COMMISSIONER CATO SELLS L Avers

Whose illuminating article reprinted from
THE SATURDAY EVENING POST
starts on the opposite page.

THE INDIAN SCHOOL JOURNAL

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THE INDIAN BUREAU AND ITS SCHOOLS

By *Cato Sells*,

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The Saturday Evening Post.

MY ADMINISTRATIVE experience of nearly eight years leads me to the conclusion that a large part of the reading public has a serious interest in Indian welfare. The Indian's rights of possession on this continent and his demonstrated mental and spiritual endowments long since established his claims upon the white man's legal and ethical obligation. The earlier affairs of the Indians were largely under military control, and it is only within the span of a generation that complete severance of such control has been accomplished; so that, while the Indian Bureau has a life of seventy years, its effective organization and proper functioning covers less than half that period. It is practically within the last three decades that what had become a baffling Indian problem began to yield to humane and thoughtfully developed policies founded on correct theories of social and industrial life.

The powerful arraignment appearing in "A Century of Dishonor" cannot be applied to present conditions. The Indian Bureau today represents a distinctively new era in the Indian's relation to the white man and constitutes one of the most important and essential branches of Federal administration. It is doing work that cannot be honorably avoided and that must not be left unfinished. It is helping faithfully and conscientiously to write the history of A Century of Honor.

The segregation of the Indians upon reservations—numbering over 200 in some 23 different states—and the consequent allotment to them of land in severalty has brought to the Commissioner of Indian Affairs the management of extensive and complex interests, none of which can be dissociated from civilizing processes. These interests involve the promotion

The Eastern Cherokee School, Cherokee, North Carolina.

of the Indians' health; the education of their children; encouragement in the cultivation of their lands and the leasing of such surplus thereof as they cannot handle; the improvement of their livestock; the physical betterment of their homes, and the perpetuation of the best in their native arts; the development and operation of their natural resources in timber, minerals, etc., the adjustment of all heirship matters, and the distribution of their property incident thereto; the maintenance of law and order among them in the interest of their property rights and morals; the investment and equitable distribution of their moneys; the determination of their competency, and the issuance to competent Indians of fee patents to their lands; in a word, the development of their capacity for industrial self-support and their qualifications for citizenship.

But the outstanding feature in all of this is the Indian's education. That is the keystone in the arch of his civilization. If there is any principle in our democratic progress that is axiomatic, it is the maintenance of free schools. The application of this principle to the Indian made possible, more than anything else, his steady advancement, and it was from this conviction, confirmed by all later experience, that I gave the earliest thought of my administration to an improvement of our Indian school system.

With the assistance of leading school men in the Service, and after careful study of the Indian's nature, habits, and traditional tendencies, a systematic course of study was adopted and practically applied to all our schools. This course has been highly commended by educators of national prominence. It embraces the cardinal features of symmetrical elementary training essential to physical, mental and moral growth. From the time the Indian child enters school under a medical examination, its bodily welfare is under a systematic regime. It is provided with suitable clothing, wholesome food, and sanitary conveniences; with games and physical exercise appropriate to the sexes. It is under the care of a disciplinarian or matron, and, if ill, receives the attention of a physician. The pupil's academic instruction covers thoroughly the essential common school branches and is adjusted to actual activities in industry, civics, esthetics, and community interests. The first aim, of course, is to detach the child from its native vernacular. The only slow stage in Indian education is in teaching the use of English so that the pupil will not only read it, but talk it and think in this language, and use it among his associates. With this work well done, the Indian boy and girl advances as rapidly as the average white pupil.

Nearly all the eighty odd boarding schools in the Indian system, each carrying enrollments from eighty to approximately eight hundred, have in connection a farm, with herds of cattle, swine, gardens and poultry, besides work shops and mechanical appliances for conducting the usual activities that relate to farming, and to a number of the trades as carpentry, masonry, blacksmithing, painting, shoe and harness repairing, etc., together with the essential features o household economics. Indian pupils are taught to design and make useful and beautiful things with their hands; to study and appreciate art in cooking and serving a meal, in the fitting and making of a garment, and in the furnishing and decorating of homes; in designing and making useful tools and furniture, in building convenient and sanitary houses, and in develop-

Schoolbuilding and Gymnasium at the Albuquerque Indian School, New Mexico.

A View of the Tulalip School, Tulalip, Washington. The first Indian School to try the Montessori Method.

ing the best of the soil.

In agriculture the aim is to produce not a specialist, but a practical farmer whose success will depend largely on his skill in doing. In the mechanic arts the purpose is to help a boy find himself; if inclined to craftmanship, to select the trade for which he seems best fitted, and to give to him such knowledge and training as will enable him after leaving school to become through experience and further study a skilled workman capable of being a foreman or manager.

Special effort is made to train girls to become model housewives and mothers. This work is practical rather than idealistic, and is conducted with the home of the farmer or workman of moderate means in mind, and with a view to fitting Indian girls for efficient home-makers.

The academic instruction is correlated closely with this industrial and domestic training, and it all begins in an elementary way in most of the 170 day-schools for Indian children, where usually each school is conducted by a man and his wife, as teacher and housekeeper respectively.

The typical day school usually has a garden plot and some facilities for teaching boys the use of a few tools and girls the simpler elements of household work and, if located conveniently to the children's homes, often serves as a nucleus for community aid by those in charge. For primary work not beyond the third grade, these day schools are valuable as a start in the educational process that must follow in the boarding schools where equipment, organization and discipline are practicable and effective in giving pupils self-dependent views of life. But a serious hindrance to good day schools lies in the difficulty of locating them within convenient reach of enough pupils to justify their maintenance. Too often the parents encamp much of the time near the school, thus neglecting their permanent homes, crops, and livestock, which, of course, is objectionable for many obvious reasons. Besides there are large areas of Indian country, as in the Navajo semi-arid region, where the Indians must follow their flocks and herds in quest of pasturage, and a stationary day school would consequently be of little use, and also impracticable because of the difficulty of developing a sufficient supply of water.

The reservation boarding schools enroll children from the first to the sixth grade inclusive. Their work parallels in all academic features that of the public schools, but introduces in the last three years much prevocational training not obtainable in the public schools of rural districts, yet essential to the domestic and industrial developement of the Indian home. In their course of home-training, girls have regular instruction and practice in cooking, sewing, laundering, nursing, and poultry raising. Boys are given agricultural courses and practice in farming which includes stock raising, plant production, care of implements, roads and grounds, and dairying, together with such knowledge of carpentry, painting, masonry, blacksmithing, engineering, etc., as is ordinarily needed on a farm. All pupils are taught gardening.

This instruction and practice in the art of doing the essential things required in the daily life of those who must later support themselves is further greatly enlarged in the nonreservation boarding schools, some of which continue vocational work through the eighth grade, but seven of the larger give four-year vocational courses a-

Central Cottage at Chilocco.

bove the sixth grade. Under the course of study in use, all our educational work contemplates the transfer to nonreservation schools of the largest possible number of pupils who complete the sixth grade of the reservation schools. The work of all boarding schools is thoroughly systematized, and the pupils are under such control as to acquire the most useful education possible within the time allotted, while those who complete the higher vocational training are equal, and in some respects superior, in qualification to the graduate from public high schools.

In our Indian schools a large amount of productive work not only affords the practical training desired, but is necessary to the proper support of the schools, as they could not possibly be maintained with the legislative appropriations hitherto provided. In fact, at many of the boarding schools much of the upkeep and some construction labor requiring knowledge of mechanics is performed by the students, in addition to the farming, gardening, dairying and other activities which yield considerable subsistence and occasionally a marketable surplus. Well equipped schools with good-sized farms furnish notable instances of this and are able to fabricate in their sewing rooms and shops many useful articles, from a napkin to a set of double harness, thereby meeting some of the essential needs. Thus what may be termed school earnings, which the students themselves contribute toward their support and education, becomes an important factor.

As a result of this practical training, there are many hundreds of young men among the Indians who can shoe a horse and repair its harness, set a wagon tire, lay a concrete walk and even build a respectable sort of a house, and there are as many young Indian women who can do successfully any kind of house work, care for their children according to the more sanitary and hygienic practice of modern living and give to their homes a touch of art and comfort that makes them attractive and worthy of imitation.

This product of the schools, asserting itself in the new generation, is not returning to the "blanket life," as sometimes carelessly reported.

It will surprise many readers to know that a recent inquiry concerning the occupation and earning power of Indian school graduates disclosed the fact that among those of one of the large schools, the combined annual salaries of the thirty best-paid graduates amounted to $67,170. Of these, the sales manager for a milling company received $7,500. An employee of an oil company received $5,700, and another in the service of a lumber company was paid $4,000 a year. Out of 345 graduates of this school, all but four had a good or fair standing in the community, and three were reported as failures. Results from this inquiry relative to Indian students graduated from 26 non-reservation schools within the last 25 years show that, of those living concerning whom reasonably reliable data was obtained, 93 percent were self-supporting, 99 percent were fully or partly successful and of good standing, and that only 1 percent were of poor or doubtful standing in the community.

Hundreds of young men have gone from our schools into automobile factories and earned excellent wages from the start. Many are employed by railways in capacities from shopman to engineer. I have in mind several machinists whose wages exceeded $2,000 a year before they reached the age of 25. One of our largest schools

Student Officers of the First and Second Battalion at Chilocco.

has an excellent commercial training course, and many of its graduates are successfully employed in business concerns and in the Government Service. Many Indian school students have become successful lawyers, physicians, clergymen, teachers, matrons, and trained nurses.

The graduates of our full-course vocational schools are given, with their diplomas, certificates of educational competency, and thus far I have accompanied these with a personal letter of appeal and encouragement to the recipients calculated to stimulate their ambition and initiative and to quicken their purpose to become worthy examples to their race.

The gratifying results coming from our advanced schools are basis of plans now formulating for enlarging the scope of one of them situated in the center of a very large Indian population and ideally located as to soil and climate conditions for diversified agriculture. I am convinced that there is opportunity here for giving the Indians of that and other states an institution that will furnish progressive Indian boys and girls special training in farming and stockraising and all the requirements of sanitary and modern home-making.

While we emphasize for the Indian the utilitarian side of education, and develop his inclination for companionship with the field and the flock, and those physical industries which must fundamentally support all civilization, we have definite regard for the influences that foster his spiritual and artistic aspirations and that put into his life the refinement and accomplishments which lift humanity everywhere to a higher existence.

We recognize that in the Indian's tribal lore, his art, handicraft, and some of his ceremonies were cultural elements of value which should be retained and encouraged, and accordingly in our boarding schools we have literary societies and debating societies, musical and religious organizations, athletic clubs, physical culture and art classes with various other means of promoting the cultural training to which the Indian temperament inclines. It is also aimed to preserve all that is best in Indian folk tales and hero stories as a race heritage to be handed down by parents to their children as an inspiration for racial progress, and in our school libraries are many carefully selected volumes, some of them by Indian authors, for the use of teachers in such instruction, and suited to the various grades.

The literary work of our advanced students in the various boarding schools compares favorably with that of public high schools. These young men and women take great interest in American history and general literature, and keep posted on current events through periodicals with which the school reading rooms are generally well supplied. They prepare theses on historical, social, and many live subjects, and their discussion of questions in debate shows a wide range of investigation, frequently with keen impromptu remark. In these literary societies they, of course, gain a knowledge of parliamentary usage and orderly procedure, with much in the way of initiative and self-reliance that enters into the best of student life. I regard the educational benefits of these organizations as a very strong factor in favor of the systematized boarding school for Indian youth. Their members are responsive to patriotic and commemorative occasions, and I doubt if educational activities anywhere have en-

Alumni Association of the Chilocco Indian Agricultural School.

tered more studiously or eagerly into the clebration of the tercentenary of the Landing of the Pilgrims than the pupils of the Indian schools.

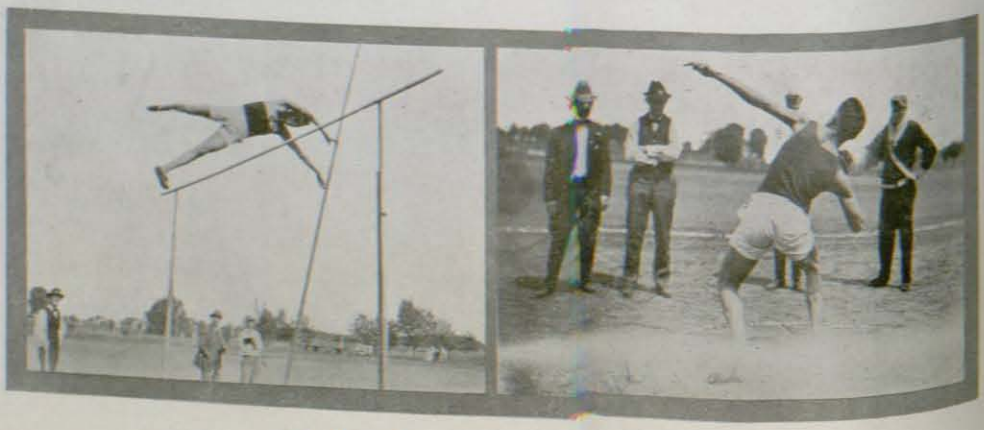
In all our school work we give prominence to moral training and set apart definite time for instruction in manners and right conduct. We urge every teacher to be true to the moral element in personal example and class room methods. General regulations for religious worship, applicable to every Government school, provide for the attendance of pupils at Sunday school and church, and superintendents are expected to see that impartial privileges are extended to all Christian denominations. In our preparation of the Indians for citizenship we place nothing above character building, but hold firmly to the truth that good men and good women are the safety of society, that in no form of government is civic righteousness so essential as in a democracy where the rulers are the people whose individual rectitude must determine the collective morality of the state and the standards of public ethics.

Any brief outline of our educational work must not omit its health-promoting activities. In fact the health of the pupil is our first purpose, and the daily routine of the boarding school as to balanced diet, bathing, calesthenics, sleeeping facilities, periodical weighing and examination of pupils, supervised nursing supplied by the Indian girls, and many other features, gives us an organized system throughout the school year for the formation of health habits. Two of the most obstinate diseases known, tuberculosis and trachoma, which in the past have spread unspeakable havoc among the Indians, are now practically eliminated from our schools. During the influenza scourge a number of Indian schools, among them one of the largest, were able to resist the contagion without a single case.

A concerted movement is under way among leading American educators for the teaching of practical thrift and economy to the school children of the nation. Surely nothing is more timely as a means of stemming the present "tide of waste and extravagance," or more thoughtful in behalf of coming generations. The Indian Bureau has done some pioneer work of this kind. The Indian's aboriginal life and his later partial dependence upon governmental support have not developed the saving habit. The educated Indian is generous to a fault. He is not naturally an economist. He has shown great mental alertness without a corresponding grasp of cause and effect. He has not generally learned to think of tomorrow in terms of today. Many have shown ability to acquire and retain property, but ordinarily they do not realize the value of individual ownership. It has been our endeavor to overcome these tendencies with the young in our Indian schools, and we give emphasis to the pupil's practice of economy in the class room, sewing room, kitchen, industrial shops, and in the care and use of implements for gardening, dairying and farming, as well as of the products from these activities. Under what is termed an outing system, pupils are encouraged to earn wages during summer vacation, and they are generally required to deposit a definite part of such earnings with the school for personal need during the year, and are urged to make such judicious expenditures as will enable them to start a bank account. The necessity for providing against illness or lack of

Track and Field Sports at Chilocco.

The Second Battalion on Dress Parade in Arkansas City, Kansas.



Track and Field Sports at Chilocco.

employment and the saving of some part of one's income is strongly impressed upon pupils. Our educational system keeps prominent and practical the thrift idea, and our special efforts to cooperate in the sale of Liberty Bonds and war saving stamps met with surprising responses among the Indians young and old. An investment of $25,000,000 of Indian funds in war bonds has carried its lesson of economy as well as patriotism to thousands of Indians, and upwards of $2,000,000 in thrift stamps, purchased largely by the student class, is teaching the value of small investments in a way that spells domestic and civic security in the years to come. It is a part of our "thrift" doctrine that there is no better barometer of a boy's successful future than his disposition to save his earnings rather than to spend them foolishly. The ambition to accumulate leads, through the feeling of personal ownership, to thoughtful judgement, good conduct and habits of safe economy. Contentment with mere well-doing is destructive of energy and frequently invites dissipation. A growing ownership of property strengthens the boy, dignifies the man, and awakens like purposes in others. The fact that a man more than exists, that he owns a home and has a share in the material welfare of his community, intensifies his interests in public affairs; increases his feeling of responsibility; magnifies his concern not only for his own fireside, but for his country and his countrymen.

When the time came to go to the rescue of European civilization against the devouring dangers of autocracy, our schools were centers of patriotism that radiated to and through the reservations the principles of self-determining government. Our young men students eligible for service joined the colors by enlistment almost to a man. Others from the reservations swelled the number to 10,000. With little exception these Indians were mingled with white troops. Their experience was distinctly educational. They learned a better use of English. They profited by discipline. They discovered the value of organization. They exchanged timidity for self-confidence. They saw the world, and acquired much of the self-reliant quality that makes good citizenship. Scores of them came home wearing the war cross. I have heard of no more brilliant achievements in battle overseas than are recorded of some of these splendid young Americans. For this unflinching service alone, we owe their race the essentials of an education that will fit every boy and girl to become a self-supporting unit in our population. In justice to the Indian's loyalty, and in view of what it will at no distant day expect of him, this Nation is morally bound to hasten his advancement through the medium of good schools especially adapted to his needs.

Many Indian children are now in the state public schools. This is desirable and is encouraged where conditions reasonably permit, and in the case of mixed-bloods who do not invite race prejudice and have had initial training in Indian schools, the results are satisfactory and often of advantage to the pupils of both races. But it is difficult to secure acceptable attendance of full-bloods in white schools, and experience has proven that the ground work, at least, of all Indian education can best be laid under Government supervision.

It is probably not generally known that Indians of different tribes speak entirely different languages and ordinarily marry within their own

A Panarama View of S Ma

tribes. The nonreservation school effectively operates as a melting pot, breaking down tribal barriers both as to language and marrage.

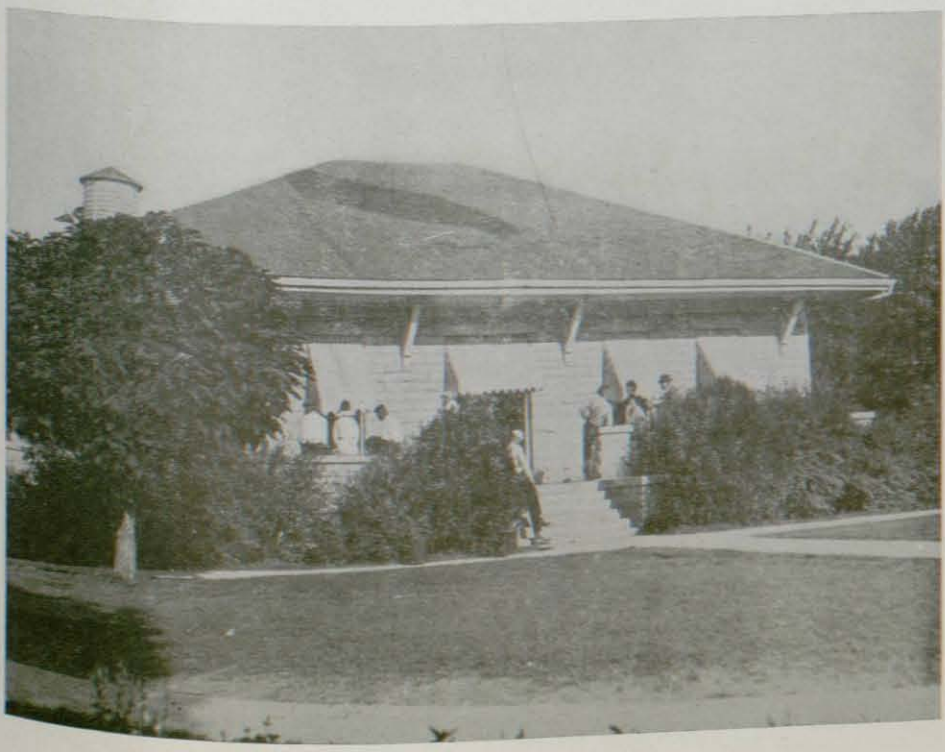
The existing boarding school system has demonstrated very effectively its value and adaptation to the needs of Indian boys and girls. Its results are now unmistakable and the best argument for its continuance through some years to come. It has enabled the Indian to make greater progress than any other primitive race in a like period of which there is any written record. Most of its great body of w rkers put into their labors a lifting spirit of altruism above value. Under the service of this educational system the Indian is casting away the things which typify his old, barbarous life. He has gone from the moccasin to the shoe, from the blanket to the coat, from feathers to the hat. He has exchanged the gun for the plow and turned from the buffalo to the white man's herd and flock. He is forsaking a weird and uncertain conception of divinity for the church and organ-

Leupp Hall—Students' Dining Hall at Chilocco.

in Buildings at Chilocco.

ized Christian benevolence of his white brother. He is lifting drudgery and burdens from the women of his race and granting them higher ideals of home-keeping and womanhood. Generally speaking the former students and graduates of our schools are the transforming forces of the American Indian race. The Indians of the schools, and many others through their influence, have taken on the genius and spirit of our democratic institutions. They have demonstrated their ability to do this and our schools are the proven medium for accomplishing it. If we give the unenlightened Indian property, he may or may not make wise use of it. If we give him education, he has a working capital, of which he cannot be deprived, that should make him and keep him both progressive and solvent.

In our combined academic and vocational training we have that equipment for making a living, for inspiring individual effort and responsibility which the Indian most needs and which the Government should be in no haste to withdraw.



The Administration Building at Chilocco.

THE CHILOCCO OF LONG AGO

Special Journal Correspondence

Oxford, Geogia,
February 10th., 1921.

THE INDIAN SCHOOL JOURNAL,
Chilocco, Oklahoma,

Dear Editor·

With the coming of Bro. Johnson Bobb to Emory Academy, came The Indian School Journal. Through his courtesy several copies of this periodical have fallen into my hands. I have read its pages with great interest. I happen to an ex-superintendent of Chilocco Indian Agricultural School—If I am not mistaken I was the second superintendent of Chilocco following Henry J. Minthorn—who was the first.

The superintendency of this school was offereed to me in the spring of 1885 by the then Secretary of the Interior, Hon. L. Q. C. Lamar. I reached Chilocco with my wife about the 1st of August 1885 and receipted for the property there on August 17th, 1885. It was vacation, and but few of the children were there. I had never seen wild Indians, so-called, before, and when about ½ dozen Apache braves, draped in white sheets with six-shooters buckled around them, came upon me—while not frightened, I was somewhat startled.

I suppose I would hardly know Chilocco now, so great have been the improvements, though I spent four delightful years there. We had but one stone building—the main building, which served as dormitory, storeroom, kitchen, dining room and home for all the employees; about 20 in all. We all lived, slept, ate, cooked and washed in this one building. The girls slept on the right, up stairs; the boys on the left; the small boys just above the auditorium. Besides this main building, there were four wooden cottages—two on the right and two on the left, situated about 200 feet from the main building. One of these was the office, another the laundry, and still another the shoe shop. We had no barn for the mules and no shelter for the cattle. We had twelve mules and horses and 400 head of cattle, and about 60 hogs.

Before I could get any building done—for you know Uncle Sam moves slowly—winter was upon us. The hay was stacked all over the reservation from 1 to 2 miles away from the herd. With the winter came a blizzard on the 7th and 8th of January 18 86—which for severity I never saw equaled. The thermometer sank to 22 degrees below zero. No mortal man could have lived exposed to the fearful gale of wind and snow and ice that came upon us. We lost that year 120 head of cattle. My farmer's ears were frozen as stiff as boards, from an exposure of 15 minutes in looking after the stock, and was in bed two weeks.

I am so glad Chilocco has prospered, and that from these small beginnings have come a magnificent institution

Sincerly Yours,

W. R. BRANHAM

HOME

Cling to thy home! If there the meanest shed
Yield thee a hearth and shelter for thy head,
And some poor plot, with vegetables stored,
Be all that Heaven allots thee for thy board,
Unsavory bread, and herbs that scatter'd grow
Wild on the river-brink or mountain-brow;
Yet e'en this cheerless mansion shall provide
More hearts repose than all the world beside.

—LEONIDAS.

A MEMORIAL TO WAREAGLE

By *Gertrude Smith*

IT is appropriate that the city of Sioux City should maintain a memorial park where rests War Eagle, the Sioux chief whose friendliness for the white men was in vivid contrast to his warlike attitude toward enemy tribes of his own race.

Sometime about 1800, out of the dim forests of Minnesota, there came to the Yankton Indians, a slim, brown-skinned brave. He had left the camp of his own people, the Santee Sioux, urged on by the spirit of adventure, and had explored the plains and forests, and had followed many a stream until he came a welcome guest to the camp of the Yanktons. His stay with them was prolonged, and his fearlessness and strength so impressed the Yanktons, that with great ceremony he was adopted into the tribe and admitted to its councils. Later he was chosen chief and thus is was that "Huyaneka" or as we say it "War Eagle," a Santee, became chief of the Yanktons.

A campfire blazing in the heart of a northern forest, a group of old men smoking and relating wondrous tales of old adventure, a young brave gazing out into the purple depths and dreaming daring feats in strange and faraway regions, these were the threads to be woven into the colorful patterns of Sioux City's early history, for Huyaneka was destined to council a savage tribe to friendliness with the white men and the friendship of the Sioux was an inestimable factor in the fate of the settlement that became Sioux City.

This tribe of Indians were known to other tribes as "The Bad Ones" and their customs indicate the utmost cruelty. They were also without fear and neighboring tribes, knowing these traits, were careful of giving them offense. War Eagle, it was, who established and maintained the good feeling of the Yanktons for the early white traders. This relationship acted two-fold for the benefit of the white man. It relieved him of the fear of raids from the tribe most to be feared, and it also made other tribes slow to offend him, the friend of the "Bad Ones."

Hazardous enterprises were always a lure to War Eagle and resulted in many strange wanderings and adventures. Though Indian records are meager and exact dates are hard to fix, there are certain facts in the life of War Eagle that are well established.

It is known that in 1830 he was a pilot on the upper Mississippi. A son had in his possession and showed to a missionary who recorded the fact, a United States flag, and a medal presented to War Eagle 1837 by President Van Buren. After he came to the Yanktons he was employed by the fur traders to carry dispatches down the river and later on he with some of his braves were employed to protect the United States mails from the raids of hostile Indians. White trappers used to stop at his camp, and it was through one of them that War Eagle became connected with the birth of Sioux City.

While yet the grave of Floyd was the only mark of the white man in this region, there passed up the Missouri to the post of the American Fur company at Vermilion, Theophile

Bruguier.

Buguier was born in Canada in 1813. He came to St. Louis and was employed by the American Fur company to go up the Missouri to trade for furs with the Indians. Soon after leaving Canada he received a letter which he carried with him to the day of his death, and which has been assigned by some romantic souls as the reason for his relapse from the conventions of civilization. This letter was from his sweetheart in Canada, and is purported to have been in the way of a farewell.

Whatever the reason, his subsequent life was a peculiar one. He came to the posts of the American Fur company, but eventually deserted the life of white men, and went to live with the Yanktons. So great was his friendship with War Eagle that he was adopted into the tribe and married two daughters of the old chief, "Aupayo" (Dawn) and "Kaidewin" (Blazing).

Bruguier lived with the Yanktons ten years, wearing the same scanty garb and eating the same type of food in the same primitive way. Then the story goes that one night he climbed to the summit of a steep hill to be alone and to take council with himself. He was tired of Indian life. Perhaps Dawn had served him with too carelessly cooked dog.

But whether indigestion or remorse lowered his spirits, he frowned upon his future as he contemplated it till, wearied with regrets and dark thoughts, he fell asleep and dreamed of a wonderful spot. In the morning he told War Eagle his dream and described to him a place where two broad rivers joined and one was yellow and one was blue, and at the place where the water flowed together there was a wonderful region. Lowlying between the river and distant bluffs was a strip of valley covered with timber, vines and thick grasses. And the legend goes that War Eagle said, "How! I have seen it," and that he directed Bruguier to the spot at Riverside, where he eventually built his cabin. At that time the mouth of the Sioux river was farther east than it is at present. The log cabin which Bruguier built stood near the point where the street car line crosses the Milwaukee tracks just east of the Interstate Fair grounds. This was the first white man's dwelling in the country that was later Sioux City.

War Eagle came with his white son-in-law and lived with him or close to him until his death. The Bruguier cabin naturally became a rendezvous for the Yanktons. They camped frequently on the ground that is now Riverside park and the council chamber was the old "Council Oak," still to be seen. Bruguier located here in 1849. A traveler who stopped at his cabin in 1850 tells of a meal eaten there. It was soup which the guest suspected was canine, and it was served from one large kettle. The diners sat in a circle upon the dirt floor and ate by means of large wooden spoons.

The dawn of Sioux Sity gave promise of the type of city which it was to be, for from the building of the first cabin it may have been many things but it has never been dull. Action started with the felling of the first log. Other traders soon settled close and War Eagle with the Yanktons kept the Omahas and other tribes away, though it took constant raiding to do so.

The first real estate transfer was effected at this time, with questionable decorum but general satisfaction. Joe Lionajis an old friend of Bruguier wanted part of Bruguier's claim. He

bought it for $100 and the deal was closed at the cabin. After the matter had been celebrated in due form, Lionais mounted his pony and started to ride over the hills eastward to his shack. His host became concerned for his safety and sent his son after him. Lionais understood the pursuing pony as a challenge and according to tradition, he rode his pony up Prospect hill, which at that time was crowned with scaffolds bearing aloft the relics of long dead Indians, over the crest and down into the river. The pony was drowned, but Lionais caught in a mulberry bush and was rescued.

The last fight of War Eagle was when he rode with a band of Sioux and put to rout Indians who were raiding near Sergeants Bluffs.

In 1851 the old chief died in the home of his son-in-law. The burial was influenced as his life had been by his contact with white men. Though the Indians buried him, Bruguier directed that he should be buried and not disposed of according to the Sioux custom of leaving the body high in a tree or erecting a scaffolding. The highest bluff was chosen and here with ceremony, part savage and part civilized, they buried War Eagle, the friend of the whites.

The years have fled by and the grave was unnoticed, though not forgotten. Uncared for, the ground sank in and weeds grew about. The land became part of a farm and the grave was at one time plowed over, perhaps to illustrate that,

"Never blooms the rose so red"
As where a buried Caesar bled."

This is the bluff that the city now owns. The panorama visible from the summit is beyond description. The union of the two rivers is plainly seen. Across the Missouri, Nebraska stretches its green miles, across the Sioux are the far away hills of Dakota. A park on the bluff would be most desirable aside from the historic interests. That the grave of War Eagle should have been so long neglected has been of concern to many of the old settlers and at one time an association was organized to undertake erection of a suitable monument. Since the city has acquired the ground there seems a probability that this organization will again become active. It would be altogether fitting that such a monument should be erected to commemorate the inheritance of the name of Sioux." —*The Sioux City Tribune.*

THE VIGOROUS IROQUOIS

Rochester (N. Y.) *Herald.*

INVESTIGATIONS conducted in the territory once occupied by the Iroquis Indians have brought to light a vast fund of imformation concerning the early history of the former owners of what is now New York state. But more remarkable and interesting than discoveries of past history is the recent assertion, made on excellent authority, that the Iroquois Indians of the Six Nations are more numerous today than when the final treaty of peace was signed at Canandaigua in 1794, at the last great concil of the Confederacy.

Much confusion of facts and figures appears to have prevailed among early historians as to the real strength of the Iroquois Confederacy. It is variously asserted that the league could muster 3,000 to 5,000 warriors before the accession of the Tuscaroras. It is believed that the latter figure was rather too large, however, for much of the campaigning of the Iroquois was done by small parties of braves, striking at widely separated points. It is fairly certain that when Johnson, Butler and Brant led their force of Troy Rangers and Indian warriors against General John Sullivan and the American forces at Newtown, now Elmira, the entire force of Indians did not number more than 1,500 men, although some hundreds of the Iroquois braves were either on the American side or sulking in their villages, undecided as to the justice of either the British or American cause. After the Revolution, starvation and pestilence decimated the Six Nations until it seemed that the People of the Long House might leave no descendants.

As recently as a generation ago, Iroquois Indians of the old, blanket-wearing type were common. But of late it has become increasingly difficult to detect the original American stock from later importations. Rochester's Homelands Exhibition revealed that the young men and maidens of the Seneca and Onondaga, Mohawk and Cayuga, Tuscarora and Oneida nations are wearing the clothing of the white race, working on the farm or in the factory, driving automobiles and riding bicycles. They have not forgotten to be proud of their race, they cling as closely as ever to the lore of their forefathers, but they have resolved to meet the white man on his own terms, and evidence is all to the effect that they are succeeding magnificently.

Hence it comes about that this generation sees the Six Nations not merely as a reminder of the past, but as a living force, a separate color note in the racial pattern woven in America by mingled strains of mankind. Moreover, having retained what is best of their own and found the trail of the white man easy to travel, there is every reason to believe that the clans of the Six Nations will continue to increase in numbers and in prosperity, in influence and in the esteem of their white neighbors. The New York Indians of today offer an inspiring example of the possibilities of indvidual and racial development for the red man, an indisputable proof of the vigor of the Iroquois stock.

The most important factor in any school, or system of education, is the teacher who directs its daily operation. —Elmer C. *Hewett,*

Said of the Indian and His Way

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

Indian Woman Owns 15 Wells at Wilson.

If you had fifteen producing oil wells on property owned by you what would you do?

Mrs. V. E. Dillard, a handsome Cherokee Indian woman, with bright black eyes, and a vivacious smile, can lay claim to such.

In 1882 she came to southern Oklahoma and took up a homestead in section 22-2d-4s, Carter county, near this city. The next year she met and married Mr. Dillard. They were successful in making their farm produce plenty of food for themselves and their children. In May, 1919, oil was found on the farm owned by Denny Smith. In August an 800-barrel was found on the Dillard farm. and from that moment on the little hamlet of Wilson has grown rapidly.

The advancement of riches from their oil lands has not spoiled them one bit. She says that the only gratification she gets from her oil income of $3,500 daily, is that she can gratify every wish.

The Dillards have purchased additional lands, have acquired several automobiles, and are raising their nine children to be good men and women.—*Oklahoma City* (Okla.) *Oklahoman.*

Custer County Has Oyster Shell Hill.

Custer county is considered the home of the Cheyenne and Arapahoe tribes of Indians in Oklahoma. The surviving members of the tribes, numbering approximately 2,000, live in a colony along the banks of the Washita river, members of the tribe being included in some of the most prosperous citizens and farmers of the county.

The presence of these Indians here is thought to add much to the typical western atmosphere of the city whose surroundings are rich with historic features. One of the most interesting natural features in the county is said to be a large mound of oyster shells.

A few miles south of Custer City is a mound containing millions of shells. The numerous mounds from there northwestward for thirty miles are largely shell mounds. There are offshoots of this range and they also contain shells. The Ozark trail crosses the range near Clinton and crosses an offshoot near Canute.

Shells to a depth of several feet were encountered 2,200 feet down when a deep well was bored near here eight years ago. The assumption is that there is an ancient ocean floor under this section and that earthquakes threw up these mounds and that the shells were cemented by natural action. It is claimed by some people that the rock exists in such quantities that it easily can be taken out of the mounds and crushed for use on the highways. There is thought to be vast stores of this shell rock readily accessible. Shell road in practical use about the coast cities are regarded as ideal.

Oklahoma City, Oklahoma

"Pasadena," Indian Name, Pioneer Says.

That the name of this city, supposed not only by thousands of visitors but by most residents to be of Spanish origin, is really Chippewa Indian, was revealed anew for the first time in a generation at a picnic of real pioneers of this section held this afternoon beneath the locally famous "Giddings Oak," at the home of Mr. and Mrs. J. R. Giddings, 1318 East Colorado street. The occasion was the annual picnic of the Pasadena Pioneers' Association, membership in which is confined to those who came here previous to December 31, 1883.

Whittier Elliott declared that his father, commissioned at a meeting of twenty-one settlers to select a name for the town, wrote to a friend who was a missionary among the Chippewas, asking for a translation into that language of the words, "Key to the Valley." Back came "Pasa-Dena" with the explanation that in one dialect it meant "Key to the Valley," in another "Crown of the Valley." —*Los Angeles* (Cal.) *Examiner.*

Nowata Man Has Indian Law Book.

A copy of the Indian laws as published in 1880 when D. W. Bushyhead was principal

chief of the Cherokee Nation has come into the possession of John W. McCracken, postmaster of Nowata. The copy is one of the few known to be in existence and is highly prized by Mr. McCracken. It is bound in leather and contains about 375 pages.

The volume starts with the formation of the Cherokee nation at a meeting at the Illinois camp ground on July 12, 1838, when the federation of the eastern and western Cherokees was formed. There follows the construction of the Cherokee nation and the laws governing the members of the nation.

Under Article 14 of Chapter 12 of the Cherokee laws provides for permits under which any person not a member of the Cherokee nation could come into the nation to do useful labor as an artisan or mechanic. The permits were issued upon payment of a fee of $1.00 per month and the "foreigner" was required to leave the nation within ten days after the final expiration of the permit. —*Oklahoma City* (Okla.) *Oklahoman.*

Home for Indian Girls.

A "Home for Indian Girls" who wish to attend high school and college has been established at Lawrence, Kansas, under the auspices of the Women's Home Missionary Society of the Methodist Episcopal church. A twelve-room house has already been secured. A matron will be in charge. An opportunity for deserving girls who wish to continue their education after leaving the government schools is thus afforded under Christian auspices. This is the first undertaking of its kind and promises much for the future of Indian girlhood and womanhood. Much credit is due Mrs. S. S. Beggs, chairman of the Indian work, and Mrs. Bechtel, secretary of the Haskell Y. W. C. A.—*Y. W. C. A. Bulletin.*

Collection of Indian Relics in Alberta.

Curios and objects of Indian manufacture are becoming more and more difficult to obtain in western Canada. Realizing the importance of retaining within the Province as many of these as possible, the Board of Governors of the University of Alberta recently purchased an extensive and representative collection from Mrs. O. C. Edwards of Macleod. This will form the nucleus of a department of Indian culture in the museum of the University. Mrs. Edwards personally obtained from the Indians most of the objects which comprise this collection, which is representative of the tribes which formerly dominated the plains of southern Alberta and Saskatchewan. The endeavors of 30 years on the part of Mrs. Edwards and her husband, Dr. O. C. Edwards, formerly of Macleod, are represented in the collection.

Included in the collection are articles of wearing apparel, ornamental and decorated fabrics, implements of the chase, gaming devices, instruments of torture, scalp lock, ornamented head dresses, pipes and bugles. There are also 42 colored drawings by an Assiniboine Indian artist illustrating the hunting of the buffalo, domestic life, courtship, fighting and feasting.—*Boston* (Mass.) *Christian Science Monotor.*

American Indian as Artist.

The American Indian as an artist who discovered all but two geometric decorations, known to the Greeks, is discussed is a book by J. Walter Fewkes, issued by the bureau of American ethnology. The book is entitled "Designs on Prehistoric Hopi Pottery," and is intended as an aid or rather incentive to the study of aboriginal art and an appreciation of the American Indian as an artist. Although primarily for art schools where decorative motives are studied, it might likewise be of value in public schools or wherever attention is given to designs that are purely American in origin. Our moccasined Americans have a wealth of suggestions to make those of us who have long lived under a higher civilization.

There is an ever-increasing demand for a distinctive art, which is being met in various ways by our museums. Many decorative motives are found in the rich symbolism traced on prehistoric Indian pottery before it was modified by white influence. Some of these designs still survive among the living Indians, but a much greater and less adulterated form persists in prehistoric bowls and vases brought to light by the spade of the archeologist.

Probably the most famous of all the survivals of a prehistoric religion among the aborigines of the United States is the celebrated snake dance performed biannually among the Indians called the Hopi, who live some seventy miles east of the Grand Canyon of the Colorado. In this ceremony the participants in the dance carry live reptiles;

but this startling ceremony is only one of the interesting things about these striking people.

They are wonderful potters, and the particular interest about this pottery is its complicated symbolism connected with their religious ceremonies. An analysis of this symbolism shows are so far removed from realistic represented in it is the bird and the feather. In the many modifications that exist of this symbol the majority are so far removed from realistic representations that it is extremely difficult to detect and interpret the figures. This could only be done by one who is as familiar with the subject as the author, who has spent many years in studying the surviving rites of this interesting people. So far as geometric decorations goes, with the exception of the egg and dart pattern, there is no design known to Greek or classic nations which was not independently discovered in America and used by this people. We find also the sun and earth also depicted with various animals, one of the most important of which is the mystic serpent with plumes. The specimens considered in this article are on exhibit in the United States National Museum, and would well repay an examination by all students of American symbolism.—*Washington* (D. C.) *Star.*

Primitive Indians Expert at Trailing.

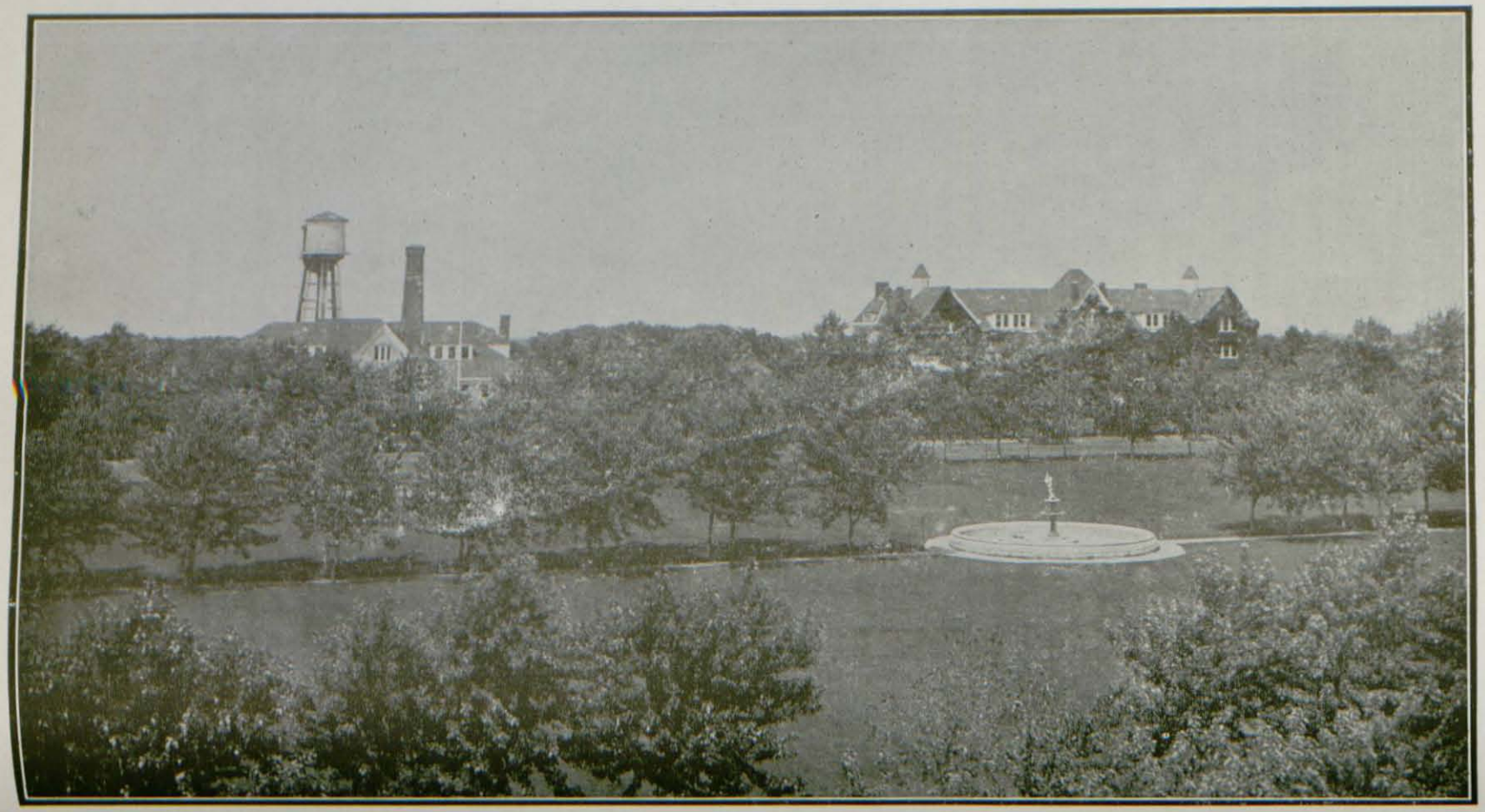
To be a successful and fearless hunter was the highest ambition of the Indian braves in the country now known as Oklahoma and it was toward that accomplishment they all worked.

After the Seminole Indians were brought from the Everglades of Florida, where they secured much of their training in the art of trailing and tracking wild animals through the early days before the white man entered the marshes and tangled forests, and had settled in that part of Oklahoma now known as the Seminole nation, their tribal life was for many years undisturbed and they roamed the hills and stalked their game in the woods, in much the same manner they did in the tangled marshes of the Everglades. Their only implement for hunting and killing the animals, which furnished the food and clothing, was the primitive bow and arrow.

The deadly effect of these primitive arrows, as they whizzed home to their mark under the unerring aim of a Seminole brave, can better be appreciated when their construction is understood. Their arrows were made of flint rock, carefully wrought into two-edged points, as sharp as any blade and harder than steel. The wound made in an animal was larger than that made by a modern rifle.

The Indian of the primitive days had no trail dog to locate his game and announce to his master where it could be located. The hunters, trained by generations of hardy ancestors to the ways of the wild, were so proficient in trailing game and so hardened by outdoor life, they could follow the trail of an animal for miles, through tangled underbrush, with trails crossing and recrossing, over rocks, hills, valleys and finally locate the object of their search, cowering and tired out, ready to fight upon the approach of a human. It was then the true marksmanship of the Indian was needed, for a stray arrow might mean the death of the hunter.

So proficient did they become in the art of trailing, it was related by oldtimers that they could tell whether a pony was ridden by an Indian or by a white man from the tracks alone.—*Oklahoma City* (Okla.) *Oklahoman.*



A Campus View at Chilocco—The Fountain.

Chilocco News in General

THE VISIT OF DR. ELIOT TO CHILOCCO

During the latter part of February Chilocco entertained a distinguished guest, a man whom the school felt honored in having for even so short a stay. Dr. Samuel A. Eliot, educator and son of the renowned president of Harvard, is a member of the Board of Commissioners appointed directly by the President of the United States, who report to the President the condition of the Indian as they find it upon their investigations. Mr. Blair said of Dr. Eliot, "He has for many years been a member of this board, and has been helpful in solving the problems that confront the Indian."

During the afternoon Wednesday, Mr. Blair conducted Mr. Eliot about the campus and plant, showing him both Chilocco's accomplishments and hopes.

At the dinner Mr. Blair was host to the visitor and the Senior boys in the dining-room of the Domestic Science Department at a dinner cooked and served by the Senior girls. The table held a basket of spring flowers, and was lighted by tall wax candles in silver sticks.

Following the dinner Dr. Eliot addressed the entire student body and the employees in Haworth auditorium. He began with a charming story of a magical glass which showed to the young the unfortunate results of no study, no work, and no obedience. "These" said the Doctor, "Are the things that really count in life,, the things that make for happiness and usefulness."

"You people here are in the business of getting and giving an education. Some see only the facts; but others see what facts stand for. This is the real difference between an educated and an uneducated person It is the interpretation of facts that counts. Some one asked me to give in the fewest words the definition of an education and my answer was this; The turning of sight into insight.

The trained mind makes facts alive. They have foresight in business cherish patriotism, and reverence the Divine. Industry counts for much as does integrity, but the most valable asset is intellectual foresight.

We must shape our dreams into substance. We must employ the power gotten from education. In science men dared to go beyond into the realm of imagination. The scientist is not the man who carries the line. The law is not made by the policeman, but the hopes, memories and reverences of thinking men. Patriotism does not consist of armies and wars, but American ideals and the cherishing of national sentiments. The value of a nation is measured in scales more delicate than the balance of trade. You can put your thumb nail on the place on the map that was Athens, and a finger on the place that was Judea; Yet these countries were the homes of ideals that have survived the ages.

Use your imagination. Ideals are the things that count. Faith, hope, and love; railroads and hogs do not make a nation. You say the rose in my garden is but a bit of carbon. It is, but it is something more, it is the carbon plus beauty. You say our flag here is but a piece of silk or bunting. It is, plus the fact that men have died for it, and it is the emblem of our national ideals. You say the cross is but two sticks set at right angles. It is, but it is also the triumphant emblem of our faith.

Education makes us see the Truth. Place a lighted candle in the ordinary things of life and make them glow. Knowledge will not banish the wonderful, but rather makes things more wonderful. The more we learn the more new realms we find that are undiscovered. All knowledge begins in wonder all knowledge ends in wonder.

So I congratulate you in this endless business that you are engaged in. May it be a growth from strength to strength. We should always be students, never overtaking our ideals. The good obtained is only tidings of something better that is to come. We are traveling but we never arrive on the road of knowledge."

This is in part Dr. Eliot's speech. He closed it with a fitting and beautifully given quotation, which left his audience in the spirit of better things.

The school sang America with the realization that such men as Dr. Eliot have made America what she is and that make what she aspires to be.

He left us Thursday morning, and we are the better for his having been among us.

The Domestic Art show cases now have on display an equisitely made array of children's clothes. They are of dainty materials and beautifully embroidered. The dresses are for children from six months to eight years, and they are embellished with dainty bibs, bonnets, bootees and gertrudes. This creditable work is from the Junior and Senior classes.

ASSISTANT ENGINEER MILLS INJURED

Mr. Kenneth Mills, our Assistant Engineer, received a very painful injury last week while on duty at the power house. While putting new flues in a boiler his left hand was caught between a crow bar and the boiler wall in such a manner that the little finger was so badly mashed it had to be amputated at the first joint. Dr. Douglas performed the operation last Friday morning and Mr. Mills is again on duty.

THE DEATH OF MRS. McCORMICK

Miss Lizzie McCormick was called to her home in El Reno, Oklahoma, this week, by the death of her mother. Mrs. McCormick has been frail for a number of years, and her death was not unexpected. Besides her daughter, who is our head matron, she leaves two sons, one of whom Mr. Tom McCormick, is also in the service, as Superintendent at Sells, Arizona, and another daughter Miss Katie McCormick, who has made her home with her mother. Funeral services were held at El Reno Monday morning at ten o'clock. Chilocco remembers with sympathy this family in their grief.

MRS. MICHAEL CONLAN—OKLAHOMA HISTORICAL SOCIETY OFFICER VISITS CHILOCCO.

Last Wednesday our school entertained a most interesting and entertaining visitor, Mrs. Michael Conlan, Secretary of the Indian Division of the Oklahoma state Historical Society. Mrs. Conlan is an Indian herself, part Choctaw and Chickasaw, and so is not only interested in the history of her people, but is peculiarly fitted to take care of that part of the state's story.

She addressed one division at the Wednesday assembly, and altho her talk was too short, she impressed upon the students the advantages that were theirs, and the things that would be expected of them from people that are apt to be too critical of the graduate Indian. She made a plea that they hold up the traditions and honor of their people, and show the world that they were deserving of the opportunities that were given them.

Mrs. Conlan visited all departments and class rooms, and expressed herself as both surprised and gratified at the splendid work and spirit that she saw displayed. She means to return to us at commencement, and we hope that she will not fail to come.

HON. CHARLES HENRY BURKE APPOINTED COMMISSIONER OF INDIAN AFFAIRS

Honorable Charles Henry Burke, of Pierre, South Dakota, has been appointed Commissioner of Indian Affairs. He was born in Genesee County, New York, April 1st., 1861. He was admitted to the bar in 1886 but did not begin the practice of law at that time. He engaged in a real estate and general investment business for several years and was quite successful. His political activities have been as follows: Member of the South Dakota House of Representatives, 1894-1896. Member 56th. to 59th. Congress, 1899-1907, and 61st. and 62nd. Congress, 1909-1913. Congressman at large for South Dakota in the 63rd. Congress, 1913-1915, from the 2nd. District. Nominated at state wide primary for U. S. Senator, 1914. Defeated at November election.

ALBUQUERQUE SUPERINTENDENT VISITS CHILOCCO

Chilocco has been fortunate in the distinguished men of the Service whom she has entertained during the past months. Among these is Superintendent Perry of Albuquerque, who has been the guest of Mr. and Mrs. Blair for several days. Mr. Perry is known thru the Service as a splendid school man, and Chilocco is glad to have him see and comment upon her work.

Standing. Left to right: Froman, Hazlett, Collins, J. E. Jones, *Coach.*
Sitting. Left to right: Backward, Weller, Bayhylle, *Captain;* Dunlap, Wano.

THE RECORD OF THE 1920-21 BASKET BALL TEAM

By J. E. JONES, *Coach.*

The season closed February 5th. with two defeats at the hands of the Phillips University of Enid. We have played twenty two college games this season and won 17. We think this is a remarkable record for this year's team as we started the season with only two men of last year's team. A great deal of credit is due our friend Guy Froman, who so ably filled the position of center with great credit to the team, as well as to himself.

Captain Bayhylle was the high point man of the team, his record for the season was 98 field goals. He was very successful as a Captain his men respected him and worked hard for his interest, and for the team.

Eugene Wano, better known as "Swamp," was the guard of last year's team and has played a great game at his position. Chilocco has had but few guards that have held the opponent forwards to as low scores as has Wano.

Dunlap, who started the season as a regular, at guard, with Wano, met with an accident in the first game with the Baptist University and was out of the game the rest of the season and had no chance to show what he was really capable of doing.

Backward was called upon to take Dunlap's place at guard, and he assumed the responsibility with great credit to himself, and at the end of the season was not only preventing the opposing team from scoring but was going down and scoring a goal himself when the forwards were covered.

Collins was a very valuable substitute as he could play forward or guard almost as well as the regulars.

Boone Hazlett was the sub-center and often was called on to relieve Froman and he filled the place remarkably well.

Weller last, and I might say least, played the other regular forward opposite Bayhylle and was a little wonder. His scoring was not so heavy as that of Froman and Bayhylle, but his floor work was very valuable to the team.

The games played are as follows:

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CHILOCCO RECEIVES NEW RIDGEWAY ENGINE DYNAMO SET

Mr. Trebbe, our Chief Engineer, and his force of apprentice engineers are proud of our new light and power unit. It will give them more equipment to furnish the school with power and light. This unit is manufactured by the Ridgeway Dynamo and Engine Company, Ridgeway, Pennsylvania. It is a 155 horse power 75 by 16 cylinder steam engine directly connected to a 100 KW. 220 to 250 volt, 400 ampere generator and will carry 25 per cent over load. This unit will be set at the south end of the engine room in line with the other units which are now in place. The new unit, with those now in operation, will give our plant 240 K.W. with an over load of 25 per cent.

Chilocco is proud of our power plant. It is at the present time the best equipped small plant in the state.

HAWORTH HALL RECEIVES NEW DRESS

The interior of the school building has received a new coat of paint and varnish, except for the auditorium, which is waiting the arrival of lumber for scaffolding.

The painting has been under the special direction of Mr. George Knuckey, of Winfield, Kansas, who is temporarily employed to relieve Mr. Beezley in an unusual rush of work, and has been most artistically and satisfactorily accomplished without confusion or disturbance. Every room and passage way is in a fresh dress of cream color, the ceilings white, the woodwork shining, the radiators silvered or gilded,—the whole giving pupils and teachers the pleasure attending a complete spring house cleaning. Every one appreciates it, and is doing better work because of improved surroundings.

During the renovation of Haworth Hall each class in turn occupied the music room for two days Miss Wallace taking her classes in various school rooms, or in the Y. W. Hall.

REV. JOHN CAUGHEY GOES TO TEXAS

The first Sunday of February the Rev. John Caughey of Pawnee, who has for several years been coming to Chilocco as the Episcopal missionary, held his last service with his people here. He will the first of March take up his duties as rector of the church in Greenville, Texas, in the Dallas diocese.

The Rev. Mr. Caughey has many friends on the campus who will miss his monthly visits. While he was here on his last visit, he was unfortunate enough to fall and injure himself, so that he was unable to bid all his people good-bye. He greatly regrets his inability to see them all personally, and trusts that they will understand the reason for his failure to call.

Bishop Thurston has made no appointment for Pawnee, so there will be no further services for the Episcopal students until a new rector is chosen for that parish.

MRS. ATCHISON VOY DEAD

Mrs. Atchison Voy died at the Flandreau Indian School, January 25th, 1921, and was buried at Yates Center, Kansas, her girlhood home.

Mrs. M. A. Atchison Voy was the Seamstress at the Chilocco School for a number of years serving during the Superintendency of Benj. S. Coppock and Mr. Taylor. She was a most excellent employee, and a very amiable woman. Her many friends will miss her, and the young Indian girls who worked in the sewing room with her will bear through life the influence of a lovely character.—E. D. S.

NEW SUPERINTENDENT AT WHEELOCK ACADEMY

Commisioner Cato Sells announces that Miss Ivy Seaton has been appointed Superintendent of Wheelock Academy at Millertown, Okla. Miss Seaton is a highly educated woman who has had a successful experience in educational work. Her experience in charge of a department in one of the Bureaus at Washington fits her for the administrative work under the Indian Bureau to which she is now transferred.

SUPERINTENDENT CAMPBELL TRANSFERRED

Superintendent F. C. Campbell who has been Superintendent at Flat head, Montana, is transferred at his own request to the Superintendency at Blackfeet, Montana.

NEW SUPERINTENDENT AT FORT HALL

Announcement has been made that Superintendent of Construction William Donner, has been appointed Superintendent at Fort Hall, Idaho. Superintendent Donner and his wife have been at Chilocco several times in the past year and their many friends here congratulate Mr. Donner and Fort Hall on the appointment.

KANSAS STATE NORMAL GLEE CLUB

The people of any state have the right to expect the school sustained by the state to set the pace in the arts as well as the sciences. We look to our Agricultural Colleges for suggestions in conducting successfully our farms; to the University for a broad culture; to the Normal for teachers who are capable of lifting the tone of our public schools.

In offering to the public the kind of program given by the Glee Club of the Kansas State Normal on Thursday, February 17th., in our auditorium, that state institution fails to hold up the proper standards. The singing and choral work of the first part of the program showed that the Club was capable of doing much better things than the second part proved. A concert should of course amuse, but no body of students enjoy being sung down to, and our students would have enjoyed a program of better worth.

The numbers that were given by the Club were well done and we are only sorry that they did not give us more of their better things.

OPENINGS FOR DIETITIANS

Opportunities are now open in the hospitals of the U. S. Public Health Service for the employment as dietitians of many women graduates of schools of Household Economics who have had student training or hospital experience in civilian or army hospitals. The work, which has to do with the victualing of the hospitals, was transferred a year ago from the pharmacists to a newly established dietitian service. The section has steadily expanded, but owing to the opening of many new hospitals and the enlargement of those already in operation the dietetic personnel is as yet not nearly up to the requirements. Applications for appointment should be made to the Surgeon General, U. S. Public Health Service, Washington, D. C.

NEW PUBLIC HEALTH SERVICE FILM

A new motion picture film prepared at the instance of the U. S. Public Health Service vividly presents the life history of the mosquito, especially of the kind that transmits malaria germs and costs the United States people about $200,000 a year by so doing. Part of the film is "animated" and part taken from actual life; all of it is lifelike.

Most realistic are the views showing how the female mosquito absorbs the malaria germs with the blood of a malaria patient; how the germs increase and multiply and pervade the salivary glands of the mosquito; and how the mosquito passes them on to the nearest innocent bystander, who promptly falls ill with the disease.

The film was exhibited for the first time at the meeting of the Southern Medical Association at Louisville, Kentucky, November 15 to 18.

PUBLIC HEALTH SERVICE WARNS CONSUMPTIVES

The migration of army patients suffering with tuberculosis to the semi-arid west is causing the U. S. Public Health Service no little concern for all the service hospitals and all the contract hospitals in that region are now completely filled. It is considered to be very unfortunate that the patients should leave places where the Government is ready and able to care for them and go to other sections where it is absolutely impossible for it to provide proper care and where even ordinary housing accomodations are largely unobtainable. The Service is making and will continue to make strenuous efforts to meet the needs of the patients, but the great amount of travel to that part of the country makes the problem very serious.

Friendship is a cadence of divine melody melting through the heart.—*Mildmay.*

RECORD OF THE BASKET BALL TEAM

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Chilocco	23	O. B. U. Shawnee	19
Chilocco	30	St. Johns College	24
Chilocco	38	Bethany College	10
Chilocco	25	Central Normal	14
Chilocco	32	Central Normal	21
Chilocco	25	Baptist University	12
Chilocco	28	Phillips University	15
Chilocco	34	Phillips University	17
Chilocco	38	Bethany College	18
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Chilocco	28	Okla. A. & M. College	10
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Chilocco	21	Phillips University	26
Chilocco	21	St. Johns College	16

LOCAL NEWS

The farm boys are busy plowing.

Robins, the heralds of spring, are seen on the campus.

Miss Underwood spent a few days in Arkansas City last week at the Kansas State D. A. R. Convention.

David Wright, member of class '19, is now disciplinarian at the Indian school at Cantonment, Oklahoma.

The Chilocco lagoon is so full of water that the Home Four girls are anxious for the boating days to come.

The fourth year Domestic Art class has been working on articles for exhibit. Almost all of the articles are finished.

The Employees club had as guest Sunday evening Mr. and Mrs. Hoyo from Ponca, Inspector Traylor and Mr. Bell Asst. attorney general.

Mrs. Cook, our Senior Teacher and Principal, was ill and had to remain in her room Friday of last week. The Seniors and other students were glad to see her on duty again Monday morning.

Miss DeVore one of our former teachers who is now teaching at Newkirk, paid Chilocco a week end visit, all were glad to see her again.

The boys of the carpentry department have been busy repairing the ice boxes at the refrigeration plant. We will soon have to begin making ice to supply the needs of the school.

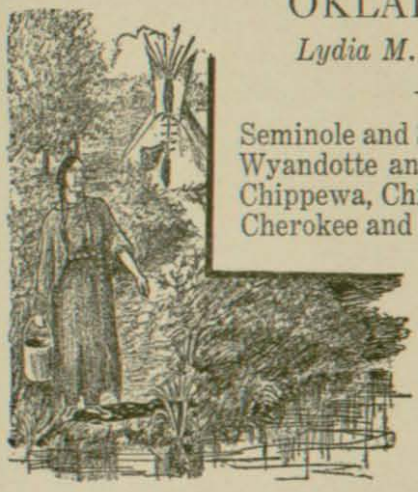
Mrs. Marie L. Bottineau Baldwin, LLB, LLM, Washington College of Law, Washington, D. C., a Chippewa Indian, in an active member of the College Woman's Club at the National Capital.

ROSTER OF EMPLOYEES, UNITED STATES INDIAN SCHOOL, CHILOCCO

Clyde M. Blair.....Superintendent
Charles Eggers.....Asst. Superintendent
C. W. Higham.....Clerk and S. D. A.
Miss Vinnie R. Underwood.....Asst. Clerk
Miss Lelia Perryman.....Temp. Asst. Clerk
Miss Minnie Shock.....Asst. Clerk
Claude Hayman.....Property Clerk
Dr. W. T. McKay.....Temporary Physician
Miss Agnes Deery.....Nurse
Mrs. Jessie W. Cook.....Senior Teacher
Miss Emma Tooker.....Teacher
Mrs. Margaret Pearson Speelman.....Teacher
Miss Anna Marsh.....Teacher
Miss Katherine Krebs.....Teacher
Ray F. Heagy.....Teacher
Mrs. Flora J. Heagy.....Teacher
Miss Katharine A. Egan.....Teacher
Miss Minnie Etzweiler.....Teacher
Miss Alpha Rogers.....Teacher
Lawrence E. Correll..Teacher of Agriculture
Miss Louise Wallace.....Music Teacher
Miss Bessie B. Beach.....Librarian
Miss Lizzie H. McCormick.....Matron
Miss Rose Dougherty.....Asst. Matron
Mrs. Matilda Wind.....Asst. Matron
Mrs. Anna M. Beezley.....Asst. Matron
Mrs. Mary Cooper.....Temp. Cook
Mrs. Mae G. Ray.....Dining Room Matron
Mrs. Mary Boltz.....Hospital Cook
Miss Irene Cox.....Club Cook
Mrs. Ray Colglazier.....Temp. D. S. Teacher
Mrs. L. E. Correll..Temp. Asst. D. S. Teacher
Miss Daisy B. Hylton..Domestic Art Teacher
Miss Minnie Dunlap.....Temp. Seamstress
John Shawnego.....Baker
Mrs. Bessie Hayman.....Laundress
James E. Jones.....Disciplinarian
George Rice.....Temp. Physical Director and Asst. Disciplinarian
Fred Basler.....Farmer
John Boyer.....Temp. Asst Farmer
Harlie Keaton.....Temp. Asst. Farmer
Albert Barcelo.....Asst. Farmer
Henry Keton.....Temp. Gardener
Francis Chapman.....Printer
George Hess.....Temp. Carpenter
Bertes S. Rader.....Mason
Amos W. Beezley.....Painter
L. H. Trebbe.....Temp. Engineer
Kenneth Mills.....Asst. Engineer
Jose Antone.....Asst. Engineer
J. W. Bernaud.....Temp. General Mechanic
Ray Colglazier.....Temp. Stockman
J. N. Huston.....Temp. Nurseryman
John Boltz.....Shoe & Harnessmaker
John T. Harp.....Temp. Blacksmith
Alfred C. Montin.....Bandleader
Emmett Ewing.....Temp. Hostler
Vinson Pickering.....Temp. Night watchman

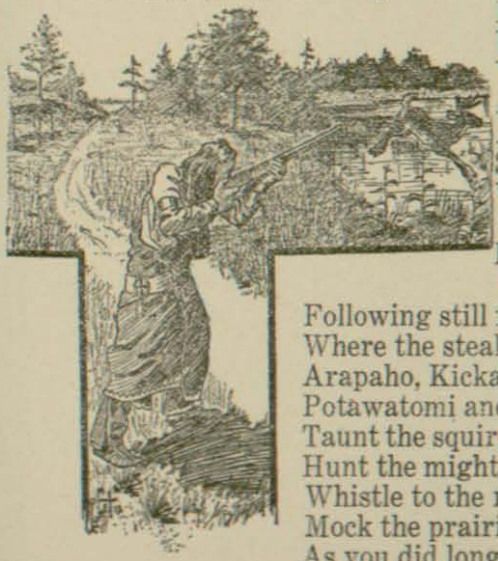
OKLAHOMA

Lydia M. D. O'Neil.



Seminole and Shawnee!
Wyandotte and Pawnee!
Chippewa, Chickasaw,
Cherokee and Choctaw!
By the mighty eastern waters
Roam no more your sons and daughters
Where the white man's cities stand,
But in this fair western land,
Valley-dimpled, mountain-crowned
You have made your hunting-ground—
Home of Cherokee and Kaw,
Chippewa, Chickasaw!
Iowa, Kiowa!

Generations die away,
Dynasties arise and pass
Like the wind-blown winter grass.



But on Oklahoma's ranges,
Undisturbed by constant changes.
You pursue the fleeing deer
As in every yester-year;
As in your forefathers' days,
Swim the streams; grow the maize.
While your brown pappooses play,
Iowa, Kiowa!
Delware, Seneca,
Tonkawan, Wichita,
Following still far-leading trails,
Where the stealthy coyote wails.
Arapaho, Kickapoo,
Potawatomi and Sioux,
Taunt the squirrel, track the hare.
Hunt the mighty mountain-bear;
Whistle to the red-wing shy;
Mock the prairie's-chicken's cry,
As you did long years ago.

Caddo, Modoc, Arapho.
Cheyenne, Chickasaw,
Sauk, Fox, Wichita!
Here your camp-fire flames arise
To the Oklahoma skies!

Kansas, Comanches,
Pitch you here your white tepees,
Brothers of the wind and rain!
Brothers of the hill and plain!
Brothers of the woods and streams,
Thunder-voice and lightning gleams,
One and all, you here have found
Your perpetual hunting-ground!

—*The Indian Sentinel.*