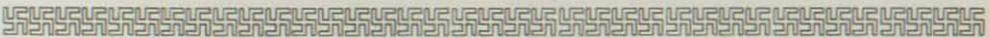


# The Indian School Journal

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## THE INDIAN SERVICE\*

BY HON. EDGAR B. MERITT

Assistant Commissioner of Indian Affairs



**A** close connection covering a period of nearly ten years with the various activities of Indian administration has convinced me that but few people fully realize the bigness of the Indian problem and the many difficulties involved in administering Indian affairs.

There are more than 1,000 laws enacted by Congress relating to Indian affairs, and more than 350 treaties and agreements appearing in our Federal Statutes. The Indian country covers an area larger than all the New England states and the State of New York combined. This large area of land has a varied legal status ranging from unallotted tribal to allotted land held under trust or by fee patents or deeds of different terms and stipulations, as a result of special legislation, treaties, or agreements. These Indian lands were originally set aside by different methods such as by Executive Order, by treaty, or by Act of Congress, and are occupied by more than 300,000 Indians of different legal status, about half of whom are citizen Indians and half non-citizens, liv-

ing in about 25 different states which have enacted many laws applicable to the Indians within their borders.

Most of these Indians live within the two hundred reservations set aside for their occupancy. Only about 36 per cent of the Indians speak the English language, there being about 250 Indian dialects used in the United States. Only about 30 per cent of these Indians profess Christianity, there being approximately 200,000 Indians without church affiliations.

The Indians send their children to Government, mission, private and public schools. It is estimated that there are 10,800 Indian children in the 35 Government non-reservation schools; 9,900 Indian children in the 73 reservation boarding schools; 7,300 Indian children in the 208 reservation day schools; more than 26,000 Indian children in public schools; 5,000 in the 70 mission schools of various denominations; and approximately 15,000 Indian children out of school because of lack of school facilities or for other reasons.

The Indians have property, real and personal, of almost every conceivable class and character, varying from the worthless desert to the finest irrigable lands; from

\*This paper was prepared for delivery before the Mohonk Conference, but Mr. Meritt was unavoidably detained in Washington on official business.

scrub stock and practically worthless Indian ponies to the finest graded cattle and horses; also oil, coal, mineral, and timber lands; all estimated to be worth approximately one billion dollars.

This vast, scattered and complicated estate is under the general direction of the Commissioner of Indian Affairs, a subordinate officer of the Secretary of the Interior. In the book entitled "The American Indian," by my friend Hon. Warren K. Moorehead, an able and distinguished member of the Board of Indian Commissioners, it is shown that there has been on a general average, a new Commissioner of Indian Affairs every three years, a time entirely too short for the ablest of these officials to acquire a thorough comprehension of the many difficult and complicated problems involved in Indian administration. Here exists, in my judgment, one of the principal weaknesses of Indian administration in the past, and which has contributed, more than anything else, to the unsatisfactory handling of the Indian problem by the Federal Government. The interests of the Indians of the country suffer by reason of these frequent changes in the leading administrative officials. What is needed is a progressive and constructive policy, carefully formulated as to each reservation according to its needs, and enforced by trained officials who are permitted to remain in office long enough to accomplish substantial results and who shall be protected from the machinations of the many grafters who are ever ready to attack and sacrifice in every conceivable way honest and efficient officials who aggressively protect and conserve the property of the Indians.

Secretary Lane has taken an unusual and sympathetic interest in promoting the welfare of the Indians, and you know of the splendid work of Commissioner Sells in behalf of the Indians. In this great work they have had the loyal and sincere support of the Indian Service employees in the Office and in the Field, without which but little could have been accomplished.

The progress among the Indians along

industrial lines during the past three years has been unusual and remarkable. The Office has expended more than a million dollars in stocking various reservations with cattle, very largely with white-faced Herefords. A recent inspection by experienced stockmen shows that these tribal herds are in splendid condition. There has also been a general movement for the upbreeding of Indian horses. The cattle from the Tongue River Indian Reservation in Montana topped the Chicago market. The Indians on many reservations are naturally adapted to cattle raising, and as these Indians own some of the finest grazing lands in America there is no good reason why they should not succeed in the cattle raising business and become self-supporting and independent.

Three years ago at the Mohonk Conference, I urged a very large reimbursable appropriation by Congress for industrial purposes among Indians. During the past two years Congress has placed at the disposal of the Indian Office more than a million dollars of these reimbursable appropriations. Under a decision of the Comptroller of the Treasury these funds are available for practically all purposes that will promote industry among Indians.

Many hundreds of Indians are availing themselves of the opportunity afforded by these reimbursable appropriations, and have provided themselves with farming equipment and are beginning to cultivate their allotments. On a number of reservations the area under cultivation by Indians during the past two years has been more than doubled.

The Office is trying very earnestly to make more nearly self-supporting the schools and agencies by growing the products consumed. There is a wonderful opportunity for improvement along this line.

There is still some old time Indian dancing and also gambling among the Indians, notwithstanding our strenuous efforts to suppress these evils, but we feel that we can report satisfactory progress.

More Indian fairs have been held during the last two years than ever before.

We are pushing these fairs with a view of increasing industrial activity among the Indians. There is room for still greater accomplishments along this line, especially in cooperating with local county fairs and bringing the Indian farmer into competition with white farmers in the same community. A number of Indians have won first prizes in competition with white farmers at county fairs.

The marriage and divorce situation among Indians is unsatisfactory on several reservations. We have endeavored to discontinue the practice of Indian custom marriages and divorces with considerable success and require the Indians to comply with the local State laws. Much aggressive work is necessary before we can report satisfactory conditions relating to marriage and divorce among Indians on all reservations.

Strong effort is being made by the Indian Office to discourage transfers of employees except for good administrative reasons. Transfers in the past have been so frequent as to materially reduce the efficiency of the Service. We are also looking with disfavor on the tramp Indian student who is frequently asking for a transfer from one Indian school to another without any apparent reason except a desire for a change.

We have three classes of schools in the Indian Service: the non-reservation boarding school, the reservation boarding school, and the reservation day school. We are endeavoring to increase the efficiency of these schools, and a new course of study is now in preparation. These schools are conducted very largely along industrial lines. We are endeavoring to educate Indians not only for service but for an honorable and successful life. Dr. Samuel A. Eliot, our distinguished chairman, and an honored member of the Board of Indian Commissioners, is quoted in the San Francisco Chronicle as follows:

"I can truly say, after mature investigation and deliberation, that the Indian system of schooling in this country is the best America has. The Indian system recognizes that education is not the accumulation of facts but the interpretation and application of facts. The end

of the Indian education is not the acquisition of knowledge so much as the acquiring of power."

I cannot too strongly impress upon you the importance of the Indian water right question. We have legislation drafted and ready for submission to Congress which if enacted will be very helpful. It is an administrative absurdity to hold an Indian's land in trust and at the same time permit him to lose his water rights because of failure to make beneficial use of the same and after the loss of which his land would be practically without value. We are contending for the principle laid down by the Supreme Court in the Winters case (207 U. S. 564), wherein it is held in substance that the Federal Government has the power to reserve the waters of a river and exempt them from appropriation under the laws of a state, for the benefit of Indians who are wards of the Government.

Three years ago before this Conference, I expressed my views as follows on the liquor question among Indians:

"There should be the strictest enforcement of the Federal laws regarding the suppression of the liquor traffic among Indians notwithstanding the political influence of the offenders. The average Indian of this country cannot be too carefully protected from his greatest weakness and worst enemy, intoxicating liquor, with its accompanying depravity and poverty. Liquor is too frequently the ally of the grafter and the contemptible white criminal who robs and ruins helpless Indians. Any man who sells or gives intoxicating liquor to Indians should be sent to the penitentiary regardless of his social standing or political influence."

Commissioner Sells has addressed Indian Service employees in part as follows:

"I believe that the greatest present menace to the American Indian is whiskey. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man, and frequently as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined. Let us save the American Indian from the curse of whiskey."

With these views ripened into sincere convictions, you can readily understand why the Indian Office has been making, and will continue to make, a more aggressive campaign to suppress the liquor traffic among Indians. I need not re-

mind you that this work requires a hard and continuous fight from day to day.

The result of the work during the past fiscal year of the liquor suppression officers shows that there were 2,187 cases instituted, 1,237 convictions, 73 acquittals, fines assessed amounting to \$102,000, and 21,000 gallons of liquor destroyed.

The use of mescal or peyote appears to be increasing among certain Indian tribes. Government scientists have declared that the effects of mescal or peyote are deleterious and its use should be discouraged, if not prohibited. The use of this dangerous substance is associated with an alleged religious ceremony, and for that reason is all the more difficult to suppress. The Office has heretofore endeavored to obtain legislation prohibiting the traffic in this drug and we yet hope to be successful in procuring the desired legislation. In the meantime the Office is doing everything possible to prevent the further importation of mescal or peyote under the Pure Food law of June 30, 1906 (34 Stat. L., 768), and thereby materially limit its use by the Indians.

We have procured increased appropriations for the education of Indian children in public schools, which has resulted in a much larger attendance of Indian children in such schools, with economy to the Government and benefit to the Indian children as well as their parents by reason of association on terms of equality and friendship between the red and white races.

Someone has said that "Idleness is the sepulchre of living man." There are more Indians today than ever before who know by actual experience the real meaning of that verse, found in Genesis, which reads: "In the sweat of thy face shalt thou eat bread." However, there are entirely too many Indians who are loafing on their allotments instead of farming them and who know not the real meaning of thrift and industry but who need to be taught the degradation and folly of idleness and the honor and glory of productive labor. It has been

well said that "Constancy in labor will conquer all things." If all the able-bodied Indians of the country would go to work in dead earnest and keep everlastingly at it, the so-called Indian problem would soon be very largely solved.

Those now responsible for the administration of Indian affairs have endeavored with all sincerity to follow the spirit and letter of the Civil Service laws and regulations. I believe in the principles of Civil Service, and know full well the impossibility of administering successfully Indian affairs other than along good-faith, Civil Service lines. Trained, experienced and efficient employees are one of our most urgent needs in the Indian Service.

It should be apparent that with about 200,000 Indians in the United States not professing Christianity, there is still a wonderful opportunity for effective work by missionaries of all denominations. These missionaries have in the past been a very great assistance to the Government in the uplift work for the Indian race. The Christianization of the American Indian will promote his progress and civilization quicker and with more permanent results than any other one agency. We welcome the assistance and cooperation of all persons and associations working for the material and spiritual welfare of the Indian. The field is broad and the opportunities are many for unselfish and devoted service in their behalf.

We have more than twenty million dollars of individual Indian moneys deposited in various banks throughout the country, drawing interest. The Office has eliminated red tape and has liberalized the authority of superintendents in the expenditure of this money for the permanent benefit of the Indians on their application. We are urging the expenditure of the funds of able-bodied Indians for industrial betterments and the general improvement of the home conditions of all Indians. There is a wonderful opportunity for effective work in improving the sanitary conditions of Indian homes on practically all Indian reservations.

The limited time available will not permit me to explain the details of the necessary and beneficial legislation we have drafted and ready for submission to Congress at the beginning of its session in December. Suffice it to say that the enactment of this proposed legislation will be of the greatest help in protecting the property rights and promoting the general welfare of the Indians.

I have become convinced that certain reservations in the past few years have been allotted and the surplus unallotted tribal lands disposed of more rapidly than was for the best interests of the Indians. There will, no doubt, be strong pressure brought to bear to open more reservations within the next few years. It would be an administrative absurdity to allot such Indians as the Navajoes, Papagoes, and other Southwest Indians living on arid lands under existing conditions. The Navajoes have developed into great sheep and cattle raisers, these Indians owning approximately 1,900,000 sheep and goats and 36,000 cattle. They also had an income last year of about a half million dollars from the blanket industry. These Indians need to be permitted to work out their own destiny without having their lands allotted or thrown open to settlement by the whites.

At the time of the passage of the Act of June 25, 1910 (36 Stat. L., 855), which among other things conferred upon the Secretary of the Interior authority to determine the heirs of deceased Indians except in the Five Civilized Tribes and the Osage Nation, there were pending about 40,000 undetermined heirship cases, involving lands worth approximately \$60,000,000. During the last two years, we have been disposing of these heirship cases at the rate of about 8,000 per year, at a total cost to the Indians of only \$15 per case determined. It is expected that this important work will be brought approximately current within the next three years.

Our system of purchasing goods for the Indian Service is not all that could be desired, although many improvements have

been made during the past year. We purchase for the Indian Service approximately \$4,000,000 worth of goods each year of every description and character, from a paper of pins to a threshing machine. Legislation is necessary before we can eliminate entirely certain red tape and insure more prompt delivery of goods to the Indian schools and agencies.

The health condition of the Indians is far from satisfactory. Reliable statistics show that there are approximately 10 per cent, or a total of about 30,000 Indians suffering from tuberculosis, and approximately 20 per cent, or about 60,000, Indians affected with trachoma, a disease so dangerous that it often results in blindness if not given proper attention. Tuberculosis is three times more prevalent among Indians than among whites. Congress has during the past five years been increasingly liberal with appropriations for medical work among Indians. The Joint Congressional Commission, created by the last Congress, and headed by Senator Robinson of Arkansas, made a valuable report on this phase of Indian work, and urged and procured, in cooperation with the Indian Office, increased appropriations for new hospitals, which appropriations were renewed at the last session of Congress. The Indian Bureau has constructed during the last two years, or now has in course of construction, thirty hospitals, at a total cost of approximately \$450,000. As a result of the aggressive health campaign among Indians, there is a marked improvement of general health and sanitary conditions, and we can now report that the Indian race is no longer a vanishing one.

There remains to be done, however, a great deal of intelligent and constructive work in this health campaign, especially along preventative lines before entirely satisfactory conditions can be truthfully reported.

The Indian appears often to be a splendid subject for the sensational writer and muck raker. A recent magazine article on Indian matters and reflecting

on Indian administration, largely of the past, appeared to be almost totally devoid of real facts. All true friends of the Indian should not forget that responsible Indian officials are almost constantly on the firing line and are frequently the subject of attack in the most insidious and by the most unscrupulous and unexpected ways. We who have been in the Indian Service for a number of years have grown accustomed to their many methods and have become somewhat in-

different to their attacks. We welcome honest and sincere constructive criticism and endeavor to profit by it, but destructive criticism is harmful and without any value whatever.

I regret that I have not the time to discuss some of the more complicated legal and administrative problems not mentioned by me on this occasion, but would refer you to my addresses before this Conference, found in its proceedings for 1911 and 1912.



## Thanksgiving



*From Robert Browning's Poems*

THE golden glow of autumn time  
Hath faded like an ember,  
And on the dreary landscape lies  
The first flakes of November;  
Chill blows the wind through woods discrowned  
Of all their leafy glory,  
As thus the seasons in their round  
Repeat the endless story!

The earth hath yielded up her fruits  
To bless the farmer's labors,  
And peace and plenty crowns the lives  
Of cheery friends and neighbors;  
In fertile vales, on prairies broad,  
In homes by lake and river,  
Ten thousand thousand hearts unite  
To bless the Gracious Giver.

Thanksgiving for the harvest full,  
The orchards' mellow treasures;  
The purple grapes, the golden corn,  
And all the joys and pleasures,  
And bounties rich and manifold,  
That make life worth the living,—  
For these, alike, the young and old,  
Join in a glad thanksgiving.

The kindly pair, whose weight of years  
With frosty locks hath crowned them;  
Are seated at the festal board  
With all their children round them,  
The father giveth fervent thanks  
In homely phrase and diction,  
And stretches forth his aged hands  
In holy benediction.

Thus friends, long sundered, re-unite,  
Recount each joy and pleasure—  
The annals of the fading past—  
And fill again the measure  
Of youth, and healthful joyousness,  
As in the glad time olden,  
When life was new, and skies were blue,  
And all the days were golden.

Thanks to the Pilgrim Father, then,  
Whose little goodly leaven  
Works out through all the buried years  
This sweet fortaste of heaven.  
And to the Lord, whose bounteous gifts,  
Make life well worth the living,—  
Who dwells above, whose name is love—  
Be ever more thanksgiving!

# LAKE MOHONK CONFERENCE

BY JEWEL D. MARTIN,

Superintendent Fort Belknap Indian School, Montana



THE thirty-third Conference on the Indian and other dependent peoples met at Mohonk Lake, New York, on October 20, 21 and 22, 1915. A large and representative membership was in attendance and the discussions were spirited and intensely interesting from the start.

October twentieth, both morning and evening, was given over to discussion of Indian matters, Dr. Samuel A. Eliot, chairman of the Conference, opening with a brief outline of what he conceived to be the problems confronting those engaged in Indian work.

The topic, present-day needs of Indian administration, was taken up and a very excellent paper was read by Supt. Oscar H. Lipps of the Carlisle Indian School. Mr. Lipps pointed out the necessity for right-minded public opinion as an influence in furthering the policies of those working in the interest of the Indian, pointing out the great harm which may be and sometimes is done by distorted reports of the work being done.

Discussion of this topic was continued by Dr. Fredrick A. Cleveland of New York, Hon. Robt. G. Valentine of Boston, Mr. A. C. Parker of New York, Mr. J. Weston Allen of Boston, Mr. Jewell D. Martin of Montana and Honorable Cato Sells, Commissioner of Indian Affairs.

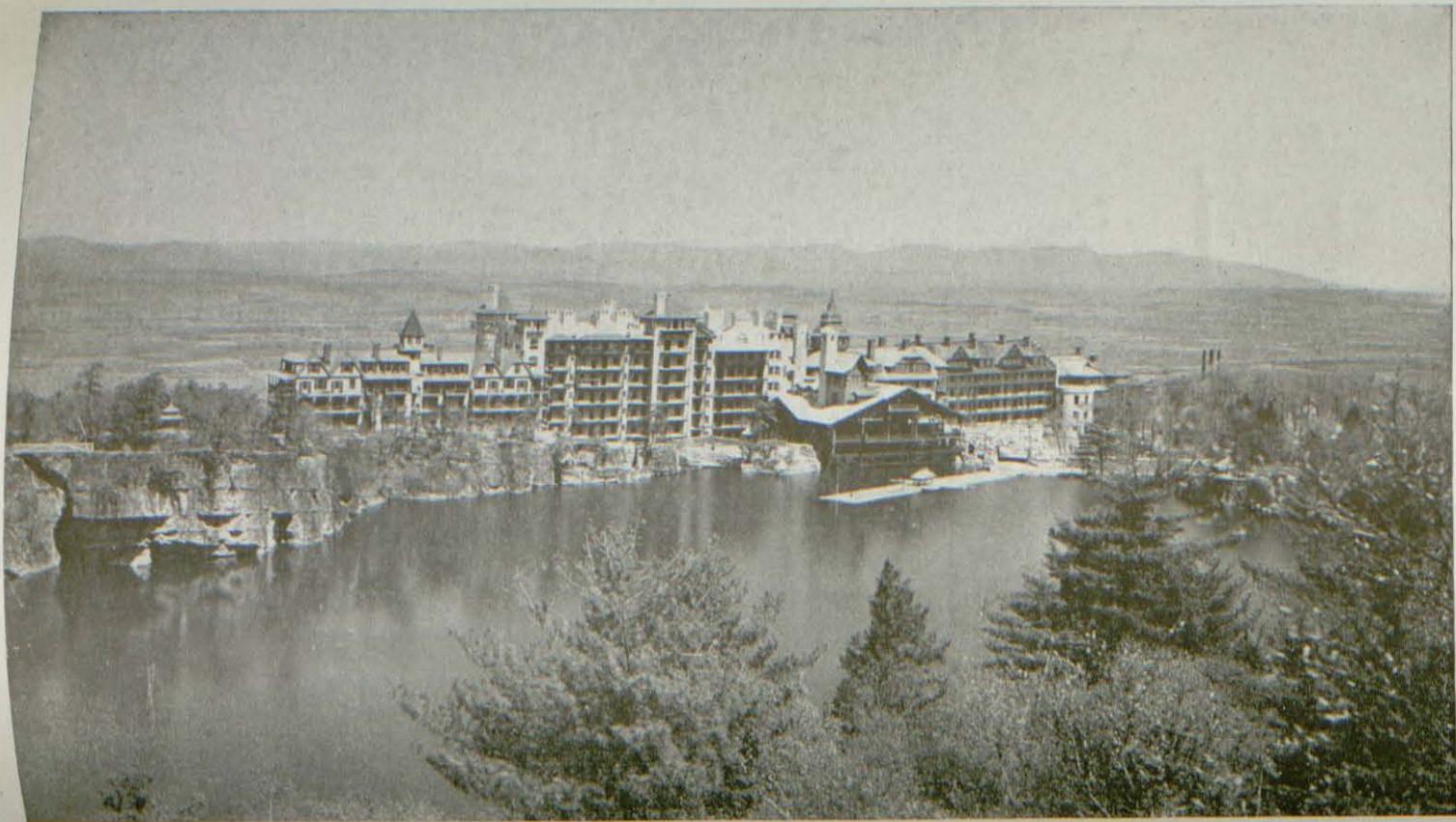
Doctor Cleveland, director of municipal research, New York, discussed business methods of the administration of Indian affairs from the standpoint of the expert, and showed methods by which the office was endeavoring to transact the business connected with the administration of Indian affairs in accordance with the most approved methods.

Ex-Commissioner Valentine urged that in formulating our policies of action in Indian matters care should be taken that we strike deep, that our work might be fundamental, urging that otherwise we would in our discussions be concerned only with the "Ripple in the surface of the wave." Mr. Parker read the platform adopted by the Society of American Indians in their recent Conference, with appropriate comments. Mr. Allen discussed the advisability of entrusting the management of Indian affairs to a commission, and Mr. Martin urged the importance of the work being done by field industrial employees and urged that all possible should be done to increase their efficiency.

Commissioner Sells expressed the conviction that the fundamental and very first thing to be done was to save the health of the Indians and reduce infant mortality among them. He recited some of the work being done toward this end by the Office and the accomplishments which are proposed. The Conference was greatly interested in the Commissioner's report of the work being done in liquor suppression, particularly in the enforcement of the provisions of the treaty of 1855 with the Indians of Minnesota requiring the closing of the saloons in a wide area and including Chisholm and Hibbing.

Honorable Frank Knox of Manchester, N. H., spoke regarding Ute matters in Colorado and Utah, laying stress upon school and irrigation matters.

Philippine and Porto Rican matters occupied the sessions until the evening of October 22nd, when the discussion of Indian affairs was resumed, the topic being, "Conditions among the Five Civilized Tribes." The discussion was preceded by addresses by Mr. Francis La Flesche and Mr. John M. Oskison, both of whom spoke to the subject of Indian administra-



LAKE MOHONK MOUNTAIN HOUSE.  
Where Mr. and Mrs. Albert K. Smiley each year Entertain the Members of the Annual Indian Conference.

tion, the former regarding the necessity of conserving the property of Indians and the latter urging the advisability of extending to competent Indians, a wider knowledge of, and participation in their business affairs.

Conditions among the Five Civilized Tribes were discussed by Bishop F. K. Brook and Mr. Grant Foreman of Oklahoma and by Hon. Warren K. Morehead of Andover, Massachusetts. Member of the Board of Indian Commissioners. The results of the unrestricted leasing of the lands of restricted Indians were pointed out as indicating without question, the wisdom of the legislation recently sought by the Office, seeking authority to control this practice.

The closing speech on Indian matters at the Conference was made by Commissioner Sells. The work being done to improve and standardize the industrial instruction being given in the Indian Schools through a revision of the course of study was reported, as was also the adoption and enforced use of approved rules of probate procedure in Oklahoma.

It was also shown that through the purchase of large numbers of cattle, through re-imbursable appropriations, great strides were being taken toward the economic use of the hitherto surplus grazing lands on many of the reservations, and that these herds are now in good condition and well provided for, and that they bid fair to prove a highly profitable investment. Mr. Sells also reported the phenomenal progress being made by Supt. A. H. Kneale, in saving the water for the lands of the Ute Indians in Utah through its beneficial use.

Many other matters of very great interest were discussed which are not mentioned for lack of space, but the whole conference seemed characterized by a decided note of optimism. Confidence was not only everywhere expressed in the integrity of the work being done, but a decided spirit of cooperation could be felt among all the friends of the Indian, to work unitedly for their good.

Mr. and Mrs. Daniel Smiley, the genial

host and hostess of the conference were gracious in their usual inimitable way, and all of the members of the 33rd Conference are indeed deeply indebted to them.

The platform, embodying the salient points discussed, in so far as opinions crystallized, follows:

The Thirty-third Annual Lake Mokonk Conference on the Indian and Other Dependent Peoples gratefully recognizes the progress secured toward comparative justice and right and fair administration for the Indian. It approves the stress laid by the present administration on the conservation of the health of the Indians and its insistence on more hospitals and greater medical care, and it applauds the efficient efforts to stop the sale of intoxicants and the use of peyote.

But, though much has been done, our national responsibility is scarcely less than at an earlier date.

The present condition of the Utes may point our contention and our general recommendations. The Government holds property for this tribe amounting to an average of about \$5000 for each member of the tribe, and yet these people live in squalor, and in moral and spiritual barbarism. The undertaking of the Government to give them an irrigation system at a cost of \$864,000, was so hampered by selfish legislation as to threaten the loss of their water rights, unless the prompt and hopeful action of the Commissioner shall be pursued persistently to the end.

For the Indians in general the government holds a billion of dollars in property and funds, all open to constant attack from the cupidity and greed of the whites and recreant red men. There is no hope of ultimate justice save through an improvement in our laws and in more rigid enforcement of them.

We urge, therefore, that the government shall first define the Indian, that he may be protected from those who profess Indian relationship in order that they may share in funds, lands and timber and newly discovered oil and mineral rights:

We urge the defining of his legal status and the codification of the laws regarding him, that the confusion and uncertainty now existing may be done away:

We urge the extension of the merit system in all appointments in the Indian Service:

We urge increased attention to the educational need of the Indian and lay emphasis on agricultural and other vocational training:

We urge on Congress the need of larger appropriations for educational and medical work in Alaska, under charge of the Bureau of Education:

We urge that legislation shall be enacted that will insure the preparation of the Indians of the Five Civilized Tribes to assume intelligently the responsibilities of their citizenship, and the protection of those of them who still own their allotted lands when the restrictions on the sale of their lands shall cease:

And we urge, with profound conviction, that to these important efforts to improve his physical condition and conserve his material resources, there be added by our churches and philanthropic agencies a harmonious and larger activity in behalf of the moral and religious instruction of the Indian, without which these efforts for his material good will surely prove ineffectual.

Our present system is full of bad inheritances. We urge instant and more thorough attention to these things to the end that justice be done.

We rejoice in the results of our educational, medical, and agricultural policies in the Philippines. We reiterate the statement of the Conference of 1914 that we recognize as a nation our obligations to the Philippine peoples, our duty to administer their affairs

without partisanship, and with largest concern for their special interests, and for their preparation for the time when the status of the islands shall be definitely determined. Meanwhile we urge continued zeal on state and church in their respective fields to care for educational, moral and spiritual ministry to these peoples.

As to Porto Rico, this conference, believing that it ought to remain permanently under the flag of the United States, recommends a closer identification of the Island with our Government and institutions and as one means to this end recommends the immediate grant of full American citizenship to its people. It is further recommended that a careful study be made of methods to improve the standard of living of the masses of the people of Porto Rico and to relieve the present existing congestion of population in the Island.

We hope also that means may be found to offset the decline of customs revenue due to the transfer of Porto Rican trade from other countries to the United States, so as to continue and develop the excellent work which has been done in education, sanitation and other governmental activities.



## AN INDIAN COUNCIL FOR PROGRESS

BY ARTHUR C. PARKER



THE Lawrence, Kansas, conference of the Society of American Indians, held during the period from September 28th to October 3rd, inclusive, was a remarkable event in the history of the Society and in the annals of the red race. Its opening session on the evening of September 28th found a hall crowded to the doors. The city of Lawrence, by Mayor Francisco, the University of Kansas, by Chancellor Strong and Haskell Institute by Superintendent Wise, united in a rousing public welcome.

Sessions were held throughout the week in the Chamber of Commerce Hall, at Kansas University and at Haskell Institute. The general theme of the Conference was "What can the Indian do to help himself." An emphatic answer was given in the inauguration of a community center movement to be instituted on the various reservations as soon as practicable. The first center is placed in the hands of Mrs. R. T. Bonnin who will start her work among the Utes at Fort Duchesne. The Executive Council of the Society will have immediate oversight of this work of bringing education, healthful amusement and inspiration to the reservation Indians, old and young. Mrs. Bonnin, known to the literary world as

Zitkalasa, is a Sioux, and is most admirably fitted for the task of supervising the community centers.

A second move of large importance was the unanimous stand of the Conference on the temperance question. It calls upon every Indian and upon the Government to unite in the destruction of the Indian's most grievous enemy.

Among the speakers who came with ringing messages were Dr. Carlos Montezuma, Stephen Jones, Simon Redbird, Dr. G. J. Frazier, Rev. P. B. Gordon, Hon. W. A. Durant, Mrs. Emma D. Goulette, Mr. William J. Kershaw, Miss El DePeltquestangue, and Rev. Henry Roe-Cloud. Associate members had equal privileges of the floor and there were talks by Rev. E. C. Deyo, Dr. Thomas C. Moffett, Robert Hall, John R. Wise, Mrs. S. A. R. Brown and Dr. Melvin R. Gilmore, while Miss Caroline W. Andrus represented Hampton Institute. Prof. F. A. McKenzie, the founder of the Society was for the first time absent from a conference and was greatly missed.

An unusually large number of Indians came for presenting claims and complaint. Among these were Nahwats and Howard White Wolf of the Comanches; George No Horse, Knows-the-Ground and Thomas Medicine Horse of the Crows; Ira Isham of the Couer D'Alene Ojibway; Carlos Montezuma and Daniel Thomas for the Pimas and Papagos; Cleaver Warden for the Cheyennes and Arapahoes; James Murie, Stacy Matlock and Julius Caesar for the Pawnees.

The Platform adopted contains a digest of the discussions with general recommendations for improving the situation of the Indians. If it could be followed in its essential parts by the administration and by the Government, both races, the white and the red would greatly profit.

The Platform follows:

The Society of American Indians assembled in Fifth Annual Conference in the city of Lawrence, Kansas, reaffirms those principles of devotion to the race and to the nation which have been its guiding star from the beginning. With an increased membership in equal representation of native and

white Americans, the Society is increasingly impressed with the responsibility resting upon it. The anomalous situation in which the race finds itself and the serious evils which threaten its happiness, integrity and progress are such as to compel the following expression of our beliefs and wishes. We trust that Congress and the nation will consider seriously the requests we make and grant them in full measure. We appeal to the intelligence and to the conscience of the nation.

*First.* Congress, thus far has taken no action on the Carter Code Bill, introduced in 1912 at the instance of this Society. So long as the Indian has no definite or assured status in the nation; so long as the Indian does not know who he is and what his privileges and duties are, there can be no hope of substantial progress for our race. With one voice we declare that our first and chief request is that Congress shall provide the means for a careful and wise definition of Indian status, thru the prompt passage of the Carter Code Bill or some similar measure.

*Second.* Our second request is based on the second great legislative need of our race. Our tribes have waited for many years for money owed them, as they believed, by the United States. We therefore urge upon Congress the passage of the amended Stephen's Bill, or some similar measure, which will directly open the United States Court of Claims to all the tribes and bands of Indians in the country. Without standing in court, our tribes have waited for years and decades for a determination and settlement of their claims thru congressional action, and the hope of justice has almost died within their hearts. They ought to know soon, and once for all, what their claims are worth.

*Third.* We realize that the failure of many of the Indians to keep pace with modern thought is due to the inadequacy and ineffectiveness of the Indian schools. We therefore strongly urge a re-organization of the Indian School system. The school system should be provided with a responsible head in superintendent of education and of the broadest scholastic attainments. To his knowledge and special sympathy should be joined the authority and power to improve and to standardize the system in its every part, especially that Indian school courses may correspond to those of the public schools in the states where they are located.

*Fourth.* We recommend that graduates of Indian schools, or of private or public schools of similar grades, upon application shall be given such proportion of their treaty or trust funds as may be required and necessary for their education in the private or public schools of the country, without suffering undue delay.

*Fifth.* For reasons long evident and incontrovertible and in harmony with the policy of land allotments, we urge the prompt

division in severalty upon the books of the nation of all funds held in trust by the United States for any and all Indian tribes. We further urge that these individuals accounts be paid at as early a date as wisdom will allow. Annuities and doles foster pauperism and are a curse to any people that intends to develop independence and retain self respect as men.

*Sixth.* The present confusion of reservation Indians as to their legal rights is due very largely to their lack of essential information. They have no means of knowing what their tribal claims are or the letter of the laws and rulings governing them. This information should be commonly available as also should be a report of the wealth, income, and the disbursements of the tribe, thru and from, rents, leasing or trust funds, or other assets. The Indians must know the details that affect their progress to this point. We therefore call upon the Interior Department and the Indian Bureau to prepare a set of simple booklets giving digests of the laws governing reservations and to publish the special rulings of each agency and to place such booklet in the hands of every Indian or other person interested. To these should be added the financial accountings in order that the Indians most affected may be given that confidence in the Government's intent that is so necessary to good citizenship.

*Seventh.* Inasmuch as political changes have been the bane of the Indian Bureau system, we call upon Congress to so organize the administration of Indian affairs to the end that it may be put upon a non-partisan basis; that all contests of personal rights and domestic relations be settled in the courts, and that citizenship of Indians may be made to conform as far as possible with the same laws that govern the citizenship of the country.

*Eighth.* We invite attention to the fact that the first law enacted by Congress looking to the curtailment of the liquor traffic was enacted thru the efforts of Mehecutunqua, Little Turtle, the Miami Chief, that the Cherokee legislature began the enactment of laws prohibiting the liquor traffic as early as the year 1819, a quarter of a century before any such laws were enacted by white law-making bodies and that the Indians for two centuries have pleaded for the elimination of this curse. We therefore now call upon all Indians to uphold the illustrious example of these ancestors of ours and to demand the fulfillment of all treaties promising the suppression of liquor in the Indian country and the prohibition of the traffic entirely by state and national legislation.

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

*Tenth.* We request that the Government look with favor upon the Community Center plan fostered by this Society.

*Eleventh.* We realize that hand in hand with the demand of our rights must go an unwavering desire to take on new responsibility. We call upon our own people to lay hold of the duties that lie before them, to serve not only their own race as the conditions of the day demand, but to serve all mankind.

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

In 1912 the Society inaugurated the plan for American Indian Day and the second Columbus Conference gave the plan its hearty and unanimous endorsement. The favorable manner in which the plan has been received led the Executive Committee to direct the President to issue a proclamation naming the date. The proclamation as first publicly read before the Haskell student body follows:

KNOW YE ALL MEN BY THESE PRESENTS:

That I, Sherman Coolidge, President of the Society of American Indians, by virtue of power in me vested by the Executive Council of the Society, do hereby declare the second Saturday in the month of May each year, henceforth, "American Indian Day," and call upon every person of American Indian ancestry to specially observe this day as one set apart as a memorial to the Red Race of America and to the wise consideration of its future.

In the judgment of wise and impartial men, the heroic struggle of our fathers against forces which they had no means of measuring or appreciating, yet which they fought against for homes, for family, for country and the preservation of native freedom, has no parallel in all history. Yet while we consider these things we are not unmindful that they made upon occasions the same mistakes that have been common to all mankind, of every race and age,—and yet were virtuous men. Now that the glory and the shadows of the past have become a part of history,—a record that has been written, we are not to forget the present and the future of our people, that we may henceforth live in greater fullness. Let us now move forward and acquire all those things that make races and nations more efficient and more noble; let us reach out for a larger life, through brotherly love, purposeful action and constructive service to our Country, not only for our own welfare, but in order that the American people and all humanity may be uplifted because we have performed, and strive to perform, our full duty as men. Let

these things, and the means by which they may be accomplished be considered upon American Indian Day.

Likewise do we invite every American who loves his country and would uphold its honor and dignity, to celebrate this day and to consider our early philosophy, our love of freedom, our social institutions and our history in the full light of truth and in the balances of justice in honest comparison with the annals of other races, and to draw therefrom those noble things that we believe are worthy of emulation. But we call upon our country not only to consider the past but to earnestly consider our present and our future as a part of the American people. To them we declare our needs and now and tomorrow as those primarily of Americans struggling for enlightenment and that competency that is consistent with American citizenship. We do avow our hopes and our destiny inseparably united to that of the people of the United States of America and that our hearts and minds are now and forever loyal to our country, which we would serve in our fullest capacity as men and Americans.

Unto this declaration I do set my hand and seal this 28th day of September in the year of our Lord, nineteen hundred fifteen. Done at Lawrence, Kansas.

Attest: Sherman Coolidge, President.  
Arthur C. Parker, Secretary.

An inner view of the Conference and its personnel revealed at once the dangers and the great possibilities of the organization. In the hands of selfish men looking for personal honors and political power the Society would at once deceive those who put their hopes in it and then miserably fail. Any attempt to make the Society a clearing house or court of review of special cases would stamp its membership as prejudiced and hasty in judgement. The easy way in which special cases and complaints were put up in the conference without debate or evidence, showed on the part of some a lack of understanding that the Society especially states as one of its objects, "To direct its energies exclusively to general principles and universal interests and not allow itself to be used for any personal or private interest." There was danger also in overriding all rules, principles and laws by individuals bent on personal ends.

Members should not be admitted without investigation in the future if the Society is to guard its welfare. It must also be seen that the stated principles of the Society constitute its real groundwork and that the members, both associate and active, become members to support such

principles. No individual or group in a conference has any right to attempt to overthrow those principles, else a conference does not and cannot express the aims of the Society. Any attempt to overthrow those principles would be a flagrant betrayal of trust, not to say a usurpation of authority.

\* \* \*

The Society has been fortunate in its position thus far and letters and telegrams of encouragement from many of the greatest men of the country were read, notably those from Dr. Lyman Abbott, Senator Charles Curtis, Commissioner Sells, Secretary Franklin K. Lane and President Wilson. The Society as it has taken its position has drawn the attention and approval of the best forces in the land.

The success of the conference in a large measure is due to the kindness and forethought of Superintendent and Mrs. Wise of Haskell. Not only did Mr. Wise provide accommodations and the privileges of his school but he allowed his pupils the opportunity of listening to the evening debates, pro and con, believing as he expressed it, that it would pay in the end to have each boy and girl think out the problems and the merits of each debate for themselves, and not every speech was flattering to the Indian Bureau or to some of its employees. Haskell, however, caught the Conference spirit and her boys and girls were an inspiration to the members of the Society who spoke before them.

The Conference has emphasized the need of real leadership from within the race itself and its social center and community plan may become a strong factor in bringing the reservation Indians into a better understanding and more harmonious relation with the civilization of the country. The Conference expressed a zealous determination that the Indian himself should exert himself to the utmost in every productive way, thereby laying hold of existing opportunities and opening the way for the full rights of the Indian and the full protection of his land, life, liberty and happiness as a man and an American.

# PRESENT-DAY NEEDS OF INDIAN ADMINISTRATION\*

## Financial Support of Those Engaged in Industrial Field Work

BY JEWEL D. MARTIN,

Superintendent Fort Belknap Indian School, Montana

 THE experience upon which the following remarks are based is of only six years duration but those years have all been spent in the very closest contact with the Indians and their problems. They suggest no innovation, though as I believe, they point out an important improvement which may be made in the Indian field service, if means can be found of applying the remedial suggestions offered.

Experience and observation have taught me that the demonstration work done on agency farms throughout the Indian Service has little result-getting effect upon the Indians themselves. The idea that extensive and properly conducted farming operations at and by the various Indian agencies may induce the Indians to go and do likewise is passing. Brilliant examples of successful agency farming have been seen to pass with the Superintendent responsible for the showing, and little or no advance be seen to have been made by the Indians themselves, for whose enlightenment it was supposed to have been done.

In my opinion, examples of such farming, when done according to methods and on a scale impossible to the Indian farmer himself, may have a discouraging effect on the rank and file of the Indians instead of stimulating them to effort for the things with-

in reach. In fact, our efforts to induce the Indians to farm formerly met with such indifferent success that only recently have we ceased to hear even Indian Service workers proclaim that you can never make farmers out of them. Other lines of effort have been recommended as being more in keeping with Indian character; but except in comparatively few cases where the individuals have had unusual training, the results of the entering of Indians into business or the professions have shown that they are much less adapted to such life than to farming.

With a view to make the courses offered in the Indian schools as practical as possible, much stress has recently been laid upon the industrial and domestic science features. It has been realized that the most important thing possible to be done for the Indian children attending such schools is to fit them for lives of home-making back on their land.

On August 10th, 1914, Commissioner Sells issued an official circular to those in charge of Indian schools in which he says: "I believe there is a splendid chance for increased efficiency of our school service by special efforts and cooperation along industrial lines. I must insist that you give the development of the school farm your most careful attention to the end that the highest degree of efficiency and re-

\*An address delivered before Lake Mohonk Conference, October 20, 1915.

sults be accomplished. There is absolutely no excuse for a waste acre or overlooked opportunity on a school farm. We need all they will produce and cannot justify the purchase of anything we can raise. It is inconsistent and indefensible for us to expect Indian boys and girls to return home from their schools and do more than they have witnessed their teachers doing for them when they are supposed to be qualifying themselves for industrial equipment and self-support."

The keynote thus sounded has produced results in that phenomenal crops have been the rule the past two seasons. Most systematic work is now being done by men of the widest experience in Indian school work to standardize the industrial work being done in the Indian schools.

The results of the campaign to increase the efficiency of those engaged in industrial instruction are already noticeable. Dr. Samuel A. Eliot, member of the Board of Indian Commissioners, is quoted in the San Francisco Chronicle as follows: "I can truly say, after mature investigation and deliberation, that the Indian system of schooling in this country is the best America has. The Indian system recognizes that education is not the accumulation of facts but the interpretation and application of facts. The end of Indian education is not the acquisition of knowledge so much as the acquiring of power."

It is my opinion that the efficiency of the schools may be further increased by holding the period of enrollment at five years or more. We would then have a class of returned students instead of a class of returned enrolled pupils. Nine times out of ten the returned pupil who disgraces his school and himself by exhibiting only social

vices upon his return from school has seen only three years or less of school life. As a rule he is a run-away pupil who has spent some months after leaving school and before returning home, among the lower classes of whites along the railroad towns. He has not the stamp of the school upon him. Considering the character of the raw material furnished them the schools can not therefore be blamed. By far the larger fraction of those who complete a course in any of the schools of note give a good account of themselves upon their return. It is true that the brightest hope of those of us engaged in Indian work lies in the boys and girls being transformed in our Indian schools; but it is not of them that I wish to speak except in so far as the ranks of the backward element at home are being recruited from the ones who fail to be transformed while in school.

Those of us back on the reservation are concerned very largely with Indians who are not returned students or if so they are still characterized by distinctively Indian traits. They are Indians, many of them of the more backward sort, with a strong predisposition toward lives of idleness and improvidence, to say nothing of the expectancy trained into them by Government paternalism of former years.

With one of my tribes, the word for their superintendent, when translated into English means "Money President", and their word for farmer is, being translated, "Feeder". These names betray a class of Indians as yet by no means negligible in number. The Indian problem is still "top heavy", so to speak, with Indians who are close to the "bread line". This class is, as yet, vastly in the majority so far as numbers are concerned, and is being annually augmented by all who re-

ceive only nominal training in the schools.

By this I do not mean that rations are now being issued to any large fraction of the Indian population; but I do mean that the majority of Indians are yet concerned primarily with the *obtaining of food*, and the man who has most effective influence with them will be he through whom and by whose instruction they may obtain their support.

It has been found expedient therefore to reach the Indians of various reservation districts, *through* the district farmers. If they get their seed and such supplies of tools and stock as may be available because of reimbursable appropriations or otherwise *through* their district farmer and only upon his recommendation, it will be much easier for him to exact of them effort in proportion.

The early solution of the Indian problem therefore demands that the methods of handling these back-at-home Indians, industrially, shall be improved in every possible way. In my opinion this can be done by doubling up the efficiency of these employes who work right next to the Indian.

Well-meaning and competent superintendents are desirable. Methodical clerks are necessary. But to me the real back-bone of the Indian Service, so far as accomplishing things on the reservations is concerned, is the corps of District Farmers. They are the men, one in each small neighborhood, who, more than any other influence, mold the progress of their communities. They may either idle away their time, in which case matters will go at loose ends, or they may realize their responsibilities and govern their wards to their noticeable profit.

I respectfully submit to this conference that we should put the emphasis

on this end of the service. The duties of the farmer are most exacting and arduous. The district farmers are each the embodiment of administrative influence in their respective districts, and each is called on almost daily to pass upon matters of vital importance to the industrial progress of those under his charge. I know from practical experience that the quality and degree of intelligence and energy required of a man to successfully discharge the duties of District Farmer in the Indian Service are of the very highest order required in the entire service. The men who succeed in these positions are the real heroes of the Service.

No effort should be spared either in the imposing of rigid requirements of those who enter or in offering salaries attractive to the best talent, to secure the very best possible employees for these positions.

Whatever the Indian schools may be, the fact remains that the industrial teachers of by far the largest classes of Indians now being taught are these District Farmers. The success of the returned students rests with them. The care accorded the individual Indian's live stock rests with them. The quality of merchandise bought with the Indians' funds often is determined by them. The social life of the Indians of their district is refined and directed, if at all, by them. They are those to whom we look for such a distribution of available supplies as will prevent suffering by the helpless or improvident. And just here is where this hardest of all Indian problems appears, namely, to help without demoralizing; to minister to their necessities, without robbing the recipients of that manhood and self respect which are necessary to good citizenship.

No one who has not often met the

abject pleadings of the very large percentage of Indians who have been pauperized by indiscriminate aid until they will resort to all forms of subterfuge in order to obtain unnecessary rations or annuities, can appreciate the social importance of this feature of the problem. Just here are needed the strongest men in the Service. None but necessary aid should be given, and that should be done in a manner which will not deprive the beneficiaries of their moral back-bone.

The danger is that this aid might be given to people whose near relatives are abundantly able both in intelligence and equipment to provide for their dependents. They know how to farm. They know how to raise stock. And it has been my policy and my instructions to my district farmers that no aid in rations shall be given to even helpless or infirm Indians in all cases where their near relatives may be induced to support them.

It is my opinion that men who are getting results in this line of work should not be rewarded by lifting them out of this kind of work into something which supposedly outranks it. There is no higher or more important work in the Service.

The routine business of Indian agency offices throughout the Service is much the same. Quarterly accounts are to be prepared, and the same forms are used. It is therefore not a vital defect in the Government's policy that Clerks and Stenographers are from time to time transferred as their needs or efficiency may require, but with District Farmers the case is quite different. The Farmer must know his district. He must be personally acquainted with every Indian, must know his buildings and property, and what is more, he must know what degree of trustworthiness and depend-

ability to expect of each. This information and much more is a prerequisite to success as a District Farmer. He must not only be familiar with the crops and climate of the locality but should know the different character of soils comprising his district and the adaptability of each.

It is about as completely impossible for a District Farmer to get results while being frequently transferred as it would be for an apple tree.

I rejoice in the firm stand which has been taken by the Indian office during the past few years regarding the transfer of industrial employees.

One of the leading superintendents of the Service, in an address before the Indian Service employees in conference recently in San Francisco said: "Do not understand that a reduced organization is at this time advocated. It should rather be increased *now* that it may be abandoned *soon*. However, the increase should not be in the form of more poorly paid and therefore usually incompetent teachers of industry. It would be vastly better to pay liberal salaries and require of the recipients much greater ability and industry than is now displayed, and have it *all* exercised along the line of real, live leadership and instruction in making the best use of the resources at hand."

The point I wish to make is that if more rigid requirements were invoked, and this branch of the Service weeded out by the dismissal of incompetents, their places being filled with competent men from our higher class institutions, it is perfectly possible to vastly accelerate the process of transforming "camps" into homes.

In the very many cases where we have men in these positions who are getting results, the efficiency of the Service would in my opinion be raised

by giving them substantial increases in salary where necessary to hold them right on their own field, and making it worth their while to largely solve the Indian problem, so far as their districts are concerned by putting each Indian family on a self supporting basis. This should be done instead of promoting such men into clerkships or into the smaller superintendencies.

The District Farmers are the men upon whose recommendation individual Indian moneys are and should be spent. They are the men who give personal attention to the industrial program of each particular head of family. Because of their personal influence on him and in direct proportion to it, he either succeeds or fails. Upon their recommendation certain Indians are aided by advances from reimbursable appropriations while others are refused. The position of the District Farmer is just as important as is the proper spending of money and the proper encouragement of industrial effort on the part of the Indians. They are the men who are dealing with human values, and my plan is that we should exact and pay for the very highest class of service in these positions.

This need was distinctly felt a few years ago. A laudible effort was made to materially improve the personnel of this class of employees by this very method. The Expert Farmer, at an entrance salary of twelve hundred dollars was conceived and a few were appointed. So far as the quality of the employees sought and the need for them were concerned, this idea could not have been better. But the system contained the erroneous idea that these men were to conduct demonstration farms and the futility of such procedure brought the system into disrepute. Then, too, it is not always

possible, whatever, the care exercised, to select men for such positions who will not possess disqualifying traits.

The idea that the Service needed high-class men in these positions was founded upon fact, but the duties then officially expected of them were not as practical as the sequel has shown personal work among the Indians to be.

The day has come when a chief function of all schools is to teach people to do useful things with their hands; when each progressive county with any considerable agricultural land has a trained agriculturist doing personal, advisory work of enlightenment among the white farmers. It would seem evident that among Indians there would be all the more need of an adequate number of men who were not only trained agriculturists but who have a good common school education, and who, most important of all, should bid fair to be thoroughly skilled in the administrative handling of men as well as the economic handling of their domestic affairs.

That the Office is doing every possible thing in carrying out an effective industrial program is not only shown by the results already achieved, but by the ringing statement of Commissioner Sells himself in which he says:

"I feel that the industrial development of the Indian and his property is one of the most important duties which confront the Indian Service; and I must insist that every employee on Indian reservations, and particularly those directly responsible for industrial development, shall be fully awakened to this fact, and understand that if they are to remain in the Service, they must give their earnest and continuous service in seeing that the Indian receives from them every aid for his industrial betterment."

# CHOCTAWS REVERE THE NAME OF PUSHMATAHA

BY E. A. MAC MILLAN

IN *The Daily Oklahoman*

TO the Choctaws the name of Pushmataha has a peculiar charm. He embodies alike the savage character and great ability of a warrior that connects the unwritten past with the tall, stately orator; the accomplished diplomat and true philosopher who played a leading role in the early history of the Choctaws in Oklahoma. His name is known to practically every person who possesses Choctaw blood, and all alike revere his memory and delight to recount his deeds—deeds which have cast luster, whether from the pre-historic past or the immediate past, on the unique history of that fast passing race.

Pushmataha was born in Mississippi in 1764 and died at Washington in 1824. As a warrior he was ever the friend of the United States. He prosecuted relentlessly the enemies of this country and did great injury to Creek and Seminole. When the war with Great Britain broke out he espoused the American cause and led brilliantly his band of warriors against the enemy winning praise from General Jackson. As an orator, he had no peer among the Choctaws. When delegations were sent to Washington to plead the Choctaw cause he was always chosen and while on one such errand he died of croup in Washington. His last speech, delivered a few days before his death, was taken down by G. W. Harkins, a delegate with Pushmataha at the time. Recently the writer secured a copy of the speech from the late Governor Byrd.

Pushmataha, addressing the secretary of war, spoke as follows:

“Father: I have been here some time. I have not talked—I have been sick. You shall hear me talk today. I belong to another district. You have, no doubt, heard of me—I am Pushmataha. Father, when in my own country, I often looked toward this council house and wanted to come here. I am in trouble. I will tell my distresses. I feel like a small child, not half as high as its father, who comes up to look in his father’s face hanging in the bend of his arm, to tell him his troubles. So, father I hang in the bend of your arm, and look in your face, and now hear me speak. Father, when I was in my own country I heard there were men appointed to talk to us. I would not speak there, I chose to come here, and in this beloved house. I can boast and say and tell the truth, that none of my fathers or grandfathers, nor any Choctaw ever drew bows against the United States. They have always been friendly. We have held the hands of the United States so long our nails are long like bird’s claws, and there is no danger of their slipping out.

“Father, I have come to speak. My nation has always listened to the application of the white people. My people have given of their country till it is very small. I repeat the same here about the land east of the Tombigby. I come here when a young man to see my father, Jefferson. He told me if ever we got in trouble we must run and tell him. I am come. This is a friend-

ly talk. It is like a man who meets another and says, 'How do you do?' Another will talk further."

While in Washington he learned that the venerable Lafayette, then on his memorable and triumphant tour through the United States, was in the capital. He asked to be permitted to visit him, and on that occasion addressed Lafayette as follows:

"Nearly fifty snows have melted since you drew your sword as a companion of Washington. With him you fought the enemies of America. You mingled your bloods with that of the enemy, and proved yourself a warrior. After you finished that war you returned to your own country and now you come back to revisit a land where you are honored by numerous and powerful people. You see everywhere the children of those by whose side you went to battle crowding around you and shaking your hand as the hand of a father. We have heard these things told in our distant Choctaw villages, and our hearts longed to see you. We have come, we have taken you by the hand and we are satisfied. This is the first time we have seen you. It will probably be the last. We have no more to say. The earth will part us forever."

The words were pronounced by the old warrior with a solemnity of voice

and manner bordering on the presentment of the brevity of his own life. The concluding remarks of the speech were prophetic, for in a few days he was no more.

His death at Washington, in a strange land and under conditions he wished to avoid, was particularly pathetic. When he found that his end was approaching, he called his companions, among whom was Mr. Harkins, around him and desired them to raise him up; to bring his arms, and to decorate him with his ornaments that his death might be that of a man.

Pushmataha was particularly anxious that his interment should be accomplished with military honors, and when a promise was kindly given that his wishes should be fulfilled he became cheerful and conversed freely with his companions until the moment he expired.

In conversation with Harkins just before his death, Pushmataha said: "I shall die, but you will return to our brethren. As you go along the paths you will see the flowers and hear the birdssing, but Pushmataha will see and hear them no more. When you shall come to your home, they will ask you where is Pushmataha, and you will say to them. 'He is no more.' They will hear tidings like the sound of the fall of a mighty oak in the stillness of the woods."

"**N**O man can know all about all things, no matter how long he lives or how industriously he studies, so it pays to consentrate most of the serious study upon a few things of interest and value."     ♣     ♣     ♣

## EXHIBITS INDICATE INDIANS ARE PROGRESSING

From the Oklahoman.

THE splendid Indian exhibits at the State Fair have demonstrated to all who saw them the capacity of the red man for progress and success in the labors of civilized life. The Indian can no longer be classed as a privileged loafer or as a child at the mercy of grafters. He has learned to work and to think for himself, and under the care of the government has assimilated his lessons so rapidly as almost to outstrip his teacher in some respects.

Heavily handicapped by ignorance, by superstition, and by the sheltered life under a paternal government, he has been delayed in the race more than his natural capacity would seem to warrant. But this period of waiting will soon be ended, and the red man will be in all respects a citizen and an equal in the state. The question is: "What will he bring to civilized life that will help build up the commonwealth of Oklahoma?"

We have long been accustomed to accept the contributions of the Indian without giving him much credit for them. We are apt to forget that the canoe, the snowshoe, the moccasin, and the tepee would be unknown but for him. We are proud of being an inventive race, yet we give him little credit for these inventions, which are quite unrivaled in their own field, yet this same inventive genius and skill in manufacture will be a part of the Indian's contribution to civilized life.

In his natural state the Indian had to make everything he used—tools, weapons, clothing, shelter, utensils of all sorts. There was no store where he could buy things ready made, no servant class, no factory. The result is that he has a wonderful aptness at handicraft and skill in manufacture. This will be another contribution to our civilization, and one which is especially valuable and rare now that so many of our products are turned out by machines. His skill in design and decorative art will be a welcome gift, as anyone who has seen the wonderful complicated and beautiful designs of the best Indian beadwork will readily admit.

The red man will bring also his gift for social life. He is a great lover of his relatives and friends, and spends a vast amount of time in visiting them. This capacity for family affection and friendship is another trait that makes the Indian a welcome member of the

citizenship of the state. He is also a very religious person, and indeed, the tenacity with which he clings to the faith of his fathers has been one of the principal stumbling blocks in his progress toward civilization. The same earnestness and faith when turned toward a more worthy creed and moral code will add an element of strength to the religious life of the community.

Indian tribes have characteristics as various as European nations and each will have its own special contributions to make to the intellectual and social life of the state.

### Indians Desire to be Citizens.

McIntosh, S. D.—Further steps are being taken by the federal Indian citizenship committee to make free American citizens of a large number of young Indians who are desirous of obtaining this right.

During the last few days Major James McLaughlin of Washington, D. C., inspector of the United States Indian Service; F. A. Thackery, superintendent of the Indian agency at Pima Ariz., and C. C. Govey, superintendent of the Indian agency at Fort Yates, N. D., were in this vicinity looking over the situation relative to naming 25 more young Indians for full citizenship during the course of the next few weeks.

It is the policy of the government through the above three members who constitute the citizenship commission, to make citizens of 25 young Indians on this reservation each three months. This policy is proving very popular with the Indians themselves, and large numbers of applications are being received by the commission every month.

Major McLaughlin, chairman of this commission, was formerly superintendent of the Fort Yates agency and is very popular with the Indians who know him as their staunch and loyal friend. He is the author of the book, "My Friend, the Indian."—Sioux Falls (S. D.) Press.

### Indian Babies Score High In Show.

Fairview, Okla.—Some of the Indian babies shown at the contest here scored high in the examinations conducted under the direction of agricultural and mechanical college professors. Stella Mixhair, 10 months old, and Mary Mixhair, sisters, scored 91 and 90.

The Indian babies would have scored even higher had it not been for roughness of their skins and the lack of grooming. The Indians took great interest in the baby show, and the mothers were proud of their children, asking knowledge of how to care for them as white mothers do.—St. Louis (Mo.) Starr.

## THE EASTERN CHEROKEES.

TWO thousand Cherokee Indians, for the most part full bloods, are living today in a corner of the North Carolina mountains, forgotten by the people of the east. These Indians, who are a remnant of the Cherokee tribe which many years ago was moved by the United States government to the old Indian Territory, now part of Oklahoma, own 63,000 acres in Swain county, N. C. They bought these lands with money allotted to them by the government years ago, refused to go west and have a community of their own.

Commissioner Cato Sells of the Indian bureau has visited these Indians in recent weeks and has planned the establishment of new industries among them for their own improvement and development. It is said that he is the first Indian commissioner to inspect personally the reservation and to discuss with the Cherokees themselves their problems.

While the Indians hold 63,000 acres of land, it is not all tillable, by any means. Located in a beautiful mountain country, much of the land is rugged. Commissioner Sells learned that the conditions there are ideal for apple growing. And right then he developed the first of his ideas for aiding the Indians. Much of the land owned by the Indians could be used for apple orchards; a splendid market for the apples lies not more than 150 miles away, at Atlanta, Ga. So Commissioner Sells got into communication with the Department of Agriculture and made arrangements to have the Indians supplied with a great quantity of seedlings for apple orchards. It is estimated that the Indians on the land which now is not of much use to them can reap large profits from the prospective apple orchards.

Much of the Indians' land is wooded. The Indians in most cases are living today in log houses. It occurred to Commissioner Sells that his condition could be bettered. The labor was at hand, the material growing on the hillsides for lumber. So he suggested to the Indians that it would be a good plan to have a portable sawmill, which could be moved readily from place to place, to make the lumber with which to build themselves frame houses far more comfortable than their present habitations.

The Indians caught at the idea immediately and agreed to cut the timber and operate the

mill and build new houses if the commissioner would see that a sawmill was provided. This will be done at a cost of \$2,000, which the Indians will pay back to the department. This was the second of Mr. Sells' ideas for the improvement of Indians' living conditions.

Through the valleys of the Indian lands run broad streams, fed from the mountains. The waters are clear as crystal, but they are almost devoid of fish. The government is constantly stocking streams in various parts of the country with fish, and Commissioner Sells called upon the United States fish commissioner and learned that these streams running through the Indians' lands could be cared for along with the other streams at a minimum cost. Steps are now being taken to have the streams stocked.

The fourth big plan for the benefit of the Indians developed by Mr. Sells on his trip to North Carolina is to teach the Indian women and girls lace making. They are very clever at making baskets and weaving some kinds of cloth. So Mr. Sells took up the question of lace making with a wealthy woman in New York and she has agreed to provide a teacher for the Indians at her own expense, who will give them instruction for thirty days and at the same time instruct some of the government teachers on the Indian reservation who will be able to carry on the instruction of the Indians in the future.

The Indians living in North Carolina are "good citizens," according to Mr. Sells.

"I didn't see a blanket Indian among them," said Mr. Sells. "They nearly all speak English, though the Cherokee tongue is in common use. One thing which struck me is that there are no missionaries among the Indians. They are Christians and practically all members of the Baptist Church. They have preachers of their own who preach to them in the Indian language. They are peaceable and crime is at a minimum among them."

The government owns some seven or eight hundred acres of land which is the Indian reservation adjoining the property held by the Indians themselves. On the reservation are located schools for the boys and girls and for the young men and young women. The superintendent is James E. Henderson, who hails from the adjoining county, Haywood, and is of Scotch-Irish descent, himself a hill man. Mr. Henderson, who has proved himself a capable superintendent, was the first superintendent of an Indian reservation appointed by Commissioner Sells after he came into office a year and a half ago.

When the Cherokees purchased their land in North Carolina back in 1842 the deal was accomplished through W. H. Thomas, who had long been a trader among the Indians in that part of the country. Incorporation under the laws of North Carolina followed, and the Indians property became a communal affair, to be allotted by them to the members of the tribe. A Council elected by the Indians themselves is the governing body, and they also choose a tribal chief and assistant chief. The present chief is Saunooke, a full blood Indian about forty years old, a graduate of Carlisle, and, according to Commissioner Sells, an ideal man for the place. The governing board, or council, consisting of nine men, is chosen every two years.

The North Carolina Indians, like the white mountaineers of the southern mountains, lead primitive lives in many ways. They have no bridges across their streams for wagons, though they have the old-fashioned swinging foot bridges that sway with every step a person takes. Fords are used for the wagons. And their hauling and farming is done not with horses but with oxen, just as in the case with many of the white mountaineers in that section. The scenery in the mountains there is beautiful.

Commissioner Sells commented on the fact that the plans which are being developed to help the Indians to better things do not mean a large outlay of money on the part of the government; in fact, the expense attached to them will be practically nothing. On the government reservation itself Mr. Sells also planned a number of needed improvements in conjunction with the superintendent. He is anxious to have the reservation produce all the butter and eggs and vegetables which are needed to feed the 160 or more Indian children who attend the school there, and finding that it does not, Mr. Sells mapped out a plan for clearing some of the timber to make more land for crops; he planned for a more modern dairy, and for a new hennery and for a duck farm. A new hospital to care for the Indians also has been planned by the commissioner.

Mr. Sells spent hours talking over his plans with the Indians themselves.

"They are intelligent and dignified, and I found that they were eager to carry out plans for the betterment of the tribe," said Mr. Sells. At present the numbers of the tribe remain about the same, changing little from year to year, though some of the Indians go away to seek a living in other parts of the country.

### AN OLD SERVANT OF GOD.

WITH an automobile for his pulpit and facing the big memorial window to Father Wilbur, founder of the church and the pastor who in the same edifice 44 years ago had ordained him a Methodist Episcopal minister and missionary to his people, the Rev. George Waters, full-blooded Yakima Indian and chief of his tribe, preached a sermon yesterday in front of the old Taylor-street Church, says a Spokane, Wash., dispatch.

Rev. Mr. Waters, who is in Portland as a witness for the Government in a case against Frank A. Seufert, cannery man, of The Dalles, involving the fishing rights of Indians under the treaty of June 9, 1855, is 74 years old. But his voice was deep and sonorous and he spoke in perfect English. He took for his text this verse from John 14:17: "Let not your heart be troubled; neither let it be afraid."

Part of his sermon was retrospective, with recollections of Father Wilbur's work among the tribes. Part of it consisted of homely advice for achieving the Christian ideal of harmony and brotherly love.

"In 1859," he said, "Father Wilbur was sent to my people, the Yakimas, to be their agent. He was also their missionary and taught them the way to God. Our people, the Indians, used to have trouble, but Father Wilbur showed us we had God for our helper and that he would take away all our troubles. I am glad that I was ordained a minister of the Methodist Church, in this church, in 1871."

He told how Father Wilbur had commissioned him to be a missionary to all the Indians of Eastern Washington and of Idaho. When he started out in his work, he said, there were no Indian churches in all that region.

"Today," he went on, "there are a great many Indian churches in Idaho and Washington, with many hundreds of devout Indian worshippers."

"In the old time the Indians of all the Northwest region live in harmony. They didn't know what trouble was until after the white people came and brought the white man's vices and quarrels. I have read in the Bible that God created all men of one blood to be brothers and friends. So I believe and preach that the Indians and the white people should live in harmony."

"And when the white people have troubles—such troubles as this church is having—it is God who should be their help. If they

would turn to God in their trouble, Indians and whites—including the people of this church—need not have their hearts troubled.”

“We Indians,” he continued, alluding to the fishery dispute in the Federal Court, “are having our troubles now, but I look for God to bring us out of them.”

Rev. Mr. Waters finished by saying that those who loved God were all one people and should work together for the good of Indians and whites alike.

After he had sung a hymn in English, by request Mr. Waters sang one in Chinook. He has translated many of the hymns of his church into this jargon with which Indians and whites conversed in early days, and which is still a living language between whites and Indians on the reservations whose Indians have learned the English tongue.

#### How Indians Made Fire.

Boys who join the Scouts learn how to make fire by rubbing two sticks together. A traveler in the forest of South America, named Algot Lange, tells what he saw the Indians do. At the very moment he was writing about it, he says, two Indians were rubbing two sticks for fire. They made a nick in the end of one and put the other in this nick. One man holds the nicked stick tight to the ground while the other, with the palms of his hands, gives the vertical stick a whirling motion. After a minute of this friction, smoke comes from the point where the sticks touch. Shortly afterward the hot dust is thrown down on tinder made of dry leaves, on which are now placed little twigs and chips. In less than two minutes flames are shooting up.—Ottawa Citizen.

#### Invisible Ink Known to Romans.

Invisible ink, which figures in the espionage trial, appears to have been known since the early days of writing, says the London Chronicle, for both Ovid and Pliny gave recipes for the preparation of such a fluid, the one from milk, the other from various vegetable juices. In the Middle Ages many writers mention “magnetic” and “magic” inks, the action of which some of them averred to be miraculous. Today such fluids are technically known as “sympathetic inks,” and there are numerous patents for their manufacture.—K. C. Journal.

All automobiles that are not motor trucks are pleasure vehicles, according to government classification. We have seen some that didn't look the part.—Exchange.

#### “SET THE INDIAN FREE.”

“THE greatest service we can do for the Indian is to set him free, and the Indian bureau should be a vanishing bureau,” said Secretary Lane today in a letter to Representative Scott Ferris of Oklahoma, respecting the proposed investigation of the Indian Service.

Secretary Lane is impressed with the idea that the government has “no consistent philosophy, either as to legislation or as to administration, touching Indian Affairs.”

“An examination should be made into Indian affairs, and it should be made most searching,” he wrote. “I am satisfied that it will be easy to discover a large number of wrongs that have been done the Indians and certain and serious defects in our methods of handling them.

“Instead of a temporary commission, which can do little more than unearth various matters of scandal in the various agencies (some of which are now being examined into), I trust that Congress will see fit to establish a permanent commission, which shall supersede the present system of administration and be granted the fullest power necessary to reorganize the bureau.

“This commission should be given such powers as will permit to decentralize the administration of Indian affairs, allowing the greater authority to competent, well paid agents in the field.

“I am satisfied from what examination I have made that there are tens of thousands of so-called Indians whose property to a greater or less degree is under the control of this bureau who are competent to attend to their affairs as men or women of the white race. There are thousands of others of the half blood who are an expense to the government, who should not be regarded as dependent, but who should be given their property and allowed to shift themselves.

“The nature fullblood Indian who is without education or the ability to care for his own affairs must remain a ward in our hands. The children of these Indians, however, should within a generation be a part of the American people living outside of reservations and taking up the burdens and responsibilities of all other citizens. Their education should be such as to bring this result about and end the bureau.

“These questions of policy are fundamental. To deal with this matter adequately the investigation proposed should be one that searches for causes not for one for symptoms.”



CHILOCCO'S EXHIBIT AT THE OKLAHOMA STATE FAIR, SEPTEMBER 25 TO OCTOBER 2, 1915.

## THE CHILOCCO EXHIBIT AT THE OKLAHOMA STATE FAIR.

BY JOSEPH ILIFF,  
Superintendent of Industries.

THE exhibit for the State Fair at Oklahoma City, was collected and shipped the 18th of September but did not arrive at Oklahoma City until the morning of the 21st.

Owing to the decision of the fair management to make the exhibit in the Indian Building exclusively agricultural, space was provided for the Chilocco exhibit in Machinery Hall, said space consisting of the southeast corner of the building, amounting to floor space of approximately 500 square feet.

The allotted space was enclosed by a railing constructed by the boys of the carpentry department and finished by the boys of the painting department. This railing was much admired and the workmanship highly praised by all who viewed the exhibit.

Through a misunderstanding the space allotted to the Chilocco School was reduced ten feet in length before our arrival and as a consequence all the exhibits brought were more or less crowded and some of the exhibits from the academic department could not be shown.

Ten feet of space was taken by the combined display of the exhibits in agriculture, horticulture, and domestic science. Some

items of the agricultural exhibit which were perishable arrived in such poor condition that it was necessary to discard them.

Exhibits from the domestic art, painting, and academic departments occupied the remainder of the wall space on the east side of the building. Floor space was taken by exhibits of furniture from the carpentry department, the display of forgings and wrought iron work and also an exhibit of blankets and pottery from the curio shop of the printing department.

The south side of the building was given to exhibits from the harness, academic, masonry and printing departments. The wall space was decorated with blankets and samples of printing and mounted drawings from the academic department.

Through the courtesy of the Western Newspaper Union a printing press and motor to operate the same were secured and placed in the floor space on the south side of the exhibit, together with a type case. The reinforced concrete garden seat, contributed by the masonry department, was used by John Wolf, printer, as a composing stone. By strenuous effort the entire exhibit was in place Saturday morning, October 25, at 9:15.

Upon application for entry of exhibits in the educational contest I was informed that space would be provided in the educational exhibit and that exhibits might be entered,

but owing to the fact that Chilocco was not a public school, if awards were made us no premiums could be secured. I was exceedingly disappointed but decided to keep the exhibit together. Accordingly no entry was made in any competition.

The exhibit from the printing department attracted a great deal of attention. Especially the operation of the printing press by John Wolf who printed matter relative to Chilocco and the Service in general. Crowds gathered about the press and all printed matter was eagerly sought as souvenirs.

Of the thousands who viewed the Chilocco exhibit many were deeply interested and paused for information and to congratulate the school and those employed in it on the excellent work shown. Many visitors expressed a wish to visit the institution and hundreds who had never heard of it before were unstinting in their praise of the products of its labor.

Each day of the fair was a repetition of the day before and brought an increased respect and admiration for the progress of the boys and girls of Chilocco. Although Chilocco won no prizes nor entered competition, in any line, the exhibit demonstrated an ability surpassed by none and equaled by few. It brought before the public the excellent results obtainable in Indian education.

It is my desire to express appreciation to the heads of all the departments of Chilocco for their prompt and efficient cooperation in collecting the exhibit. I am especially indebted to Mr. E. A. Porter and to John Wolf for help in placing the exhibit. Also Mr. C. W. Cranford of Union Agency was of great assistance to us in the placing of the agricultural exhibit.

#### Miss Dabb at Hampton Institute

Miss Edith Dabb, National Secretary for Y. W. C. A. work in Indian Schools, recently visited Hampton Institute and spoke at the Indian Christian Endeavor meeting and also before the Hampton Institute Y. W. C. A., which has just been organized with 138 charter members. Miss Dabb's charming personality and ready smile won for her many friends even before they heard her very entertaining talks.

Having taught for sometime on the reservations and understanding the Indians so well, it was interesting to hear her interpretation of the Indian characteristics—very loyal to friends, devoted to home and family, true to

promises, fine sense of honor, wonderfully strong in many ways, and deeply religious when the meaning of Christianity is understood. In speaking of the pressing need for Christian leaders among the Indians, Miss Dabb mentioned one mining town in California where there was but one Christian—a young boy.

The relation of the Y. W. C. A. and the World Christian Student Federation was discussed and many interesting incidents related in connection with Miss Dabb's work in organizing associations among the Indian girls, showing their deep interest in and substantial work for foreign missions.

In an appeal for the proper Y. W. C. A. spirit among the Hampton Institute girls, Miss Dabb told of the Indian woman on one of the reservations who asked her to help them organize an association. When asked what they could do if they had a Y. W. C. A., this Indian woman replied: "Miss Dabb, I had not thought at all about what we would do; I had only thought about what we would be. If we belong to such an organization everybody will know that we are trying to be earnest, true, pure women, and then we may be able to do something to help others."

#### Farms to Have Indian Names.

The Indians who left the smiling valleys of the Fox river country many years ago are to be remembered if the plan of County Recorder Mary Bailey of Geneva is successful in the naming of farms of Kane county. It is believed her plan will be adopted.

The farms of Kane county are to be named by Chief Pushetonequa of the Fox tribe of Indians, who are on the Government reservation at Tama, Iowa. The Fox tribe of Indians were formerly located at Yorkville.

Recorder Bailey believes that Indian names for the farms would be a pretty feature as well as unique. She wrote to Chief Pushetonequa and she received a letter from the chief today, containing a list of many Indian names and their pronunciation.

Recorder Bailey will furnish the Indian names to persons desiring to have their farms christened with such names.—Elgin (Ill.) Courier.

The JOURNAL received notice of an Indian Industrial Fair held at the Tule River Agency, California, October 22, 1915. The exhibits included poultry, live stock, farm and garden products, pastry, canned fruit and native handiwork such as baskets, beaded work, plain and fancy sewing, braided riatas and hair ropes. There was also a baby show.



## IN THE COUNCIL TEEPEE

### A NEW COURSE OF STUDY.

The Indian school system maintained by the Government has often been pointed to by educators as an example of pedagogical sanity in the course of study pursued. That is, the correlation of academic instruction and industrial application is believed the ideal plan for developing intelligent and competent men and women.

It is undoubtedly true that the plan of combined teaching and doing devised by General Pratt when he had charge of the Apache prisoners in Florida, taken with him to Hampton Institute and Carlisle barracks and subsequently adopted by all Indian schools as they were organized, is the rational plan. Its weakness has been the crudeness with which it has been administered.

One half of the time of the child, usually half of each day, has been spent in the school room pursuing the studies of the common school curriculum. This part of the program usually has been carried out very efficiently, for the academic teachers in the Indian Service are, as a rule, rather superior in qualifications and devotion to duty to those employed in the public schools of the country. The activities the other half of the day, theoretically the most valuable to the student, have not always proved to be so owing to lack of funds, poorly equipped and indifferent industrial instructors or, what is perhaps more common, absence of organization looking to systematic teaching.

For many years the principal boarding schools were limited by law in their expenditure for food, clothing and medical attendance of students, fuel, light, etc., for the plant, materials for instruction and salaries of all employees, to \$167.00 for each one, based upon the average attendance. While that is law no longer, institutions are operating upon that basis and many of the larger ones are spending a less per capita sum than that named. Examination of the conduct of non-Indian boarding schools, will show that even those most poorly provided for financially are operating with a much higher cost. On account of meager appropriations it is necessary to make the efforts of both industrial teachers and their pupils count largely for production. The farmer is forced to keep before him as a chief problem the supplying of forage, grain and stock; the carpenter finds the keeping up of repairs his pressing duty and measure of efficiency; the seamstress has ever in her mind that her first obligation, and the one upon which continuance in her position depends, is keeping the children clothed and the institution provided with nec-

essary sheets, towels, and table cloths; and so on through the list of those to whom industrial instruction must be entrusted.

Small appropriations preclude the payment of sufficient salaries to secure any considerable number of trained teachers of industries, as a rule, or if secured by some chance, to hold them. The Indian schools count upon their pay rolls hundreds of men and women unfitted in ideals, disposition, natural ability, education or training to assume the grave responsibility of introducing a race to and making attractive the business of getting a living by earning it. How can an Indian be taught, for example, how to succeed as a farmer by one who has failed in the business, mortgaged or sold his land and grasped a Civil Service examination just as he was about to go down the third time? How can the mechanic who has fled to the Government Service because he found competition too keen outside for him to meet with his limited skill and industry, show an Indian boy how to successfully encounter, with some handicap, the conditions that daunted him?

Absence of effective organization for industrial instruction is chargeable to the superintendents, who, supplied with little money and indifferent help, have abandoned most plans for the industrial half day beyond doing the work necessary to keep the plants going. Under such circumstances instruction in any industrial line becomes merely an incident, no course is provided and students are kept at the particular work that they can perform with a minimum of attention from the employees. For example, a Navajo boy who came to one of the schools was detailed to the engineer's department presumably to learn that business. Being a big husky lad he was put to shoveling coal. He was found to be industrious and reliable and as he made no protest it was found convenient to keep him shoveling coal throughout the period of his enrollment. You do not think that he ever became an engineer do you? And you are not surprised that he went into some other occupation when he left the place where he was being given an "industrial" education. Do not understand that there has been made no effort to provide systematic industrial training. It is not the purpose of this article to lead anyone to such conclusion. Several schools have established regular courses and set aside definite hours for such instruction. A conspicuous example is Sherman Institute where Superintendent Conser has insisted that each industrial employe be, so far as his abilities go, a teacher and have a reasonable program of instruction.

However, the need of definite courses leading to vocational efficiency has been felt for some time and for this reason Commissioner Sells, last summer, named a course of study committee, with Supervisor Peairs at its head, and provided that it meet in Washington, October 4th. Courses in all subjects to be taught in both day and boarding schools have been outlined and in all a definite place and plan is given for instruction in each of the industries that has a legitimate place in these institutions. The intelligent carrying out of the course when promulgated will be the greatest advance step ever taken in Indian education, resulting in vastly increased interest upon the part of both teachers and students, particularly in vocational training, and in a notable increase in the output of efficient bread winners and home makers.

THE SOCIETY OF AMERICAN INDIANS.  
RESOLUTION NO. 3.

The Society of American Indians met in annual conference this year at Lawrence, Kansas. The "Indian Leader" contains an excellent account of the sessions in all of which, discussion seems to have taken place freely. The crystallized sentiment contained in the platform adopted is about the same as that of last year. Much of the platform is true and praiseworthy and because of its general excellence is reproduced on another page. One portion of it, however, repeated from a previous declaration of principles, appeals to the editor of the JOURNAL as an effort to state a condition that does not exist, and by creating, if possible, an impression that it does exist to secure the appointment to the head of Indian schools in place of our present efficient leader the man that the resolution is apparently attempting to describe. The resolution in mind is number three. It deplors the sad condition of the Indian school system and holds that it is responsible for the "failure of many Indians".

Read what Joseph Daniels, librarian of Riverside, California, city and county, one of our foremost educators has to say of the personnel of the school service based upon first hand information.

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. \* \* \* 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.

As to the way these alive and interested people, alluded to by Mr. Daniels, conduct the Indian schools, let one of the ablest men of the United States, the brilliant Dr. Samuel A. Eliot, member of the Board of Indian Commissioners bear witness:

"I can truly say, after mature investigation and deliberation, that the Indian system of schooling in this country is the best America has.

The Indian system recognizes that education is not the accumulation of facts, but the interpretation and application of facts. The end of the Indian's education is not the acquisition of knowledge so much as the acquiring of power".

Had the Society better not confine its attacks to those evils that really exist?



NOW comes information that the resolution to which reference is made above does not have in mind any strictures upon the present Supervisor of Indian schools. That being the case the Society's declaration becomes a mere bunch of words.

## INDIAN EXHIBITS AT THE NEW MEXICO STATE FAIR

From the Albuquerque Journal

Among the infinite variety of remarkable features of New Mexico's biggest and best state fair it is safe to say that none is more remarkable, and certainly none more interesting than the big Indian display gathered by Superintendent Reuben Perry, of the Albuquerque Indian school, the chairman of the committee having this branch of the fair in charge.

Those who still think of the Indian as an illiterate savage, and those who have an idea that too much money is being spent by Uncle Sam in elevating his status have something to learn by visiting the Indian tent at the fair.

For instance, did you know that Eskanada Spencer, a pure-blood Navajo boy, has made a buffet that is equal to the best that could be turned out from Grand Rapids, and that he and other students of the Albuquerque Indian school have on display at the fair a collection of furniture consisting of sideboards, dressers, chairs, settees and divans that the richest man in Albuquerque would be glad to have in his drawing room?

And did you know that Nat-ton-ne-at-so-se-bit-silly, another Navajo from the reservation at Shiprock, had hammered out a set of silverware that a trader was glad to give him \$500 for and that milady would be proud to claim as her own?

And did you know that Navajo blankets of the rarest and most elegant design, that would sell in any market for as high as \$500, are being shown in profusion at the fair grounds?

And did you know that a Hopi Indian boy, a member of a formerly hostile tribe, had made pencil sketches that any newspaper would be glad to run in a conspicuous place in its columns; and that another student of the Albuquerque Indian school had made an excellent copy of the cartoon recently published in the Journal showing President R. E. Putney as a jockey "coming in a winner" with the state fair?

The chances are that, although you may have lived among these people many years, you did not dream that this and other equally remarkable things were going on right around you; but if you will look in on Superintendent Perry's tent at the fair grounds the next time you go out you will see all these things.

The progress that is being made by the Indians under the intelligent tutelage of high class teachers is almost incredible. The practical

side of things is the one that is most stressed. Little time is wasted in attempting to drill Lo in the classics, for it is considered of far more importance that he should be taught to be a good farmer and that his wife and daughter should know how to bake a good loaf of bread than that they should become proficient in Greek and Latin.

And when one looks over the remarkable display that is now on exhibit at the fair grounds any idea that money is spent on the development of the Indian is not well spent will immediately vanish. Any work that will bring about the improvement that is shown under the Indian tent is work well worth while, at whatever cost.

Here are a few of the things to be seen at the Indian tent: In the exhibit of the Albuquerque school there is some excellent harness—in fact, so well is this work done by the students of the school that fifty sets were furnished this year to the United States government for the army. In domestic science there is a showing of bread and cakes and waffles of the finest quality, as well as needlework and embroidery that immediately gains and holds the attention of the feminine visitors. An improved stanchion, the invention of students of the school, is the feature of the blacksmith department.

Too much praise cannot be given the art display, which exhibits a high degree of talent on the part of those contributing to it. Before getting away from the domestic science work, however, mention should be made of a hat made entirely by Anna Santiago, one of the girls of the school.

Equally interesting is the exhibit of the Santa Fe Indian school, which is in charge of Superintendent Fred Snyder. Art, domestic science, agriculture, horticulture and manual training are shown in a high degree of development, and a group of photographs of the school buildings adds greatly to the attractiveness of the exhibit.

The needlework and pottery of the Indians of the Isleta pueblo form the principal feature of their exhibit. Specimens of Sibyl Carter lace are among the attractive articles on exhibit. Some splendid peaches and quinces are seen, along with a number of excellent specimens of Soudan grass, and a display of honey made by the Indians of the pueblo shows a new industry that bids fair to be an important item with these Indians in the future.

E. M. Goodnight is in charge of the exhibit from the Pueblo Bonito school, only two years old, and the work that it is accomplishing is little less than wonderful. Weaving, agriculture, domestic science and other features star in this exhibit. Mr. Goodnight has brought along some splendid specimens of Navajo and other varieties of sheep, which are shown in the livestock exhibit.

It is in the exhibit of the shiprock agency, under care of Agent W. T. Shelton, that the set of silverware already referred to is shown, as well as some of the most elaborate and handsome displays of blankets and rugs to be seen at the fair. A most unique design in a rug is patterned after the famous sand-paintings of the Navajos. —Albuquerque (N.M.) Journal.

# *In and Out of the Indian Service*

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

## Make Complete Census of Navajo Indians.

Farmington, N. M.—Raymond Kurth, official census enumerator for the Indian department, has arrived here and will proceed immediately with a complete census enumeration of the Navajo Indians, their cattle, sheep and other personal property. The work will require several months and will be complete in every detail.—Albuquerque (N. M.) Journal.

## Extend Indian Land Payments.

McAlester, Okla.—Deferred payments on unallotted Indian lands in the Choctaw and Chickasaw nations and on tracts of surface of the segregated coal and asphalt lands purchased last winter, have been extended one year, according to notice received from the interior department today. Five per cent interest must be paid to get the extension. Approximately \$200,000 on these lands were due during the next three months.—Tulsa (Okla.) World.

## Indian Lands to Sell in January.

McAlester, Okla.—The remnant of the surface of the segregated coal and asphalt lands of the Choctaw and Chickasaw Indians, together with the unsold portion of the unallotted lands of the two tribes will be offered for sale between dates of Jan. 3 and Jan. 18, 1916, according to official announcement just received from the department of the interior.

There are 184,000 acres of the surface lands and 31,700 acres of the unallotted lands. The greater part of the surface lands are located in LeFlore, Haskell and Latimer counties. Of the 88,000 acres originally for sale in Pittsburg county 65,730 acres was sold last December, leaving 22,270 acres to be sold in January. The total acreage in the Choctaw and Chickasaw nations of surface lands, was 386,497 acres but 201,697 acres were sold last winter.

All of the lands to be offered in January will be sold at public auction. It may be paid for in five equal annual installments, bearing 5 per cent interest.—Oklahoman.

## Gas in South Dakota.

Superintendent Covey of the Standing Rock Indian reservation, has confirmed the report that the new flowing well just sunk at Wakpala contains natural gas in considerable quantities, which burns freely when a match is applied to it. Geologists claim there are indications of oil in several places in that section of South Dakota.—Aberdeen (S. D.) News.

## Indian Lands for Sale.

Pierre, S. D.—Indian lands at from \$5 to \$10 an acre, and in tracts of from 80 to 640 acres, will be sold at the Cheyenne river agency on Nov. 15. These are noncompetent and inheritance lands and will be sold to the highest bidder on three-year terms, one-fourth to be paid down and the remainder in equal annual payments. The purchaser has the option of making full payments in cash at time of purchase if he desires. Most of the tracts are north of the Cheyenne river, but some of them are in Stanley county.—Aberdeen (S. D.) Democrat.

## A Supreme Court Decision.

In a recent decision the Supreme Court of Oklahoma has upheld in a very positive manner the Rules of Probate Procedure promulgated July 15, 1914, to regulate probate practice in the various courts of the state.

The court held, in the case of Oklahoma vs. Kight, upon application for writ of mandamus, that the regulations have the force of law and cannot be waived by the county judges; also that the United States, as guardian of the Indians, has the right, through its probate attorney, to notice of the hearings.

These rules were originally drafted by Commissioner Sells and the county judges of Eastern Oklahoma, as the result of various conferences held in that State, and were afterwards adopted in their original form by Justices of the Supreme Court of the State. These probate rules will hereafter have the full force and effect of a statute.

## Indian, Aged 100 Years, is Dead at Siletz.

Dallas, Ore.—Doctor Johnson, the last of the Siletz tribe of Indians, died at his home on Camas Prairie, on the upper Siletz, September 16. Johnson was probably the oldest Indian on the reservation. His exact age is not known, but he is known to have lived for more than a century.—Portland (Ore.) Telegraph.

## Last Sale of Indian Lands on October 30.

Fort Yates, N. D.—The last Indian land sale of the year will be held Saturday, Oct. 30, at this point. During the past several months large tracts of Indian land has been taken over and it is asserted that the population of the newly organized Sioux county will have trebled by this time next year as the result of new settlers.—Fargo (N. D.) Forum

## Sale of Indian Land Announced.

Coeur d'Alene, Idaho.—Announcement was made at the United States land office recently that the remaining public lands contained in the Coeur d'Alene Indian reservation, amounting to approximately 18,500 acres, will be offered at public auction at Plummer, Idaho, on November 19.

The lands are situated mainly in Benewah county and consist of unoccupied timbered and agricultural land, none of which is appraised at less than \$1 per acre. The sale will be in charge of the superintendent of opening and sale of Indian reservations. Non-mineral affidavits are required with every purchase.—Spokane (Wash.) Chronicle.

## Indian Songs Sung by Natives.

Four Indians of the Gros Ventre tribe, took part in the presentation of "Sakakawea" at the Normal school recently and were a special treat for the larger portion of the audience who had never heard singing in the Indian language and by an Indian.

The four were Mr. and Mrs. Bighead and their daughter Susie, and Mr. Mason. Mr. Bighead was in full Indian costume with the full headdress and regalia. The songs were all the ones that have been sung on the Fort Berthold reservation for more than a century.

The Indian songs were introduced by Prof. Fish of the department of history of the Minot Normal, who is able to speak the Gros Ventre language sufficiently to communicate with the Indians. He gave a brief statement of the meaning of each song.—Minot (N. D.) Republican.

## Quite a Decrease.

Chief of police Frank B. Ripple, of Bemidji, Minn. in his report for the month of July, August, September, 1915, shows sixteen arrests for drunkenness as compared with one hundred twenty-six men arrested during the same period of the preceding year, when the saloons were in existence there. The saloons of Bemidji were closed on November, 30, 1914, in conformity with the provisions of the treaty with the Chipewya Indians of February 22, 1855.

## Improvements at Chemawa School.

Improvements to the heating system at the Chemawa Indian school that will cost between \$6000 and \$7000 have been begun. The central plant of the institution will remain as at present, but new pipes are being installed to connect with the central plant and automatic regulators will be attached to the radiators in these veral buildings.

Edwin M. Kershner has been appointed to take charge of dairying at the Indian school and has arrived from Oklahoma where he has been engaged in private dairying. He comes recommended as an expert.

The students at the school have been busy recently filling the large silo and now have it entirely filled with ensilage. The enrollment at the school is now 402. Some of the Alaska students have arrived and others are yet to come.—Salem (Ore.) Statesman.

## How the Indians Do It.

Only a few weeks ago, away up at Lame Deer, Montana, over sixty miles from a railroad on the Northern Cheyenne Indian Reservation, was held what was the smallest fair of the season. The Indians, along with their teachers, a few scattered settlers and two or three visitors, were all that were present; but what a time they had, particularly the children and visitors.

There was corn and melons galore; potatoes and alfalfa, grain and grasses, fruits and garden stuff—all grown by the Indians or their children—that any eastern state would be proud of.

This probably means more to us than to you for we see behind the piles of grain fruits and vegetables, the great-big-likable-form and smiling face of our old-time friend, Superintendent J. A. Buntin, the man under whose direction we received our first lessons as an Indian Service Employe and to whom we are thankful for many lessons well learned and by this article we see he is still teaching perseverance and getting the desired results.—Dakota Farmer.

## Owen Jones Dies.

Impressive funeralservices for Owen Jones, chief of the Onondaga Indians, who died recently, were held at the council house on the reservation. A brief service was conducted at his late home, and the body was then taken to the council house.

The funeral was said to be the largest ever held on the reservation. The council house was filled, and there was a large procession of mourners to the cemetery.—Syracuse (New York.) Post Standard.

## Clear Up Indian Land Suits.

Muskogee, Okla.—United States Attorney D. H. Linebaugh announced Monday that his office has practically closed up all land suits brought in behalf of the Chickasaws and the Cherokees, cutting down the list of pending land suits by about 8,000 cases. There are some 30,000 suits on the docket. The remaining suits are to clear title to allotments of Choctaws, Creeks and Seminoles. Today's work practically concludes the 8,000 suits brought in behalf of the allottees of the two tribes.

The government invited those who had been sued to come in and aid Mr. Linebaugh in clearing clouded titles and, in but few instances, was it necessary to take judgment by default.

"The remaining cases will be pushed to completion," Mr. Linebaugh said today, "with all speed in keeping with careful conclusions."—Pittsburg (Kan.) Headlight.

## An Indian Celebration.

Centennial observances are always interesting and one worthy of more than passing notice is that planned for the Onondaga Indian Reservation beginning on the 30th of this month and continuing four days. It will be attended by Indians of the Six Nations from all the Northeastern States and will be in commemoration of the death and celebration of the life work of Handsome Lake, Seneca seer, who died near the Onondaga council house in 1815 after fifteen years of religious leadership of his people. He was the founder of the cult known as "pagan" Indians. The word "pagan" is not justified, as Handsome Lake's code was based on the Indian concept of Christianity, and its general acceptance resulted in great good to his people, tending towards sobriety, honesty, and thrift.—Rochester Post-Express.

## Utah Indian Lands to be Sold.

According to word received from Albert H. Kneale, superintendent of the Utah reservation, there are 2,700 acres of land which heirs of deceased Indians have authorized the government to sell. The land has been appraised at from \$12 to \$20 an acre.

The circular states that by June 1, 1916, it is expected that 6,000 more acres of this land will be open for sale. The land includes water rights.

Mr. Kneale says the government is leasing large tracts of Indian land in the Utah reservation for a period of five years, furnishing water, wire fencing and timber. The condition under which leases are given require that the land shall be put under cultivation and water rights be made use of within the five year period.—Grand Junction (Colo.) News.

## A Uniform Course of Study.

A broad and comprehensive plan for placing all Indian Schools on a more efficient basis with special reference to the economic needs of the Indian is now being worked out by the Indian Bureau.

The Commissioner of Indian Affairs, Cato Sells, has called to Washington a number of experienced Indian Service educators and to them he has assigned the responsible task of preparing a uniform course of study for these schools, to include both academic and industrial training, special emphasis to be placed on agriculture and domestic science.

The Committee consists of H. B. Peairs, Supervisor of Indian Schools; W. W. Coon, Assistant Supervisor; F. M. Conser, Superintendent Sherman Institute, Riverside, Cal.; E. A. Allen, Superintendent Chilocco Indian School, Okla.; O. H. Lipps, Superintendent Carlisle Indian School, Pa.; Dr. Chas. M. Buchanan, Superintendent Tulalip Indian School, Washington, and Peyton Carter, Superintendent Indian School, Wahpeton, N. D.

It is probable that Commissioner Sells will call into consultation experts in vocational training from several noted institutions of the country.

Several weeks will be required to complete this very important work.

## A Better Way.

"Keep on the watch. Opportunity may knock at your door."

"I'm not going to wait for that. I'm going to pound on Opportunity's door."

## Have Some "Pep".

(With the exception of the heading this was contributed by Supt. C. J. Crandall, Peirre, S D.)

Duties of the teachers in the class-room cannot be specifically set forth. The efficiency of the teacher depends upon results accomplished. No set rules will measure results and no set rule will apply to just the manner or method the teacher shall or will use in imparting instruction.

It may be taken pedagogically, however, that the teacher should have plenty of "pep" to use a slang expression; that is, the teacher should be alive and spirited in her work. No teacher can sit continually before classes and reasonably expect to get good results. When the student recites, he must stand; when the teacher goes before the class he or she must also stand, if possible, if the best is to be expected.

The teacher who continually sits before her classes, particularly during recitation, loses much of the proper effect that otherwise might be accomplished were the teacher up and active. Then, generally speaking, a teacher should stand as well as sit.

No teacher can do fancy work, read a novel or magazine or write letters, and teach at the same time. Teaching school and keeping school are too often confounded.

As stated, no fixed rules can or will be adopted governing a teacher's method of instruction, but suffice it to say, the teacher, the real teacher, will not, does not, nor may not sit continually before her classes.

## Aprohisms by an Aspirant.

(Contributed.)

He said that he was a good employee.

A half dozen boards should be seen in the horse corral, with nails in them.

The dogs brought in the milk cows, and the milk stools were not made to sit on but to beat the cows with.

Procrastination helps to make some efficiency reports.

A handful of nails and a dozen bolts could be found on the shop floor.

No, we cant mow the weeds along that fence, there is a lot of old barb wire lying in the corners.

That shovel is no good, the handle is broken. Here is another with the blade broken. "Who has time to change them, there are more in the commissary."

I'm going in and ask for a new curry comb and brush, this one was lying around here when I came two years ago.

Actions may speak louder than words, but deeds also talk.

Who makes the efficiency record.

Who cares for details.

Show me a clean school room, clean children with clean books and I will show you a good teacher.

Show me a clean, well ventilated office, and a clerk with clean hands, and a pleasant smile, and a "good morning" for all, and I will show you a good clerk.

Show me a matron whom the girls like, and with several girls with her when she goes out for a walk, vying with each other for her arm, and I will show you a good matron.

## Improving Age

Every old or elderly man would do well to take to heart this little passage in the news from Paris detailing the debate in the chamber of deputies on the new French Loan:

"Premier Viviani exclaimed once upon what he called M. Ribiot's successful efforts in behalf of work's pensions. To this the minister replies:

"This is not the hour to recall the stages of my career. I have lived, I have acted, and in aging I try not to constrict my ideas."

Age is subject to constant temptation to "constrict its ideas." It loses not only in enthusiasm, but in self-confidence, and often in the common faith of humanity. The futility of human endeavor becomes one of its watchwords. It looks back, not forward. It minimizes the scope and value of man's possible accomplishment. It draws in upon itself. It suffers from an ingrowing mind and spirit.

M. Ribot, one of the elder statesmen of France, a veteran of many and varied campaigns, finds himself at length confronted in his latter years by the supreme emergency of his life. And instead of yielding to depression and discouragement he simply says: "In aging I try not to constrict my ideas."—Providence Journal.

On another page of the JOURNAL will be found a list of the products of Chilocco's farm, garden, nursery and dairy, as well as a few items from various departments. On account of the excessive rains the farm products do not make the showing they would have, had we had a normal season.

"There is not one single thing more important to the public in the whole range of hygiene than the hygiene of the mouth. If I were asked to say whether more physical deterioration was produced by alcohol or by defective teeth I would unhesitatingly say defective teeth."—Dr. William Osler.

## Indian Conditions in South Dakota.

Pierre, S. D.—One of the issues in the state legislature session was that of giving Indian children the right of entrance in the public schools of the state, which was decided in the negative on the determined opposition of the members from the newer counties where the Indian population is large, and residents of such portions of the state are discussing the "Indian problem" as something which needs vital attention. Talks with older settlers and observation show that it is a problem, but rather one of evolution than of legislation. The South Dakota Indians, as a mass today, are an entirely different problem than were South Dakota Indians of a quarter of a century ago and will be a different problem in another quarter of a century. The settlers of thirty years ago found many of the Indians yet in the blanket stage of existence, and loath to take on any of the duties of self-maintenance other than the hunt. Now many of them are farming, and the progressive ones are taking up farmers' institute work among their people, and urging them by example and visible results to get into line and are securing converts, and it is only a question of time until the crop acreage handled by Indians will be rapidly increased.

The "problem" as expressed in a late article shows that in round numbers there are twenty-one thousand Indians scattered on the different reservations in South Dakota. These Indians own in property and money about \$72,000,000, of which over eight million is cash in the hands of the government. With nearly 7,000,000 acres of land, only about forty thousand acres are as yet being cultivated by Indians, and the rest is devoted largely to grazing. They have a per capita wealth of about \$3,500 each, which means a nice sum for the average family.

An attempt to fix the legal status of the Indian is now under way with full citizenship as a solution, and representatives of the Indian department are visiting the various reservations to investigate what percentage of the Indians are capable of managing their own affairs. No doubt many of them are capable, and more are not, and citizenship for all is as likely to be as much a detriment as a benefit to some of them, but self-support is what they must come to sooner or later.—Aberdeen (S. D.) News.

## Indians Wish to Buy Farms.

Superintendent L. M. Compton of the Tomah Indian school, who is in charge of the distribution of the Winnebago tribal trust fund, was in La Crosse recently for a conference with Congressman J. J. Esch regarding a number of cases in which Indians have applied for their share of the trust fund for the purpose of buying farm lands in the northern part of La Crosse county.

On the present basis of distribution, each

Winnebago Indian on the roll, including men, women and children, is entitled to \$418. The money is withheld in cases where the Indians are adjudged as incompetent to handle their funds. In these cases the beneficiaries will continue to draw annuities representing the interest on their shares of the trust fund.

In the La Crosse county cases where the heads of families desire to buy lands, the money allotted to each member of the family will be available for the purchase and equipment of the farm. Thus a family of five members will have a fund of \$2,090 with which to acquire property. In the majority of cases where farm lands are bought for the Indians 20, 30 or 40-acre tracts will be acquired. The officials figure an Indian family can become self-supporting upon these small farms.—LaCrosse (Wis.) Leader-Press.

## An Indian Millionaire.

Tulsa, Okla.—Barney Thlocco, the missing and much-wanted Indian, whose allotment in the Cushing oil field is worth several millions, has been found in Mexico by Ed Drury of Tulia, Tex., formerly engaged in the oil business in Oklahoma.

Thlocco, according to Drury, was unaware until he told him that he is one of the richest men in Oklahoma and that the government and scores of oil producers have for months been moving heaven and earth to locate him. According to Drury, Thlocco has been in Mexico several years, speaks Spanish fluently and apparently prefers the turbulent career of a Mexican citizen to the ease and abandonment of an American millionaire.

## Lost Legend Learned From Jemez Indians.

Santa Fe, N. M.—"The Lost Legend of Jemez," spoken of by Bandelier in his anthropological works, has been learned from the Jemez Indians by the Franciscans, according to Bro. Floriain of Acoma.

The legend is based on the historic incident when, prior to the Spanish conquest, the Jemez mustered all their men and boys to repel an attack of the Apaches. When they were mustered out later one boy was found missing. He was found in a tree trunk, well and alive, but telling a strange story of how a spirit had brought him food and water and had made him a revelation that certain men with white faces would come from the east and conquer the Pueblos.—Daily Oklahoman.

## Indian Passes Away at Age of 110 Years

Santa Barbara, Calif.—Fernando Librado, the last of the Santa Barbara Island Channel Indians, died at the county hospital here recently. He was said to be 110 years old. The approximate correctness of his age is attested by his account of having assisted, as a boy, to build the Santa Ynez Mission, which was founded in 1814 and completed some years later.

## Prominent Indians to Wed.

Last month the JOURNAL told of the Roe Indian Institute at Wichita, Kansas. Since then news has come to us of the announcement at the Mohonk Indian Conference of the engagement of Mr. Henry Roe Cloud the President of that school and Miss Elizabeth Bender. Miss Bender is a Chippewa, a graduate of Hampton and at present a teacher at Carlisle. Since her graduation, she has been teaching for several years in Indian schools, has taken a nurses' training in Philadelphia and has done other studying along teaching lines. The Wichita Beacon in announcing the engagement said: "Miss Bender is a woman of culture and her coming will mean the presence of another strong worker in the Christian life of this city." Mr. Cloud and Miss Bender plan to be married next summer and will make their home at Roe Institute.

## Oil Inspectors for Indian Area.

Louis W. Courtney and R. H. Beal went to work Tuesday in the service of the chief inspector in charge of conservation of oil and gas on the restricted lands of the Five Civilized Tribes. These two appointments complete the list of six, announced today by the department at Washington, with William F. McMurray of Muskogee in charge here. Most of the appointments, it is announced, are in the nature of permanent probationary places, yet all are experienced in the oil and gas producing business and doubtless the appointments will stand. The last two named are assigned to Okmulgee and Muskogee districts respectively.

The other appointments are: Harry D. Aggers, assigned to Pawhuska; John C. Fowler, assigned to Tulsa, and George W. McPherson, assigned to Drumright.

Those selected as conservative inspectors are from the civil service list of available competent applicants.—Muskogee (Okla.) Phoenix.

## Indians Begin Damage Suits

Suits have been started in the Baraga county circuit court to be tried in the January term against a number of Baraga county saloon keepers on behalf of seven Indian families of the county. The damages asked aggregate \$30,000 and the suits are all based on the statute prohibiting the sale of liquor to Indians.

In six of the cases suits are brought against one or more saloon keepers for \$3,000 each for

damages arising from the sale of liquor to living Indians.

The seventh suit seeks damages in such an amount as the jury may find for the death of an Indian who was killed by a railroad train. His widow is the complainant and she charges that her husband was drunk at the time he was killed and that the saloon keeper who sold him liquor is responsible.

These suits are the aftermath of the recent federal investigation.—Calumet (Mich.) Gazette.

## Federal Court Week.

This morning the federal court convenes in Missoula with its usual but diminishing grist of bootlegging cases from the old Flathead reservation country. Steadily and with unerring certainty the federal officials have enforced the laws prohibiting the introduction of intoxicating liquors into Indian country and forbidding the traffic with Indian wards of the federal government.

It is slowly dawning upon some people that when Uncle Sam enacts a statute he also intends to see that it is strictly enforced. It may take several short courses at Leavenworth to fully illustrate the point but in the end the lesson will be well learned.

A very great majority of the people of the west side counties are of the belief that they owe a lasting debt of gratitude to Judge Bourquin, Major Morgan and special Agent Glenn for their unswerving devotion to duty in the enforcement of the federal liquor laws in this vicinity.—The Missoulian, Missoula, Montana.

## Indian Progress.

That Cato Sells is discovering the Indian eloquently attested by the premium list of the fifth annual Pima Indian fair, to be held at Sacaton, Arizona, November 3 to 5. If this was to be the first Pima Indian fair the liberality and variety of the list might be viewed as an arrangement to promote interest. As it is the fifth, the list must be regarded as an appreciation of what has been accomplished.

All the agricultural products of the state are included. The corn premiums have a value of \$127, and the total of all premiums reaches the handsome proportions of four figures.

The domestic department reveals the Indian women in a new light. There are liberal premiums for needle work. The reader is rather taken a back at an offer of \$3.50 for children's nightgowns. The idea of a papoose in a nightie is so new as to be startling.

The premiums for cooking are liberal and varied, the only addition to the list contained in the usual receipt books being cactus jam.

The moral of it all is that the Pima is living a great deal after the fashion of his white neighbors.—Cedar Rapids (Iowa) Gazette.

## Bury Indian Who Was 118 Years Old.

Grand Rapids, Mich.—The funeral of George Shag-na-by, who said he was 118 years old, was held yesterday near Hart, in Oceana county. Neighbors of the aged Indian declare he professed to recall clearly events happening nearly a century ago.—Chicago (Ill.) News.

## Coming Back.

The Indian race is coming back. It has been on the decline for so long that people expected it to be exterminated, or at least amalgamated. But the Indians are a little more than holding their own. They are becoming better citizens and keeping the rules of clean living better. There is no longer an Indian problem. It worked itself out when education was given to them. The Indian conference at Lawrence, Kansas, made a remarkable showing for the red men. They are going forward faster than they ever went backward. They are no longer a poetical race but practical and successful.—Fort Smith (Ark.) Record.

## Indians Look for Hard Winter.

Oldtime Indians in Oklahoma say every sign indicates the approach of a long, cold winter. They say squirrels already have begun storing up nuts, the bark on trees is thicker than ordinary, the summer has been abnormally cool and wet, the migration of birds has already started, and that a dozen signs which, according to the aborigines, never fail, all go to forecast a severe winter. It is noticeable that the fullblood Cherokees in the Spavinaw country are making unusual preparations for winter. For the first time in years they have stored up a surplus of fuel and food, and they are advising their white brethren to do likewise.—Bertrand Herald.

## Iowa Indian School.

The first and most successful Indian school conducted by the United States government within the bounds of the present state of Iowa was the school among the Winnebago Indians in northeastern Iowa. Mr. Jacob Vander Zee, in a publication of the State Historical Society of Iowa, makes the following statement concerning the work of this school for the years 1842 and 1843:

"John L. Seymour acted as principal from 1842 to 1843. He recommended that knitting

and spinning be added to the subjects taught to the girls and that a press and printer be furnished the school. One hundred and seventy children in every stage of advancement attended the school in constantly varying numbers, depending upon the season of the year. Some fifteen pupils walked ten miles daily to the agency. The school was taught 246 days, exclusive of Sundays, when the children assembled for religious instruction. The girls furnished nearly 700 articles of clothing, such as boys' coats, trousers, shirts, dresses, short gowns, skirts, aprons, towels, bags, bedticks, and pillow cases."—Burlington (Iowa) Gazette.

## Oklahoma Wheat Wins First.

Canadian county, Oklahoma, is proud of the honor recently accorded it at the International Wheat show in Wichita, Kansas. It is the only county in Oklahoma that entered the contest and it was awarded first prize over all competitors at Wichita.

The exhibit was prepared by S. B. Jackson, county farm agent for Canadian county and A. A. Johnson who had charge of the decorations and general arrangement. The prize awarded to Canadian county is \$100 in cash, and it has the distinction of outclassing the United States and Canada at the great show for variety and display.

The winning of this prize by Canadian county is the best recommendation that could be given to the excellent work being done there by Mr. Jackson as the county farm agent. "The Oklahoma Farmer" believes he is the right man in the right place. We need more men like him in Oklahoma.—Oklahoma Farmer.

## Death of Red Antelope.

Winner, S. D.—While returning to camp from a trading trip in Winner recently, Red Antelope, one of the few remaining historical members of the famous Sioux tribe, met with an accident that resulted in his death at the camp two days later.

Red Antelope was greatly admired by the members of his tribe, and had many warm friends among his white neighbors, because of his honesty and other stirring qualities. He is said to have been the richest Sioux Indian of the reservation. He was of fine physique and 6 feet 3 inches in height. He was 75 years old. He is survived by his wife, known as Black Hawk, who is said to be a direct descendant of the famous old chief of that name. The body was taken for burial to the Indian burying ground near his home, six miles south of Wood, in Mellette county.

“ALCOHOL AND MY FUTURE.”

Interesting excerpts from the Indian children's prize essays.

VERMILLION LAKE SCHOOLS.  
Tower, Minn.

Susan Barney, Age 17, Grade 8.

“ALCOHOL AND MY FUTURE.”

Every human being who stops to think about his future, would like it to be that of happiness and success. I have this desire and I want to do things which will contribute to this result, and leave the things alone which will destroy my happiness and success.

According to different teachings and experiences, alcohol is the enemy of health and happiness, and a slayer of success. If I should drink I do not expect to be excepted from its certain influences that have befallen others, who have taken the risk of ruin and lost.

It has been truthfully said that “In the tug of war between life and death, alcohol pulls on the graveyard end.”

Besides the bad effect it has on the body, it is, of course, impossible to estimate its real effect on not only our bodies, but on homes and characters, so intemperate and beastlike does it render people that they sometimes have no control over their appetites. The best and safe plan is never to take the first drink because we can not afford to become a slave to the drinking habit.

Alcohol leads to the neglect of families, to forgetfulness of all social duties, to distaste for work, to want, theft and poverty. Alcohol increases accidents, like railroad, automobile, fire and personal injuries.

U. S. INDIAN SCHOOL.  
Springfield, S. D.

Alta Ferris, Age 17, Grade 5.

“WHAT I KNOW ABOUT ALCOHOL.”

Alcohol will make the best man the worst man. It will turn him to be cruel, unkind, speak bad language, do bad things and commit many crimes. The only possible cure is to stop drinking alcoholic liquors at once and forever.

Beer, gin, wine, cider and all alcoholic drinks, tend more or less to change the muscles themselves to fat. The muscles cannot move and work properly when thus changed. Beer drinkers think they are growing strong because they grow fleshy, but they are only loading their muscles with this useless fat, which hinders instead of helps them.

Those who do not drink alcoholic liquors have a prospect of living much longer than those who do.

FORT MOHAVE INDIAN SCHOOL.  
Mojave City, Arizona.

Fannie Harper, Age 19, Grade 7.

“ALCOHOL AND MY FUTURE.”

It takes away your monthly earnings and

leaves you no income. As “alcohol” can be had by buying it and you can only throw away your money for a few drops of it. It does not give you good clothing or things to appear decent in, but leaves you only in rags. No friends to cheer you up, no good family or neighbors to respect you in any way. It ends your pleasure and happiness and leaves you in sorrow.

Young Indian boys and girls are led to the use of “whiskey” by bad company and they are led to drinking, and finally are not good for anything, but loaf around and beg of people, no money, no home, no friends, or pleasure, and are not able to find work.

CARLISLE INDIAN SCHOOL.  
Carlisle, Pa.

Lizzie Allen, Age 19, Grade 8-B.

“ALCOHOL AND MY FUTURE.”

The people of the United States spend more money annually for intoxicating liquors than for food, dry goods, iron and steel and lumber; five times more than for public education and ten times more than for churches.

The people maintain at enormous cost reformatories, mission homes, asylums, jails and penitentiaries to take care of those who are stricken down by this dreadful poison.

If the people of this country did not spend the money that they do spend for asylums, reformatories, penitentiaries, etc., taxation would fall, property would raise, and we would be a more progressive and a wealthy nation.

It ruins the character of the user. It destroys self control and the user talks more, has no careful judgment, reveals secrets and often says silly things. The more alcohol a man takes the weaker his will power grows while the weaker the will power grows, the more alcohol he takes.

From the weakening of the will comes the deadening of the moral sensibilities and the result is the ruin of character.

So I say that the only way to be a good citizen, a healthy person and to have a happy home is to be a total abstainer.

The Indian of today is not like that of former times. He is not as strong in health, and life is not as long. One may ask why? I say it is because of alcoholic drinks, which is rapidly killing the Indian and this is also why the Indian is looked upon as a vanishing race.

GREENVILLE INDIAN SCHOOL.  
Greenville, Calif.

Minerva Barber, Age 16, Grade 8.

“ALCOHOL AND MY FUTURE.”

If a man was married and he drank liquor he might go and spend all the money they owned just for liquor. The wife and children would have to suffer for all this because their husband and father is a drinker. If this man should kill or steal anything he would be sent to prison to be hanged or to stay all his lifetime. The mother would have to support herself and children.

LOVELOCK DAY SCHOOL.  
Fallon Agency, Nevada.

Billie Rhodes, Age 12, Grade 3.

"WHAT DO I KNOW ABOUT ALCOHOL?"

Whiskey does not make person warm on a cold day. Fur coat is better on a cold day than whiskey. Alcohol deadens the feeling. A drunk man don't know when he's on a cold day. A drunk man might froze to death on a very cold day.

Nobody wants drunk person round. Drinking man is not a good father. Drinking man is not a good friend. A drinking man does not make a good citizen. No man can trust a drunken man.

CHILOCCO INDIAN SCHOOL.  
Chilocco, Oklahoma.

Alva Whitetree, Age 20, Junior Agri'l,

"ALCOHOL AND MY FUTURE."

There is not a very large demand for drinkers any place today except in the saloon.

The drinker is not trusted today as he once was and the day is coming when the man that staggers under a load of alcohol will be as rare a sight as the diamond fields of Oklahoma.

The man with the average paying position today does not make enough to support his family and keep his whiskey bills paid up. No wonder so many boys have to hustle for themselves before they are old enough to face the world and to know of the temptations of the world.

HOOPA VALLEY BOARDING SCHOOL.  
Hoopa, California.

Effie Davis, Age 14, Grade 7.

"ALCOHOL AND MY FUTURE"

Many of the business men employ workers who use no alcohol, and the positions that are open to the user of alcohol are growing smaller every year.

If the men who drink should quit buying alcohol and save their money, they will find that they will have a better home for their families.

HASKELL INSTITUTE.  
Lawrence, Kansas.

Alvin B. Hawley, Age 20, Grade Junior Com.

"ALCOHOL AND MY FUTURE"

It has been the greatest obstacle in the path of the Indian, it has put him many years back of where he should be. It has brought ruin, disease, poverty, and, in many instances, disgrace among them. It has caused him (when under the influence of alcohol) to be cheated out of his land, money, and rights. It has been learned from early history that the Indian didn't want alcohol to be brought among them, they knew it would destroy their homes and bring poverty among them, and make them quarrel and fight among themselves and when under its influence they would murder and destroy the white settlers and their homes and caused them to fight against white people, and in the end they would be driven far from their homes.

The ravages of alcohol are very great and as long as it is sold no one is safe from it, as it can bring, (if not directly) it can bring indirectly sorrow and pain upon someone.

The man who uses alcohol is traveling the pace that kills and this is especially true of the working man. It has never done him any good and it never will. It takes his job away from him and food and clothing away from his family and in the end turns them out of their home.

CROW INDIAN MISSION.  
Lodge Grass, Mont.

George Pease, Age 16, Grade 6.

"ALCOHOL AND MY FUTURE"

Alcohol taken in any quantity injures the body in proportion to the amount taken. Alcohol is not a food, for it cannot build up any part of the body. Alcohol is always an enemy to the human body. It produces weakness, not strength; sickness, not health; death, not life. It brings disease upon the body by weakening the disease resisting power. One of the most serious objections to the use of alcoholic liquors in any quantity is the taste it creates at the first glass and afterwards the beastly craving for more and stronger alcoholic drink. Alcohol is a brain poison. It weakens the will power and creates a craving for more alcoholic drink. Water satisfies our thirst. Alcohol does not, but creates a strong craving for itself. Life depends on respiration. Alcoholic drinks are the enemies of healthy breathing. Respiration is often imperfect in those who drink. It interferes with digestion. Alcohol poisons the whole body. It first goes to the blood as the body can not use it for food. It often drives people insane.

THE ODANAH DAY SCHOOL.  
Odanah, Wis.

Ella Poppia, Age 15, Grade 8.

"ALCOHOL AND MY FUTURE"

Drunkness may very properly be considered as temporary insanity, caused by the poisoning of the nerve cells by the use of alcohol. The mind of an intoxicated person works no more accurately than his muscles do. Alcohol causes about twenty per cent of all insanity.

Any young man seeking employment in a responsible position soon learns that one of the first questions asked an applicant is whether or not he drinks.

A fellow was once walking the street stopping here and there, asking for bottles and rags. He was soon met by another man who made the inquiry, "Why do you make such a funny and queer combination?" He promptly answered, "Wherever you find bottles, you find rags."

Against this strong liquor, I will boldly fight.

Here is a rule that stands good for all classes of people and which I will observe: "Touch not, taste not, handle not intoxicating liquors."

(To be continued.)

## ROBERT G. INGERSOLL'S DENUNCIATION OF ALCOHOL.

I AM aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worms in the distillery until it empties into the jaws of death, dishonor and crime, it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime.

All we have to do, gentlemen, is to think of wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the faded and withered breast of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this damned stuff called alcohol. Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hopes, brings down mourning age in sorrow to the grave. It produces weakness, not life. It makes wives widows; children orphans; fathers fiends, and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery, crime. It fills your jails, supplies your almshouses and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots.

It crowds your penitentiaries and furnishes victims for your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman and support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligation, reverences fraud and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife and the child to grind the parricidal ax. It burns up men, consumes women, detests life, curses God, despises heaven. It suborns witnesses,



W. P. McCAFFREE

of Southwestern College, Winfield, Kansas,  
who has been engaged as general secretary of the Chilocco Y. M. C. A.

nurses perjury, defiles the jury box and stains judicial ermine. It degrades the citizen, debases the legislator, dishonors the statesman and disarms the patriot. It brings shame, not honor; misery, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatiated havoc. It poisons felicity, kills peace, ruins morals, blights confidence, slays reputations, and wipes out national honor, then curses the world and laughs at its ruins. It does all that and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy.

Mrs. Richenda Pratt McComb.

The sympathy of thousands of friends go out to General and Mrs. Pratt because of the death of their beloved daughter, Richenda, which occurred in Philadelphia October twenty-third. A personal note from the General says that she suffered a severe attack of pneumonia from which a weakening heart would not permit recovery. The sorrowing parents left Philadelphia for San Francisco on the first of the present month where they will spend the winter with their daughter, Mrs. Guy LeRos Stevick.



# Chilocco News in General



Superintendent Allen returned from Washington November 2nd.

Mrs. Allen returned, October 19th, from a visit with her sister, Mrs. Euneau at Wyandotte, Oklahoma.

The literary societies met on Friday October 8th and elected officers for the present term. The interest is high and all are enjoying the good meetings.

Rev. Mr. Caughey and Miss Harriet Bedell of the Whirlwind Episcopal mission at Fay, Oklahoma, made their first monthly visit for this term on Sunday, October 10th. They have changed the time for their visits from the fourth to the second Sunday of the month.

When Superintendent Allen returned from Washington on November 2nd, he was accompanied from Kansas City by his father, Mr. J. W. Allen, whose wife arrived at Chilocco on the first from their home in Coffeyville, Kansas. The senior Mr. Allen is a veteran of the Civil War and is well advanced in years.

Messrs. Van Zant, Seneca and Beezley were Chilocco poultry enthusiasts who had entries in the Arkansas City Poultry Show the first part of the month. Mr. Van Zant captured the blue ribbon on Partridge Wyandotts, Mr. Seneca the same color on his Silverlaced Wyandotts, and Mr. Beezley did likewise on his Games.

Mr. H. C. Green, a lawyer of Topeka, accompanied by his sister, Mrs. E. J. Lemen of Arkansas City, visited Chilocco on October 29th. Mr. Green was formerly principal at the Pierre, South Dakota, Indian School and the Ignacio, Colorado, Indian School. He has contributed several able articles on the Indian to the columns of the JOURNAL.

Mr. W. J. Martin of Calumet, Oklahoma, visited his two daughters, Edna and Thelma during October. Mr. Martin is an enthusiastic farmer and was on his way home from the International Wheat Show at Wichita where his county, Canadian, won first prize on Wheat. Oklahoma is proud of the fact that she has the best wheat in the United States or Canada.

On Saturday October 30, we had our usual autumn picnic. Mr. Seneca and his detail had prepared the grounds and erected swings of various kinds and every body had a pleasant time. There were races and games of various kinds with appropriate picnic prizes such as big, high cakes of numerous layers, lemon pies, etc. Miss Miller, our popular cook, was about the busiest person present as she had the responsibility of serving two meals to some 550 growing students with "ingrown" picnic appetites.

Miss Mabel Bruce and Miss Talma Thompson of Fairmount College, Wichita, are assisting in the Y. W. C. A. work at Chilocco. One of these young ladies will be with us each Sunday during the term and their presence is greatly appreciated.

Miss Edith M. Dabb, General Secretary for Indian work of the Young Women's Christian Association, made Chilocco a helpful visit early in the month. She is on her way to visit many Indian schools and reservations after having attended the Mohonk Conference.

## ITEMS FROM VARIOUS DEPARTMENTS

### DOMESTIC ART DEPARTMENT

By an enthusiastic pupil.

Motto: "Good results depend on careful preparation."

September the 20th begun our regular work in domestic art with an enrollment of one hundred and twenty five girls.

In domestic art we learn dress making, embroidery, crotchet, the care and repair of clothing, hygiene of clothing and many other useful things which shall be a great benefit to us in life.

First is the freshman class with an enrollment of sixty-nine girls. In this class they learn the introduction of household arts: cloth, weaving, stitching seams, stitches, common embroidery stitches, and different makes of sewing machines—everything that should give us a good start in sewing.

Next comes the junior class with an enrollment of thirty-four. In this class we learn the care of machines, economical buying and cutting of materials, suitability of apparel in relation to income. Purchase of material, price, width and quality, commercial patterns and household accounts with many other valuable lessons of which I have not the time to mention.

The last and best is the senior year. From this class we learn the chief fibers, hygiene of clothing, taking measurements and alterations of patterns, making a layette, the designing and making of pennants and pillows of felt, and making over clothes, using odds and ends.

This year the juniors and seniors in domestic art have made a great many pennants of the societies, the school, and many of the other schools, infants clothes, house aprons, party dresses, crocheted lace on bath towels, combing sets, crocheted gown yokes, cut out and made infants shoes and booties, em-

broidered center pieces and crocheted lace on the same.

We have embroidered a number of night gowns.

Many of these things will be sold at the bazaar, which is held in the domestic art department in December.

#### DOMESTIC SCIENCE.

There are 104 girls taking domestic science this year. More than 60 of these are in the beginning class—sixth grade.

Ninety-six cakes were made by domestic science girls during October for sale to the Y. M. C. A. store. The profit from sales of food is used as a fund for the department.

The 8th grade class begins keeping cost of meals served this month. This is one of the most important things in their three years work in domestic science. The cost of all meals served by them will be kept, and later meals will be served at a definite rate—twenty-five cents a day for each person, each girl being responsible for keeping the cost of a day's meals within this amount.

The junior class is studying carbohydrate foods. The outline for the term's work is a study of carbohydrate foods, with their preparation in different ways, and of leavening agents.

The senior class has just finished work on bread making. The next work taken up is a review of food principles.

#### BAKERY.

The bakery detail was kept very busy last week getting things ready for the autumn picnic. We made 3,800 buns and 28 pans of cake, besides the bread we make for daily use.

We are now using 2,800 lbs. of flour every week. We make 800 loaves of bread every day and we usually cut 140 loaves for each meal.

#### ATHLETIC NOTES.

The inter shop Basket ball league has been re-organized for the coming season. The teams in the league are as follow: Printers, Southwestern shops, Carpenters and Nurserymen, Disciplinarians, and Farmers. Games will be played each evening after study hour. A silver trophy will be given the winning team and a medal to the cleanest individual player.

The regular basket ball season will not open until after Thanksgiving. The schedule is being arranged and we expect to play some of the strongest teams in Kansas and Oklahoma.

Prospects for a winning team are very bright as we have six of last years "C" men and many promising candidates, who will make the "C" men work hard for places on the team.

The long distance men are practicing daily as they anticipate a trip to Kansas City to get in the K. C. A. C. cross country run. If we do go our boys will have a good chance of winning as we have some extra good long distance runners.

Although it is too early to talk baseball we might say that prospects were never better for another championship team, as practically all of last year's men are back with several promising candidates to fill in the places of those who are gone.

Classes in gymnasium work will be organized soon and all pupils will be required to take part.

This is something new to us here as no gymnasium apparatus has been furnished heretofore, but with the splendid equipment we now have, we expect to make things hum.

#### HARNESS AND SHOEMAKING DEPARTMENT.

During the past month the harness department has shipped 10 sets of double breeching harness to the following Indian Schools and Agencies: 3 sets to Indian Agency at Thorean, New Mexico; 2 sets to Indian Agency at Albuquerque, New Mexico; 1 set to Indian Agency at Wyandotte, Oklahoma; 1 set to Indian School at Santa Fe, New Mexico; 1 set to Indian Agency at Pawnee, Oklahoma; 1 set to Indian School at Pawhuska, Oklahoma; 1 set to Indian School at Seminole, Oklahoma.

Besides the above sets of harness one set of dray harness has been issued to Mr. Keton, which is now being used on the big blacks.

The shop is always busy repairing Chilocco farm harness and also keeping up the repairs of shoes for Chilocco people.

#### PAINTING DEPARTMENT.

Home Four has recently been given two coats of paint by the boys in the painting department.

The roofs of the Hospital and adjoining cottages have been treated to a coat of roof red.

Some very creditable work has been done, by the boys on wagons for the farm department.

The big steel water tower was given two coats of grey lead last summer.

During vacation the Auditorium was refinished throughout with two coats of calcimine and walls were paneled in dark brown.

This is a very creditable job for Chilocco boys.

The "Gym" has been refinished inside with flat wall finish.

The boys are now doing some good sign work.

## DEPARTMENT OF CARPENTRY.

A new lumber shed located near the carpenter shop is about completed. We will now have room to keep all lumber under cover and out of the weather.

One of the new modern hog houses has been completed.

There are twenty-four apprentices learning carpentry and all of them are kept pretty well "on the jump" most of the time.

The boys on the carpentry detail are, Johnson Bobb, Ellis Thompson, Sequoyah Trotting Wolf, Martin Jackaway, Henry Fisher, John Red Bird, Felix Garcia, Jose Carlos, Nelson Cooper, Henry McKinney, Stanley Janette, Carl Peterson, Moses Yellowhorse, Nelson Trotting Wolf, Joseph Wolf, Frank Locust, Woolsey Kent, John Scraper, Juan Chacon, Frank Murrie, John Lewis, Theo. Mills, John Hamilton and Asa Froman.

We are expecting a new 36 in. band saw, and an emery grinder to arrive at any time, when installed we will be able to turn out a greater amount of work and of better quality.

## MASONRY DEPARTMENT.

We have just completed the masonry on the new hog house.

The storm sewer in front of Mr. Martinez's cottage has been completed and Mr. Martinez is rejoicing now that he can have a lawn without the "washouts."

We are now crushing rock for the new tunnel from the main tunnel to the addition to the school building.

The oil house has been completed. The benzine and kerosene are kept under ground in tanks while pumps and lubricating oils are in the oil house. This is a fine arrangement and eliminates the danger of loss, in case of fire, of the whole commissary.

## ENGINEERING DEPARTMENT.

This department furnished about eleven and one half tons of ice besides some heat for the comfort of the pupils and employees during the last month.

Jackson Mishintomby says he would like to be a chauffeur and drive a Hudson six auto.

The power house boys were busy a couple of days this month on the new tunnel, from the main tunnel to the school building, for the light wire and steam pipe to the new addition.

One day at one o'clock Wm. Potts said, "I didn't know I was going to dig this afternoon so I didn't eat much dinner." The boys at William's table didn't have much show that night at supper.

We sure miss Mr. Carruthers and are wondering how the new chief will be.

Most of the boys are busy getting the boilers cleaned up and ready for the winter's work.

We have the outline of the power plant course just completed at the meeting in Washington, D. C. It is sure very interesting and just what we need.

We are proud of our new service pump. It is a Gardner-Governor Company Duplex and works fine. The new pump and new well give Chilocco an abundance of water.

## PRINTING DEPARTMENT.

During the past two months, September and October, the print shop has turned out 10 jobs for the Greenville school, Greenville, California; 14 jobs for the Ft. Lapwai Indian Sanatorium, Ft. Lapwai, Idaho; 1 for Nayuka Boarding School, Nayuka, Oklahoma; 1 for Rosebud Agency, Rosebud, South Dakota; 4 for Union Agency, Muskogee, Oklahoma, and the many pieces of work for Chilocco, including the JOURNAL of 60 pages each month.

This range of work is giving the printers some very good experience in composition, presswork and binding.

The job for Rosebud was 40 books of purchase order blanks printed, perforated, bound and numbered in duplicate.

The 4 jobs for Union Agency consisted of 50,000 letter heads and 750 envelopes. For the past few months we have printed on an average of about 40,000 letterheads per month for this agency alone.

When you consider the fact that all our composition is done by hand you can no doubt understand how we make use of our time at the print shop.

## DAIRY.

The past month and a half has been the low production season for the dairy, so that this report will not show any large figures. However, during the month of October, we produced 13,320 pounds of milk, equal to a daily average of 50 gallons.

We expect to have a good increase soon in our supply.

The dairy barn is full of choice feed and we start in the winter well supplied along that line.

During the past summer, we made 400 gallons of ice cream for the children, which was served with Sunday dinners or socials on the lawn.

Total amount of milk produced since January 1st, 218,354 pounds, equalling 25,390 gallons. 4,942 pounds of butter has been made during this time, nearly every pound of which (as well as the ice cream) was made by Benjamin Harris, a 16 year old Cherokee boy.

## NURSERY AND GARDENING DEPARTMENTS.

## VEGETABLES.

Sweet Potatoes	563 bu.
Irish Potatoes	1,087 "
Sweet Corn	425 "
Pop Corn	154 "
Peas	157 "
Beets	289 "
Mustard	107 "
Onions, dry	80 "
Lettuce	107 "
Tomatoes	697 "
Tomatoes green	40 "
Turnips	200 "
Spinach	240 "
Beans, green	160 "
Cucumbers	18 "
Cabbage	11,416 heads
Onions, green	16,275 dozen
Radishes	24,783 dozen

On account of the overflowing of Chilocco creek several times and the excessive moisture everywhere this season our garden products have suffered and the showing is not what it would have been had we had a normal season.

## FRUITS.

Apples	1,338 bu.
Apricots	15 "

Peaches	526 "
Plums	404 "
Cherries	3,000 qts.
Grapes	26,398 lbs.

## CANNING DEPARTMENT.

## FRUITS PRESERVED.

Apricots canned	130 qts.
Plums	4,028 "
Grapes	3,445 "
Peaches	3,555 "
Jelly	75 "
Peach butter	260 "
Plum	320 "
Apple	2,428 "
Grape	868 "

Total, 15,109 qts.

## FARM.

Corn	2,000 bu.
Wheat	2,864 "
Oats	3,590 "
Hay, alfalfa	400 tons
" prairie	250 "
" cane	125 "
Silage	500 "

The farm products do not include any received from tenants.



STUDENTS CANNING CHILOCCO PRODUCTS.

(See above for fruits and quantities canned.)

## SOME CURIOUS CUSTOMS OF THE OLD TIME PAPAGO INDIANS.

BY PAUL RECORD  
In Tucsonian

THE method of spreading news among the old time Indians was this: When the chief of a village heard important news, such as that of some one's death or the approach of the enemy, he would call a runner, whom he would tell the news and send on to the next village. When the runner had gone, the chief would climb to the roof of his house and, calling his people together, would tell the news. As soon as the runner reached the next village, he would go to the chief's house with his message. When this chief had heard the news, he did the same as the former chief had done. In this way, all of the villages were told in a short time.

In the summer, when the mesquite beans were ripe, the Indians would go out with big baskets and gather them. When a basket had been filled, it was covered with brush until the time for storing it came. After the Indians had gathered a great many baskets full, they would build a little hut in which to store them. This hut might be placed anywhere, and no one would steal the beans. All the other supplies gathered during the year were stored in the same way.

When the warriors returned home after a successful war, they would enter the village singing, the chief leading the way, carrying a pole decorated with the scalps of the enemies. Those warriors who had slain any of the enemy, had to stay about a half a mile outside the village in order to be purified. There they were kept for sixteen days, during which time they were allowed just enough food to keep them from starving. Then they returned to the village; and that night while the men who had come from neighboring villages danced until twelve o'clock these warriors sat almost motionless. Then, after a short rest, a few of the older men would sit down and sing, while the younger men danced. In this dance, the leader, carrying shield and tomahawk, would go through all motions of the fight while all of the others followed these motions.

In order to keep track of the days and what had happened on them the medicine man kept a long stick on which he made, in various colors, marks to signify the day and what happened on it. By means of this record the Indians could tell when everything had happened and what it was.

When the Indians wanted rain for their crops, they went to the medicine man and

told him. The medicine man would then make a mixture, of which no one except himself knew the contents. Next he would go to the place where rain was wanted and sprinkle a little water on a portion of it, after which he would throw up his mixture so that the wind could blow it, and then he would sing a song. If, after this, it did not soon rain, the medicine man would be punished.

### Indians as Farmers.

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

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

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

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

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

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

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

## Nez Perce Farmers in 1871

From an old report, made by Indian Agent Jno. B. Monteith, in 1871, on file in the Superintendent's office, we note the following remarks concerning farming operations on the Nez Perce reservation at that time:

"The Indians generally, had to have seed furnished them for sowing this spring. They have plowed and planted about one fourth of the fields fenced on the Lapwai and at Kamia.

"Much of the breaking done on this reservation last year was of a very inferior quality and required to be done over again before the seed could be put in the ground. The contract called for 1000 acres, but from the best information I can obtain, scarcely 500 acres were plowed. In regard to the fencing done last year, I am sorry to say that the workmanship is of a very inferior order. Instead of sawing the ends of the boards and joining on the posts with cleats, the contractor merely lapped the end of one board on that of the other, without any cleat. Then the nails being too short the boards are falling off."

There seems to have been grafters in those days. They worked a little differently in detail, but had the same old "system." Continuing, the Indian Agent reports:

"At Kamia I found the Indians industrious. They have better farms and take more care in putting in their crops, keeping the fences in repair and dividing their lots into smaller fields. I found the Indians there very busy hoeing their corn and potatoes, cutting saw logs and hauling them to the mill. They seemed anxious to learn the ways of the whites.

"The agricultural portions of the reservation are confined to the valleys along the Clearwater and Lapwai and their tributaries, and the Kamia, together with patches of from 10 to 40 acres scattered along the base of the mountains where springs are to be found. The table land is good for grazing and affords plenty of grass for the Indians' stock unless killed by the drouth or eaten up by the crickets."

The table land referred to above has now been broken up and cultivated and is one of the most productive sections of the entire Northwest. In the early days it was believed to be fit only for a cattle pasture. Now it is an immense grain field with prosperous towns and villages. Farming did it.

At interesting part of Agent Monteith's reports, made in September, 1871, says:

"The Indians have secured nearly all of their grain, which is good in quality. Many of the Indians are coming home from the Buffalo Country, having been gone for the past year. They report the Sioux are very warlike and determined to drive all whites and Indians out of their country. The Nez Perces and Blackfeet had a fight with the Sioux in which they killed eighteen Sioux; the Nez Perces lost none.

"The one who brought me the news was ten days coming, and he reports that when he left, a white man told him that the Sioux had surrounded a Fort they call Buford, killing the guard and driving the soldiers inside, and stealing their horses. The Sioux say they are going to fight until there is not a white man left in their country. There were about four hundred warriors in the fight with the Nez Perces and Blackfeet. I am preventing all the Nez Perces from leaving the reservation I possibly can. Many are very anxious to join the Blackfeet and Crows to make war on the Sioux, but if they go over the mountains, they would in all probability get into trouble. Most of those who go are the non-treaty portion of the tribe.—The Nez Perce Indian.

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