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# The Indian School Journal

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PUBLISHED EVERY MONTH IN THE INTERESTS OF THE UNITED STATES INDIAN SERVICE  
AND PRINTED BY INDIAN APPRENTICES AT THE INDIAN PRINT SHOP, CHILOCCO, OKLAHOMA

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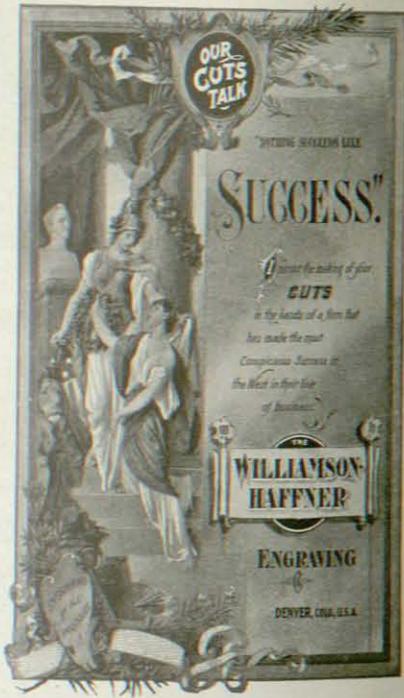
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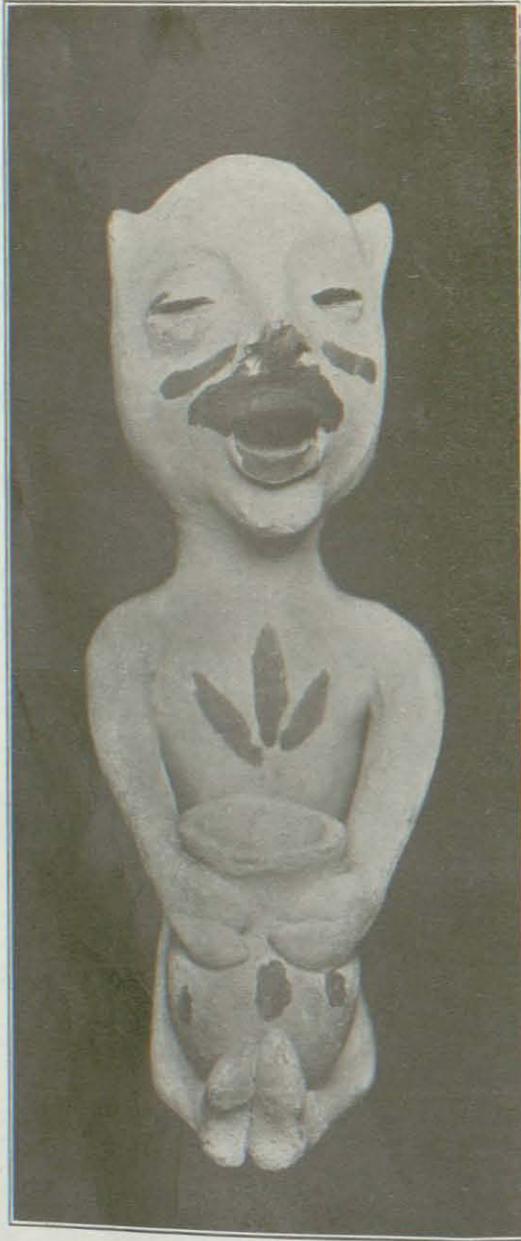
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## TO YOUNG MEN



REMEMBER, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around, you will see that the men that are most able to live the rest of their days without work are the men that worked the hardest. Don't be afraid of killing yourself with work. It is beyond your power to do that on the sunny side of thirty. They die sometimes but it is because they quit work at 6 p. m. and don't get home until 2 a. m. It's the interval that kills, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know their names even; it simply speaks of them as "old So-and-so's boy," nobody likes them; the busy world doesn't know they are there. So find out what to be and do, and take off your coat and make a dust in the world. The busier you are the less harm you are likely to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.

—ROBERT BURDETT.



WATER FRONT.—HAMPTON INSTITUTE, HAMPTON, VA.

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## HAMPTON INSTITUTE AND ITS WORK

By M. FRIEDMAN

CUTS BY COURTESY OF HAMPTON AUTHORITIES

RECENTLY educators were very much gratified that in an annual message by the President of the United States, special cognizance was taken of an educational movement. In his last message to Congress, President Roosevelt devoted some space to a discussion of the very unique and valuable work that is being carried on by Booker T. Washington and Dr. H. B. Frissell in the institutions which they conduct, namely, Tuskegee Institute and Hampton Normal and Agricultural Institute. For many years, the work that is being done at Hampton has been a wholesome inspiration to Indian workers in the field. Having certain advantages, together with a splendid location, Hampton has been able to accomplish such truly remarkable results as to arouse the curiosity of every wide-awake teacher in the country.

The journey from Washington, D. C. to Hampton is a very delightful one by boat, the steamer leaving Washington in the evening, and arriving at Old Point Comfort the next morning at seven o'clock. Hampton Institute is situated on the Hampton River, a short distance from Old Point Comfort

and within a few minutes' drive of the city of Hampton. It is very fortunately located in that historic region of Virginia, having not only the advantage of the fine climate, which throughout most of the year is very pleasant and equable, but also being centrally located for shipping purposes. There is a beautiful view overlooking the river, and beyond, the visitor can see the turbulent waters of Hampton Roads, where the Monitor and Merrimac fought the epoch-making fight with epoch-making contrivances of war during the struggle of 1865. The grounds are carefully laid out, the lawns being well taken care of, walks carefully graded, and the hedge, bushes and trees neatly trimmed; and yet one does not get the idea that everything else is sacrificed in this institution to making the grounds look beautiful, that the visitor may get a good impression. As in everything, common sense seems to prevail. The buildings are constructed of brick, having been planned to serve a special purpose rather than to present an imposing architectural effect; but the simple lines presented by the Memorial Chapel, Virginia Hall, the Library,



DOMESTIC SCIENCE BUILDING.

the trades and domestic buildings, and the academic building are very pleasing indeed. One feels instinctively that here is a small town, having all the innumerable administrative problems to deal with.

The school is under the jurisdiction of a board of trustees, the members of which are among the most prominent men in the United States; prominent not especially because of their riches, but because of the important philanthropic work in which they are engaged. Among them are such men as George Foster Peabody, who after amassing quite a fortune, is now devoting his whole life and energies to using his wealth for the uplift of his fellowman; Dr. Lyman Abbott, another member, was until he retired, one of the most prominent ministers in the country, and is now, through his paper, the Outlook, of which he is editor, carrying on a campaign for the uplift of the American negro and the American Indian. As is well known,

Hampton Institute was founded that great intellectual genius, General Armstrong, and he himself clearly states its aims: "To train select youth who shall go out and teach and lead their people, first by example getting lands and homes; to give them not a dollar that they can earn for themselves; to teach respect for labor to replace stupid drudgery with skilled hands; and, to these ends, to build up an industrial system, for the sake not only of self-support and intelligent labor, but also for the sake of character." There seems to be no doubt the minds of those who have kept intimate touch with the work of this institution, that leaders of both races have been and are being developed. Booker T. Washington himself, the Moses of his tempest-tossed brethren, was educated and first given a start by this school at Hampton.

The scheme of instruction seems to be to so correlate the industrial and literary work that all graduates will

when they enter the outside world, become real instead of sham workers. Every step in the industrial work is painstakingly explained. The why and wherefore of every process is carefully gone over. Work is made dignified because it is made real. Labor is ennobled, because the results of labor are explained. The pupils get nothing without paying for it. A system of accounts is in operation which makes it possible for even the poorest student to work his way through school. If a student is very poor, he can, during the first year work all day, doing various kinds of manual labor that an institution of this kind always has on hand, and which must be done. In this way he is credited with a sum of money above and beyond what it costs to keep him that first year. Usually he is able to earn enough the first year to attend school the second, but even though he works all day, it is incumbent upon every student to study

in the evening. This general scheme obtains for both boys and girls, and it seems to me a most excellent one. The pupil appreciates his education, because of the fact that he is obliged to put forth some effort to gain it. It seems to be a weakness of the human mind that those things which are thrust upon us merely for the asking, and without any expenditure of energy or labor on our own part, are little appreciated. This plan of apportioning work and study also works well with the Indians, over a hundred of whom attend Hampton Institute. They work during the day at their trade, or on the farm, and study at night. Right here is an excellent lesson for our Indian work. Although it is not possible to have a similar organization in Indian schools, it is possible, and it seems to me, would be highly profitable, for us to impress upon all Indian pupils the necessity for taking advantage of the very fine op-



MODEL BARN AND SILO.

portunities which the government of the United States is placing within their reach through its highly efficient bureau of Indian Affairs.

The industrial work is carried on under two heads. Each department has its productive side, where the necessary work of the institution is done, where repairs are made, and where new work is prepared for the

of machinery or skilled draftsmen or architects, but rather to so train each student in the fundamental principles and processes of simple mechanical drawing that he will be able when he seeks employment after graduation or opens up his own shop, to make a simple plan of the object he desires to construct; or, when it may become necessary, to convey to



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market. Aside from this, there is also a highly efficient department of instruction, where the principles of the trade are inculcated by thoroughly combining drafting with the work. Every student works directly from drawings, which he learns to make and interpret in the drafting room. This seems to me a most excellent arrangement, and it certainly is approved of and advocated by all prominent industrial educators in the country. The industrial schools of England, France and Germany have for many years been carrying out this idea. No time is wasted at Hampton in unimportant, though highly developed skill in drafting. Hampton's purpose is not to send out designers

others the constructive ideas that he wishes executed. As every boy and every girl goes to Hampton with a definite aim and for a definite purpose, no time is wasted in the shops, on the field or in the school-room. Every student is imbued with the necessity of using profitably the time which he has at his disposal. Every department, as far as possible, has a small portion set off as a reading room. Here there is a table, on which the current magazines pertaining to the trade, and other important technical works, are kept on file. During spare moments, the pupil has a chance to look over this trade literature, thus becoming familiar with what is done in his line of work on the outside. In this

wise he is also led to do original work of his own.

The farm work is carried on at the Shellbanks Farms which covers about 350 acres. A rather unfavorable thing about this farm is its situation, it being about six miles distance from the school grounds; but what it lacks in situation, it makes up for in highly efficient and most satisfactory work. A majority of Indians as well as a majority of negroes will, when they leave school, take up work in some line directly connected with agriculture. This is not so much because of the natural characteristics of either of these races, but especially so because of the peculiar environment which each one will enter when he goes back to his home and takes up life among his own people. The students work on the

the country is the literary work made more real, and of more tangible benefit to students, than in this influential school, situated down there in the swamps of Virginia. No pains have been spared by the efficient corps of teachers to thoroughly correlate the academic work with the industrial. Every subject is approached from the most practical standpoint. The idea seems to be to train pupils in life, rather than for life. The problems in arithmetic are taken from actual conditions met with on the farm, in the workshop, or from the simpler business transactions that the pupil will face when he goes out from under the wings of Hampton. History is taught, but not as a disconnected whole, separated from the life-interests of the pupil. The bearing of the



HAMPTON BATTALION.

farm all day and do their studying in the evening under the supervision of literary teachers. They also make their home on the farm, and this home life, taken as a whole, is very satisfactory and certainly exercises an enormous influence for good on the students.

Probably in no other institution in

subject on the United States, and its influence on the race which the student represents, is always kept clearly in mind. The fallacy is too often made in our Indian schools, but, thanks to the persistent efforts of the administration, is growing less, of teaching the geography of foreign countries and the history of other races with-



MACHINE SHOP, HAMPTON INSTITUTE.

out emphasizing the essential relation to the Indian people themselves. This is happily avoided at Hampton, and it would certainly pay instructors in the Indian Service to thoroughly familiarize themselves with the methods of this institution.

Discipline is a subject which does not require much attention at Hampton, but the thing to be noted in connection with this subject is that although no negative correction is necessary, because students who cannot comport themselves properly are dispensed with, a great deal of positive discipline is carried on. The aim seems to be not so much to punish wrong doing as to instill into the pupil the knowledge of and desire for good conduct. This work is under the jurisdiction of Major Holton, a full-blooded negro, and the son of a noted Zulu chief. He is a man of much eloquence and a kindly disposition, and by great tact brings about very satisfactory results. The students are thrown on their own initiative. They are shown the right way of living, and then they are expected to control

themselves in such a manner as to reflect credit on their instruction. Being engaged in Indian work, I was naturally very glad to see that in the school drills the Indian students march ahead as the color company. It seemed peculiarly fitting that these young brothers of the red race should carry the American flag. The students march to their meals in military order, and after saying grace, seat themselves at the tables. What might be in the nature of a suggestion is this ceremony, performed at table: In the morning, there is silent grace; at noon, there is song grace, and the marvelous singing of this great body of negro students is never forgotten after once being heard. In the evening, the grace is spoken. By this method a little change is given which impresses the service itself very strongly upon the pupils' minds and hearts.

I have merely hinted at the excellence of the singing of this student body. One must come to Hampton in the evening after supper, go into the chapel with the students, and

there hear the beautiful old plantation songs sung with never so much fervor as by these colored folks of the south. Nothing harsh about the sound emanating from these eight hundred throats, but a harmonious mingling of soft silvery tones undreamed of among an untutored people, who, until they arrived at Hampton, have had no benefits of a musical education. Hearing the old plantation melodies, the visitor's sympathy is aroused and he is brought into closer touch with this gigantic movement for the uplift of the American negro.

The work in agriculture has merely been hinted at. Of course, the practical work, that is, the real field work, is carried on at the farm; but the agricultural instruction is given at the Institute. Every pupil in the school, whether he makes a specialty of farming or not, must take a certain amount of this classroom instruc-

tion in the principles of farming. Regular classes are held in horticulture, in animal husbandry, and in general agriculture. The vast amount of real information gained in these classes is of inestimable value to every student, whether when he comes out he takes up farming or something else. The school authorities are of the opinion that every boy and every girl will at some time in their lives need a knowledge of the principles and general practices of modern agriculture.

The girls' industries are especially thorough; first, because of the nature of the instruction; second because of the practical character and comprehensiveness of the subjects. The industries are taught in order to prepare the girls for the duties of home life. There is no desire to send out servants. Hampton was not established to solve the servant girl problem. But, that a great number ac-



WINONA LODGE—INDIAN GIRLS' DORMITORY.

tually do go out and make a success as helpers in the best families there is no doubt. The life of the average negro in the black belt of the south is not only a very primitive one, but a dirty one as well, and it is Hampton's aim to teach the negro to live a clean life. The same general plan obtaining in the instruction for the boys is used for the girls; that is, they pay for the instruction they get, working during the day and, to a very great extent, carrying on their studies in the evening.

Aside from sending out girls trained as home makers, Hampton each year sends out a very large number of capable, painstaking, well equipped, enthusiastic teachers. They are teachers in the larger sense; they have not only been trained in the simpler literary branches, and in practical pedagogical methods, but their industrial training while at Hampton especially fits them to carry on their teaching in the field to the best interests of the students with whom they come in contact. Their normal training does not stop at teaching reading, writing, arithmetic, geography, history, or science as separate and disconnected branches; but it goes a step further, and that step seems to me a vital one. They come in direct touch with the life of the people by making their teaching intimately associated with that life. Public schools today are more and more taking this thought into consideration. Educators are endeavoring to make the instruction apply to the real life which the pupils live, and will live when they get out of school.

I visited the normal department, and found there several Indian girls. One was Florence Silverheels, a Seneca from New York, and the other was Rachel K. Tyner, a Shawnee from

Oklahoma. Both of these girls impressed me by their ability to teach. They were bright, attractive, interested in their work, and evidently imbued with the proper teaching spirit. I was very sorry that more Indian girls were not here, taking this course in teaching. Hampton is especially well equipped for normal work. It has an added advantage, not only because of the Whittier training school, which has about 500 young children of the neighborhood attending it, but because of the very fine appliances and the splendid corps of instructors, who carry on their work in a very successful manner. None of our Indian schools can hope to have a similar equipment. Indian schools are temporary, and when the altruistic purpose of the national government is attained, and the Indian enters the ranks of American citizenship, the government schools will be no more. Hampton is in the country to stay, and this permanency insures solidity and efficiency. We are not in a position to send out trained literary teachers, as does Hampton, nor does it seem the province of the government to equip the Indian beyond an elementary literary and industrial training. If the Indian is attracted by professional life, that is a matter that the individual must work out for himself. But, as the government is yearly sending over 100 students to Hampton, it would seem peculiarly fitting if young men were attracted who desire to take up the teaching profession. Indian teachers in the Indian Service have been very successful indeed, and their ability has been very favorably commented on by a number of people who have investigated this question. Only the best Indian girls, with a good non-reservation school training, with the proper aims,



WOOD TURNING, HAMPTON INSTITUTE.

and with a wholesome purpose, should aspire to this work. Given such a student, no better instruction for the particular purpose could be obtained than that which is carried on at Hampton Institute.

The publication division of Hampton Institute is a very important adjunct to the work carried on. The "Southern Workman," a magazine published at the school and printed by school apprentices, is one of the best educational journals in the country. Its special field is the education of the primitive races,—the Indian, the negro, and the peoples of our island possessions. It exercises a more potent influence on the work of educating and resuscitating these races than any other paper. The idea is not to advertise Hampton. It has a better aim that:—the advancement of these races is the ultimate result desired. It is by such men as Dr. Frissell and Booker T. Washington that the American public is being made acquainted with the great work of educating the negro; and because

the American people have been taken into the confidence of these leaders, the former have been very willing and really desirous of aiding the work.

In this connection, I might mention the Indian Records Division, which is carried on as a department of the school. Here a careful record is kept of each student in the school, and of every student leaving the school, together with a photograph and other facts relating to his or her life. Hampton keeps in close touch with every graduate. It watches his career as a parent does that of his child. This is a rather expensive department, necessitating a separate clerk, but its value to the returned student is inestimable.

In conclusion, a word might be said about the personnel of Hampton Institute. How has the management succeeded in getting such a competent, whole-souled body of instructors? The salaries paid are not enormous, and yet the character of the work done is of the very highest. Both in the literary and industrial depart-

ments, the instruction given is very highly efficient. The people have no doubt been carefully trained for the work. The secret evidently lies in the fact that these people have been willing to give up more lucrative positions on the outside, because of a real heart-desire to elevate a rather unfortunate race. A most wholesome spirit pervades the whole school. There is real co-operation between every employe. The idea does not seem so much to elevate his or her own department, as to increase the efficiency

of the institution as a whole. There is a constant desire for internal criticism, and I use this phrase as signifying that the people are constantly on the lookout for better ideas, new methods, unexplored fields, that the influence of their work might be more definite and far-reaching. With such a loyal, earnest, sympathetic, efficient body of workers, this grand educational movement, which has centers at Hampton and at Tuskegee would be impossible.



## THE VANISHING RACE

### ARTICLE IV.

By GEORGE C. SMITHE

**R**ANKING next after the Iroquois in historical importance—the third of the great linguistic families of North American Indians, rating the Algonquins as first—are the Sioux, or the Siouan Family. They outranked the



Iroquois in territory, and today even outrank the Algonquins in numbers in the United States, though the Canadian contingent puts the latter still in the lead. There are some striking points of similarity between the Siouan and the Iroquois Families. As with the Iroquois the generic name is popularly restricted to one group of tribes, and other groups are only shown by philology to be related to them, just so with the Sioux; there is one group of tribes commonly called by that name, while other groups not so known are shown by their languages to have had a common origin with them. And as the typical Iroquois group formed a powerful confederacy which waged

their devastating wars against several of the Iroquoian tribes, as well as against the Algonquin and the white, so, too, the group commonly known as the Sioux have been a powerful association of warlike tribes whose hostility has been quite as fierce and inveterate against several of the related Siouan tribes, as against any. And, also as the main Iroquois territory was a compact mass in the northeast, while some of their associated brothers of an earlier age occupied entirely detached areas in the South, so, also, in addition to the main Sioux territory in the Northwest, there were remote areas in the South occupied by tribes many centuries separated from the parent stock.

The name Sioux is of Algonquin derivation, and means, the snake-like ones, being thus an appellation of enemies; a more suitable and acceptable name being Dakotas, meaning friendly nations, and is generally so employed in the books; but it will hardly d

place the more familiar name in popular usage. The Dakotas, then, or Sioux proper, embrace seven principal tribes, much divided into bands, and these subdivided into lesser commun-

are the Mandans of the upper Missouri, always at enmity with the Dakotas; the Winnebagoes (Algonquin Winnibi, dirty water) of Wisconsin, now of Nebraska, who also felt the



THE GREAT SIOUX CHIEFTAIN AND WARRIOR, RED CLOUD.

Red Cloud is the Greatest Living Indian. He is now ninety-nine years old and makes his home with his two sons, in a house erected for him on the Sioux reservation, South Dakota, by the United States Government.

ities, viz: Santees, Sissetons, Wahpetons, Yanktons (end village), Yanktonnais (little end village), Tetons (prairie dwellers), and Assiniboins. The Tetons, as a sample are divided into seven bands: Brules, Sans Arcs, Blackfeet, Minneconjous (planting beside streams), Two-Kettles, Ogallallas and Uncapapas; and some of these are also subdivided. The Dakota group occupied the territory of the two states now bearing that name, and adjoining territory in Minnesota, Nebraska, Montana and Assiniboia.

The other tribes of the Siouan Family, either singly or in related groups,

heavy hand of their fighting brethren; the Crows of Montana, who have been nearly always at peace with the whites; the Iowas and the Omahas of Minnesota, and the Poncas who separated from the Omahas and were driven into Nebraska by the Dakotas; the Missouriias, and the Otoes who separated from them; the Osages, the the most powerful and warlike of the southern Sioux tribes, and the Kaws or Kansas branch of the same; the Quapaws or Arkansaws, on the lower Mississippi; the Biloxis and Pascagoulas, found on the Gulf coast entirely isolated from all their kin; the

Woccon, Wateree and Catawba tribes of the Carolinas, the latter once the most powerful in their region, now practically extinct; and a Virginia group embracing the Mannahoaks, Monacons, Tutelos, and several other tribes, nearly all extinct. The Tutelos followed the Tuscaroras to Pennsylvania in 1712, and joined the Iroquois Confederacy, consequently espousing the English cause in the Revolution, and afterward taking homes in Canada, where the last full-blood Tutelo died in 1870. The last survivor in nearly all of those eastern and southern Siouan tribes had preceded him to that happy hunting ground which we may hope is something more than a heathen's fancy, and that the untutored mind which "sees God in the cloud, or hears Him in the wind," held a glimmering of a truth which is the heritage of the human race, and thus above and independent of all philosophies and all intellectual constructions.

The western members of this great family were by their position later exposed to the encroachments of the white race, when a more just and humane sentiment had begun to assert itself among our people and to influence our policy towards the Indians, and their destruction has been less complete. It was a vast sweep of country they occupied, from Green Bay to Oklahoma, and from the Yellowstone and Red River of the North to the Red River of the South—nearly all of Arkansas, Missouri, Iowa and Minnesota, and of the states bordering those on the west. Now they hold small areas here and there, besides considerable reservations in Indian Territory and in Dakota, and some of them are advancing in education and in material prosperity; while some seem not amendable to school or missionary in-

fluence and reject the white man's civilization altogether. The Winnebagoes, under Quaker influence, are prospering, and number some 1500. There are reckoned to be some 10,000 of all the tribes outside the Dakota group, and 30,000 of those.

Some famous chiefs of the Dakotas have been Spotted Tail, Red Cloud, Little Crow, Crazy Horse, Sitting Bull, American Horse, and Even-his-horse-is-feared (usually called Man-afraid-of-his-horse); and under their leadership the United States have experienced abundant trouble with those untamed savages of the plains—trouble usually provoked by unfair dealing from white men and even by the white man's government—neglect to perform treaties, withholding annuities, frauds practiced by agents and traders, and the ever-present object lesson of the extermination or the expatriation of other tribes. A formidable outbreak was put down by Gen. Harney at great cost; another in the early part of the civil war, in which a thousand settlers in Minnesota and neighboring country were massacred, was subdued by Generals Sibley and Sully, 1000 of the Sioux being captured, and 39 hanged. The last serious trouble with them was the war that resulted in the slaughter of Custer's command in Montana, in which not a man escaped.

The existence of members of this family on the Atlantic coast seems surprising, and some have supposed that there must have been early migrations in that direction, either voluntary or involuntary; but there is evidence that migration has been in the opposite direction. Their traditions unite the Omahas, Poncas, Quapaws, Osages and Kaws as one people dwelling on the Ohio and Wabash; that they separated as early as 1500, the Omahas going up the Missouri, and the Quapaws down

the Mississippi where De Soto found them in 1541, and LaSalle saw them there 140 years later. Catlin traces the Mandans from above Cincinnati down the Ohio and up the Missouri to the remote point where he found them in Montana—tracing by visible remains of the peculiar embankments with which they encircled their dwellings; and he constructs for them a most romantic history. There is history, more or less traditional, of a Welsh prince Madoc who sailed west with a fleet in 1170, discovering a fertile continent, and, returning, sailed again with ten vessels and was never heard of more. The Spaniards found supposed traces of the expedition on the Florida coast. Catlin supposes that the Welshmen penetrated westward from the coast, or else entered the Mississippi and sailed up that river and up the Ohio where they were beleaguered by the natives. The remains of ancient fortifications in Ohio attributed to a pre-historic race he presumes to have been Welsh forts constructed during the defensive warfare which must have resulted as such a conflict could only have resulted—in the destruction of the colony. He presumes that members were spared, adopted into the tribe by marriage, and their descendants, of low caste among the Indians as half-breeds would be, formed a band by themselves, which became the Mandan tribe. He finds evidence in the name, from Mandan, Welsh for a species of red dye; in the presence of frequent Welsh words in the Mandan dialect; in physical characteristics unusual among the Indians, as red hair, fair complexion and freckled skin which appeared in many instances, and in many habits and methods strangely different from the other tribes. Catlin spent much time among the Mandans, studying them thoroughly, and pre-

serving lifelike portraits and scenes with his facile brush, and his report of them is of exceeding interest.

This makes the aboriginal ancestors of the Mandans a Siouan tribe in Ohio, the Omaha-Quapaw tradition locates the ancestors of those tribes in Indiana; an early acquaintance with the Indians on the Atlantic coast reveals more than a dozen tribes of that family in Virginia and the Carolinas—suggesting the northeastern origin of the Siouan family; but if so, it must have been very long ago, probably a thousand years, for the westward movement of the Omahas and four affiliated tribes was 400 years ago. And in that view they must have been followed and crowded forward by the Algonquins, and they by the Iroquois; and where could such successive irruptions have come from? And if the fecund fountain be sought in the direction of Behring Strait, and beyond, how came the Sioux to be migrating down the Ohio? Or came they first from the west and were driven back? It is not the least lamentable feature in the history of the Vanishing Race, that they were unable to write their history, and it vanishes even while they sadly linger.

(*Erratum*:—The concluding sentences of last month's article on the Iroquois should read as below—supplying words inadvertently omitted, shown here in brackets:

“The Cherokees \* \* \* the most highly developed of all the Indian tribes [and the only one of the Iroquois tribes] not now either dead or dying. Is it not a pitiful record?”)

No employee in the Indian Service knows it all; all, though, know some things well. You are one of them. Tell THE JOURNAL readers about it.



INDIAN SCHOOL VIEWS.—THE TRAINING SCHOOL AT TULALIP, WASHINGTON.

The children attending this school speak English readily, many of their parents being fairly well advanced and owning extensive tracts of land. The class-room work is satisfactory, but the facilities for industrial training are limited. About 180 pupils were enrolled during the past year, and good health has prevailed. Several churches have been erected near the school, and a public school building, consisting of four rooms, is situated not far from the reservation. A number of Indian children attend this school and also the smaller district schools located near their homes. The superintendent of the boarding school is also acting agent, and has considerable business to transact in closing up the work of the Puyallup Indian Commission. He also has under his supervision five day schools located at Quinaielt, Chehalis, Skokomish, Port Gamble, and Dungeness.—*Superintendent Reel's Annual Report, 1906.*

# FIREWATER AND THE INDIANS

By SUPT. JOHN FLINN

I DON'T know why it is that the Indians as a rule hanker after firewater. I have no theory to advance as to the why—you can formulate your own. I know it to be a fact, however, that the Indians, from the Atlantic to the Pacific, do as a rule, have a longing for whiskey. Not all of them, but a goodly portion of them.

This love of strong drink must have been quite general, or the Government would not have been compelled to enact laws years ago forbidding the sale of liquor to the redmen. It may be that these very few laws intended to protect the lives of the white settlers and incidentally, the lives of the Indians, were instrumental in inculcating in the Indians a stronger desire for whiskey because of the fact that whiskey was forbidden them. It is a human characteristic to crave for that which is forbidden. From 1897 until the decision was handed down by the Supreme Court of the United States, that an Indian who had taken his allotment of land was a citizen and could drink all the whiskey that he could pay for, I had considerable to do with the enforcement of the old law. During this period of time we had the matter well under control in the state of South Dakota. In order to show what effect this famous decision had, I will relate what occurred near the Winnebago reservation in the state of Nebraska about that time. The town of Homer is near the Winnebago reservation and prior to the rendering of the above decision, special efforts were made by certain individuals of the little town to supply thirsty Indians with booze in order to induce them to come there to trade.

The town at that time had two saloons and perhaps a blind pig or two. After the Supreme Court decided that an Indian who had taken his allotment was a full-fledged citizen, the saloon men of Homer quickly informed the Winnebagos that they had a right to walk up to the bar the same as any white man, and stand there as long as they were able to stand up and had any money. The Winnebagos came. They flocked in. They came in wagon loads, on foot, any way and all ways. They camped in the town and around the town.

They celebrated their emancipation all day and all night and went at it again with great vigor the next day. The town was full, the streets were full, and the Indians were full to overflowing.

When the Indians were overcome by their strenuous efforts in trying to consume the visible supply of whiskey and beer and fell to the floor, the kind hearted bar tenders dragged them out and laid them in rows on the side walk. The town marshal filled the jail with drunken Indians, but the jail was not intended to hold such a multitude, so the majority of them had to sleep where they fell in the streets and alleys and on the walks. The citizens had to make their way to and from their homes in the best way they could. When the Indians were bunched together so that they could not step over them or around them, they jumped. Fights were numerous and a general good time could be had any old time.

The famous Donnybrook Fair of old Ireland was not a patching to the strenuous events that were transpir-

ing in Homer. The citizen stood it manfully until they could not stand it any longer.

Something had to be done. There was entirely too much freedom, liberty, and citizenship floating around—or staggering and lying around—to be comfortable. It wasn't pleasant to have to stumble over a corduroy road composed of newly born American citizens.

They had enough—I mean the citizens had enough. They decided that they could get along without the trade of the Indians. It didn't seem to pay. The necessary loss of sleep, the strain on the nervous system, and the monetary loss or expense of additional policemen, arrests and trials, was more than the income. So they grinned and bore it until the much wished for election time rolled around. And then they went at it hammer and tongs.

They did what the state law allowed them to do. They would have done more if they could. They voted local option to a finish and closed up every saloon and blind pig in the town. I was in a neighboring town in Nebraska near the Omaha reservation shortly after the saloons were voted out of Homer, and I found that the citizens of this town, Decatur, had been compelled to follow the course taken by Homer. They had voted out their one saloon and you could not get a pint of whiskey in the town. Even the two drug stores had quit handling it. This now famous decision may have been very good law, but in my humble opinion it was very poor judgment.

I have come to this conclusion that saying to the Indian you shall not drink whiskey, does not and will not, make him a temperate man. Yet, it is not advisable to take down the bars

and let him have absolute freedom to buy and drink all he wants and to carry it home in jugs and kegs. I have seen wagon loads of empty bottles, jugs, and beer kegs scattered around the Indian homes on certain reservations in South Dakota and Nebraska and this too, notwithstanding all the efforts put forth by the Indian Agents to prevent the introduction of liquor onto their respective reservations. The laws relating to this matter are of little use it seems at present. It is a hard matter to break an old dog of his tricks and I have learned that men are a good deal like dogs in this respect. We cannot hope therefore to work a complete reformation in the old Indian, or the old white man for that matter, but we can do something for the rising generation. We are doing this "something" for the young men and young women on the Lac du Flambeau reservation in Wisconsin in this way: We organized a Good Templar Lodge at this place on the 15th day of January, 1907, with a charter membership of twenty-five. We now have a membership of eighty-seven. We just initiated a class of forty-two last night. Of the total membership, sixty-five are young Indians, the remaining twenty-two being white people from the town of Lac du Flambeau and the Lac du Flambeau Indian School. As all the names of the Indian pupils were not written on the charter and some of them felt a little hurt because of this, I promised that I would have their names appear in print and for this reason I give the names of all the members of the Lodge as follows:

Officers: John Flinn, chief templar; Florence G. Whistler, vice templar; Edith M. Jensen, past chief templar; Lester Chapman, chaplain; Annie D. Flinn, lodge deputy; Esther Finnell, secretary; Mina Kennedy, financial secretary; Hester A. Dawson, treasurer;

Conrad Johnson, assistant secretary; Fannie E. Morse, superintendent of juveniles; Minnie Rock, marshal; Annie LaBine, assistant marshal; Sylvia Thorson, guard; Thomas Devine, sentinel.

Members: Mary Gustafson, Leon LaBine, Julia Cornelius, May Jarek, Joe Chosa, Thomas Kennedy, Willie Douds, Henry Bisonigijig, Samuel Cloud, Charles Sero, George DeVine, James Shedamo, Charles Sakasunk, William Americo, Henry Lynch, Henry Peterson, Elmer Sun, Walter Rock, George Amour, Alex. Bobidosh, Paul Neganigijig, Angus Kennedy, Paul DeVine, Peter Powless, Michael Chosa, William Chapman, George Brown; Jenny Johnson, Vernon Aenis, Arthur Rhody, Charles Boniosh, John Douds, George Vetternack, William Skye, George Peterson, Robert Skye, Sam Whitefeather, Robert McBurney, John White, Peter St. Germain, Jas. Amour, John Christenson, Anna Jackson, Grace Patterson, Anna Potvine, Addie McArthur, Lillian Skye, Julia Megisens, Mary Starr, Mary Amour, Corrine Starr, Marguerite Americo, Tillie Catfish, Margaret Snow,

Clara Williams, Emily Wild Cat, Lizzie LaBarge, Edith Americo, Tillie Brown, Nellie Hebden, Evelyn Blackbird, Susan Cobe, Eliza Amour, Kate Blue Sky, Clara Chicog, Cora Skye, Doris Cowence, Tillie Chapman, Blanche Turrish, Mary Ackley, Katie Shadamo, Mary Blue Sky, Louisa Spott.

All of the above members are over twelve years old. As the Lodge is not two months old yet, and you might say that we have barely got a good start, the prospects are very good and encouraging indeed. We will have over a hundred members before the end of March. I would suggest that every Indian school organize a lodge of Good Templars. The order is international and is doing good work throughout the United States and all over the civilized world.

Our lodge is Waswagun Lodge No. 407, of Wisconsin. Waswagun is a Chippewa word meaning Flambeau.



## DAY SCHOOL GARDENING

BY HARRY C. GREEN

ALL through the long, dreary days of winter we were cooped up within the desolate room of the Indian day school. With all the pictures and flags upon the walls, and the bright blazing fire, we could scarcely drive away the gloom. The fierce blizzards, so prevalent on the prairies of South Dakota, forbade the raising of windows. The barren meadows and hillsides were hidden under a deep layer of snow. So when the first buds came on the red-berry bushes, and the first shoots of buffalo grass appeared here and there in green bunches, the little Indian boys and girls clapped their hands and shouted, "Lila waste, lila waste, Hoksila qa wicincala kin inyanka qa kin skata." (How nice, how good, the boys and girls can run

and play.) For some days we had been preparing to study nature out of doors. Our glass window boxes offered an opportunity to see the tiny rootlets of the sprouting corn pierce the soil in search of moisture. Now the snow had gone, and the buds, grass, flowers and birds had come. It was time to study nature in earnest. Together we walked along Bear-in-the-Lodge Creek, on which our school was located, and through the school meadow where we gathered the buds and leaves for our first real study of spring. All this simply foretold what was to be our greatest joy of the school year—making the school garden.

During my spring trip to the agency I had secured a variety of seeds from

the day school inspector. Practically all the other teachers had received their supply and yet there was a large quantity left on hand. Upon my suggestion the inspector gladly gave me a sufficient amount of this surplus to distribute among the Indians of my camp, for which they were very grateful. To express their gratitude, as soon as the frost had left the ground, they came with their plow teams. On both sides of the irrigation ditch, the men with their ploughshares, turned the mellow soil. The school garden was a lesson to the Indian men as well as to the children, for upon the garden plots of the reservation depend the future of the Indian people. From the gardens planted along the creeks the Sioux must look for their food supply when the ration system is discontinued. And judging from the eagerness with which a number of them took hold of the ploughing of the school garden, I felt that they appreciated the importance of learning all they could about gardening. When the ploughing was done, the large boys of the school, with my team of ponies, harrowed the ground until it was smooth and free from clods. The younger boys were eager for planting time. Full of boyish glee, they entered into the spirit of spring, jumping, throwing clods and running over the freshly ploughed field.

We planted, first, the potatoes. Long furrows had to be made before the boys could drop the cuttings. I instructed the boys and girls how to cut the potatoes so there would be an "eye" in each piece. It was great fun for me to watch each one try to get the largest potato in order to have the greatest number of pieces. When all was ready, each pupil with a pail in his hand, started down the row.

Some completed their rows before others, but often some hasty youngster found it necessary to retrace his steps and replace some pieces which he had carelessly dropped. Covering the potatoes was great fun; each lad was a boy "with the hoe."

Each morning we had class-room work as usual, while we devoted the afternoons to seeding. Radish, corn, carrot, tomato, beet, melon and cabbage seed were planted. Some garden books advocate the plan of planting in bed, but we decided for our garden to plant in rows. The boys made good use of the rakes in pulverizing the soil for the small seeds. They made ridges with their hands, after which we drilled the seeds. Each lad greatly enjoyed this work, and took pride in trying to drill the straightest row, to pulverize the soil most finely, and to plant his ridge most evenly. Each one entered heartily into play spirit, and did not really think he was completing a task.

At the close of these two weeks in May, when the work was finished, we returned to our regular class-room duties. From the school room windows we could look down into the little flat, along the creek, where our garden lay, and could almost imagine we could see the corn stalks and the melon vines growing. All of us were eager for the bright warm days of July when we could sit under the willows and eat watermelons. Throughout this work I lent my assistance and supervision, and felt for once that I had returned to my boyhood days.

Day school gardens are an important and integral part of the day school life and system. They furnish the chief items of food at the noon-day lunch at a number of schools. In fact it is almost imperative that each school should have a garden and that a good

one, because the present policy of the government is to make the Indian people independent as soon as possible. In order to teach this independent spirit the Indian Bureau has been cutting down the amount of rations issued not only to the Indian families, but to the day schools. To make it possible that the plan may be carried out, nearly every school on the Pine Ridge Reservation is situated on a perpetual stream of water. Moreover, in a number of camps, the government has spent thousands of dollars in inaugurating extensive irrigation systems. These systems furnish irrigation, not only to the school gardens but to the garden plots of the Indian families. For is not the school garden to serve as a model for the whole camp? In fact several Indian gardens were better than that at the school to which I have referred specifically. The lesson taught at the school permeates the whole camp, and in this way serves the double purpose for which it is intended to serve, as an excuse for its existence.

inspector sends to the teacher a blank on which he is requested to fill out the amount of each vegetable and grain raised. Naturally each teacher is anxious to make as good a showing as possible. Whether he raises a large acreage in order to have a big report, or in order that the pupils may have an abundance at the noon-day meal is sometimes difficult to say. Furthermore, apparently in order to take the prize for the largest product at the annual Institute, some teachers devote a large area to the production of man-gles and turnips, which ultimately are used for cow feed, or go to waste at those schools where there are no cows. With each new showing made by report and by exhibit the annual supply of noon-day rations diminishes. We can not tell whether this reduction is the result of such showing or not, but every teacher knows that it works a hardship at some of the schools not so well located for a large garden. The suggestion is therefore pertinent that in view of the conditions which obtain, it behooves the teachers to turn their attention to the production of those vegetables and grains best suited to the needs of the day schools, rather than to those which most easily lend themselves to an inflated report or a showy exhibit.

There is one phase of the system that needs further comment. In order that the Department may know how well the plan is succeeding in the several schools, each year the day school

GROUP OF TYPICAL INDIAN STUDENTS AT THE U. S. INDIAN SCHOOL AT CHILOCCO, OKLAHOMA



MOJAVE

PAWNEE

YAQUI

HOPi

PIMA

*Prof. Hardy*



GROUP VIEW OF ORPHAN STUDENTS AND FACULTY OF THE INDIAN ORPHAN'S HOME, FOUNDED BY REV. J. S. MURROW,  
ATOKA, INDIAN TERRITORY.

## "Lo" and Other People

### Squaw-Men Rights Bill Passes.

Congress passed, at its last session, a bill introduced by Representative Sherman, of New York, chairman of the Committee on Indian Affairs, giving to the intermarried white men in the Cherokee Nation the right to sell the improvements on their lands to the Indians who receive them by the allotment which is now going on.

The improvements constitute absolutely all the intermarried whites will get as a result of years spent in the Cherokee country, during which their agricultural land has been highly cultivated and valuable buildings erected. About 3,000 persons were deprived of their tentative allotments by a recent decision of the Supreme Court. About 150,000 acres are involved, and it is declared to be the very best agricultural land in Indian Territory.

After the decision of the Supreme Court was announced, the intermarried whites made an effort to effect an arrangement whereby they could purchase their land at an appraised value. They were not, however, permitted to do this. The Interior Department officials held that, under the Supreme Court decision the intermarried whites were not even entitled to the valuable improvements on their lands.

It is understood that President Roosevelt took a hand and is largely responsible for the passage of the Sherman bill and a similar measure which went through the Senate.

### Kickapoo Indian Test Case.

A claim against the Mexican Government for \$10,000 has been filed at Washington, D. C., by Pakkotch, a Kickapoo Indian and citizen of the United States, residing in Mexico.

The claim grows out of the alleged wrongs suffered by the Kickapoo Indians. This Indian represents that in July, 1906, he was arrested without cause by the Mexican authorities and thrown into prison, and that his name was forged to what purported to be a deed conveying title to eighty acres of valuable land in Oklahoma.

The case is one of forty similar cases which are being made the subject of a special investigation by a subcommittee of the Senate Indian Committee. The members of this

committee believe that the Indians are the victims of the most glaring conspiracy and robbery in recent Indian history.

The committee will continue its work this summer at Eagle Pass, Tex., and in Mexico.

A Washington dispatch says that the commissioner of Indian Affairs has been authorized to invite proposals for supplying 24,751 heifers, 775 bulls, 1268 mares and 1268 milch cows to various Indian agencies, at an estimated cost of \$794,420. The stock is to be distributed as follows: Rosebud, South Dakota, 5,070 heifers and 265 bulls; Crow Creek, South Dakota, 1,046 heifers and 57 bulls; Lower Brule, South Dakota, 474 heifers, 24 bulls; Cheyenne River, S. D., 2,600 heifers, and 50 bulls; Pine Ridge, S. D., 6,750 heifers, 135 bulls, and the same number of milch cows; Standing Rock Agency, North Dak., 5,459 heifers, 140 bulls, 940 mares and 940 milch cows; Santee Agency, Neb., 1,742 heifers and 64 bulls. At Fort Apache Agency, in Arizona the Indians will be allowed 500 heifers, and the Tongue River Indians, in Montana, 1,000 heifers and 40 bulls.—The Flandreau Weekly Review.

A recent Washington special dispatch says that contracts will soon be rewarded by the Indian bureau for the erection of nine new buildings for the Osage Indian agency at Pawhuska, O. T. The government will spend about \$20,000 on the buildings there. The Indian bureau will also make these improvements at Indian schools in Oklahoma this summer: Laundry buildings, Fort Sill and Riverside, costing \$5,000 each; rebuilding dormitory at Fort Sill school, \$4,000; installing water works system at Chilocco, \$15,000; to improve sanitary condition of school buildings, \$5,000. The Indian school at Phoenix, A. T., gets a \$15,000 heating plant and the Indian school at Santa Fe, N. M., a \$15,000 mess hall and \$20,000 dormitory.

There is a greater number of sympathetic white men and women in responsible positions laboring for the good of the Indian than ever before. The truth about the Red Man is much more widely known than it was, even five years ago; and among those who know more about the facts of his case than their forerunners in office are many men filling important positions in the Federal Government and in both houses of Congress.—Indian's Friend.

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## The News at Chilocco

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The Tennis season is on here.

Miss Miller has returned from her month's vacation.

Miss Sloan's father, from Missouri, visited here the past month.

Clarence Robinson, hostler, has resigned. He is with Mr. Shields, in the city.

Our nurseryman, H. Crofoot, has been transferred to the Nez Perce Agency, Idaho, under Mr. Lipps.

Peter Shields, nightwatch, has resigned to accept a place with his brother in Arkansas City, Kansas.

Mr. Sickles and family now occupy the fine stone assistant superintendent's cottage on Leupp Avenue.

Word comes from Keams Canon that Mary Brown, a Chilocco girl, is well liked and giving satisfaction in her work at Oraibi.

Miss Ruth Wright, of Arkansas City, is occupying temporarily the teacher's position made vacant by the death of Miss Rogers.

Everything is of the Shamrock tint at Chilocco now—for miles and miles, green trees, green pastures, green wheat fields,—a beautiful sight.

This is Mr. Hill's, our poultryman, busy time. He is running four incubators and it keeps him and his detail very busy looking after the little chicks.

Mr. J. Shields, who has been our disciplinarian for the past two years, has resigned and entered the livery business in Arkansas City. Our well wishes go with him.

Mr. Kelley, band leader, has taken possession of the cottage recently made vacant by Mr. Sickles. Mr. Lukins has moved into the one vacated by Mr. Kelley's family.

Everyone visiting the school speaks of our experimental agricultural plots along the roadways leading to our school. They are properly marked with appropriate signs.

The harness department has a new acquisition, a Landis harness machine. Mr. Lukins says it is a great help in his work, on account of the shop doing so much repairing.

Several new pieces of machinery, shafting, switchboards, etc., have recently been put in Mr. Carner's department—the carpenter shops. Among the new pieces is a Fay &

Eagan planing machine, which will be a big aid in working on repairs to the school.

Bishop Brooks, of Guthrie, officiated at the services in the chapel, March 24th, assisted by our regular visiting minister, Rev. Reedy, of Newkirk. A large congregation greeted him.

Virgil Page, a senior, who left Chilocco last winter to take a position as gardener at Pan-guitch, Utah, writes: "I am getting along fine and like the place and the country very much."

The girls' basket-ball team, during the past month, won two games from the Blackwell high school team. One of the games was played in the Chilocco Gym, the other at Blackwell.

Mr. Clarence Carroll Clark, of Bryn Mawr College, Bryn Mawr, Pa., made Chilocco a visit the past month. He was studying our work and was on his way to the southwest and California.

Minnie Barker, one of our old students, now a matron in Whittiker's Orphan Home, Pryor Creek, I. T., made us a visit last month. She was accompanied by Mr. D. L. Whittiker, of the Home.

Celestino Romero, who was one of Chilocco's printing apprentices, is now holding a case in the X-Rays office, Arkansas City, Kansas. He has been hustling for himself at his trade for nearly a year, now.

Mr. George Hopper, of Arkansas City, was the successful bidding contractor for the erection of our new \$5,000 addition to the Large Boys' Home. Work has been begun upon it under the direction of W. L. Hastie.

The band gave a sacred concert Easter Sunday, which was thoroughly enjoyed by the many people attending from the surrounding country. Mr. Kelly is to be congratulated upon the results of his efforts and the members of the band upon being able to present such a satisfactory program.

Frank Oliver, one of our best boys, left last month for Denver, Colorado, for a visit with his brother. Frank has distinguished himself in music and athletics at Chilocco, and is a student in the engineering department. He goes to Colorado to improve his health, and our well wishes go with him.

Julia Lambert a Minnesota Chippewa girl, who left school a short time ago, to take care of her mother, who is in poor health, writes: "I get so lonesome for Chilocco, and all my

dear friends and classmates that I left behind, but still my mother needs me and it is a great pleasure for me to wait on her. I shall always remain a Chilocco girl."

Mr. Carruthers, the engineer, with his detail, is moving a new boiler from the Frisco station to the boiler house. He also moved the new engine and dynamo and set it upon its foundation.

The annual spring clean-up is now in progress at Chilocco. Buildings, fences, bridges, and sidewalks are being repaired. Trees, shrubs, and plants are being set. New sod is being placed around the Administration building, and in other ways Mr. Studer and his detail are improving appearances.

Superintendent McCowan was called suddenly to Peoria, Illinois, the latter part of March, by telegram announcement that his mother was seriously ill. Word was received here at the school April third, that she had died that morning. Our sympathy is with our superintendent. Mrs. McCowan had visited Chilocco and made many friends here.

Mr. Todd, driver of the street car in Arkansas City, wishes to notify the Chilocco people that he will meet the Frisco noon train every Saturday at the station in that city. He will also start from the St. Charles hotel for the station on the same day, making the 4:47 train, so that all our people may have the convenience of this service, to and from these trains, if they wish.

Miss Ellen P. Rogers, one of our teachers, died at the Arkansas City Hospital, March 15, after an operation for appendicitis. Her remains were shipped to Pendleton, Ind., where her people live. Miss Rogers had not been at Chilocco long, but her happy disposition had made her many friends here, who were saddened and shocked at her sudden and unexpected death.

Robert Lewis, who left Chilocco last summer for his home in Arizona, has had charge of the printing of the Native American, the school publication of the Phoenix Indian School, during the period when the regular printer's position was vacant. He and Harrison Diaz, who we understand is also there helping Robert, were both apprentices in the printing department while attending school here at Chilocco.

Katharine Ertz-Bowden, in "The Story of Hiawatha," was the fourth number of our Entertainment Course, given March 21, in the chapel. The story, which was a lecture

accompanied by stereopticon views and moving pictures, taken by Mr. and Mrs. Bowden at the Canadian Hiawatha Play, was appreciated by a very large audience. Especial interest was manifested because it is the intention to present this Indian play at Chilocco during commencement this year. Outside a few inaccuracies The Story of Hiawatha was well presented.

The Elocution class invited about one hundred guests to witness their rendition of Mr. Wm. Dean Howell's one-act comedietta, "The Mouse Trap," Thursday evening, March 28th. The recital was given in Agricultural Hall, which was very appropriately arranged and decorated for the occasion. After the recital, which pleased everyone of the audience, the young ladies served refreshments to those present. Following we give characters and names of pupils assuming each: Mrs. Amy Somer, a charming young widow, Miss Grace Miller; Mr. Willis Campbell, a rising young politician, Miss Fannie Miller; Mrs. Agnes Roberts, Mr. Campbell's clever sister, Miss Erma Osborn; Mrs. Miller, a lady of grace and culture, Miss Eva Walker; Mrs. Bemis, a pretty, innocent, young matron, Miss Maude Wade; Mrs. Curwen, another fascinating widow, Miss Dora Lee Humphrey; Jane, Mrs. Somers' trim, but timorous maid, Miss Iva Miller.

#### A Prayer For Grown-Up Persons.

On a separate slip in the CHILOCCO INDIAN SCHOOL JOURNAL is this parody on the familiar evening prayer for children. The revised version is especially appropriate for children of a larger growth as a morning prayer.

"Now I get me up to work.  
I pray the Lord I may not shirk.  
If I should die before the night,  
I pray the Lord my work's all right."

There is more good, solid, live information in this paper than in any college paper that has come into our notice. The article on "The First Indian United States Senator" is of special interest just now. "The progress of education" is well worth the study of anyone wishing to be informed on up-to-date topics.—Cotner Collegian, Bethany, Neb.

#### An Oft-Repeated Story.

Tulare, Cali., March 10, 1907.

The Indian goods received from you were in every respect satisfactory.

J. T. BEARSS.

## OFFICIAL REPORT OF INDIAN SERVICE CHANGES FOR FEBRUARY.

### CHANGES IN THE SCHOOL SERVICE.

#### Appointments.

Ada R. Hetrick, cook, Pawnee, 400.  
 Anna F. Stone, cook, Pipestone, 520.  
 Viola M. Caulkins, cook, Santee, 420.  
 Mary Lydy, matron, Lower Brule, 500.  
 Nellie Thompson, cook, Tohatchi, 540.  
 Geo. A. Trotter, teacher, Pawnee, 720.  
 Gertrude A. Vaughn, nurse, Salem, 600.  
 Louise B. Shipley, seamstress, Kaw, 400.  
 Ella F. White, asst. clerk, Carlisle, 720.  
 Ella M. Merrill, laundress, Puyallup, 500.  
 May Riley, teacher, Cheyenne River, 600.  
 Ada G. Whicker, cook, Grand Junction, 500.  
 Maggie Sweeney, teacher, Mt. Pleasant, 540.  
 Elsa A. Mayham, asst. matron, Carlisle, 480.  
 Alice Pendergast, teacher, Leech Lake, 600.  
 Sadie E. Davis, teacher, Rice Station, 600.  
 Jas. H. Odle, industrial teacher, Shawnee, 720.  
 Ione Maxwell, seamstress, Southern Ute, 480.  
 Wm. C. Shambaugh, blacksmith, Carlisle, 720.  
 Anna Newell, laundress, Cheyenne River, 500.  
 Mary A. Israel, nurse, Sherman Inst., 600.  
 Alonzo Albert Hartley, teacher, Sisseton, 660.  
 Daisy B. Hylton, asst. seamstress, Osage, 400.  
 William D. Brown, wagonmaker, Phoenix, 750.  
 Candace M. Crosser, teacher, Winnebago, 540.  
 Laura A. McDonour, asst. matron, Arapaho, 420.  
 Arthur L. Doan, industrial teacher, Pipestone, 660.  
 Wm. J. Merz, asst. farmer, Sherman Inst., 600.  
 Harriet A. Harvey, teacher, Sherman Inst., 540.  
 Emma J. Martin, asst. matron, Albuquerque, 540.  
 Esther T. Joiner, seamstress and laundress, Panguitch, 540.  
 Jacob Leukens, shoe and harness maker, Chilocco, 660.

#### Reinstatements.

Wilda H. Lewis, teacher, Chamberlain, 600.  
 Carrie Shank, asst. matron, Fort Mojave, 500.  
 Louis C. McDonald, farmer, Red Moon, 600.  
 Nannie A. Cook, teacher, Siletz, 600.

John H. Hauschildt, asst. farmer, Chilocco, 900.  
 Henry Herrleben, teacher, Cheyenne River, 660.

#### Transfers.

Nellie Morris, cook, Otoe, 480, to cook, Winnebago, 420.  
 Wm. M. Brown, laborer, Ft. Shaw, 500, to farmer, Carson, 720.  
 Cora H. Tyndall, teacher, Pima, 660, to teacher, Chilocco, 660.  
 Mary M. Lalor, teacher, Sherman Inst., 540, to clerk, Salem, 600.  
 Fred B. Freeland, teacher, Colville, 600, to teacher, Barnaby, 600.  
 Mary Y. Rodger, matron, W. Navajo, 600, to matron, Moqui, 660.  
 Carrie E. Wicks, matron, White Earth, 600, to matron, Ft. Lewis, 600.  
 Mollie Phillips, matron, Lower Brule, 500, to matron, Rosebud, 600.  
 Rose S. Williams, laundress, Ft. Yuma, 540, to teacher, Truxton, 600.  
 Ralph P. Stantion, asst. supt., Arapahoe, 1,200, to supt., Rosebud, 1,200.  
 French Gilman, industrial teacher, Fort Lewis, 660, to industrial teacher, San Juan, 720.  
 David W. Peel, carpenter, Cantonment Agency, 600, to carpenter, Grand Junction, 720.  
 Peter Paquette, asst. supt., Navajo, 1050, to asst. supt., Arapaho, 1,200.

#### Resignations.

Carl P. Wolfe, engineer, Zuni, 720.  
 Martha C. Hollister, nurse, Salem, 600.  
 William J. Coffin, carpenter, Kiowa, 600.  
 Estella B. Gregg, teacher, Truxton, 600.  
 Wm. Drummond, farmer, Arapahoe, 600.  
 Ernest E. Walker, teacher, Pawnee, 720.  
 John N. Baldwin, carpenter, Ft. Mojave, 720.  
 May B. Bennett, cook and baker, Seger, 500.  
 Elsa S. Cooley, teacher, Tongue River, 500.  
 Alfred H. Weeks, carpenter, Fort Shaw, 660.  
 Mary A. Howard, seamstress, Fort Shaw, 600.  
 Mary D. Maddren, asst. matron, Carlisle, 600.  
 Mina Cook Hart, teacher, Pipestone, 600.  
 Jas. R. McClellan, farmer, Rice Station, 800.  
 Ione Maxwell, seamstress, Southern Ute, 480.  
 Roysell H. Darrow, engineer, Salem, 1,000.  
 Ardis M. Browne, seamstress, Round Valley, 500.  
 Louzettia Crofoot, cook, Sax and Fox, Okla., 450.  
 Ella C. Coffin, asst. matron, Cheyenne River, 500.  
 Anna M. Cathcart, kindergartner, Sax and Fox, Okla., 600.

## Appointments—Excepted Positions.

Mary Brown, cook, Oraibi, 48 mo.  
 Wm. Lovelace, engineer, Carson, 800.  
 Abe Colonohaski, tinner, Carlisle, 420.  
 Jennie Beaulieu, laundress, Bena, 400.  
 Nellie Oliver, laundress, Ft. Totten, 500.  
 Custer Sims, nightwatchman, Ft. Lewis, 480.  
 Matilda Hunt, housekeeper, Acoma, 30 mo.  
 Nora Branson, housekeeper, Big Pine, 30 mo.  
 Martha Metoxln, asst. laundress, Navajo, 360.  
 Isaac Y. Robe, nightwatchman, Rosebud, 360.  
 Etta A. Rumney, housekeeper, San Juan, 30 mo.  
 Margaret Lopez, cook, Second Mesa, 40 per mo.  
 Myrtle B. Freeland, housekeeper, Barnaby, 300.  
 Joseph Hills, nightwatchman, Cantonment, 360.  
 Margaret Benjamin, housekeeper, Fort Peck day, 30 mo.  
 Stella Thompson, housekeeper, Standing Rock day, 30 mo.  
 J. M. Burckhartsmyer, laborer, Martin Kenel Agricultural School, 360.

## Resignations—Excepted Positions.

Hattie Smith, laundress, Bena, 400.  
 Scott J. Porter, fireman, Carlisle, 420.  
 Edith H. Collins, asst. matron, Arapahoe, 420.  
 Francita Jojolo, housekeeper, Isleta, 30 mo.  
 Edward H. Wood, carpenter, Santa Fe, 720.  
 Alice P. Reinkes, housekeeper, Carson, 30 mo.  
 Lupita Garcia, housekeeper, San Juan, 30 mo.  
 Angie Allen, housekeeper, Acoma day, 30 mo.  
 Mary M. Bear, housekeeper, Ft. Peck day, 30 mo.  
 Esther M. Betts, housekeeper, Standing Rock day, 30.  
 Patrick Yellow Bird, nightwatchman, Rosebud, 360.

## Unclassified Service—Appointments.

Dave Adams, laborer, La Pointe, 480.  
 J. M. Burckhartomeyer, laborer, Martin Kenel School, 360.

## Unclassified Service—Resignations.

Nady Bard, laborer, La Pointe, 480.  
 Joseph C. Benton, laborer, Chamberlain, 400.

## CHANGES IN THE AGENCY SERVICE.

## Appointments.

Isaac DeWitt, carpenter, Ponca, 720.

Grattan A. Dennis, farmer, Santa Fe, 720.

Frank Gibbs, farmer, Western Navajo, 800.

Frank C. Hayes, physician, Albuquerque, 1,000.

William E. Meidel, general mechanic, Otoe, 720.

Joseph W. Milligan, carpenter, Cantonment, 600.

Burr W. Clark, assistant clerk, Leech Lake, 900.

Richard I. Parry, stenographer and typewriter, Kiowa, 900.

## Reinstatements.

Cyrus Prettyman, assistant farmer, Crow, 400.

## Transfers.

Lawrence Brown, clerk, Interior Department, 1,000, to clerk, Union, 1,000.

Austin D. Gray, carpenter, Hoopa, 720, to carpenter, Navajo Extension, 800.

Margaret E. Walsh, teacher, Ft. Lewis, 600, to financial clerk, Ft. Lewis, 600.

Emmet A. Fagin, clerk, Interior Department, 1,000, to clerk, Union, 1,000.

George N. Burnane, assistant clerk, Leech Lake, 900, to clerk, Umatilla, 840.

Robert Waugh, financial clerk, Uintah, 1,200, to special allotting agent for Stockbridge Indians.

W. L. Ducker, stenographer and typewriter, Land Office, Devil's Lake, 1,000, to stenographer, Shawnee, 720.

## Resignations.

Emmett A. Fagin, clerk, Union, 1,000.

James Hill, assistant farmer, Crow, 400.

Wm. Ayze, assistant farmer, Navajo, 400.

John M. Kline, stenographer, Fort Peck, 720.

Jessie R. Slater, stenographer, Shawnee, 720.

Sam'l K. Leming, assistant clerk, Seneca, 720.

Carl Landsberg, clerk, Chicago warehouse, 900.

Perry A. Peterson, carpenter, Pine Ridge, 720.

Albert F. Haycock, farmer, Cheyenne River, 720.

W. T. McDowell, carpenter, Navajo Extension, 720.

Ellis P. Townsend, physician, Tongue River, 1,000.

Charlotte E. Armstrong, assistant clerk, La Pointe, 720.

## Appointments—Excepted Positions.

Fitz Lee, logger, San Juan, 30 mo.

B. J. Young, engineer, Santee, 50 mo.

Frank Racine, herder, Blackfeet, 500

Be-leen-tra-sa, watchman, San Juan, 400.

James Vallier, blacksmith, Seneca, 350.

Wm. Crawford, off bearer, San Carlos, 360.

Bertha A. Calhoun, financial clerk, Pala, 500.

Rebecca M. McArthur, financial clerk, Pala, 500.

J. W. Miller, additional farmer, Santa Fe, 60 mo.

Frank L. Scott, financial clerk, La Pointe, 1,200.

Cyrus H. Mills, additional farmer, Hoopa, 60 mo.

#### Resignations—Excepted Positions.

Ben DeRoche, herder, Blackfeet, 500.

Hairy Coat, stableman, Blackfeet, 500.

Lee Phillips, off bearer, San Carlos, 360.

Stephen Dale, watchman, San Juan, 400.

Effie McArthur, financial clerk, Pala, 500.

Benjamin Hillside, apprentice, Crow, 360.

Bertha A. Calhoun, financial clerk, Pala, 500.

Klasch-ie-yaz-za, logger, San Juan, 30 mo.

John McLeod, additional farmer, Hoopa, 60 mo.

John Hoksilato, harnessmaker, Standing Rock, 600.

Wm. J. Wilson, additional farmer, Seneca, 50 mo.

Eli J. Marion, additional farmer, Devil's Lake, 30 mo.

A. W. Means, additional farmer, Pine Ridge, 65 mo.

W. C. Smoot, additional farmer, Pine Ridge, 65 mo.

Edgar H. Cashell, additional farmer, Uintah, 65 mo.

Casper Edson, Cheyenne and Arapaho, teamster, 360.

James H. Cummings, additional farmer, Tulalip, 60 mo.

Guy M. Salisbury, additional farmer, Shawnee, 60 mo.

#### Appointments—Unclassified Service.

Alex Flett, laborer, Colville, 600.

Charles Record, laborer, Crow, 480.

Thomas Eastcott, laborer, Canton Asylum, 480.

#### Resignations—Unclassified Service.

Walter Hill, laborer, Colville, 600.

Thomas Flett, laborer, Colville, 600.

Edward Billedeaux, laborer, Blackfeet, 360.

#### Commissioner Cautions Five Tribes.

The following letter, printed in the language of each of the tribes, has recently been sent to each member of the Five Civilized Tribes of Indian Territory:

"My Friend: You are in great danger of losing the land which you have chosen for a home unless you carefully follow the instructions which I am giving you. A great many men better educated than you are pre-

paring to take advantage of your ignorance of the law and steal away from you every acre on which they can lay their hands.

"From this time forward, sign no paper of any sort whatever without first consulting the nearest government representative with whom you are acquainted and in whom you have confidence. I think you can safely go to any of the government teachers in your neighborhood for advice. The government inspector for the Indian Territory at Muskogee is always ready to answer questions and render help to Indians. Government officers generally scattered through the Territory understand their duty. Remember that the government is your best and perhaps your only strong friend in these days of difficulty. When a man approaches you with a paper to sign, unless you know that he is a government officer, always insist on having the advice of a government officer before signing. It will not do even to take the word of the man who brings you the paper that he is himself a government officer unless you know him to be such.

As to any papers you may have signed already, I will tell you what the law of April 26, 1906, says. It provides that—

Every deed executed before or for the making of which a contract or agreement is entered into before the removal of restrictions, be and the same is hereby declared void.

From this you will see that any paper affecting your rights to your allotment which you may have signed before the restrictions on your land were removed, is of doubtful validity; therefore pay no heed to any man who pretends that he has your agreement to a certain contract until you have consulted your nearest government friend. The men who have taken unlawful advantage of your ignorance knew that they were breaking the law when they did so. They have no cause for complaint if, after they have tried to cheat you, they find that they are losing their own money.

Be sure, also, not to deliver your deed of allotment to any person. Hold fast to it yourself.

These are troublesome and perilous times through which the fullblood Indian is passing, and your best helper, the government, is trying to save you from disaster. Listen well to what it tells you.

Your friend,

F. E. LEUPP,

Commissioner of Indian Affairs.

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# Educational Department

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EVERY EMPLOYEE IN THE SERVICE IS INVITED TO CONTRIBUTE PAPERS TO THIS DEPARTMENT

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## DOMESTIC SCIENCE—MEATS

BY MARTHA S. PITTMAN

THE universal consumption of meat has increased enormously in the last few years. Those who have made a study of the dietaries of different peoples tell us that this is especially true of the Americans of today. There is a popular belief that a meat diet tends to increase both bodily vigor and mental capacity. It is also inferred that the man fed upon meat and other animal food is stronger and more energetic as well as keener in every way than the vegetarian. However true this theory may be, it is certainly true that a diet composed too largely of meat is unfavorable to the best maintenance of health. It produces an acid condition of the fluids of the body which often results in disease.

Under the general term "meat" we may include poultry, game, fish, and meat proper, such as beef, pork, mutton and veal. Fish may be classed here, tho it usually comes in a class by itself. Of all these, authorities agree that beef is the most nutritious, it giving more muscle-forming food than any of the others. Yet *it*, the best, contains on an average, 75 per cent of water. Of the real nutritive constituents we find proteids present in greatest quantities. Because of this fact we consider meat as a protein food. Fats and oils are also found to considerable extent. The carbohydrates are not worth considering being present only in very small quantities. The amount of mineral matter varies greatly.

All meat is composed of fibers. These may be of varying lengths. They are bound together by connective tissue. The length of these fibers affects the tenderness of the meat. As a rule, long fibers give a tough meat and short fibers a tender meat. For example, pork, which is short fibered, is always tender, while beef, which is long fibered, requires most careful cookery to make it tender. Buried in this connective tissue we find

fat. The more fat there is the less water and protein there will be.

The fashion much agitated at present and frequently advised by physicians, of using raw meat in some cases of illness has been very little, if any, advantage either in digestibility or food value over properly cooked meat and it has the great disadvantage of soon palling upon the appetite. On the other hand we find that meats are easily made innutritious and indigestible by improper cooking.

There are things relative to the animal itself, aside from the cookery, which affect both the digestibility and nutritive value of the meat. Among these are age, care bestowed upon the feeding, shelter and transportation. Underfed, ill-treated animals yield very inferior meat. That coming from mature well fattened animals has a better flavor and loses less of its weight when cooked than that from younger animals. Young meat is more tender and contains much more water.

If meat is cooked just after killing it is tough. It will improve if kept for a day or two, as by that time "rigor mortis or death stiffening" has disappeared.

Meat, much as it is used, cannot be considered an economical form of protein. Just for a moment consider the waste: With one pound of meat we get bone, fat and gristle. Often 10 per cent or even more of the entire pound may be termed "waste." Then the large amount of water, three-fourths of the whole pound, leaves us a very small proportion of real food nutrients. So in reality, tho we are paying only a few cents a pound for meat, still the greater part of our money goes for water and waste, both of which we could easily obtain in some cheaper form. There are other proteids such as cheese, eggs and milk, which will give us a higher percentage of food nutrients pound for pound than meat. They are capable of doing the same work

in the body and we should use them frequently for economy's sake as well as for variety.

We are forced to admit that the great consumption of meat by the American people is an expensive habit. We would remember that meat is a splendid food but that the cheaper forms of protein may be substituted for it occasionally giving a pleasing variety as well as having a beneficial effect upon the body.

If meat is kept too long exposed to the air or when it has become contaminated in some way by bacteria, it is unfit for food. The animal previous to being killed may have been infected with some disease which would affect the meat. Tuberculosis gives us a common example of infection. Tubercular animals should not be used as food. Tho the germ is killed by thoro cooking, yet by a little carelessness it might still be virulent when the meat was eaten. This meat may be labeled tubercular and sold in the market. In such cases the consumer knowing what he is buying takes especial care to cook it well but when he has accomplished the one purpose he has defeated the other—by making his meat hard and indigestible. It is no longer a good food and should not be eaten.

We have various ways of preserving meat. Smoking, pickling and salting it down are common ways familiar to all. These all lessen the digestibility somewhat but are in no way harmful to the eater. Another method much used in cold countries is preservation by freezing. The meat will remain fresh so long as frozen, but it will not stand freezing and thawing. Greater skill is required to work frozen meats as the juices come out more easily. All frozen meats should be thawed before cooking.

Salt has long been used as a means of preserving meat. It acts upon the fresh meat in such a way that some of the water and other elements dissolved in the same are drawn out. In this way the tissues become hardened to a slight extent. One method of salt preservation is by immersion in strong brine. Another way is to pack the meat in dry salt, then to complete the process by smoking. Saltpetre is occasionally used with salt to give a better color.

Meats on the market are commonly treated with some preservative as formaldehyde, borax and other agents, all more or less harmful to the digestive organs besides lessening the digestibility of the meat.

There is a great difference in the food value

of meat, whether from different animals or different cuts from the same animal. Take beef for instance: We have chuck ribs and prime ribs—the prime ribs often contain less nutriment yet they always sell for a higher price. The reason is that they are finely flavored and easily made into tender roasts. Rump and round roasts may be bought much cheaper than the choice cuts and if food value in return for money is what we desire, it is well to buy these and by skillful cookery render them both palatable and digestible.

Our common steaks are porterhouse, sirloin, round, flank or "skirt," chuck, and T-boned or tenderloin. Of these the porterhouse, sirloin and tenderloin are most tender, coming from the least exercised part of the animal, therefore are most easily prepared and consequently most expensive. Chuck steaks and round steaks are cheap and contain a greater amount of nutriment, but they are hard to make tender. The cheap cuts of meat as a rule require longer cooking. Then an extra money when paid for good cuts of meat goes for saving on labor of preparation, extra flavor and possibly a small saving on the digestive organs.

Why is it some cuts are so much tougher than others? Because lean meat is only muscle after all and the much used muscles are always tougher than the ones used only a very little. We find exercised meat tough, yet juicy and well flavored, but it requires slow cooking in order that the connective tissue may be broken down.

When selecting beef we would choose that having a bright red color. It should be juicy, fine grained, elastic to the touch, with the lean marbled by dots of fat. A very dark color indicates an old animal; pale, moist meat a very young one. A purplish or a very dark red color indicates a poor beef. The fore-quarter contains a larger proportion of bone to meat and it is less tender than the hind-quarter, but it is quite as juicy and as finely flavored.

Before cooking meat should be always carefully wiped off with a damp cloth to remove all dirt that might be clinging to it. Then if for roasting, broiling or like purpose, make into a compact form having first removed all surplus fat and ragged edges.

Now we are ready to consider the cookery of our meat.

The temperature at which it is cooked will greatly effect the desired result. By putting it into cold water and allowing the water to

heat up slowly we find a large amount of the meat juices are extracted, leaving the meat itself colorless and tasteless. Upon long cooking the connective tissue softens and breaks down, which upon cooling gives a jelly-like consistency due to the gelatin formed during the process. We use this principle for soups, stock, broth and so on where we wish to get all the substance of the meat into the water.

By putting meat into boiling water and allowing it to really boil for a few minutes, then finishing the cooking at a lower temperature we find that the juices in the outside fibers are coagulated by the boiling heat and so prevents the escape of the inside juices. We would apply this principle if we wished a plain, boiled meat with the substance remaining inside.

By putting meat into cold water, bringing it quickly to the boiling point then lowering the temperature again, cooking slowly till the meat is tender, we have a combination of the two afore mentioned principles which is a sort of compromise. Part of the essence goes into the soup and yet much remains in the meat. This method is often used, especially if the meat is only desired for a made-over dish.

Now for the cookery of steaks and roasts. The most satisfactory method of cooking a tender steak is by broiling—a good roast, by oven heat. The principles underlying broiling and roasting are the same. For both we choose a tender cut of meat, bring a great heat to bear upon it so that the outside surface may be seared, then continue the cooking at a lower temperature.

Our steaks may be broiled directly over the coals or in a pan. These are most satisfactory if cut at least one inch thick. When properly cooked we have a puffy steak, well browned on the outside, yet juicy and slightly pink on the inside. Then we have accomplished our desired purpose—kept in the juices and cooked the protein, with the slight exception of the outside, at a low temperature which is most suited to its digestion.

With our roasts we have the same object, hence we dredge with flour which clogs the cut fibers, then sear in a hot pan, which coagulates the escaping proteids thus effectually shutting inside the juices. Now our meat can go into a moderately hot oven to complete its cooking and with very little attention will be juicy and tempting when ready to be served. Tougher cuts for roasting are better—as pot roasts.

If we would make our meats appear always at their best we must know what vegetables are appropriate—what garnish is needed to serve with them. We naturally associate certain flavors together and we will study them and use them as combinations in our meat dishes.

We garnish for one of two purposes. It is either to make the dish more attractive or it is to add to the food value and at the same time to the looks. For garnish alone, with our meat dishes we would use parsley, cress, nasturtiums and like green materials.

With roast beef we would serve potatoes, either browned with the beef, escalloped or mashed. Other vegetables that might accompany the roast would be cauliflower, beets, spinach, tomatoes, onions, squash, turnips, peas, beans, rice and so on. With veal we usually serve some highly seasoned sauce to add flavor. Mutton calls for mint. Each meat has needs of its own and is well worthy of study.

After the meat has been served once there comes up the question that every housekeeper of limited means must meet. "What shall be done with the left overs?" Here is a scrap of meat and there is a scrap, no two of a kind and not enough of any one for anything, yet economy forbids throwing them away.

Bits of raw meat, bone, gristle, etc., may be put together, made into a soup served with or without vegetables as desired. Bits of cold meat may be sliced or chopped up, made into salads either alone or mixed with some other vegetable and turned into a scalloped dish. Larger quantities may be turned into a pie.

If there is any quantity of cold meat left it need not necessarily be served sliced for luncheon or supper. It may be run thru the grinder, mixed with a white sauce, seasoned more highly, and made into croquettes for variety. Or it may be made into a loaf and browned in the oven. There are many ways in which the careful housewife will utilize her left overs. In the well-kept household not one scrap goes to waste.

A food so necessary in the diet as meat has grown to be, is worthy of all the study it may receive. We would watch buying, the cooking, all connected with it. We need to pay heed to these questions. Poor food will not build up a strong body and the women who are recognizing this fact today, who are giving attention to these matters, are the women who are hastening the time when the

American, now prominent in many ways, may be taken as a model in every way—physically, mentally and morally.

#### METHODS OF TEACHING AGRICULTURE.

##### ARTICLE II. THE MEDIUM WOOL BREEDS OF SHEEP.

BY JESSIE S. ROWEN.

##### SOUTH DOWNS.

Q. What breeds of sheep are known as medium wool breeds?

A. The medium wool breeds include the Southdowns, Tunis, Dorset horn, Shropshire, Cheviot, Suffolk Down, Oxford Down, and Hampshire Down.

Q. Why were Southdowns so named?

A. The Southdowns were so named from a long range of chalky hills upon which they originally pastured.

Q. Locate and describe these hills?

A. These hills extend through the southern part of the countries of Kent, Hampshire, Sussex, and Dorseshire England; the range is about sixty miles in length and average five miles in width, are near the sea, and also near land that furnishes a plentiful supply of food.

The hills have a dry soil and are covered with a rich, sweet, short, dense grass.

Q. Is the South Down an ancient breed?

A. Yes; The South Down have fed on these hills for centuries.

Q. Describe South Down sheep.

A. South Down are one of the smaller varieties of sheep, having dark faces and feet, in some instances the wool being dark.

Q. Is the breed today as it was centuries ago?

A. No; The South Down was improved before other dark-faced breeds were.

Q. Describe their wool.

A. The wool is short and curly, and compact—the South Down can stand exposure almost as well as the Merino.

Q. When and why did the South Downs receive attention toward their improvement?

A. The improvement of the South Downs began about the period of the Revolutionary War, in 1776. This movement received its chief impulse from the high prices paid for mutton during the Revolutionary and the Napoleonic Wars.

Q. Where are South Downs recorded besides in England.

A. South Downs are recorded from forty-three of our states and from six Canadian provinces.

Q. Describe South Downs as to size; as to adaptability.

A. South Downs are smallest of medium wool breeds, but weigh well in proportion to their size. They are adapted to undulating, or to hilly land, dry soil, and fine, short grass. They are small and active.

Q. Do sheep of this breed mature early?

A. Yes. These sheep rank first as to early maturing qualities. When well fed, lambs are in condition for market at almost any age.

Q. Describe the quality of meat.

A. As to quality, their meat is in the front rank. The mutton is tender, juicy, fine grained, and good flavored. They yield a large proportion of good meat.

Q. Tell of the fleece.

A. These sheep have a fleece of thick, tidy, short wool, which is so compact that they can stand exposure well; their fleece is finer than that of any other of the British Breeds. Its weight is from five to seven pounds, unwashed.

##### TUNIS SHEEP.

Q. From what place did this breed of sheep originally come?

A. This breed came from Tunis, in northern Africa. They fed on ranges toward the south, and the east to Algeria. Their origin is unknown; they are known to have been pastured on these ranges before the Christian Era, they are an ancient breed of sheep; a semi-mountain breed.

Q. When were they imported to U. S.? By whom?

A. They were imported to U. S. by the U. S. Consul at Tunis.

Q. What are some of the characteristics of this breed?

A. They resemble the Dorsethorn breeds; can withstand heat, so are adapted to a warm climate. They can be fed for market at almost any age. They are larger than South-Downs and their fleece is heavier.

Q. Do they produce good mutton?

A. The quality of their meat is of the best.

Q. Do they produce good wool?

A. As to wool production this breed and the Dorsethorn resemble one another, the fleece is close and even and weighs about seven pounds unwashed.

##### THE DORSETHORN BREEDS.

Q. Where did the Dorsethorn breed originate?

A. The home of this breed was in Dorsetshire, England, they have lived there from time immemorial.

Q. Describe these sheep as to size and adaptability.

A. Dorsethorn sheep are larger than Southdowns, but do not weigh as well in proportion to their size. They are of a semi-mountainous character; adapted to grassy slopes, plains, and hills of moderate elevation. They eat coarser grasses than other breeds of sheep. In front rank as to early maturing qualities, and the lambs attain a heavy weight at an early age. Because of their horns they defend themselves better against the attack of dogs than do other breeds.

Q. Do these sheep furnish a good quality of meat?

A. The quality of meat is good—it is tender and well flavored.

Q. Do they produce good wool?

A. Their wool is next to that of Tunis breed in fineness; the weight of fleece is from six to eight pounds unwashed.

#### SHROPSHIRE SHEEP.

Q. Where did this breed of sheep originate?

A. The central home of this breed is at Shropshire, England. The Shropshire is a composite breed.

Q. Describe these sheep as to size, distribution and adaptability?

A. Shropshire Sheep are more numerous than any other breed in England, Scotland, Ireland, United States, Canada. Many are found in Europe and South America.

These sheep are larger than Southdowns, heavier than Dorsets, but are not so large as other Down breeds.

Their adaptability is general. They are best adapted to undulating surfaces and good pastures. They require better pastures than Southdowns and Merinos do.

Q. Describe them as to quality of meat and wool production.

A. As to quality of meat, they are equal to Southdowns.

Their fleece is even, close, and may weigh fifteen pounds.

#### CHEVIOT SHEEP.

Q. Tell of the home of the Cheviot breed?

A. The home of this breed is a strip of land between the Cheviot Hills and the River Tweed. For centuries this hardy breed has pastured on this semi-mountainous range.

Q. Describe them as to size and adaptability?

A. In size and shape they resemble the Dorsets, but have a longer fleece.

They are adapted to hilly land, and are a

hardy breed. They do well on fine, short grass; are a semi-mountain breed and do not submit to close confinement. They should have large pastures.

Q. Tell of the quality of their meat and their wool production?

A. The quality of their meat is good, but it is not equal to that of the Southdown or of the Mountain breeds.

Their fleeces are coarse, and, usually, uneven, weighing from eight to ten pounds.

#### SUFFOLK DOWN BREED.

Q. Tell of the home of this breed?

A. The Suffolk Down is a composite breed that originated in the counties of Suffolk, Norfolk, Cambridge and Essex in England.

Q. Describe them as to size and adaptability?

A. They are larger than Southdowns, Dorsets, Shropshire; not quite so large or so heavy as Hampshire Downs or Oxford Downs. They are hardy and active, are well adapted to farms having good arable land; they do well on undulating land.

Q. Describe them as to quality of meat and as to wool production?

A. The quality of their meat is superior in texture, grain and flavor to that of most other breeds.

#### HAMPSHIRE DOWN.

Q. Where may these sheep be found?

A. Their home was in Hampshire, England; they may be found in Canada and U. S.

Q. Tell of their adaptability, characteristics and size?

A. They are adapted to locations near cities, as they furnish large lambs for early market; they require good pasture lambs; they may be fattened at any age. Lambs have been known to gain a pound a day.

In size they are next to Oxford Downs.

#### OXFORD DOWN.

Q. Describe Oxford Down Sheep?

A. The Oxford Down is a composite breed sheep found in nearly every state of U. S., in Australia, Europe, South America, South Africa and New Zealand.

It is the largest and heaviest of Down breeds. Adapted to good pastures.

The quality of its meat ranks high.

The wool is coarser than that of other Down breeds, and its fleece is heavier.

As a teacher of the Indian pupil are you studying the character of each student, endeavoring to bring forth all the good of that one pupil?

## AGRICULTURE—A SCHOOL SUBJECT.

BY C. W. BURKETT.

A child is educated for two reasons: first, that he may know—know widely, accurately, systematically; second, that he may do—do intelligently, honestly, efficiently—in other words do with character. This being true, it follows that agriculture is one of the most useful sciences from an educational point of view. It offers in a preeminent way (1) a wide field for accurate, interesting, uplifting knowledge—a knowledge of the relationship and adjustment of all the forces of nature; and at the same time it offers (2) a wide field for doing. This latter field is healthful, honorable, lucrative, and independent.

Agriculture is therefore a cultural and practical study. It is cultural because it is concerned with the highest truths that the mind can consider, namely, the laws of life, of growth, of heredity, of adaption, of selection, of environment. It deals with the biggest objects in nature, namely the ground, the waters, the forests, the crops by which all life is supported, the animals that cover the earth. It views all these objects in relation to universal laws, and shows their independence.

Then, in the next place, agriculture is the most practical of sciences. The knowledge acquired from it can at once be applied to life. It is also practical in that it shows the relation between cause and effect. It is not sufficient that a man should know that clover increases the fertility of the land. He should know how it does this, just as he knows how the earth rotates on its axis. It is not enough for a man to be told that good plowing makes better crops. He must know why it does this, just as he knows how the multiplication table is made. Both as an intelligent and as a practical being he is interested in knowing how bacteria causes milk to sour; how germs assist in cream and butter making, why ashes are helpful to plants; why drainage is good for the soil; and countless other things that are as easily taught as the facts of arithmetic and geography, and that are far more interesting and useful.

In agriculture, of all subjects, the teacher should aim to teach not so much the how as the why of things, in order that a knowledge of the why may cause the how to be the more intelligently done.

The teacher, therefore, need not undertake

to show the pupil how to plow, but rather to show him from the text what is to be gained from the right kind of plowing. The pupil, having acquired this information, will plow aright when he comes to plow, for he will understand the aims and results of good tillage.

In like manner, the teacher is not expected to have milk cans in the schoolhouse in order to show pupils how to scald and sun them. However, if the pupil is taught how dirty cans harbor germs, and that these germs spoil the milk and also carry disease, he will attend to his milk cans when he goes into business for himself, and by having better milk he will succeed better.

The teacher cannot, of course, have an orchard in which to show how to prune and spray fruit, but by following the text, the teacher can show how spraying and proper pruning improve the fruit, and can also take a walk with the pupils and show them some orchard that is properly cared for. Then when these pupils come to raise orchards of their own, they will find ways and means to apply their knowledge.

In short, teaching the simple truths that lie at the very door of successful farming and of good living is all that is expected of the teacher. These truths can all be gotten from the text-book. Remember that it is not the amount of facts acquired that makes the successful man or woman. It is the facility given by study, the power of thought, the turning of fresh minds by primary truths—the bent in the right direction,—these are the things that give people a grasp that leads to able doing. Any earnest teacher can give this primary push.

The teacher must not think that he must know all agriculture to teach some. Your aim is not to teach girls and boys to be model farmers, that will come to itself, if you turn their young minds to a first-hand study of agricultural truths. If you arouse their interest in the plants around them, if you awaken their sympathy and love for animals, if you teach them the simple and beautiful laws of nature that control the growth of both plants and animals, your work is done, and a grand work it is. You need not fear the result. Your pupils will love the country and will never consider leaving the farm. They will be happy, intelligent, and prosperous farmers and house-wives. Their homes will be centers of refinement and comfort.

1. Have confidence in yourself and in your

subject. The subject is worthy; so approach it with earnestness and determination to make it an agent for uplifting and beautifying country and home life.

2. Teach agriculture as you would any other subject. Assign a lesson, see that pupils study it at home and in school, and make sure by questioning during recitation hour that the pupils have learned the cardinal facts of the lesson.

3. Do not of course waste the time of the pupils by requiring them to memorize the words of the book. See that each pupil has a book and that he or she studies the lesson; but also see to it that the pupil has mastered the lesson well enough to give it in his own words. His answers should smack of his own individuality. Try to lead each pupil to study this lesson with an eye on the book, but with an eye also on the field that he passes, on the insect that he hears, and on the plant that he sees.

4. Let some of your language lessons and composition subjects be drawn from your study of agriculture. This will quicken observation habits and will make the work of composition easier. Pupils do not dread writing so much when they are familiar with the subjects on which they are required to write. Your work in composition can then, with advantage and comfort, be drawn from the practical subjects studied in agriculture. For instance, let the pupils write an account of one of the simple experiments performed in the school room, or give an account of the walk taken with the teacher of some neighboring wood or farm, or a little story of how bees carry pollen from flower to flower, or the points of difference between a beef and dairy cow. All these every-day subjects will appeal to the children and they will write with more satisfaction to themselves, and with more confidence in their own power. Moreover, this practice will teach them to watch more sharply in order that they may write with more ease.

1. If the school is ungraded, include in the class in agriculture all the boys and girls who are able to read the fourth reader. If the school is a graded one, and has two or more teachers, let agriculture be taught in the fifth grade.

2. Encourage the members of the class to read over the lesson at home with their parents. They will in this way get the benefit of the practical experience of their parents, and at the same time they will in-

terest their parents in a more scientific study of farming.

3. Do not rely on an oral teaching of the lesson without books. A child ought to have his eyes to assist his ears. He cannot do his best work without a definite study of a definite lesson. — Western School Journal.

#### THE HORSE POWER OF STEAM BOILERS.

BY A. D. VAN TASSEL.

I noticed in your last JOURNAL something about the horse power of steam boilers, and some other questions which were very interesting. I just want to add a little more to the horse power question and you can do as you see fit about publishing it. The following is taken from a book published by Babcock & Wilcox Boiler Manufacturing Company, and is reliable. I have heard about the same thing a number of times at different lectures that I have attended and very near the same in a technical course that I have taken.

Strictly speaking, there is no such thing as "horse power" to a steam boiler; it is a measure applicable only to dynamic effect. But as boilers are necessary to drive steam engines, the same measure applied to steam engines has come to be universally applied to the boiler and cannot well be discarded. In consequence however, of the quantity of steam necessary to produce a horse power, with different engines, there has been great need of an accepted standard by which the amount of boiler required to provide steam for a commercial horse power may be determined.

This standard as fixed by Watt, was one cubic foot of water evaporated per hour, from 212 degrees for each horse power. This was, at that time, the requirement of the best engine in use. At the present time, Prof. Thurstin estimates that the water required per hour, per horse power in good engines, is equal to the constant 200, divided by the square root of the pressure, and that in the best engines the constant is as low as 150. This would give for good engines working with 64 lbs. pressure, 25 lbs. water, and for the best engines working with 100 lbs., only 15 lbs. water per hourly horse power.

The extensive series of experiments made under the direction of E. E. Emery, mechanical engineer at the Novelty Works, in 1866-8 and published by Prof. Trowbridge, show, that at ordinary pressures, and with good

proportions non-condensing engines of from 20 to 300 H. P., required only from 25 to 30 lbs. of water per hourly horse power in regular practice.

The standard therefore, adopted by the judges at the late Centennial Exhibition, of 30 lbs. water per hour, evaporated, at 70 lbs. pressure from 100 degrees for each horse power is a fair one for boilers and engines, and has been favorably received by the American Society of Mechanics, engineers and by steam users, but as the same boiler may be made to do more or less work with less or greater economy, it should be also the rating of a boiler based on the amount of water it will evaporate at high economical rate. For the purposes of economy the amount of heating surface should never be less than one and generally not more than two square feet for each 5,000 B. T. U. to absorb per hour, though this depends somewhat on the character and location of such surface.

The range given above is believed to be sufficient to allow for the different conditions in practice, though a far greater range is frequently employed. As for instance, in torpedo boats, where everything is sacrificed for lightness and power, the heating surface is some times made to absorb 12,000 to 15,000 B. T. U. per square foot per hour, while in some mills, where the proprietor and his advisers have gone on the principle that "too much is just enough" a square foot is only required to absorb 1,000 B. T. U., or less per hour. Neither extreme is good economy. Square feet of heating surface is no criterion as between different styles of boilers a square foot under some circumstances being many times as efficient as in others; but when a rate of evaporation per square foot for any given boiler has been fixed upon by experiment, there is no more convenient way of rating the power of others of the same style.

The following table gives an approximate list of square feet of heating surface per horse power in different styles of boilers.

TYPE OF BOILER.	SQ. FT. OF HEATING SURFACE FOR 1 H. P.	AUTHORITY.
Water-tube	10 to 12	Isherwood
Tubular	14 to 18	
Flue	8 to 12	Prof. Trowbridge
Plain Cylinder	6 to 10	
Locomotive	12 to 16	
Vertical Tubular	15 to 20	

#### Work as a Teacher of Manners.

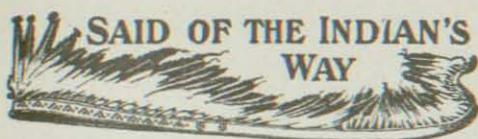
Certainly work, solid, useful work, is a great rectifier of human conduct, manners, and everything else. Fitting into the great sphere

of our fellows in that way we can not go very far wrong, and I sometimes think that everything—bluntness, eccentricities, brutalities, crimes, and all—have to be forgiven to those whose lives are in the main usefully occupied. Thoreau says that there is nothing like manual labor for taking the vain twists and kinks out of one's tongue and wrists. "Learn to split wood at least. Steady labor with the hands which engrosses the attention also, is unquestionably the best method of removing palaver and sentimentality out of one's style, both of speaking and writing." And rare as is the charm of really good manners, it is most often I think to be found—sometimes quite in perfection—among manual workers: a real and free exchange of human interest, the art that ceases to be art and becomes nature.

That concealment or forgetfulness of itself in which, it is said, art largely consists, is also a necessary element of good manners. One of the great points seems to be a kind of unconsciousness. It is bad manners, doubtless, to insist on going first through a doorway, but it is almost as bad to be always insistent on the other person going first. If you can persuade your companion to pass through absolutely without knowing or thinking who precedes, you have effected a triumph. If you can attend to your guest's wants at a meal without making them aware that you are noticing what they eat, that is good; but beyond this you are on dangerous ground, for to be a little neglected is pleasanter than to feel that one is being inexorably watched. But most people who study civility are so afraid of being thought impolite that they will make their friends feel uncomfortable rather than run this risk. They are really thinking of themselves more than their friends. Anyhow, the dust of life is bad enough, and the art of manners should consist in laying rather than in raising it.—Craftsman.

#### The President's Cabinet.

The following are the names of President Roosevelt's new cabinet:  
 Secretary of State—Elihu Root of New York. Secretary of Treasury—George B. Cortelyou of New York. Secretary of war—William H. Taft of Ohio. Attorney General—Charles J. Bonaparte of Maryland. Postmaster General—Geo. Van L. Meyers of Massachusetts. Secretary of Navy—Victor H. Metcalf of California. Secretary of Interior—Jas. R. Garfield of Ohio. Secretary of Agriculture—James Wilson of Iowa. Secretary of Commerce and Labor—Oscar Solomon Strauss of New York.



### Thayendanegea, A Great Red Men.

For a first-class psychological puzzle history furnishes but few more suitable characters than that of Joseph Brant, or, as the Indian name went, Thayendanegea.

This remarkable man, "the greatest Indian, perhaps, of whom we have any knowledge," in the opinion of Fiske, was a full blooded Mohawk, born in 1740, of a long line of illustrious chiefs, himself a war chief of the most stalwart type.

Attracted by his unusual brightness, the celebrated Sir William Johnson took a great liking to the young brave, and gave him a good English education. In his adopted language Thayendanegea became quite proficient, speaking and writing it with "elegance and force," and in addition to what he learned at school he acquired a pretty thorough knowledge of English history and literature, so that, upon visiting England, he was able to converse intelligently with such men as Burke and Sheridan.

Unlike many of his race, Thayendanegea heartily embraced the Christian religion, entering the Episcopal Church, and later became a missionary among the Mohawks, translating into their language the prayer book and parts of the New Testament.

And yet when the time came for it, the educated, refined, Christianized red man grasped the tomahawk, stuck his scalping knife into his belt, sounded the warwhoop and plunged into the fray with an avidity that must have put his brother braves to deepest shame.

If, as a federal general once exclaimed, "War is hell," then the battle of Oriskany, fought between the British and Americans August 6, 1777, was anything but a pleasant affair. One of the deadliest and most infernal of all recorded fights between man and man was Oriskany, and on that terrible day the leading spirit among the Mohawk allies of England was Thayendanegea!

The man who had gone through the English schools and in the mother land dined and talked with Burke and Sheridan, who had professed the Christian religion and became a missionary and a translator of the prayer book, reverted to original savagery, and in the midst of the carnage laughed with the old-time glee!

But, after all, Thayendanegea's civilization was something more than "skin deep," for it is said that in war he was as humane as it was possible to be, many times using his great influence to shield from torture those who had fallen captive to his fellow savages.

When the war was over Thayendanegea "accepted the situation" like a sensible man, and did what he could to keep the peace that had been sworn to.

This remarkable man died, at the age of sixty-five, in the year 1807, and in 1886 the citizens of Brantford, Canada, wishing to perpetuate the great Indian's name, erected to his memory a beautiful monument.—Rev. Thomas B. Gregory in Chicago American.

### Romance in the Life of an Indian Maiden.

Miss Telipe Amago of Valley Center, California and Mr. Herman Kaiser of York, Pa. were married at Oakland, Calif., on Feb. 2. Miss Amago was well known at Sherman Institute, having been employed as assistant matron and afterwards supplying in the nurse department. When a child Miss Amago was a pupil at the Perris School, and later served three years as assistant matron, which place she filled very satisfactorily. She left that position to go to York, Pa., to take a course of training for nurse. The above marriage is the culmination of a romance which dates back to a period more than three years ago when Miss Amago was nurse and Mr. Kaiser a patient in the hospital at York. Mr. Kaiser fell desperately in love with his Indian nurse and long before convalescence was ended he had by many little attentions shown his feeling for his fair enamored, and very soon made an open declaration of his passion. At first he did not receive much encouragement, and he was always reminded of the wide distance that seemed to separate him from the woman of his choice. Miss Amago told him that she was an Indian, and that her parents were simple folks, scarcely knowing a word of English, and caring for little beyond the confines of their reservation home. This information did not seem to dampen his ardor in the least; indeed it only seemed to add fuel to the flame. But fearful of the consequences of a marriage into a different race Miss Amago left her lover broken hearted and came back to California, only making more evident the old axioms that "distance lends enchantment to the view" and that "absence makes the heart grow fonder."

Hardly had she reached her native state when she was followed by letters, and quite a voluminous correspondence ensued. Although the bride elect was oftentimes cold, the loyalty of the man never swerved and determining to know the worst, Mr. Kaiser set out for California. When he got here he would not take "No" for an answer, so there was nothing to do but to say "Yes."

As soon as the longed for word had been spoken the bridegroom went to Oakland and soon had a cage ready for the bird, where they are now dwelling in comfort and happiness.

Mr. Kaiser is the son of a well to do farmer, and is himself a successful engineer. He holds a lucrative position in Oakland, California. \* \* \*

#### These Indians Are Honest.

Many curious instances in the manner in which the honesty of the Indian manifests itself are cited in the north country of the Canadian Northwest:

One of the tales is of a native who desiring food and tobacco and blankets broke into the store of a remote trading post which had been locked and abandoned for a few weeks, while the white man in charge transacted business elsewhere. The Indian supplied his needs but left pelts in payment for what he took and months later he came back to ascertain if he had left enough.

One Indian found a post closed when he went to dispose of his skins. Being unwilling to wait, he forcibly entered and left his pack but nothing with it to indicate his identity. Then he retired, fastening the door as best he could, and not until a year later did he return.

Then he walked into the post and told his story and the price of the skins was handed over to him without question. The accounts of the white man had been carefully kept and he was certain that no claim but a just one would be made.

An unusual degree of confidence is reposed in the halfbreeds who are lieutenants of the white traders. In Edmonton I saw a trader give one of his halfbreed employes \$1,250 to be taken to a distant post and there distributed as wages to others.

The two shook hands and parted, not to meet for a year, and the white man said he was sure that not a cent of the money would fail to reach its rightful destination.

In the town of Edmonton itself honesty seems to vie with hospitality for the credit of being the most prominent trait of the citizens. Scores of thousands of dollars' worth of furs are stored there in warehouses which are seldom or never locked or guarded.—World Today.

#### Indians Like Gold Teeth.

The statement of Secretary Hitchcock that "the grafters would steal the gold from the teeth of the full-blood Indians if the department of the interior did not protect them," causes the average man to smile. The full-blooded Indians have a fancy for gold teeth, and many of them have a row of teeth that glitter. This is where the secretary got his idea.

It may be interesting to know just how some of these Indians get the gold put in their teeth. The following story is told by a clerk in the Choctaw land office, who saw the incident when it happened:

John Willis, a Mississippi Choctaw, was making a deal with a white man, perhaps a grafter, whereby the white man was to get his surplus land under lease. He incidently remarked that he had a tooth that he wanted fixed, so the grafter, who was very anxious to please Willis, told him to go to a dentist, have his teeth fixed and have the dentist charge it to him, the grafter.

The Indian went over, and decided that he would have a full set of gold teeth. He had the dentist pull all his teeth, some of them perfectly sound, and a new set made of gold. The bill amounted to \$280, which, according to instructions, the Indian had charged to the grafter, and which the latter had to pay.—Muskoogee (Ind. T.) Dispatch to Chicago Chronicle.

#### Big Society Event of the Osages.

One of the big events in social circles among the Osages at the camp is in progress. The Indians are making this the one event of the year, and together with the regular quarterly payment is attracting a large attendance. Grayhorse, Fairfax, and Bigheart, and several visiting tribes among which are the Otoes, Poncas, Kaws, Cheyennes, and Arapahoes are present and participating in the festivities. The principal event advertised is the En-groskah dance which will be given by a few of the more select in each tribe. The festivities are expected to continue until the payment is over. The Indians have learned the white man's ways sufficiently to charge admission at the door. The dance is being conducted in what is known as the round house at the village north of town.—Osage Journal.

## CHARACTERISTICS OF THE HOPI.

The following article we take from The Indian Outlook. It gives our readers some idea of the difficulties encountered by a missionary and the intense skepticism shown by these strange "Brown men of the desert." The writer has visited Miss Johnson; was there just as she was finishing up her little chapel last year at the First Mesa. While not having all the success she would like, she is nevertheless rewarded by the fact that her small class of converts is continually assuming larger proportions. The fact that she has to do all her talking through an interpreter and that the Hopi do all they can to discourage a convert from taking up Christianity, even to the point of threatening ostracism, makes her labor not only difficult, but extremely discouraging.

The little paper came a few days ago and I am more than pleased with it. Many of the items of news were about Indians that I knew personally, as I spent two years among the Cheyennes.

The Hopi Indians among whom I labor now, are very much different in every way from the Cheyennes. To begin with they have always cultivated the soil and raised corn and melons, sometimes going on foot five miles or more to their fields. If the Indians of Oklahoma could see these people bringing in corn, melons, squashes, onions, beans, and chili from their fields and gardens in this desert land, they would be inspired to go to work and plant great fields of corn and vegetables on their fertile allotments.

How well, too, have they known the distress of a famine for there are sometimes years when there is no rainfall; so they are always prepared for another siege. Their store rooms have an abundance of corn, dried corn, beans and other dried vegetables, and sometimes piki (a Hopi bread) is stored away in the walls of their kivas (underground club rooms.) When the white people first helped them when their crops were short, they were afraid to eat the things that were given to them. They thought if they ate bacon they would have whiskers like the hair on a pig. When they first cooked rice they filled a kettle with it, and when it swelled up and run over on the stove, they scraped it up and threw it out and some were afraid to eat it for fear they would swell up and die. They would not drink the first coffee they saw for fear it was the white man's black drink and would

make their heads crazy. They are very fond of the three articles I have named, and use them whenever they are so fortunate as to get them, and some of them are even wondering why the white man will not let them have the black drink. As yet there are no Hopi men who drink, but I fear the time will come when they will get it. They are afraid of it yet but some of them are talking about it.

A few of them have found joy in believing the gospel, but we have no church organization yet.

We are struggling to keep the old Hopi road out of the "Jesus Road," and I rejoiced greatly when one of the Christian men said: "I am sure now that the old road the Hopi people are following is all a lie; there is only one right road, and that is 'Jesus Road.'"

The last year has been a testing time for those who want to follow Jesus, and some bravely stood the test; while others whom I know to be in earnest, fell into temptation and took part in the old ceremonies which are so numerous in this tribe.

How we need the prayers of Christians everywhere for this difficult work!

ABIGAIL E. JOHNSON.

## Good Advice to Oklahoma Indians.

Several months ago THE INDIAN SCHOOL JOURNAL contained a short article entitled "Oklahoma Indians Pay Big Usury." It was there stated that some Cheyennes and Arapahoes had paid at the rate of 1200 per cent interest on short time loans. This is thievery pure and simple, and the man who is guilty of committing such a deed is worse than the unfortunate who is prosecuted for petty larceny. You Indians ought to tell one another of cases of this description, and boycott these law breakers. I am not saying this to teach you Indians to do wrong. You ought to pay your debts to bankers, merchants, and everybody else. But when a man loans you a sum of money and gets you to sign a paper which you do not understand, and in which he says one thing, and the paper says another—he is a crook. When you go to borrow money take some educated Indian who is your friend, or some tried and trusted white friend, who will see that you get justice. But don't borrow at all unless you are obliged to. The Bible says: "The borrower is servant to the lender."—The Indian Outlook, Darlington, Okla.

## *In and Out of the Service*

Ripples From Round Valley, California.

The girls bring in wild flowers every day. The Manzanita has been in bloom two weeks and the valley throbs with bird-song and the thousand-throated insect life, all saying, "Spring is here."

Mrs. Ledger, boys' matron, is quite proud of her boys—they have new waists.

Mrs. E. Robinson, our bright little "cookie" had an attack of heart trouble last week and she says it was not the kind she had when she was a girl, either.

Ben Mathers, our stable man, just more'n helped in raising the flag-pole last week. We 'xpect because it was in front of the girls' building.

Matron Florence Monroe is fast getting the sitting room for Co. A. girls in order. Window seats, cozy corners, couches and pretty pillows—Oh, my!

Our genial gardener invited the afternoon session of advanced students, with their teacher, out to get an object lesson in transplanting asparagus.

Our new commissary building is nearly completed and will make five buildings on the north side of the campus. They all look "mighty fittin'" to visitors.

Mr. Perry, our industrial teacher, has the lawns and flower beds in ship-shape; the rose bushes are all trimmed and new trees set out, making the place pleasant to look at.

The industrial night classes are in full swing—rugs and pillow making in Miss Monroe's, fancy work in Mrs. Tuttle's and "nighties" in Mrs. Wolf's class.

Mrs. Johnson's program, "George Washington's party under the direction of Uncle Sam," February 22, was a great success. Caleb Lew, as Uncle Sam, read off the numbers to be presented. He sat on a flag-draped seat with his old crony "John Bull" and their side-play was very laughable, while their dance at the end of the first part of the program was funny in the extreme. The second part was under the direction of Miss Myrtle Beam and was well received; the tableaux being very fine. A class of boys and girls recited Kipling's "Recessional" in concert, which was heartily applauded. The first tableau was: "Our country," Uncle Sam, (Caleb

Lew); "Our Army," Washington, (Eben Dorman); "Our Cousin," John Bull, (Don Fullwider); "Our Negro," Aunt Dinah, (Ada Brown); Red Cross Nurse, (Frances Parker); Colonial Dame, Mollie Stark, (Miss Lucinda Smith); "Peace," (Marcades Moran). Second tableau: Class of small girls as Colonial Dames enjoying "A Boston Tea Party." Third: Betsy Ross making a flag under direction of Uncle Sam. Fourth: Uncle Sam and Columbia were the hit of the evening—Uncle Sam holding staff of flag, Columbia grasping the colors in one hand leaning forward, shading her eyes with the other, was a beautiful picture. In an empire gown of red, white and blue, with her curly hair, Anita Pollard was a typical Columbia. Mrs. Parthenia Tuttle, our laundress, sang a solo, "Sunshine and Rain," in so pleasing a manner that she was sincerely applauded. A large crowd of town people enjoyed the entertainment and the dance which followed. Music by Miss Julia Donehue. 'OLF.

### Sherman Institute's Ranch Details.

From the Sherman Bulletin.

The Sherman Institute ranch, located near the foothills on Magnolia Avenue, about four miles from the school proper, is one of the most popular branches of the institution. Especially the girls find it a happy change from the routine of institutional life.

Under Miss Little as teacher and matron, and Mrs. Haller as housekeeper, the girls' work at the ranch is practically that of the rancher's daughters, as they keep the home for the ranch detail of boys.

The housework consists in caring for the rooms and clothing and preparing and serving appetizing meals in family style. Each girl has the entire care of a table throughout the week, planning, preparing and serving the meals with the supervision of the housekeeper.

In connection with the housework the girls gather the vegetables for the tables; plant and cultivate a kitchen garden and flower gardens; they have charge of a small poultry yard, setting the hens and caring for the young fowls; they feed a few pigs; milk a few cows; look after the milk and cream, and churn the butter.

Besides the domestic tasks the girls have advantage of a literary institution which enables them to keep up with their classes while at the ranch. The school system is

so arranged that they attend school on alternate days instead of the half day as practiced at the institute.

The girls at the ranch are evidently securing practical instruction in cookery, judging from the delicious samples sent to the superintendent a few days ago for inspection. Effie Sachowengsia, a Hopi, sent a peach pie; Gertrude Duro, Mission, a fine roll of butter; Iolo Sewensie, Hopi, cinnamon rolls; Maude Riley, Pueblo, a loaf of bread very light and sweet; Mary Carillo, Mission, a white cake, with orange filling. We are proud of the progress and interest our girls take in their industrial work at the farm. Work is what counts and the employees at the ranch, as well as the pupils, are imbued with this idea.

It is endeavored to make the work a pleasure and not drudgery, and to emphasize home life.

A recent dispatch from Muskogee, Indian Territory, says: The biggest bonus ever paid for an oil lease in the midcontinent field was paid here by George W. Barnes & Co. to Lena Glenn a three-year-old Indian girl. The child sold through the courts a fifteen-year lease on twenty acres of land for \$43,000, and in addition to the bonus she receives 10 per cent of all the oil produced.

The bidding for the lease was spirited and half a dozen companies stayed in until the \$20,000 was reached. The Producers' Oil Company stayed until \$42,000 was reached.

The land has not got an oil well on it, but is surrounded by wells that flow naturally from 1,000 to 1,500 barrels per day. The twenty acres joins the tract on which Bob Galbreath drilled the first well in the Glenn pool.

It has never been definitely determined just what was the greatest number of Indians in America when they were unmolested. Some authorities say that the number could not have exceeded a million, others assert that it could not have been more than 800,000, and still others contend that there were never more than 500,000. At the present time there are 284,000 members of the red race in the United States. There are Indians in 18 states and three territories, exclusive of Indian Territory. Nearly all the tribes are west of the Mississippi, in fact most of them are beyond the Missouri. There are 156 reservations in all. In the southwestern part of New York there are about 5,000 descendants

of the great warrior tribes living on eight reservations.

The Indians make a strong religious showing. They have 390 church buildings and a total membership of 40,000. Two Indian chiefs, who became converted to the Methodist faith, and who were later licensed to preach, were Ma-Nuncie and Between-the-Logs. Father Negahnquet is said to be the only living full-blood Indian who is a Roman Catholic priest. He studied in Rome, and upon his return to this country said mass in the big Catholic church at Oklahoma City. This was the first mass ever said by a full-blood Indian priest on American soil. He is now working among the people of his race in Oklahoma and Indian Territory. He attended Chilocco some years ago.

The Cherokees, who tracked De Soto's footsteps for many weary days while he was marching through the southern forests and swamps, and who later welcomed Oglethorpe to Georgia, are the most advanced Indians in civilization and the most eager for education, spending \$200,000 a year on their schools and colleges. The Chickasaws have five colleges with 400 students, maintained at a yearly cost of \$47,000. They also have 13 district schools, costing \$16,000. The Choctaws have 150 schools, in some of which the higher branches are taught. The Seminoles, one of the smaller tribes, have ten colleges and 65 common schools, with a total attendance of 2,500.

The Sherman Bulletin tells why that Indian school was named as it is, as follows: Sherman Institute was named in honor of Hon. James S. Sherman, Member of Congress from Utica, New York. Mr. Sherman is Chairman of the House Committee on Indian Affairs and has been one of the staunchest and most practical friends the Indians of America ever had. He is also Chairman of the Republican Congressional Committee. He visited this school about the time it was first opened and is in close touch with its work. The pupils of Sherman Institute have a mighty warm spot in their hearts for Mr. Sherman.

Six of our young men employees of Indian blood vote at all elections, local as well as national. They each cast a ballot in the Charter election on Friday.—Sherman Bulletin.

## HOOPA VALLEY INDIANS.

The daily Humboldt Times, Eureka, California, prints the following about an interesting tribe of that state:

The Hoopa Indians probably are better endowed, physically and mentally, than any other Western tribe. They were the Romans of Northern California, levying tribute upon the Klamath and other conquered tribes. They occupy a beautiful valley on the lower part of the Trinity river, Humboldt county, surrounded by verdureclad hills, the river entering and leaving the valley through picturesque rocky gorges. To the west, between the valley and Redwood creek, is a mountain ridge about 4,000 feet high. To the east is a mountain wall about 1,500 feet high, while still farther away is Trinity summit, a horse-shoe shaped ridge about 6,200 feet high, a favorite summer camping place, but bleak and forbidding in winter with its fifteen or twenty feet of snow. On this ridge are the sources of three clear and sparkling creeks, which flow into the valley through almost impassable gorges, the water of the southern one dashing and tumbling down in a series of picturesque rapids and falls, perhaps suggesting the musical Indian rame rendered into English as Tish-tang-a-tang. Four good sized streams also enter this six-miles-long and one-mile-wide valley from the west, giving an abundance of pure mountain water for irrigating and domestic use, and providing congenial homes for the luscious, speckled trout.

The Hoopa Valley reservation is about 12 miles square, but comparatively little of it is suitable for agriculture or even for grazing, consisting as it does of steep and rugged mountain ridges, covered with forests of sugar pine, digger and yellow pine, cedar, fir (or Douglas spruce), oak of several varieties and madrona, with occasional specimens of yew, redwood, alder, willow, maple and cottonwood. Of shrubs there is a great variety, the most important to the Indians being the hazel, and the least desirable the hazel oak, which some people will try to make you believe is chewed by the Indian women and used to color their basket material.

The elk and the grizzly, plentiful in former days, are practically exterminated. Smaller bears, black and brown, are still plentiful in the rough country east of the valley. Mountain lions and bob-cats are occasionally seen. The small valley quail are quite plentiful, while ruffed grouse, pheasant and the larger

quail may be found in the mountains. Salmon, sturgeon and eel may be had for the catching in season, the former and the saw-haw or acorn soup, being a staple article of food for the older folks and an occasional much relished dish among the more progressive. If sunshine is scarce at home, go to Hoopa, where they are well supplied.

There is an undercurrent in the life of the Hoopa which escapes the notice of the casual observer, but which is of great interest to the student of ethnology. It manifests itself in many curious customs, religious observances and superstitions, many of which are described in Professor P. E. Goddard's interesting treatise on "Life and Culture of the Hoopa." Allotments of agricultural land have been made, and the Hoopa are now self-supporting. Farming and stockraising are the principle occupation. All wear citizen's clothing and many read and write. Several are blacksmiths and carpenters. They are generally peaceable, thrifty and equal to the average white man under similar conditions as far as honesty and sobriety is concerned. Their services are in good demand on the farms and ranches, as well as in the mills and lumber camps in the vicinity of the reservation. All in all, they are deserving of great credit and in time will no doubt take their places as honored and respected citizens—the original Native Sons of the Golden West.

## A Few Prominent Indians.

One of the foremost Indians in public life today is Quanah Parker, chief of the Comanches, and a political power in the new state of Oklahoma. Chief Parker is a democrat, and there are many who say he will go to the senate from the newly admitted commonwealth. He was opposed to the union of Indian Territory with Oklahoma. Chief Parker's mother was a white woman, who was captured by the Indians when a girl and later became the wife of Quanah, a Comanche warrior, father of the present Quanah. In the list of prominent Indians of today also might be included Dr. Charles Eastman, prominent writer and a Sioux; Dr. Carlos Montezuma, practicing Chicago physician, and an Apache; Frances LaFlesche, an Omaha Indian, now a fellow of the American Association for the Advancement of Science, and a government employee; Honore Jackson, a successful lawyer in Chicago; Miss Angel DeCora, a Winnebago, an artist who has met with success in illustrating Indian life, and Miss Zitkala Sa, Yankton Sioux, a magazine writer of some note.

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## *This Wide, Wide World*

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*Pen Pictures of Places, Persons and Populace*

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### LARGEST AMERICAN PRISON.

"The city of crime," Mr. Thomas Speed Mosby, pardon attorney to Governor Folk, calls the Missouri state prison, in an article in the *North American Review*, which will confirm many theories of the criminologists, but must be read in the light of the fact that the statistics exhibited were gathered during a period of great industrial prosperity,

At no time during the last twelve years have there been less than 2,000 convicts in the Missouri state prison, and from 800 to 1,000 are received every year. This great number of prisoners, which makes the penal institution at Jefferson City the largest of its kind in the United States, is explained by the fact that, unlike most of the populous states, Missouri has only one penitentiary. It is a rich field for the study of criminology, but the influence of heredity did not enter into Mr. Mosby's investigations; and his method is statistical rather than scientific.

The theory so tenaciously held by prohibitionists that the traffic in rum is responsible for a very large proportion of crime is not borne out by the records at the Missouri state prison. Of 1,794 convicts received for a recent two-year period, 8.52, or nearly one-half, had led temperate lives. Religion, it seems, was slightly more of a deterrent than education, for 73.5 per cent of those two-year convicts had received a fair degree of education and 71 per cent of them professed belief in religion and belonged originally to nine denominations. Of the 1,794 prisoners 1,689 were native born Americans and 105 were foreign born; and of the Americans 819 were born in Missouri. There were only eighty female prisoners, and fifty-three of them were negroes. Nearly one-third of the male prisoners, or 523, were negroes. The percentage of illiteracy among the convicts was 26.5, which was four times as great as the average percentage of illiteracy among the noncriminal population of Missouri.

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### HONESTY IN ADVERTISING.

That advertising pays is a fact now generally recognized, but it is still an open question whether truthful advertisements produce results equal to those of announcements which, if not quite deceitful, are nevertheless obvi-

ous exaggerations. The first exponent of paid-for publicity on a large scale was a famous manager of circuses to whom was accredited the cynical observation that "the American people love to be humbugged." It is a significant fact, however, that the practice of that able showman did not conform to his precept, and that the continuance of his success was really due to the excellence of his productions. Doubtless, he was as well aware of this truth as anybody else, and merely chuckled over the additional advertising obtained at no cost, through a witty observation that could not fail to appeal to the American sense of humor. Second only to the showman in using what seemed to be a daring innovation was the publisher of a story paper, who, also, always gave more than he promised.

Not a few ambitious emulators of these pioneers mistook the true cause of their successes and endeavored to achieve similar benefits by mere pronouncements, without regard to accuracy. But it did not take long, for merchants especially, to discover that lasting gain could not be obtained in this manner, and year by year they have become more heedful of the injunction, that, irrespective of its inherent merit, honesty is the best policy.—*North American Review*.

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### ORIGIN OF THE POSTAGE STAMP.

Quite recently there has been more or less discussion as to the origin of the postage stamp.

Perhaps the most authentic story is that which comes from the Post-Office Department at Washington.

It appears that about sixty-five years ago Rowland Hill was traveling through one of the northern districts of England, and for a time was sojourning at an inn where the postman came with a letter for a young daughter of the innkeeper. The young miss turned the letter over and over in her hand, and after examining the envelope minutely, inquired the price of the postage, which was a shilling. She sighed sadly and returned the letter to the postman, saying that it was from her brother, but that she had no money.

Mr. Hill was an onlooker, and touched with pity. He paid the postage, and his action seemed to embarrass the girl. When the postman had gone she stated to Mr. Hill that some signs marked on the envelope conveyed to her all she wanted to know, and that as a fact there was no writing enclosed. In ex-

tenation she said that she and her brother had contrived a code system of communicating, as neither of them were able to pay post charges.

Mr. Hill thought of the results of a system which made such frauds possible. Before another day he had planned a postal system upon the present basis.—Harper's Weekly.

#### THE KAISER AT HOME.

The Emperor of Germany is an indulgent husband, but a rather severe father. He believes in a soldierly training for his boys, such as he himself had. He makes an exception in the case of his only daughter, whom he affectionately styles his "Nesthakchen" (a term popularly employed in Germany for the last-born), and who habitually takes liberties with the dread war lord which his own wife would shrink from. She is a very engaging little person, this Victoria Louise, and even in the presence of company this dainty puss has been seen to pull her father's mustache and dandle herself on his knee in the most brazen manner.

Though usually dictatorial and rather gruff with his sons, the Kaiser is by no means lacking in affection for them. Once, when the Kaiser had won a trophy—namely, a silver tankard filled with three-mark pieces—at a sharpshooters' contest, where he had been the guest of honor, he turned to his aid-de-camp, telling him to take care of the prize, but put the money loosely into his trousers, saying: "That's pocket money for the boys." Very often when a guest at banquets, he will stuff his coat-tail pockets with sweetmeats from the dessert, to make a like use of them.—Lippincott's.

#### CHINESE EMPRESS AT CLOSE RANGE.

The Chinese Empress is a trifle under the average height of European ladies, yet so perfect are her proportions and so graceful her carriage that she seems to need nothing to add to her majesty. Her features are vivacious and pleasing rather than beautiful. Her complexion is not yellow, but sub-olive; and her face is illuminated by orbs of jet half hidden by the dark lashes, behind which lurk the smile of favor or the lightning of her anger. No one would take her to be more than 40 years old.

She carries a tablet on which, even during a conversation, she jots memoranda. Her pencil is the support of her scepter. With

it she sends out her autograph commands, and with it she inscribes those pictured characters which are worn as the proudest decorations of her ministers. I have seen them in gold frames in the hall of a Viceroy.

The elegance of her culture excites sincere admiration in a country where women are illiterate, and the breadth of her understanding is such as to take in all details of government. She chooses her agents with wise judgment, and shifts them from pillar to post so that they may not forget their dependence on her will. Without a parallel in her own country, she is sometimes compared with Catharine II, of Russia. She has the advantage in the decency of her private life.—World's Work.

#### WOMEN MUST LIKE TO WORK.

The increase in the number of women in the trade and industry of America is alarming. Out of 305 "gainful occupations" enumerated by the Census of the United States, there are only eight in which women do not appear. From four out of these eight occupations women are excluded by law. At the present time there are over 6,000,000 women at work in various trades and occupations in the United States. In 1900, of every five American women over 10 years of age, there was one who was going outside of her family duties and who was taking part in the gainful work of the working world. At that time there were forty women civil engineers, thirty women mechanical and electrical engineers and three women mining engineers, besides fourteen women veterinary surgeons.—Technical World.

#### MAKING FLAGS FOR THE NAVY.

Little known to the outside world, there is, in the Brooklyn Navy Yard, a picturesque and interesting department in which many skilled needlewomen are kept constantly at work—namely, the flagmaking establishment. To supply the hundreds of vessels, ranging from the great battleships down to the tiny launches, with their prescribed quota of bunting, requires the constant manufacture of many thousands of flags. To cut out, sew and complete these, Uncle Sam maintains an extensive plant going at full blast all the year round, and employing nearly half a hundred skilled needlewomen and a few men. This department costs the Government \$60,000 a year, the largest proportion of that amount being for materials. Each ship in the navy has to have 250 flags, and they receive a complete new set every three years.—Technical World.

## A DIFFERENCE OF OPINION—RED AND WHITE.

Oraibi, Arizona,  
March 17, 1907.

Editor of the JOURNAL:

I chanced to see in your JOURNAL of February, 1907, an article on Oraibi and the Hopi, called "Pen and Camera in Tusayan," and was astonished at the remarks of the author concerning us.

In the first place, if the author would look up the history of the country he would find that Coronado did not conquer or discover and never even saw Oraibi! The next remarkable statement is that "meals are eaten at all hours of the day, babies and adults, chickens, dogs and cats eating from the same dish."

I would ask in what Hopi house did the author see men and beasts eating together? And we eat three times a day, as other people do; and again: where did he see the horse and burro meat? Again, he says "most of the houses are indescribably filthy." I know that many of the houses are far from clean and the older ones are small and close, but very few, if any, are "indescribably filthy." I would advise the author to make his next trip through the poor parts of some of the large towns of "the noble white man" then write an article on indescribable filth.

Next we come to the Hopi marriage, and this is worse than all. First, "the girl's people sometimes have to pay for her husband." This is most interesting information. Did the author, having failed to find a market elsewhere, come to Oraibi in the hopes that some Hopi girl would buy him? We are pained at his disappointment and hope that should he make us another visit he will have a notice on his back stating his price, we will then do all we could to help him and will notify the town crier.

Again, I find that "it is not uncommon to see a Hopi girl of thirteen years carrying a child of her own birth," and yet there is not a mother in Oraibi nearly as young as thirteen. And to conclude, "sometimes a man will have two wives." There is no such practice as this among the Hopis and never has been.

We have a civilization of our own perhaps much older than that of the white man, and perhaps the oldest in the world, and if circumstances over which we have no control, have reduced us to poverty, we think that the Americans should show us some consider-

ation and such statements as those in your article are very much the cause of strong prejudice, which we feel you all have against us.

Should my remarks appear bitter you must excuse them on the ground that so much of this has been done to us and we have had no voice to defend us.

Yours faithfully,  
F. CHUAHUHIA.

Albuquerque, N. M.,  
March 19, 1907.

Dear Mr. Miller:

I want to express my congratulations on your article on the Hopis, which I have just found time to read. It is certainly the best description of these people and their customs that I have ever seen.

Sincerely yours,  
J. W. REYNOLDS.

Room 5, Cromwell Bldg.

The Osage Rolls.

There are 2,185 Osages who participated in the last payment. This is sixty-seven more than participated in the December payment. This increase is not, however, accounted for by births, as thirty-three are re-instatements which had been reported dead and dropped from the rolls at former payments according to the old custom. The reinstatements were made upon the opinion of the attorney general in holding that the names of all members of the tribe as constituted on the first day of January, 1906, and all children born to persons on said roll should constitute the final roll of Osages. The births during the last quarter were thirty-four.—Osage Journal.

Names of The Different Tribes.

The following names of different tribes and the corresponding Osage name have been furnished by Thos. Mosier.

Osage—Wah-shah-sha.

Kaw—Kon-sah.

Creek—Mus-ko-keh.

Cherokee—Shah-lah-kee.

Delaware—Wah-pah-ne-que.

Sac & Fox—Sah-ke-woo.

Pottowattomie—Wah-ho-ah-hah.

Caddo—He-shaw.

Comanche—Pah-to-kah.

Sioux—Pah-pah-wah-hou.

Quapaw—Oh-kah-pah.

Winnebago—Hoo-ton-gah.

Otoe—Wah-sho-cla.—Osage Journal.

# Lolami in Tusayan Indian Boyhood and Others



INTELLIGENT people like to read good books. The time to enjoy an interesting story is in the evening after the day's work is over and your mind is in that condition to fully absorb what you read. Are you a reader? Do you enjoy good books? If you do you will be interested to know that THE INDIAN PRINT SHOP has for distribution a limited number of very good volumes describing Indian Handicraft, Indian Life, etc. People who have read Dr. Eastman's *Indian Boyhood*, Clara Kern Bayliss' *Lolami in Tusayan*, pronounce them not only interesting, but instructive. *The White Canoe* is equally good. Read the list below and write us to forward what you would like

Lolami in Tusayan,.....	regular price, 50c; our price, 35c
Lolami, the Cliff Dweller,.....	regular price, 50c; our price, 35c
The White Canoe,.....	regular price, \$1.00; our price, 60c
Indian Boyhood,.....	regular price, \$1.60; our price, \$1.25
How to Make Baskets,.....	regular price, \$1.00; our price, 75c
More Baskets and How to Make Them,.....	\$1.00; our price, 75c
The Plea of Our Brown Brother, and Ke-wa-kun-ah, <i>written by Frances Densmore and done into book form by the Indian Print Shop</i> .....	35c

These books are in the regular cloth bindings and are cheap only in price. We will send each book postpaid upon receipt of the price as long as they last, and will take pleasure in returning to you your money if you are not *perfectly satisfied* with your purchase. Isn't this fair?

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No. 2. \$2.10. Indian figure  
on flat Handle.  
No. 3. \$2.50. Same as No.  
2. Gilt and Enameled  
Bowl.  
No. 4. \$2.25. Head on  
front. Tepee on back  
of Handle.  
No. 5. \$2.40. Size and  
Style of Illustration.  
No. 6. \$2.75. Same as No.  
5. Gilt Bowl.  
No. 60. \$3.00. Same as No.  
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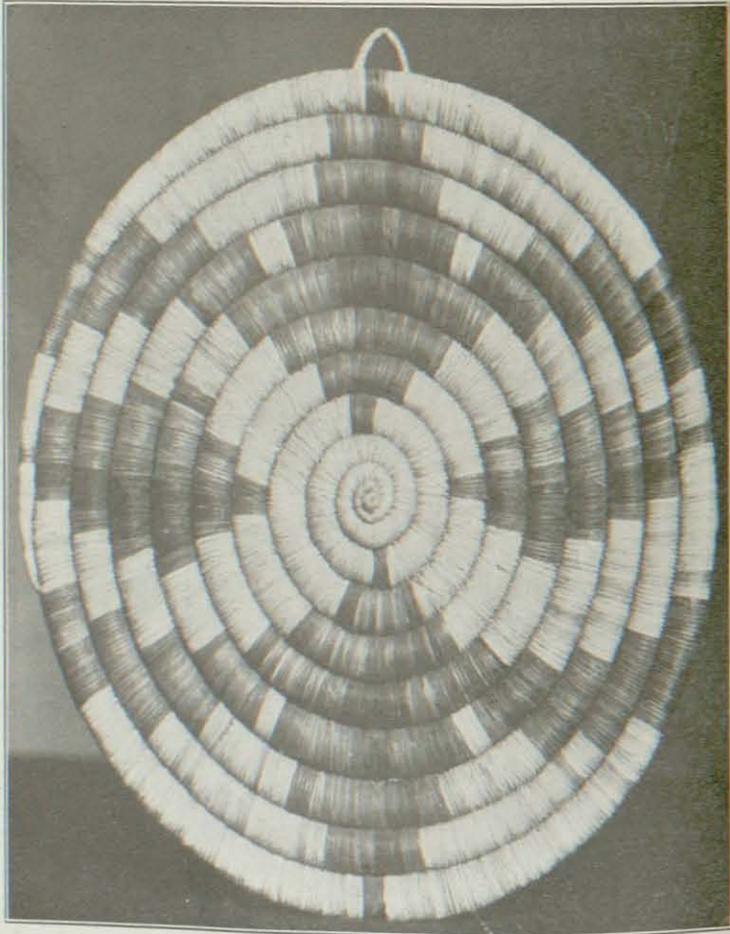
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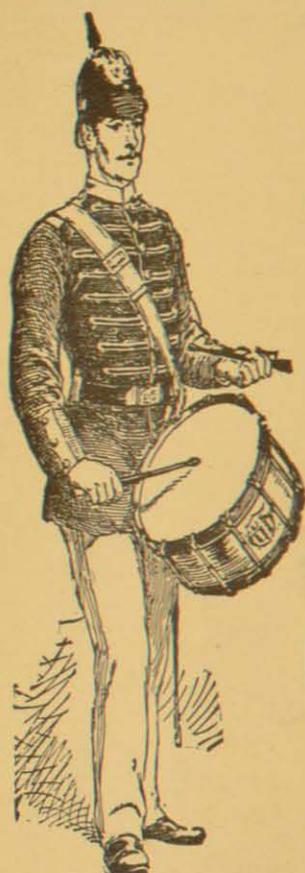
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