rights under a treaty entered into in 1855 and afterwards ratified by congress. Notice of appeal from the court's decision has been given. Fifteen tribes in Washington who are signatories are behind the appeal.

Warden DeHart is glad to know that the case will be taken into the supreme court for decision. He is of the opinion—and in this he has the assurance of able lawyers—that the Indians under the treaty of 1855 have no more rights as to the game than white men, because the treaty has been changed several times and in effect is abrogated.

The dispatch from Bellingham, Wash., telling of the decision, follows: "In a decision Judge E. D. Hardin of the superior court, ruled in favor of the state in a case involving the right of Indians to fish for salmon without a license on ancient and accustomed Indian fishing grounds not embraced within Indian reservations. The Indians based their claims on a treaty entered into in 1855 with Governor Isaac I. Stevens of Washington, and subsequently ratified by congress. The court upheld the contention of the state fisheries department that all persons, whether Indians or whites, are effected by the statutes designed to preserve the fishing industry.

"Notice of appeal on behalf of the Indians was given. Fifteen tribes in the state, who are signatories of the treaty, are behind the appeal."—Great Falls (Mont.) Leader.

Superintendent Frank A. Thackery of the Pima agency and Maj. James A. McLoughlin, who with Superintendent Morgan constitute a competency commission to pass on applications of Indians of the Flathead reservation to patent their land allotments in fee, are making an extended trip over the reservation to ascertain the progress being made by the individual Indians.—Butte (Mont.) Post.

Among the Indian fairs of this season notice of the following has reached the JOURNAL: Keshena, Wisconsin, September 6 to 9; Macy Nebraska, September 8 to 11; Red Lake, Minnesota, 22 to 25; Yankton, South Dakota, September 13 to 15; Sisseton, South Dakota, September 6 to 8; Crow Agency, Montana, September 6 to 8; Ft. Belknap, Montana, September 16 to 17; Wellpinit, Washington, September 8 to 10.

#### New Dormitory at Indian School.

The contract for the building of a boys' dormitory for the Cherokee Orphan Training school at Park Hill, Okla., has been approved by the department, according to information received today by A. S. Wyly, supervisor of Indian schools.

The new dormitory, which will be large enough to accommodate 50 boys, will cost in the neighborhood of \$15,000. A. F. Krumrei of Muskogee has the contract.—Muskogee (Okla.) Phoenix

#### Power Plant For Whiteriver Agency.

Globe.—Improvements are to be made at the White Mountains Indian agency by District Engineer C. R. Olberg and Charles E. Haas and Herbert V. Clotts, of the United States Indian service, who departed for the reservation after having spent a day in Globe. Among other work to be done will be the installation of a pumping plant at San Carlos and the installation of power plant at white river.

Olberg and his assistants motored to Globe from Los Angeles by the way of Phoenix. Olberg is the engineer who did the important work preliminary to the completion of the Roosevelt dam and is widely known and very popular among the people of Globe.—Phoenix (Ariz.) Gazette.

#### Indian Land Will Be Sold.

Wellpinit, Wash.—Superintendent O. C. Upchurch of the Spokane Indian agency at this place, has arranged to place on the market several allotments of Indian land on the Spokane reservation. These lands will be sold under the sealed bids plan and bids will be opened October 20.

The terms of sale provide that no bid will be accepted or considered which is less than the official appraisal. Four years are allowed to complete payments. The official appraisal and other details connected with the sale of the lands may be had by addressing the Indian agency.—Spokane (Wash.) Review.

#### At the Sisseton Agency.

Could any of the old war chieftains of the Sioux have attended the Indian fair just closed here they would have firmly believed that Manitou the Mighty had descended to earth. The principal outside attraction this year was a flying machine, which made daily flights about the fair grounds and the agency, startling the red-

men with the daring antics in the air, hazardous loop the loops and other marvels of the present age of aviation. This was the first time many of the Indians had beheld such a spectacle, and all were deeply impressed with what they saw. The fair was a great success, and a great credit to Agent Mossman. It demonstrated beyond any shadow of a doubt that the Indian can raise as good farm products as the white man if his dislike for physical work can be overcome, and his natural active temperament can be diverted into the proper channels.—Pierre (S. D.) Dakotan.

#### An Encouraging Report.

Interesting information from the annual report of the Superintendent of Fort Yuma School, California:

The greatest change in condition has come with the advent of Prohibition in Arizona. Yuma, just across the Colorado River into the streets of which we look from Indian School Hill has experienced a change which seldom appears except in fiction. All of the saloons have been replaced with clean business enterprises. The town has been renovated in every way and bootleggers the greatest curse to Indian Progress have been relentlessly prosecuted and since January 1, 1915, not one Yuma Indian has been known to take an intoxicating drink where previous to this ten drunken Indians were to deal with in a single day and the first Sunday in May, 1913, there were 17 arrest on the reservation for drunkenness and disorderly conduct.

#### From the Shawnee School.

A new hundred ton silo has just been completed at our school. We expect to have it filled in a few days. Further plans contemplate the purchase of a dairy herd of Holsteins and we are looking forward eventually to some milk to drink on the pupils' tables at this school.

During the summer vacation the employees on duty here as well as the pupils who remained were busily and profitably employed. The following is a list of fruits, vegetables, etc., canned and preserved for use during the coming year. If you look over the list you will see that somebody did some work and that the pupils are going to have something to eat during the year: Canned peaches, 1390 quarts; canned grapes, 396 quarts; grape jelly and butter, 367 quarts; canned tomatoes, 246 quarts; peach butter, 118 quarts; pickled beets, 60 quarts; canned apples, 40 quarts; canned pears, 16 quarts; chili sauce, 5 quarts; tomato catsup, 3 quarts.

## South Dakota State Fair and Exposition.

Wasta, S. D., Sept. 20, 1915.

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

My dear Sir:

I have just returned from Huron, where we have promoted a most successful State Fair, and among the exhibits of great interest was the Indian Agricultural Exhibit, prepared by Mr. Frank E. Brandon.

This exhibit commanded at all times large crowds, and was one of the features of the fair.

Coming from the western part of the State, where I have lived 30 years, and have seen the Indians in all stages, I wish to state that I was greatly surprised myself, at the exceptional showing, and know that this voices the sentiment of the large number of people who visited this exhibit.

I hope that this has become a permanent feature at the State Fair, and I shall do all that I can, as a member of the Fair Board to encourage the same in every manner possible.

Yours very truly,

(SIGNED) CHARLES B. HUNT,  
Western Member State Fair Board.

## Indian Bank Named.

Fort Worth, Texas.—The American National bank of Fort Worth has been designated as official depository for the five civilized tribes of Oklahoma, it was announced Friday, and \$75,000 will be placed to the depository's credit in a New York bank as soon as the depository's bond reaches Washington. The bond was executed Friday and will go forward tonight. The bank was designated a depository by Cato Sells, commissioner of Indian affairs. Gabe E. Parker is superintendent of the five tribes.—Houston (Tex.) Post.

## Tucson's New Superintendent.

The Tucson Indian Training school, under the supervision of M. L. Girton, the new superintendent, opened yesterday with a large attendance. There are 17 instructors, many of them new to the school, and there will be about 140 scholars.

Mr. Girton succeeds Rev. J. F. Record as superintendent of the school. The latter has gone to assume the presidency of Pike College at Pikeville, Ky. Mr. Girton was formerly a high school instructor at Ashville and comes highly recommended.—Exchange.

The bureau of Indian affairs at Washington has caused to be inserted in Billings newspapers notice of the letting of grazing privileges on the Crow reservation for a period of five years from February 1, 1916.—Butte (Mont.) Post.

## Clean-Up Made on Reservation.

Devils Lake, N. D.—Another Indian reservation clean-up has just been completed by Lieut. N. A. Way and E. G. Boyd, special Indian officers, who returned to Devils Lake.

At the Berthold reservation two loads of liquor were seized and evidence secured for forty cases that will be presented at the next session of the federal grand jury.

At the Turtle mountains all stations were checked and considerable liquor seized.

## Indian Hop Pickers.

Puyallup, Sept. 23.—The paying off of the Indian and white hop pickers for their three weeks' or month's work is now under way, and thousands of dollars are thus being distributed daily. The Indians pack their camp equipment and take the next bus or train for Tacoma, where, with from \$50 to \$100 in their pockets, they will proceed to buy clothes and supplies before continuing on their way home. The Indians from "across the line" say that prices on all lines of foodstuffs have greatly advanced since the war started and they are planning to buy flour, bacon and such staples in large quantities to take home with them for the winter.

Today about \$3,500 was distributed to 83 hop pickers on the Hugh Herren ranch near Alderton. John Annis' payroll was said to have been approximately \$7,000. The tribe of Indians that picked for Herren this year is called the Cowichan, of Vancouver island, B. C. Chief Joe, an old Indian who has been picking hops annually in the Puyallup valley for the past 30 years, and who was field boss this year, was head chief of the tribe.—Tacoma (Wash.) Ledger.

## Mark Site of First School.

Tupelo, Miss.—A monument marking the site of the first industrial school in Mississippi, established in 1820 by Dr. Robert Bell for the instruction and betterment of the Chickasaw Indians, was unveiled Thursday near Union, in Monroe county.

A pleasing incident was the unearthing of an old brick oven. Some of these bricks were used in the foundation of the marker. Many Indian relics have been picked up near this spot.—New Orleans (La.) Picayune.

"A child cannot obtain a high standard of scholarship if his mind is disturbed by aching teeth."

#### What Indians Work At.

The great mass of the Indian workers in the United States are engaged in a comparatively small number of occupations. The latest official figures show that 85.4 per cent of the total number of gainfully employed Indians are in seven occupation groups: Agricultural laborers, 35.5 per cent; farmers and stock raisers, 20.2 per cent; lumbermen, raftmen and woodchoppers, 2.4 per cent; laborers in manufacturing and transportation, 6.3 per cent; basketmakers and weavers, 7.4 per cent; launderers and laundresses, 1.9 per cent, and servants and waiters, 2.6 per cent.—Exchange.

#### Klamath Indians to Operate Sawmill.

Klamath Falls, Ore.—The government's latest effort for the progressive Klamath Indians is the building of a sawmill for them, which will enter the commercial lumber field, provide profit from the timber owned by the Indians and also furnish them with work during the winter months.

J. M. Bedford, forest supervisor of the reservation, stated the machinery for the plant is to be located on the railroad, a mile this side of Kirk, and its location is in the center of a tract of 50,000,000 feet of fine western yellow pine that can be advantageously and economically logged to the mill.

The plant will be erected in time to cut the necessary lumber for roofing tramways, etc., this year, opening with a regular crew next spring. It is to be equipped to cut from 30,000 to 35,000 feet of lumber in an eight-hour day, but should conditions warrant, the capacity will be increased later by the addition of new equipment.

The sawmill will use a rotary saw. Besides, there will be a shingle mill and planing mill in connection.

The timber to be cut is a choice tract that was offered for sale once, but held up by the Indian service. Bedford will operate the plan to have a profit over the logging, milling and shipping costs that will equal the stumpage prices the Indians would have received from private purchasers of the timber, and this experiment will be carefully watched by the Indian service as it establishes a precedent.

Another feature regarding the affair is that the logging will be done by the Indians. Contracts will be let to a few reliable Indians who can hire their crews, and they will be required to log under the same conditions as exacted from private parties taking Indian or national timber.

This will give the Indians employment during the winter, a time when they are generally idle. It will also encourage them in raising a heavier type of horses. It is expected that from 2,000,000 to 5,000,000 feet of timber will be logged by the Indians this winter.—Terre Haute (Ind.) Tribune.

#### Indian Fair Prizes Awarded.

Wellpinit, Wash.—At the Indian agricultural fair here nearly 40 prizes, consisting of blue and red ribbons, with appropriate cash premiums, were awarded. The judges were chosen from among the white people who came from Rear-dan, Springdale, Lincoln and other points near the reservation. Awards were made for the best work team, driving team, each different kind of vegetable, all kinds of grain and hay, canned fruit, bread, cakes and other kitchen products, as well as artistic beadwork, quilts, aprons, dresses and fancy needlework.

A silver cup was awarded by Superintendent O. C. Upchurch to the Indian school having the best record in attendance, scholastic progress and industrial and domestic science work. Day School No. 2, conducted by Mr. and Mrs. H. C. Norman, received this trophy. Silver and bronze individual medals were also presented to William Fleet and Pearl McCoy for proficiency in school work during the last school year.

A portion of each day was devoted to speaking and music. The second day Professor George Shafer of Washington State College delivered an address on forage crops. Responses were made by Chief Jim Sam and Thomas Garry, leading Spokane Indians.—Spokane (Wash.) Review.

#### Tri-County Fair on at Cass Lake.

Cass Lake, Minn.—The Cass, Hubbard and Beltrami county fair in conjunction with the Chippewa Indian fair opened yesterday afternoon at Cass Lake. The display of handiwork and agricultural products is one that has astonished many visitors who had expected something much inferior. It is apparent that the white people as well as the Indians are realizing more and more the agricultural possibilities of this section of the state. Not only do the agricultural products attract the attention of the spectator at the fair, but the wonderful specimens of beadwork, woven rugs, baskets made of sweet grass and useful and ornamental articles of birch bark have caught the interest of the visitors.

Almost every Indian in the vicinity has contributed his share to the display and the excellent work of the instructors at the Indian School shows itself at every hand.—Duluth (Minn.) Herald.

## Agent Arrives to Allot 35,000 Acres to Indians.

Ashland, Wis.—C. E. Redfield of Santa Clara, Cal., allotting agent for the United States government, has arrived in the city and will have active charge of the allotting 35,000 acres of tribal lands on the Bad River reservation to the 545 approved applicants as members of the Bad River tribe. About sixty-five acres will be allotted to each of the eligible Indians that are justly entitled to a share because they are included in the recently approved Wooster roll.

About thirty-five of the above mentioned number will be given together with their share of land, the sum of \$900. The remainder who are in the majority of cases minors will not be given the money outright but it will be placed to their credit in the trust fund. The apportionment of land will be made to them the same as the rest.

There is approximately 140,000,000 feet of timber on the tribal lands on the Bad River reservation. It is estimated that 40 per cent of this is hemlock. An act of congress of Aug. 1, 1914, provides for the disposal of this timber at auction to the highest bidder. It is not within the province of the local Indian office to sell the timber, but before any action can be taken instructions must be received from the department of the interior.

The sale must be advertised sixty-five days before any bids can be received.

It is believed that Mr. Redfield's work will keep him in this vicinity for probably six months.—Milwaukee (Wis.) Sentinel.

## Indian Fair Huge Success.

Fort Yates.—The fourth annual Standing Rock Indian fair for North and South Dakota was a great success.

The fair was largely attended and every event on the program was carried out in a manner that reflects credit upon the officers in charge, and the reservation officials who co-operated with the Indians. No accident occurred to mar the occasion and there was an entire absence of rowdiness of any kind, despite that over 3,000 people were present on the grounds throughout the greater part of the week.

The agricultural display was exceptionally fine, and visitors present from other places went on record as saying that the exhibits were the finest ever seen anywhere this season, this despite the fact that the fair was held rather early.

Manager Mills of the State Agricultural Association was present with Photographer Holmboe of Bismarck, and secured 1,000 feet of moving picture film of the various features of the fair which will be shown at the State Exposition in October, and later be taken on a trip through the United States to advertise the resources and possibilities of the state.

There was something going on every day through the fair from early morning until dark, chief of which was the racing and sports program carried out in front of the grandstand. The Cash & Hine Carnival Company who had a number of concessions on the grounds also furnished several open air acts, as well as Alda & Ald, an acrobatic team engaged for the occasion. The shows on the grounds were all clean, high class, and the management very fair and courteous in the treatment of the public.

One of the features of the fair was the music furnished by the Standing Rock Indian band composed of 20 pieces. The organization is one of the best bands in the state and has been engaged to furnish music for the Missouri Slope fair at Mandan the last of the month.

The judging of the agricultural exhibits and live stock will take place this evening and the awards will be made Saturday. The Pioneer will endeavor to publish a list of the prize and premium winners next issue.

A prize of \$25 for the best garden in each district of the reservation was offered by the Indian office, and Superintendent Covey today made the following awards:

Cannonball District—Thos. Mentz.  
Porcupine District—Mrs. Mollie Pamplin.  
Wakpala District—Bobtail Tger.  
Little Eagle—Brown Man.  
Bulhead—Leo Weaselbear.  
Agency District—Award to be made later.

The opening speech was made Wednesday by Superintendent C. C. Covey who extended the Indians and visitors a hearty welcome.—Bismarck (N.D.) Tribune.

## Dr. Picotte, Famous Indian Woman, Dead.

Dr. Susan Picotte, one of the best known and most talented Indian women in the United States, died this morning at her home in Walthill, Nebraska. The illness which ended in her death was caused by her many activities, directed toward the uplift of the members of her tribe. She had been in failing health for three years and during the past four months had been confined to her bed.—Omaha (Neb.) World-Herald.

#### Indian Exhibits At Fair.

#### PROVED REDMEN ARE TO BE SELF-SUPPORTING

Cato Sells, the Indian commissioner, is a strong believer in educating the red man to be self-supporting. And he is thoroughly making good, as anybody may see who calls at one of the most interesting exhibits on the State Fair grounds.

In a tent under the orders of Commissioner Sells, an exhibit has been collected from five or six reservations. The result is something that many western people who are pretty conversant with Indians are hardly able to believe. These people have grown grain, grasses and fruit which have won prizes in competition with the entire state.

#### PEACHES ARE WINNERS

There is a plate of freestone peaches from the small orchard of an Indian woman four miles north of Polson, on Flathead lake, which, if they had been entered, would have beaten anything in Montana.

#### ARTIST AND SCULPTOR

But this is only a feature of a splendid exhibit. For instance, there is the work of George Champlin, an Indian boy in the fourth grade at school. This youngster, who is a Blackfoot, has painted several pictures of wild west life which would cause Charley Russell to take a second look. Then there is an Indian sculptor, J. A. Clark, who has done some wonderful things in wood, carving bears, mountain goats and buffalo.

And as for cooking, fine needlework and beadwork, well, it is necessary to see the exhibit to appreciate it. Here are samples of the work of girls in the Indian schools, tots of 5, 7 and 10 years and on up to 14, which would do credit to the most cultured white girl who had been given the benefit of costly instruction.

#### BEAUTIFUL NEEDLEWORK

At the entrance on the north exhibits from the Belknap and Crow reservations are encountered. There are wheat, oats, alfalfa, and all manner of vegetables, canned fruits and vegetables, needlework and painting by school children, largely the products of the boarding school. Across the aisle is the exhibit of the Fort Peck Reservation. There are samples of needlework from the Indian school, beautiful bead work, a buckskin dress equipped with tinkling bells, said to be more than a hundred years old; another dress made of elk skin and bedecked with beads, which is priced at \$100; cushions, paintings of birds and animals, altogether an attractive display. In this section are samples of macaroni

wheat which took two second prizes in competition with the state—one in sheaf and the other threshed. There is also an exhibit of cake, bread and canned fruit, put up by Indian women.

#### BLANKET INDIANS INTERESTED

The northern Cheyenne reservation contributes a fair exhibit, which is limited somewhat because of the fact that practically all the Indians are full bloods, who until within the past two years have taken little or no interest in agriculture. But they have sent a good assortment of vegetables and some flax and wheat and oats as an earnest proof of their interest in farming.

The Blackfeet reserve, in addition to the work of the painter and sculptor heretofore mentioned, have sent in some good wheat and vegetables.

#### FLATHEAD'S GREAT SHOW.

When President Hannaford, of the northern Pacific, was here a day or two ago he picked out several samples from the exhibit and asked to have them sent to St. Paul. Flax, wheat, Soudan grass 10 feet high, and oats which produced 105 bushels to the acre—there was 60 acres of it—all are to be exhibited in the east. The Flathead Indians, in competition with the state, obtained second prize for flat Dutch cabbage, Marion drew second prize for a hand-painted bowl, and Vivian Martin, another Indian girl, drew second prize for a dressed doll. The Indians also won third prize on green gages and second prize on Barlett pears.

Mr. Knudsen says there are many Indians engaged in fruit raising and the display of apples, plums, gages, grapes, apricots, pears, raspberries and strawberries prove his assertion.—The Independent, Helena, Montana.

While Mr. E. A. Porter, Principal and Teacher of Agriculture at Chilocco, was engineering an Indian exhibit at the Oklahoma State Fair this fall, Supt. Walter F. Dickens was performing a like service at the State Fair in Minnesota. Both gentlemen were designated for this work by Commissioner Sells in recognition of conspicuous connection with other like expositions. Mr. Dickens formerly helped superintend the famous Cheyenne and Arapaho Indian fairs in this State.

Stanley Johnson, son of President W. E. Johnson of the Normal, left last night for Pierre, where he has accepted a position in the Indian Training school of that place. Mr. Johnson will teach manual training and will have charge of the Indians' athletics. Last year he held a similar position in the high School of Grafton, N. D.—Aberdeen (S. D.) American.

## Indians to Sign Pledge.

Six thousand employees of the United States Indian service have been ordered, in a circular letter issued by Assistant Commissioner E. B. Meritt, to immediately begin a pledge signing crusade among the 300,000 Indians under their charge.

The form of pledge which is to be circulated among the red men for their signatures reads:

I hereby promise that I will not use intoxicating liquors as a beverage and that I will do everything that I can to free and protect my people from this great evil.

In his letter of instructions to Indian superintendents Assistant Commissioner Meritt says:

This pledge should be presented by you or one of your employees to every Indian, including school children, for his or her signature or mark, which should be witnessed by the person soliciting the same. The purpose of this pledge should be fully explained, so that the Indian will understand what he or she is doing. After this form has been signed and witnessed, each signer should be presented with a card (typewritten or prepared on a neostyle or other duplicating machine), reading as follows, which will be evidence that he or she has signed such a pledge or promise:

Agency.

1915.

This is to certify that \_\_\_\_\_ a member of the \_\_\_\_\_ tribe of Indians, has this day promised not to use intoxicating liquors as a beverage and that he or she will do everything to protect the members of the tribe from the liquor evil.

All persons are urged and requested to assist the holder of this card in faithfully keeping his promise.

Supt.

—Chicago News.

## Finds New Cliff Ruins.

Denver, Colo.—Enos Mills, author and naturalist, returned to Denver today from a trip to the Mesa Verde national park, in southwestern Colorado, and announced that government archaeologists, under the direction of Dr. J. W. Fewkes, of the Smithsonian Institution, Washington, D. C., had recently uncovered one of the greatest archaeological finds of the century—a cut and polished stone citadel built by mysterious and unrecorded tribes of the "cliff dwellers" thousands of years ago.

The newly unearthed stone edifice is built in the shape of an enormous "D." The verti-

cal line of the "D" measures 132 feet, while the circular wall measures 245 feet, a mammoth affair, covering nearly a city block.

"It is the most wonderful sight I ever saw," Mills declared. "The architecture is perfect; the stones are polished to marble smoothness, and every stone joins its neighbor with exactness. Dr. Fewkes contends that this discovery will do much to overturn present theories concerning the lost tribes of that country."—Exchange.

## Another Letter from Charles McGilberry.

We are always glad to receive such letters from ambitious Indians. Charles is doing fine work at Mercersburg Academy and Chilocco is proud of him.

Mercersburg, Penna.

Sept., 18, 1915

Dear Mr. Allen:

I returned here last Tuesday morning ready to start another term's work. I had a pleasant as well as instructive summer in Philadelphia. It was rather warm at times but it was so different from what I had been accustomed that I liked it very well there.

There are two more Indian boys here this year being educated as we are. One of the boys is from the Snoqualmie Indians of Washington and his name is Wilfred Steve. The other Indian boy is Louis Tyner, a Shawnee from Kansas. They both are well pleased with the place and seem eager to do the big work that is expected of them. I heard that Mr. Wanamaker intends to educate six boys. I was thinking how nice it would be could there only be another Indian from Chilocco.

I passed off chemistry, ancient history and American history with civics in Princeton examinations. I studied 8 days on American history and civics and passed the Princeton exams. Last year I was in the class of '17 but this year I am in '18. It would have been too hard for me to get out in two years as we have to have four years of latin, four of algebra, and at least two years of a foreign language, then plane and solid geometry and trigonometry to enter Princeton. I am now taking plane geometry, algebra, physics, English, French and Caesar. If I pass these off I wont have to take but four subjects next year to enter Princeton.

I hope everything is promising for a very successful year at Chilocco. I saw several Chiloccites at Carlisle this year. It did my old heart good to see them.

Sincerely Yours,

CHARLES MCGILBERRY.

The United States Civil Service Commission has announced open competitive examinations for engineer, electrician, and plumber at \$840 per annum at the Phoenix Indian school, Arizona, and engineer, plumber, and general mechanic at \$720 per annum at the Shawnee Indian school, Oklahoma, on November 3, 1915.

Indian Agricultural Exhibit at the South Dakota State Fair.

The first time in the history of the South Dakota Fair held at Huron, September 13-17, 1915, the Indians of South Dakota placed an agricultural exhibit of state-wide extent under the direction of Cato Sells, Commissioner of Indian Affairs and the Indian Service employees of the state. The State Board of Agriculture reluctantly set aside the entire half of the Horticultural Building for this purpose. They were not certain that the space would be filled by the Indians, but decided to take a chance. The Indians and Indian Service employees rallied their force, organized and appointed captains at the different schools and reservations, assembled the exhibits and placed them, with the result that the space set aside, 192 lineal feet, was completely filled.

The schools and agencies exhibiting were:

1. Flandreau Industrial School.
2. Yankton Indian School.
3. Cheyenne River Indian School.
4. Pine Ridge Indian School.
5. Rosebud Indian School.
6. Flandreau Agricultural School.
7. Rapid City School.
8. Lower Brule Indian School.
9. Crow Creek Indian School.
10. Pine Ridge Indian School.
11. Sisseton Agency.
12. Crow Creek Agency.
13. Lower Brule Agency.
14. Pine Ridge Agency.
15. Yankton Agency.
16. Cheyenne River Agency.

Six agencies, three non-reservation schools, six reservation schools and one industrial exhibit from a non-reservation school. Each exhibit kept a separate booth of wall space 9x12 feet with table 5x12. There were sixteen in all.

This was a strictly agricultural exhibit and was scored by the same score card as the counties of the state and on the same basis. A member of the faculty of Minnesota University who acted in the same capacity for the counties judged the Indian exhibits which were divided into three classes. Non-reservation schools, Reservation Schools and Tribal Exhibits.

Rapid City won first premium in non-reservation schools, Pine Ridge in reservation schools and Yankton in Tribal or Agency exhibits. The premium in each of the three classes was a silver loving cup with ebony

base given by the South Dakota State Board of Agriculture and all three winners received their cup as soon as the judging was completed.

Superintendent F. E. Brandon of the Lower Brule Agency was in charge of the organization of these exhibits. He is an old hand in the business and there was no confusion. He has done considerable work of this kind for the Indian Service. Some of the more important work of this nature organized by him for the Commissioner of Indian Affairs are:

INDIAN EXHIBITS

- Oklahoma State Fair, 1912.
  - Indian Exhibit Comanche County Fair, Oklahoma, 1913.
  - Indian Exhibit Oklahoma State Fair 1913.
  - Indian Exhibit International Fair Congress, Tulsa, Oklahoma, 1913.
  - Indian Exhibit all Schools and Agencies in the State, Oklahoma State Fair, 1914.
  - Indian Exhibits Comanche County, 1914.
  - Indian Exhibit all Schools and Agencies in the State, South Dakota State Fair, 1915.
  - Indian Exhibits Lower Brule Indian Fair, 1915.
  - Indian Exhibits three prize winners from State Fair and General Indian Exhibit, Mitchell Corn Palace, 1915.
- Among these exhibits are two, the Oklahoma State Fair, 1914, and the South Dakota State Fair, the first exhibits of the kind by Indians ever shown in the States and both were organized and superintended by him.

Government Agent Is Fond of Poetry.

Walter W. McConihe, special United States agent, who is virtually an inspector working under the direction of the office of Indian affairs at Washington, was in Salt Lake City. He called recently upon L. D. Creel, special agent for scattered bands of Indians in Utah, at the federal building. When asked as to the nature of his duties here, Mr. McConihe quietly quoted:

A wise old owl sat on an oak,  
The more he saw the less he spoke;  
The less he spoke the more he heard,  
Would that we were all more like this bird.

—Salt Lake City (Utah) Tribune.

“There are ten million children in the United States suffering from the direct effect of decaying teeth and insanitary mouths. Are your children among them?”



## Chilocco News in General



Mr. H. W. Houston is substituting as senior teacher until Mrs. Jesse W. Cook arrives.

All are anxious to begin the use of the splendid addition that is being made to our school building.

Miss Sadie F. Robertson recently resigned as senior teacher at Chilocco and has accepted a position at Carlisle Indian school, Carlisle, Pennsylvania.

Mrs. Jesse W. Cook is expected to arrive at Chilocco not later than October 16 to take the position previously held by Miss Sadie F. Robertson.

Twelve schools and ten agencies had exhibits at the Oklahoma State Fair and Exposition this year. Mr. Porter, was superintendent of the Indian exhibits.

A news item in "Home and School" published at Anadarko, Oklahoma, states that Henry Lynch, a former Chilocco student, has been appointed farmer at the Fort Sills school.

Miss May Zeigler, of Camp Crook, South Dakota, has been appointed to the position of teacher at Chilocco, to fill the vacancy caused by the resignation of Miss Corlie F. Dunster.

October 9 was the date for the first of the lyceum entertainments at Chilocco. Mrs. Marian Ballore Fisk gave an interesting lecture illustrated by colored crayon pictures produced on the stage.

Mrs. Jessie W. Cook, of Sherman Institute, has been transferred to the position of senior teacher at Chilocco, effective October 16th. This position was recently vacated by Miss Robertson who was transferred to Carlisle.

Hilda Sultuska was taken ill with appendicitis while in Arkansas City on girls' town day. She was taken to Mercy Hospital, where an immediate operation was decided upon. Hilda is now on the road to recovery.

Mr. and Mrs. George Masquat and three small children, Narwood, Narcissus and Hilda, and Mr. Albert Masquat, paid Chilocco a visit on Sunday the 10th. Mr. Albert Masquat came to see his sister, Josephine. Mr. and Mrs. George Masquat are former students. Mrs. Masquat was formerly Ada James.

The Indian Print Shop now has a fine stock of Navajo blankets, rugs and silverware and Cheyenne and Arapaho beadwork which we expect to sell before the holidays.

On October 11th Rev. Clark Brown, superintendent of the Friends' mission work in Oklahoma, entertained the school with a very interesting and instructive chalk talk. He demonstrated his ability to hold the interest of his audience.

On October second, pursuant to orders from the Commissioner of Indian Affairs, Mr. Allen left for Washington, where he is to assist in the preparation of a course of study for the Indian schools. Mrs. Allen accompanied him on the trip.

John Wolf, one of our printer boys, went to Oklahoma City and managed the print shop in connection with Chilocco's exhibit there. Mr. Iliff was superintendent of Chilocco's exhibit and reports that John did his work well and was a big help to him in many ways. Mr. Iliff's report of the exhibit with a halftone view of the same will appear in the November JOURNAL.

Arrangements have been made by the Young Men's Christian Association whereby Mr. Wm. P. McCaffree, of Southwestern College, Winfield, Kansas, will visit Chilocco weekly and assist in the work of the Association. Mr. McCaffree has been assistant secretary of the Wichita Y. M. C. A., and has had considerable other experience along the lines of the work he will pursue at Chilocco. A hearty welcome awaits him.

### The Death of Malinda Smith.

It is our painful duty to record the death, on September 17th, of Malinda Smith, a Seneca pupil from Grove, Okla. She was not well when she returned to the school September 11th, and a diagnosis showed that she was suffering from appendicitis. When Dr. Day was summoned, however, it was found to be too late to save the girl's life by an operation. Mr. Mack Johnson accompanied the body to Grove, following services at the Oldroyd chapel in Arkansas city, which were conducted by Rev. J. E. Henshaw and attended by a number of students and employees.

## INDIAN EXHIBITS SHOW MUCH IMPROVEMENT AT STATE FAIR.

From the Daily Oklahoman.

**T**HE Indian agricultural exhibits at the fair show an improvement this year in both number and quality. The effort last year was the maiden attempt in this line and no exhibit on the grounds created more interest than the display of the redmen who are rapidly emerging from the manner of living of the past and devoting themselves to the pursuits of the white man with an aptitude that heralds great success in farming as the present exhibit teaches.

The abundant moisture favors the showing this year, and while the wetness has been a drawback to some farm products, cotton pre-eminently, it has produced specimens of corn, grasses and garden products, the like of which have never been seen in Oklahoma. The Indian exhibit aptly typifies that situation, and proves beyond all question what Oklahoma soil will do if favored with the proper amount of rainfall.

The exhibit is in charge of E. A. Porter, principal and teacher of agriculture in the United States Indian school at Chilocco.

The artist's hand is seen in a number of the Indian exhibits. The gingerbread work counts little or nothing toward prize money, but just the same, if cunningly wrought from the raw products, it never fails to catch the eye of the visitor, and the charm that it lends is unmistakable.

In the Pawnee agency exhibit may be seen the picture of an Indian plowing. The scene is worked out entirely with an arrangement of small grains and the blending and contrast of colors has the earmarks of a true artistic temperament behind the task.

In the Ponca school exhibit there is an artistic specimen of the two-horse plow done in small grain and labeled "the present." A group of bows and arrows nearby is labeled "the past."

In the Ponca agency exhibit a large diamond shaped border of ears of corn encloses a sunset scene wrought in small grain.

At the Kiowa agency exhibit may be seen an Indian portrait, done in grain, and a scene showing the wigwam as the Indian's former home and the modern wooden house in which he lives today, all worked out with cane stalk, kafir corn heads and small grains.

The Fort Sill exhibit contains a large American eagle done in the kafir corn heads.

The Anadarko boarding school, patriotically displays an American flag worked in corn grains. The color contrasts in this piece of work are worked out with much skill.

The Shawnee agency exhibits an Indian head worked in wheat and corn grains. Corn shucks are used to represent the feathers.

One display in the Sac and Fox exhibit contrasts the handiwork of the Indians in mak-

ing bead bespangled buskskin dresses, with the plain sewing of the educated Indian housewife of today. To many the modern garments may suffer by comparison with the garments of yore, especially for beauty and service.

Mr. Carruthers Resigns.

After eleven years of service as engineer at Chilocco, Mr. L. E. Carruthers, has tendered his resignation, and has declared his intention of returning to the place of his birth in Virginia, and taking charge of the farm where his father is still living. Owing to the fact that Chilocco, unlike other large non-reservation schools, is not located near a city from which water and light can be purchased, the power plant here is necessarily of great importance, and the position of engineer one of responsibility. Mr. Carruthers is a man of exceptional ability and has always been ready with a solution for every problem that has arisen in his department. Since he assumed charge of the engineering department many important improvements have been made. His many friends regret to see him go, and extend best wishes for his future success.

On the evening of October 14th the employees and the boys in the engineering department held a party in the gymnasium in honor of Mr. and Mrs. Carruthers.

Mrs. Carruthers, who holds the position of hospital cook, will remain at Chilocco for a few months.

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