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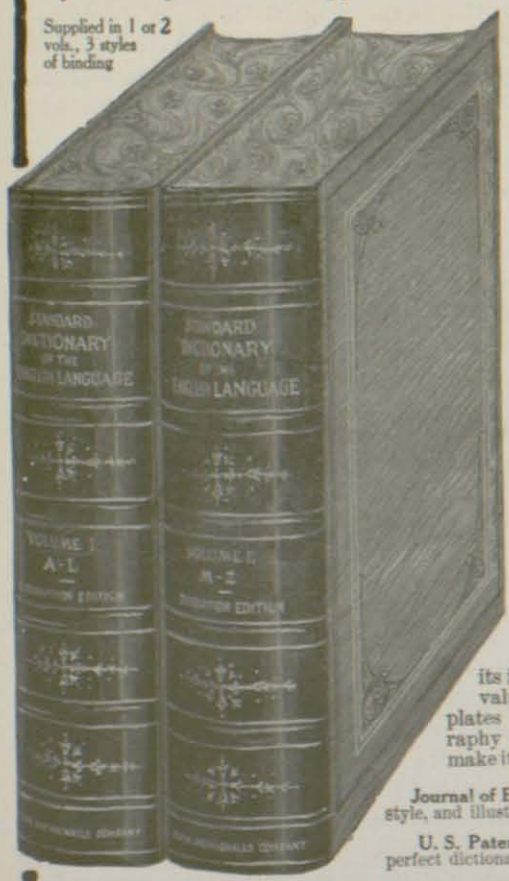

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THE CHILOCCO INDIAN INDUSTRIAL SCHOOL, established by the Honorable James M. Haworth, the first superintendent of Indian schools, after whom our assembly hall is named, was opened for pupils in January, 1884, in the large building now known as the boys' home. Its location is on a beautiful tract of land, 3 miles in extent north and south, and 4½ miles east and west, in Kay county, Okla., but bordering upon the Kansas state line, about six miles south of Arkansas City, Kan. Large as this school reservation seems to be, it is all either under cultivation or utilized as meadow or pasture. Chilocco is a money-order postoffice; it has telephone connections both north and south, and flag stations on the "Santa Fe" and "Frisco" railway systems—both railroads running through the school lands.

The school plant now consists of some thirty-five buildings, principally of stone, mostly heated by steam or hot water and lighted with electricity, with modern conveniences and equipment. The stone used in their construction is the handsome magnesian limestone, quarried on the reservation. The water and sewerage systems are first-class.

This is known as the best equipped institution in the Indian Service for imparting a practical knowledge of the agricultural industries so much needed by the majority of Indian boys. The principal crops are wheat, corn, oats, broom corn, sorghum, millet, alfalfa, and prairie hay. The beef and dairy herds contain about 1000 head. Over 10,000 gallons of milk were produced during the last quarter, and most of the beef and pork used during the last fiscal year was raised and butchered at the school. The large orchards, vineyards, nursery and gardens afford means of practical instruction in all these closely related industries. There is a large amount on hand of budded and grafted nursery stock, of best varieties, which will be sold cheap to other schools, or to Indians who will plant and care for it on their allotments.

The trades school includes instruction in blacksmithing, horseshoeing, wagon making, carpentry and cabinet making, shoe and harness making, painting and paper hanging, printing, broom making, tailoring, stonecutting, stone and bricklaying, engineering, plumbing and steam fitting; also the domestic arts, such as sewing, dressmaking, baking, cooking, housekeeping, laundering and nursing. Instruction, rather than money making, is the object. Nearly the entire product, however, is utilized by the school.

The literary course is designed to give a thorough grammar school training. Music and military tactics are included in the course. There is a library of 1,300 volumes, especially selected to meet the requirements of this school. Religious instruction, while nonsectarian, is not neglected, and the object of the school is to graduate Indian young men and women with well formed characters, as well qualified as possible—industrially, mentally and morally—for successful competition with youth of any race or color. Base ball, foot ball, tennis, basket ball, etc., are encouraged, but no attempt is made to organize professional teams. The school band is in frequent demand at neighboring towns. The present attendance is about 700 pupils, from 40 different tribes of a dozen different states and territories.

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MAJOR CHAS. F. LARRABEE,
Assistant Commissioner of Indian Affairs.

THE INDIAN SCHOOL JOURNAL

VOLUME FIVE MARCH FIFTEENTH NUMBER FOUR

BACK TO THE BLANKET

By S. M. McCowan

Chapter III.

Neodasha's face glowed in the conscious pride of motherhood, and yet, back of the smile—between the lines, as it were—I read of unrest and anxiety. Her heart craved my praise and admiration of her boy. She scarcely breathed as she waited for me to speak.

"Madam, you have a handsome son," I said. I could see her nervousness vanish, as the eyes grew warm and large and soft.

"A handsome lad, indeed. And good; I can see that he is good, that there is no guile in him. What does he know?"

"Much," she answered, the nervousness coming back as she feared criticism of his mental attainments. "I have seen to that. He knows everything an Indian boy, who is the son of a chief, should know at his age." Or, "heap plenty much. Me see bout that. Him chief son—by-n-by him Chief, too. Me teachum plenty," as she expressed it.

And it came over me that a mother of any race could be relied upon to give her child the best instruction of which she was capable.

"He can't read, of course," I began.

"No readum books," she said, quickly. "Readum signs plenty. Know all bout trees, animals, trails 'n' ev'rything," eagerly.

"I see. And you want to put him in school now?"

She shook her head vigorously.

"What then?"

"Me want you come here; teachum here."

I shook *my* head.

"That would never do," I said. "He must go to school."

"Me givum you plenty money," she said, appealing to what she had learned was the white man's weak point. "More as gov'ment gives."

"No," I replied. "I won't teach your boy for money. But I will for your sake and his. But he must come to me at the school."

"Then him losum hair," she said, sadly.

"Yes. That will be the first sacrifice. When you travel the white man's road you will find all sorts of difficulties, and make all sorts of sacrifices. But there are many compensations, many paydays."

"We no like losum hair," she said fiercely. "No likum nothin' *tall*. See!" turning to the boy and caressing the long straight black strands, "Nice hai Purty hair. Long, black, *clean*. Him losum hair me ver' sorry, cry. Him no kin stan' it losum hair. Him no *chief* losum hair. Tribe he laugh all time."

It was truly pitiful, this struggle between superstition and ambition. She wanted him to acquire knowledge because knowledge gave power and influence. She feared he could not

keep his kingly heritage without knowledge of the white man's language and his secrets political and industrial. She had made up her mind to stoop, to sacrifice much, but she quailed at thought of tribal taunt and humiliation.

"No," I said firmly. "I shall not admit your boy to school unless his hair is cut. I have no objection to the hair. It is beautiful. But long hair is not our custom—the custom of civilized man. Civilization means sacrifice. It is a game of give and take, a hard race, a constant struggle and no one can hope to win with such a handicap as long hair."

She had put her left arm around the lad and stood silent, with her head bent and thoughts busy with this difficult social problem.

Presently her arm slipped down until her hand clasped that of her boy, the head went up showing a stern set face, and saying simply "alright" started down the trail toward camp.

CHAPTER IV.

We named him Lee Eagle.

He learned rapidly, swallowing the alphabet at a gulp and taking other lessons hungrily. Books were as fascinating to him as a loose tooth to a child. He could not leave them alone. He had inherited a memory guiltless of note-book dependence. What he read, or what he was told, he remembered.

I shall not dwell on the lad's school days. Aside from inherited traits, absence of ambition to excel and home training there is no difference between the white race and the red so far as ability to learn is concerned.

Vacations brought me sorrows rather than joys. Then the mothers would come in their paint and buckskins, jolly, laughing, greasy Amazons. Then the grounds would be covered with tepees, lean ponies and mangy curs. And then the wild would claim its own, and my teachings would seem to vanish as completely as though I had never taught.

Five minutes after the dear brown lads and lassies had smiled good bye they would be free of civilized garb, their plump bodies bare, scampering in hilarious abandon, chattering in native tongue, eschewing English language and English ways.

Many were the complaints that came to me to the effect that my children when addressed by a white person during the vacation period would not respond. Many the emphatic assertions that education did Indian youth no good, that money spent on their education was wasted. These critics seemed to think that three years at most was time enough in which to transform the Indian from savagery to civilization, forgetting or ignoring Saxon experience.

Lee wae sixteen years old and in the fifth grade when it was decided by the Tribe that he had received education enough. This announcement was the forerunner of our first conflict.

I argued the point with Lee, and found him very reasonable.

That day he ran away at recess and did not return the next day.

Then I sought Neodasha. She was silent and cross. Racial taciturnity could not be broken and I soon left her. Something was wrong, and I determined to solve the mystery.

I soon discovered that the Tribe was hostile. This hostility manifested itself in stubborn silence. I couldn't get anyone to talk. No matter how jolly or animated the conversation, when I drew near tongues became still and faces masked.

For many days I could not locate

Kasatch. I knew he was the leader in this campaign of dogged opposition, but I could not find him to remonstrate. When I called he was not at home. No one seemed to know where he had gone or when he might return.

But one day when out hunting I found him. He had pitched his tent high up on the mountain and was living there alone. By the signs I knew he had been "making medicine."

When he saw me he grunted, but did not invite me to sit down.

"Well, old man," I said, genially, appropriating a grassy spot for a seat, "so I've found you at last. What's up?"

His breast and legs were bare, showing hide tough and wrinkled. He did not like my intrusion and showed it. Coolly he filled his pipe, lit it and deliberately smoked.

I determined to make him talk.

"I know you're a pretty tough customer," I said in his language, "but if anyone had told me you were a coward I would not have believed him."

I could see the old fellow wince,

"I thought you were a *man*, not a *squaw*. I gave you credit for bravery. I have been told that you have done some nervy deeds in your day. I see now these stories were not true."

"What do you mean?" he said, fiercely, a wicked light coming into his small round eyes.

"That no brave man would hide himself as you have hid from me."

"How did I know you wanted to see me?"

"You knew. Don't lie about it. I've been hunting two weeks for you."

"When I didn't show myself didn't you suppose it meant I didn't want to see you?" retorted the old rascal. "You are like your tribe. You must meddle."

"Well, I'm going to meddle now, at any rate. What do you mean by making Lee quit school, and telling your people not to talk to me?"

He paid no attention to my question but sat, sphinx-like, deliberately smoking, crumbling a clod with the fingers of his right hand.

"See here, Kasatch, I'm going to talk with you, and you are going to answer."

"We've had enough of your education," he said. "It's worse than your whiskey. It spoils my race."

"How?" I asked, determined to have it out with him.

"Changes them. Our boys and girls go to you a few years, than shed their skin like a snake. They are different. They are discontented. They don't like the old ways of their fathers. We old men think all this is bad. Old ways are best. It seems to me," and the cunning old rascal looked at me piercingly, "when we take your education we take a lot of trouble with it."

If he joked his hard face did not betray him.

"Don't you have trouble anyway?"

"Not much. We are satisfied. Your education breeds discontent."

"And discontent makes us work."

"That's good paleface doctrine—work, work, work," he flashed, savagely.

"Work is satisfying," I said. "It makes us happy."

"I'm happy without work. Work is for squaws. I'm happy when they work."

"It satisfies our desires."

"Better not have any," he said. "Your education multiplies desire as a fish spawns. They bore into the brain and wiggle giving no peace. Always our children want, want, want. Better have few wants. One bear is a joke, many keeps the whole camp awake and spoils rest."

"But desires make us work to satisfy them, and work begets good habits that guide swiftly along the trail that leads to the top."

"Top of what?" he asked.

"Why—why—the top of—of everything."

"See that trail yonder," he said pointing to one leading to the high peak of the mountain, "well, that leads to the highest point of this Mother Mountain. I've gone there many times. There's room for just one at the top. I'm higher than anybody—higher than anybody else can go. But there's no rest for me there. There isn't room for comfort, and then it's too lonely."

"Yes, but think how beautiful," I said.

"Too far off," he said. "Beauty too far off. Besides you can't live on it."

"That's Indian, alright." I said. "There's no beauty in anything not eatable. There's more to life than a full belly."

"But not much to an empty one," he retorted.

"You are like the buffalo upon which you were raised. You browse where you will, here a little, there a little, gorging, starving, now fat, now lean, camping with the night, following the trail of desire, passion your chief, women your burden-bearers, blind to all beauty save the boiling pot, deaf to all music save the call of the wild, dumb to all save rude jest and boastful tale."

"But happy," he said, calmly, pulling away at his pipe in tuneful measure.

The dialogue so far was not satisfactory. I had a feeling I was not converting the old man.

"But you can't live that way now."

"We could if you'd leave us alone."

"But we won't leave you alone," I answered, emphatically. "Civilization is a man with a big stick and he is a hard prodder."

"Yes," he said, regretfully. "We appear to be mavericks and somebody is bound to put his brand on us."

"Civilization brands all people," I said.

"Or kills them," he added.

"Or kills them. It's the branding shute or bone-yard for all, Kasatch."

"Bone yard for me," he said.

"That's of your choosing," I said.

"You should be glad of a choice."

"I am," he said. "Your education may be good for your kind. For my kind it's bughouse. Between bughouse and boneyard I choose the boneyard."

"And do you choose for the Tribe, also?"

"Also," he replied.

"You old rascal," I cried, "you'd drag them all down to hell, would you?"

"I'd protect them," he said.

"Against what?"

"Your education."

"Too late," I cried, exultingly. "Too late, old man. We've already inoculated some of 'em, and it spreads like the sunlight as the clouds move. You should have begun sooner, Kasatch."

"True," he admitted. "But it won't spread." The old rascal's eyes blazed hate.

"Why?"

"I'll back-fire."

"How?"

"Ask of time and the winds," he said.

"Where's Lee?"

"Drunk."

"Scoundrel," I hissed.

"You give education," he explained, "me give whiskey. No right you givum ev'rything. Me givum little

too," he said in his pigeon English.

"But don't you see that whiskey will destroy all the good education can do? It will destroy the boy body and soul."

"Your people make it," he said. "I didn't think they'd make anything hurtful."

I groaned in spirit.

"Where is his mother." I asked, remembering I had not seen her for some days.

"No savvy," he replied, but the gleam of his eyes gave his words the lie.

"Kasatch!" I said, rising. "You are meditating some deviltry. I suspect you of deep designs. Where is Neodasha?"

"At the top?" he replied, grimly.

"What are you going to do with her?"

"Burn her."

"Why?

"She's a witch."

"And you're a devil. And now let me warn you. You shall not harm a hair of that woman's head. If she's not in camp by eight o'clock tonight I'll notify the sheriff and you'll go to the pen."

Then he stood up and his cruel face expanded into a savage grin, while gurgles of mirth came up through his throat.

My arms were pinioned behind me, and a circle of redskins like a bevy of shadows grouped themselves about us.

(TO BE CONTINUED.)

The Curtis Osage Indian Bill

Providing for the Ending of Osage Tribal Relations

The Osage bill, which was reported by Mr. Curtis, of Kansas, as head of the sub-committee having the measure in charge, to the full committee on Indian affairs, provides for the making and fixing of the rolls; it gives to each member 160 acres of farming land for a homestead, and makes all necessary provision for the selection of the same, and provides that the same shall be non-taxable and inalienable for twenty-five years. After each member is given a homestead it provides that the remaining lands shall be divided as equally as practicable among the members of the tribe, giving to each as nearly as possible the same number of acres of farming, mineral and grazing lands.

The allotments are to be made by a commission consisting of the United States Indian agent of the Osage agency, three members of the Osage tribe, to be selected by the Osage council, at least two of whom shall be fullbloods. This is done in order to give the fullbloods full representation upon the commission, and the secretary is to appoint one of his inspectors as a member of it. The schedule of homestead selections and the surplus lands allotted are to be approved by the secretary of the Interior before they become conclusive. The expense of surveying the land is to be paid out of the Osage fund. The members are permitted to select the lands which they already occupy as their homesteads unless they have in their possession more land than they and the members of their families would be entitled to for homestead purposes. In such cases the member shall select enough for homestead purposes. Provision is made for the issuing of deeds by the principal chief, separate deeds to be issued for the homesteads and surplus lands. The expense of alloting the lands and the recording of the deeds is to be paid out of the Osage funds.

Provision is made for the setting aside from allotments of lands for the towns of Pawhuska, Hominy and Fairfax. The land so set aside is to be divided into town lots and appraised by the town site commission, and parties who

are now in possession of said lots to keep the same for business or resident purposes, having the right of occupancy, are allowed the preference to purchase not exceeding one lot for business purposes and three lots for dwelling purposes, at the appraised value of said lots, exclusive of the improvements. The improvements are to be appraised separately. Ample provision is made for the sale of the lots which are not now occupied. Ample property is set aside for all school purposes, and also land is set aside for cemetery purposes. Provision is made for the establishment of public highways, four rods in width, over the reservation.

There is a provision in the bill authorizing the secretary of the Interior in his discretion, at the request of any adult member of the tribe, to issue the said member a certificate of competency authorizing him to sell and convey any of the land deeded to him except his homestead. In case the certificate is issued the lands, except the homestead, are to become subject to taxation. The minerals, oil, gas, coal and other minerals, are reserved for the use of the tribe for a period of twenty-five years, and a royalty is to be paid to the tribe as provided in the bill.

Under the provisions of the bill the lands of deceased members shall decend to his or her legal heirs, according to the law of Oklahoma.

The secretary of the Interior is authorized to provide rules and regulations in regard to the leasing of oil, gas, coal and other minerals on the reservation. There is a provision made referring the matter of the present oil and gas lease known as the "Foster lease," which covers the entire reservation, to the President of the United States for careful investigation and settlement. By the provisions of the bill he is authorized to renew the lease to the original company for such an amount of land as he thinks they are entitled to under all the circumstances, with proper provision for the protection of all parties holding separate leases.

There is a provision in the bill preventing the leasing of a homestead by the secretary without the consent of the Indian owning said homestead.

From the funds of the tribe now in the United States treasury there is to be set aside $1,000,000 as a school fund. The committee believes with the existing schools and that amount of money ample provision will be made for schools in the Osage country.

The bill provides that, after deducting the ordinary expenses and paying all the charges against the tribe out of the funds, the remainder of the funds remaining to the credit of said tribe, and all money now due or that may be found to be due said tribe, shall be segregated as soon as possible after January 1, 1906, and placed to the credit of the individual members of the tribe as shown by the authorized rolls of membership. The bill also provides that if the secretary of the Interior shall find that any member of the tribe is fully competent and capable of managing his or her own affairs and to care for his or her own interests, he may pay to such a member over the age of 21 years at any quarterly payment the full amount of principal and interest found to the credit of such a member. The money remaining to the credit of any member of the tribe at the time of his or her death shall descend to his or her heirs under the laws of the state or territory where said member lived at the date of death.

Provision is made for a submission of all claims of the Indians against the United States, or of the United States against the Osages, to the court of claims with the right of appeal to the supreme court of the United States by either party.

The bill creates a new county in the territory of Oklahoma to be known as Osage county, which comprises the entire Osage reservation.

By reason of the fact that the Indians have a patent for their lands the committee thought it best to make a provision submitting this bill to the tribe for ratification before the same should be of full force and effect, and unless the same is ratified by a majority of the adult male members of the tribe at an election which is provided for in the bill, then the same is not to be of force and effect. If so ratified, then the same is to be of full force and effect.

There are between 1,700 and 1,800 Osage Indians. They are supposed to be the richest people in the world. They own about 1,500,000 acres of land which is fine farming and grazing land, and contains rich deposits of oil, gas, coal and other minerals. These Indians have $8,250,000 in the treasury upon which they are paid an annual interest of 5 per cent. They receive from their grazing leases about $150,000 a year, and the income of the tribe from royalties on oil and gas lands is between $8,000 and $10,000 a month. By the terms of the bill the royalty on oil and gas is to be paid to the tribe and the title to said oil, gas, and other minerals remains in the tribe for a period of twenty-five years.

MAJOR LARRABEE.

Major Larrabee was in the division of lands of the office of Indian affairs, one of the most important and responsible divisions in the office. for over twenty years and was chief of that division for nearly fourteen years, his appointment as chief bearing date April 30, 1891. The selection of Maj. Larrabee for the office of assistant Commissioner of Indian Affairs was made at the suggestion of the present commissioner, Hon. Francis E. Luepp, and he took up the duties of his new position on January 1st last, which was the date upon which Mr. Leupp took charge of the office.

Maj. Larrabee was born in Maine sixty-two years ago and received his education in the public schools of Portland. When a young man he went to sea for two years and was then in the employ of the Grand Trunk railway of Canada as shipping clerk in Portland. From 1863 to 1865 he was in the Union army, first as private, then as sergeant-major and then as 1st lieutenant and adjutant, in the regiment of which General Francis Tessenden, U. S. Army, and General Thos. H. Hubbard of New York, were Colonels. He was brevetted captain and major "for gallant and distinguished services after the battles of Sabine Cross Roads, Pleasant Hill and Monett Bluffs, Louisiana, "April 8, 9, and 23, 1864. This was in the famous Red River Campaign, under Gen. Banks.

In 1866 he was appointed a second lieutenant in the 7th U. S. Infantry, was promoted to be first lieutenant and served until 1871. He was acting Assistant Adjutant-General in florida pending the reconstruction of that state and was complimented in general orders on retiring from that position.

Maj. Larrabee was in charge of the Shoshone and Bannock Indians in Wyoming territory in 1869 while commanding a military post, and he removed the hostile Apaches to and established the San Carlos agency in Arizona and was their agent in 1873.

He was a commissioner on the part of the United States to negotiate with certain tribes in Indian Territory in 1873, and was special agent to remove 3,000 captive Cheyennes, Arapahoes, Kiowas and Comanches from Fort Sill to the Quapaw agency for the experiment of civilization with them in 1875 and 1876. The Government subsequently made other plans for the disposition of the captives and they were never removed from their old homes.

Maj. Larrabee became a clerk in the Indian office in 1880, and served in that capacity for nine years. He was commissioner on the part of the United States to investigate and determine claims of licensed traders growing out of the Sioux massacre of 1862 in Minnesota. He also was one of the commissioners to negotiate with several tribes of Indians in Minnesota, northern Montana and Dakota in association with the late Bishop H. B. Whipple, and Judge Wright of Tennessee. As a result of these negotiations upward of 17,000,000 acres of land were opened to white settlement. He was special agent to allot lands in severalty to Indians under the act of February 8, 1887.

The appointment of Major Larrabee to his present position is especially gratifying to field workers in the Service. It is evidence of the merit policy of promotions.

DON'T keep putting off subscribing for the JOURNAL; send in your 50 cents now; maybe you will pay more later.

SOME NEWS FROM HEADQUARTERS

Facts Concerning Sectarian Schools.

The Government does not appropriate a cent toward the support of sectarian schools for the Indians. The fact that $100,000 was turned over to the Catholic schools from the treasury fund held in trust for the Indians apparently has been taken by the public at large to mean that an out-and-out appropriation had been made for the benefit of Catholic institutions. Such is not the case. The money came from trust funds owned by the Indians and it was turned over at their request.

This matter, however, has created so much discussion in Congress that it is the belief that at the next session a bill will be passed which will cut off sectarian schools from the benefits of the Indian trust funds. The Government is willing to supply schools for all its red wards and to pay its own money for their support. This will keep the trust funds intact and the interest thereon can be used for other needs of Indians than those of education.

The little flurry over the Indian school question has roused interest in the matter of church missions for the Government's wards. We herewith give some facts soncerning this controversy given out by Representative James S. Sherman, of New York, chairman of the House Committee on Indian Affairs:

"The Catholic Church has thirty boarding schools and three day schools for Indian pupils, the Presbyterian Church has four boarding schools, the Episcopal Church has three boarding schools, the Reformed Presbyterian Church one boarding school, Congregational Church three boarding schools, the Methodist Church South one boarding school, and the Lutheran Church three boarding schools.

"Prior to the withdrawal of Government aid from these church schools the Protestant bodies had a much larger number of Indian educational institutions then they have to-day. The Catholics remained at work notwithstanding the withdrawal of government funds. They found means through the petitions of their pupils and their pupils' parents to draw money from the trust funds for school support, and President Roosevelt sanctioned its payment."

Another outcome of the controversy has been to call attention to the wealth of some of the Indian tribes. The Osages have $8,250,000 in Uncle Sam's strong box. These Indians in a large part run their own schools. They are by far the richest tribe on the continent. The Sioux fund amounts to $3,000,000, while that of the Sacs and Foxes amounts to about $1,500,000. The Cheyennes and Arapahoes have a round million for their share, and the Creeks, the Cherokees, the Crows, the Chickasaws and the Blackfeet are comfortably fixed in the matter of money.

One reason why it is believed that Congress may pass a law at the next session forbidding the withdrawal of any portions of the trust funds even for school purposes is that if the precedent of drawing out money for any purpose whatever is established the Indians will keep at it and will soon impoverish themselves by using up both principal and interest.

The Osage Reservation Oil Monoply.

Secretary Hitchcock has given out a statement arraigning as a "gigantic monopoly" the present lease of the right to prospect for oil or gas throughout the entire area of the Osage Indian reservation and explaining the agreement reached as announced in the Associated Press dispatches, for cutting off more than one-half of the lands operative under this lease during the next ten years.

The statement sets forth that what is known as the Osage Oil Lease, granting the exclusive right to prospect, develop and sublet for oil and gas throughout the entire 1,500,000 acres of the Osage Indian lands, was granted for ten years by secretary of the Interior, Hoke Smith on March 16, 1896 to Edwin B. Foster, but that "after a checkered existence, lease is known as the Indian Territory Illuminating Company."

"It was," says this statement, "one of the most gigantic monopolies ever issued for an individual or company by any secretary of the interior. The original lease was nothing less than a purchase."

Senator Bliss investicated the lease with a view to cancelling it, but he could not legally do so. The statement says Secretary Hitchcock opposed the extension of the original lease because the company is obtaining from the Indians practically 50 per cent of the royalty accruing to the Indians who own the property, while the sub-leases provide the capital. An amendment to the Indian appropriation bill, incorporating the final conclusion reached by the various interests and the department intended to protect both the Indians and the sub-leases now cuts the lands operative under the lease to 680,000 acres, less than half what it heretofore has been.

NEWSY ITEMS FROM EVERYWHERE

The Lincoln Institute in Philadelphia, Pa., reports that last year 37 Indian girls and 10 Indian boys were educated at that Institution.

J. George Wright, Indian Inspector for the Indian Territory, has been placed in full charge of all official business at the Union Agency at Muscogee, I. T.

The appropriation for the support of the Mount Pleasant Indian School, Mich., for the fiscal year 1906 is $68,400. This provides for three new buildings for that school.

Senator Bard has introduced an amendment to the Indian appropriation bill prohibiting the use of any Indian trust funds for the support of sectarian or denominational schools.

The Indian appropriation bill carries an appropriation of $60,000 for the transportation of pupils to and from the various non-reservation Indian schools for the fiscal year 1906.

"The Albuquerque Indian" is the name of the new publication soon to be issued from the U. S. Indian school at Albuquerque, N. Mex. It is to be a sixteen page monthly magazine.

Indian Inspectors James E. Jenkins and Cyrus Beede are making a thorough inspection of agency affairs at Union Agency, Ind. Ty. This is only a formal inspection, there being no charges against any one.

Jemima Poor Bear, a negress and ex-slave of the Cherokee Indians, recently died at Fort Gibson, I. T., at the age of 110 years. She was born a slave in Tennessee and came to the Cherokee Nation with the Cherokees.

Senator Long has proposed an amendment to the Indian apropriation bill providing that the freedmen of the Cherokee nation be permitted to institute suit in the federal court to determine their property rights in the Cherokee Nation.

Riginald Oshkosh, a grandson of former chief Oshkosh, of the Menomonee Indians in Wisconsin, recently visited Washington in the hope of securing an appropriation for the rebuilding of the Keshena boarding school, which was destroyed by fire a few weeks ago.

Fred Doville, a Sioux Indian pupil at the St. Francis Mission school on the Rosebud, S. D., reservation, recently ran away from school, and while riding across the prairie was thrown from his pony and so seriously injured by being struck with the pommel of the saddle that he died a few days later.

The Senate committee on Indian affairs has adopted an amendment to the Indian appropriation bill providing for two townships in the Otoe reservation to Noble county, and that all criminal offenses committed on the Ponca and Otoe reservations since their opening shall be tried in the criminal court at Perry, Okla.

The house committee on Indian affairs authorized a favorable report on the Stephen's resolution authorizing a committee of five to investigate the books of the Choctaw, Cherokee, Creek and Seminole tribe of Indians, with a view of ascertaining the indebtedness and liabilities of the tribes and the character of the accounts.

J. D. Benedict, superintendent of schools in Indian Territory, will introduce the study of agriculture in the Indian schools next spring with object lessons in the shape of miniature farms located near the school houses. There are about 20,000 children in the schools of the territory and they all have been allotted homesteads of 160 acres or more.

Indian twins are a great curiosity, for it is said that Indians never permit twins to live. Twins, in their belief, are heralds of impending evil, for a great many years ago the abduction of two beautiful twin daughters by members of a distant tribe was the cause of war and great loss of life. Hence, probably, originated the practice of killing Indian twins as soon as they are born.

The house committee on Indian affairs authorized a favorable report on the McGuire bill authorizing an equal division of the lands and moneys of the Osage tribe of Indians. There are about 2,000 members of this tribe, and its property consists of 1,500,000 acres of land, $8,250,000 on deposit in the treasury, an annual income of $150,000 from grazing lands and $100,000 from royalties from oil and gas.

The sub-committee of the Senate committee on Indian affairs has amended the Indian appropriation bill passed by the House so as to prohibit the leasing of any Indian lands in the Territory, except for oil and mineral purposes. The Secretary of the Interior is authorized to cancel all leases heretofore made when he is satisfied they were procured by fraud or for inadequate consideration. To execute these provisions, $50,000 is appropriated.

PERTAINING TO UNCLE SAM AND "LO"

Oppose Opening of Kiowa Lands.

As a result of the hearing before the Senate Indian Affairs Committee on the House bill providing for the opening to settlement of the 505,000 acres of grazing and wood land on the Kiowa Reservation, in Oklohoma, a subcommittee has been named to carefully consider that measure.

Assistant Secretary Ryan, Indian Commissioner Leupp and Agent Randlett appeared on behalf of the department and the Indians in opposition to the bill. Their contention was that the Indians, almost to a man, are against the proposition to open up their lands at this time. They say the lands in question are all they have for their children, to whom no allotments have been made.

They are against the bill, too, because that part of the land which has been leased for grazing purposes yields them an annual income of more than $150,000.

The department takes the ground that it would be unjust to the Indians to open up the lands at this time.

Senator Bailey and Representative Stephens of Texas, and Mr. M. A. Lowe, general counsel for the Rock Island, were heard in favor of the bill. They maintained that the land should be settled by thrifty homesteaders, in order that it might be developed.

Chickasaw Indian School Debt.

The school debt of the Chickasaw nation now exceeds $250,000. All Indian nations are free from incumbrance in their school funds excepting the Creeks, who are about six months behind on their warrants. The Cherokees and Choctaws are on a cash basis.

The Chickasaw school indebtedness is due to the extravagance of its system, which instead of requiring pupils to pay tuition or admitting them free, pays parents $12.50 a month for each child they send to school. A year ago there were twenty day schools in the nation with an average of thirty-five pupils in each. The maintenance of these schools alone cost the Chickasaws $80,000 a year, or $4,000 each. As a result of this expensive system it was finally necessary to reduce the number of day schools to fourteen.

The boarding schools are run by the contract system. Some person secures the contract for running a school and is usually alowed on an average of $150 a year for each pupil in the institution. This plan is also very expensive. The Bloomfield seminary alone, where 100 girls attend, costs the Chickasaw nation $15,000 a year.

Indian Day Schools.

The Indian day schools are centers of interesting things uplifting to a needy people, says a writer in the Southern Workman. They are home object lessons of cleanliness, industry and thrift. They teach industry suitable to the environment in which the children live.

They strengthen home ties by requiring parents to care for their offspring. They give teachers an opportunity to study the conditions of the Indian home and better them. They are distributing points for medicine and good counsel. They silently but unobtrusively break down opposition to American dress and customs. Above all, they keep the Indians at home.

Some teacher has said that if the day schools did no more than keep the Indians at home they would be worth all they cost. These schools should have the best and most valuable Christian men and women in the service. They should have a man for teacher with his wife for housekeeper and these must be provided with a good home.

Bill to Give Indians Their Money.

The Board of Indian Commissioners has in preparation a bill which will be introduced in Congress for the allotment to the credit of the Indians, individually, of all the trust funds now held for them by the Treasury.

These funds aggregate a large amount, probably more than $30,000,000, and drawing a very good rate of interest.

The allotted money will not be paid to the Indians immediately, except in such cases where this appears to be the wiser course, but each will be credited with the amount he or she would be entitled to, if the funds were actually distributed, and interest will be allowed on these accounts just as if the whole amount were held in trust. The details regulating payment of the money and accumulated interest to the allottees will be arranged so as to safeguard their interests as far as possible. The scheme is said to be looked upon favorably by the administration.

Pawnee Indians are asking Congress to appropriate $40,000 to rebuild the school at Pawnee, Okla.

CHANGES IN THE INDIAN SERVICE

Following will be found the official list of the changes in the Service occurring during the month of January:

APPOINTMENTS.

Alta Cook, Havasupai, cook 500.
Sue M. Cullen, Carson, teacher, 640.
Carrie Shank, San Carlos, cook, 500.
Alan L. Owens, Siletz, teacher, 600.
Hattie L. Hagar, Ponca, baker, 400.
Isaac S. Gipe, Pierre, carpenter, 600.
Mattie Olsen, Fort Shaw, teacher, 660.
Mary E. Poulton, Arapahoe, laund., 400.
H. Westphal, Yakima, physician, 1,000.
John H. McCartney, Haskell, mason 720.
George W. Morton, Chilocco, mason, 720.
Wm. J. Frees, Rapid City, engineer, 720.
Alma Westgor, Pine Point, seams., 420.
Charles Eggers, Pembina, teacher, 60mo.
Lester R. Mansfield, Tulalip, teacher, 600.
Margaret E. Sharp, Winnebago, teacher 540.
Albert R. Jolley, Pine Ridge day, teacher, 600.
Florence M. Mitchell, Chilocco, teacher, 600.
Myra L. Grout, Standing Rock, teacher, 540.
Blanche E. Adamson, Yankton, teacher, 600.
Thomas D. Miner, Salt River, teacher 72 month.
Joseph H. Roscoe, Ft. Mojave, carpenter, 720.
Thomas M. Games, Volcan, Cal., teacher, 72 mo.
Commodore N. Hart, Pipestone, engineer, 720.
Myrtle Barnett, Little Water, seamstress, 540.
John G. Veldhuis, Grand River, physician, 1000.
Edith L. Cushing, Warm Springs, kindergarten, 600.
Eleanor E. Stoesser, Ft. Totten, housekeeper, 500.
Elizabeth W. Morris, Standing Rock, teacher, 600.
Lillian E. Kendrick, Rapid City, assistant matron, 500.
Lyman H. Tiffany, Colville, industrial teacher, 600.
William M. Watkins, Fort Hall, industrial teacher, 600.
Harry F. Carter, Cherokee, N. C., Industrial teacher, 600.
Emelyn W. Tilden, Riggs Institute, assistant matron, 500.

TRANSFERS.

Nettie H. Lewis, from Moqui, as teacher at 600, to Sisseton as teacher, at 600.

Mary B. Bibbs, from Pottowatomie, as laundress at 420, to Seger as cook at 400.

Nora Y. Granger, from Ouray, as seamtress at 500, to Otoe as seamstress at 500.

Anna M. Walters, from Ft. Sill, seamtress at 600, to Jicarilla as seamstress at 500.

Jas. W. Plake, (Indian) from Genoa, as clerk at 1,000, to Interior as copyist at 900.

Albert S. Tilton, from Moqui Agency as physician to Truxton as physician at 1,100.

Mary Zielian, from Moqui, as matron at 660, to Grand Junction as seamstress at 540.

Nannie D. Sayles, from Grand Junction, as teacher at 600, to Moqui as teacher at 600.

Mabel N. Kennedy, from Seger, as cook at 400, to Pottawatomie as laundress at 420.

Maggie Farrell, from Crow, as seamstress at 500, to Ft. Berthold as seamstress at 500.

Harold Zielan, from Moqui, as engineer at 1000, to Grand Junction as engineer at 840.

Bessie K. May, from Otoe, as Seamstress at 500, to Rainy Mountain, as matron at 540.

Lucien M. Lewis, from Moqui, as industrial teacher at 720, to Sisseton as teacher at 660.

Nellie L. White, from Truxton Canyon, as teacher at 600, to Rice Station as matron at 720.

Winnifred D. Gordon, from Ft. Lewis, as seamstress at 520, to Moqui as seamstress at 540.

Thomas Gordon, from Grand Junction, as engineer at 840, to Moqui as engineer at 1,000.

Samuel M. Trevellick, from Interior, as clerk at 900, to Albuquerque as clerk at 1,000.

Philip H. Sayles, from Grand Junction, as disciplinarian at 720, to Moqui as disciplinarian at 840.

Charles E. Burton from Moqui, as Supt., at 1600, to Grand Junction, as superintendent at 1600.

Kate Richardson, from Grand Junction, as seamstress a 540, to Moqui as assistant matron at 540.

Edith A. Fries, from La Pointe, Wis., as clerk at 840, to Interior (Indian) as copyist at 900.

John W. Kelly, from Sboshone, Wyo., as

farmer at 600, to Winnebago as industrial teacher at 600.

Herman Haffner, from Moqui as disciplinarian at 840, to Grand Junction as disciplinarian at 720.

Hattie B. Roehm, from Genoa, as assistant matron at 500, to Green Bay, as assistant matron at 480.

Ida L. Palmer, from Ft. Hall, as kindergarten teacher at 600, to Haskell as kindergarten teacher at 600.

Theodore G. Lenmon, from Grand Junction as superintendent at 1600, to Moqui as superintendent at 1800.

RESIGNATIONS.

Mary Parker, Otoe, cook. 400.
Maud Trowse, Siletz, cook, 500.
Mary Boling, Navajo, nurse, 660.
Alice Lamar, Carlisle, cook, 600.
N. J. Kass, Pierre, carpenter, 500.
Lillie E. Mull, Ouray, matron, 540.
Charles Lamar, Carlisle, band, 720.
Geo. Stockett, Haskell, mason, 720.
Ennie Young, Sisseton, matron, 540.
Edna Craig, Ft. Shaw, teacher, 600.
Eliza Crouse, Ft. Apache, cook, 540.
Jennie Sherman, Genoa, baker, 400.
Annie Vars, Pierre, seamstress, 500.
James Thomas, Chilocco, mason, 720.
Julia A. Granger, Otoe, laundress, 400.
Ruth Laughlin, Santa Fe, teacher, 600.
C. R. A. Scobey, Ft. Peck, supt., 1,800.
Mary E. Brainerd, Ft. Hall, nurse, 600.
Charles Mackey, Chilocco, mason, 720.
Mary Mashek, Chamberlain, cook, 500.
Clare L. Stuve, Ft. Lapwai, laund., 420.
Marie Wilda, Mt. Pleasant, seams., 540.
Emma G. Betts, Yankton, teacher, 600.
Nettie H. Lewis, Sisseton, teacher, 600.
W. J. Wood, Grand Junction, clerk, 840.
R. M. Winans, Hayward, gardener, 600.
Mary L. Leader, Klamath, teacher, 600.
Emma Hilliard, Pine Point, seams., 420.
Lucien M. Lewis, Sisseton, teacher, 660.
Alonzo Leedy, Rapid City engineer, 720.
Marion Herron, Ft. Mojave, carptr., 720.
Marian E. Smith, Rosebud, teacher, 600.
Carrie McB. Dillon, Klamath, matron, 520.
L. W. Pettijohn, Pembina, teacher, 60mo.
Eleanor E. Stoesser, Ft. Totten nurse, 600.
Lucy English Scott, Omaha, teacher, 600.
Samuel L. Perry, Rapid City, baker, 500.
Emma M. Sinnard, Arapahoe, laund., 400.
Gertrude Lionberger, Sisseton, laund., 420.
L. H. English, Ouray, indus. teacher, 600.
Emma M. Wolter, Ft. Shaw, seams., 600.
Carrie E. Weekley, Carlisle, matron, 900.
Myrtle Matthews, Phœnix, asst. clerk, 720.
Belle Steele, Rosebud, asst. teacher, 540.
Oliver Harlan, Carlisle, asst. farmer, 600.
Chas. Saxton, Pine Ridge, carpenter, 600.
Jean C. Morgan, Ft. Apache, kinder., 660.
Ruth Heflin, Chilocco, music teacher, 720.
George A. Biemner, Lummi, teacher, 720.
Jennie Hood, Sac and Fox, Iowa., teacher, 600
Grace R. Pilcher, Ft. Mojave kindergartner, 600.
Agnes Harris, Riggs Institute, assistant matron, 500.
Clair S. Brewer, Winnebago, industrial teacher, 600.
C. W. Fish, Round Valley, industrial teacher, 600.
David B Landon, Ft. Mojave, industrial teacher, 600.
James B. Dew, Ft. Lapwai, industrial teacher, 660.
Martha E. Clarke, Vermillion Lake, teacher, 600.
Lizzie A. Richards, San Felipe, N. Mex., teacher, 72 mo.
Maggie C. Seldomrich, Albuquerque, seamstress, 600.
Geo. H. Eldridge, Phœnix, assistant disciplinarian, 540.
Florence P. Munroe, Crow Agency, assistant matron, 500.
Paul J. Biennan, Pine Ridge, Gardener and dairyman, 600.
Bessie M. Bamber, Standing Rock, female industrial teacher, 600.

REINSTATEMENTS.

Clara D. Holt, Sisseton, matron, 540.
Wilda Hancock, Omaha, teacher 600.
Bertha McCandless, Ft. Lewis, seamstress, 520.
W. E. Gyllenband, Jicarilla, industrial teacher 600.
Peter J. Johnson, Ft. Lapwai, industrial teacher, 660.
Henry Obershaw, Pine Riege, gardener and dairyman, 600.

INDIAN APPOINTMENTS.

Thomas King, Seneca, farmer, 600.
John C. Mahkewa, Moqui, baker, 540.
Cora Smith, Klamath, laundress, 500.
Everett S. Ballad, Navajo, clerk, 720.
Rosa Bourassa, Ft. Hall, teacher, 600.
Josie Ramon, Pima, asstant cook, 360.

Wm. McClusky, Lummi, teacher, 720.
Julia Defoe, Red Lake, laundress, 480.
Agnes Caisse, Tulalip, seamstress, 500,
Nancy Campbell, Sisseton, laundress, 420.
Mary Games, Volcan, housekeeper, 30 mo.
Bertha Redbird, Genoa, asst. matron, 500.
Enoch Abraham, Yakima, carpenter, 600.
Thomas Bracklin, Hayward, gardener, 600.
Rose LaForge, Carlisle, asst. matron, 600.
Richard D. Brouddus, Pawnee, clerk, 900.
Louis Bruce, Fort Totten, laborer, 480.
Esther Dagnett, Nambe, teacher, 72 mo.
Eva Eggers, Pembina, housekeeper, 30 mo
Anna Scovel, Rosebud, housekeeper, 300.
Hugh Woodall, Chilocco, nightwatch, 400.
Berenice Jolley. Pine Ridge, housekeeper, 300.

Lenna McClusky, Lummi, housekeeper, 300.

Edward Nanonka, Grand Jucntion, teacher, 540.

Nellie M. Miner, Salt River, housekeeper, 30 mo.

Mollie Anallo, Seama, N. M., housekeeper, 30 mo.

Chas. C. Dillion, Carlisle, assistant blacksmith, 420.

Chauncey Archequette, Haskell Inst., assistant clerk, 600.

Louise Kelly, Standing Rock, female industrial teacher, 600.

INDIAN RESIGNATIONS.

Lorena Key, Otoe, cook, 400.
Ella L. Burton, Moqui, clerk, 840.
Nancy Renville, Genoa, baker, 400.
Cora Sun, Pima, assistant cook, 360.
Alice Marseil, San Carlos, cook, 500.
Edward Nanonka, Moqui, baker, 540.
Viola Schonka, Moqui, seamstress, 540.
Frank S. Mott. Winnebago, engineer, 660.
Agnes Lovelace, Tulalip, seamstress, 500.
Rose Brenner, Lumnie, housekeeper, 300.
Albert Garcia, Jicarilla, industrial teacher, 600.

Laura M. Cornelius, Riverside, teacher, 540.

Nellie C. Pettijohn, Pembina, housekeeper, 30 mo.

Lucy A. Guthrie, Winnebago, matron, 420.

Oella C. Munch, Carlisle, assistant matron, 600.

Ella Matlock, Carlisle, assistant matron, 480.

Laura C. Marvin, Salt River, housekeeper, 30 mo.

Bertha S. Redbird, Genoa, assistant matron, 500.

Belle S. Brown, Tongue River, laundress, 450.

Henry Strong, Mt. Pleasant, nightwatch, 400.

Susie Henna, Seama, N. M., housekeeper, 30 mo.

Isadore P. Nadeau, Seger, industrial teacher, 600.

Narvey Townsend, San Felipe, assistant teacher, 36 mo.

Moses Summers, Pierre, shoe and harnessmaker, 500.

Mary E. Lininger, Carlisle, assistant seamstress, 300.

I. T. School Statistics.

In his annual report on the condition of the schools in the Indian Territory, Superintendent Benedict gives the following in answer to the many inquires received regarding the kind and class of schools which are maintained in the Territory.

"In the Cherokee Nation there are four Indian boarding schools, 175 day schools and eight public schools for white children, five mission schools for white and Indian children, and about thirty-five subscription schools for the whites, maintained from three to nine months in the year.

"In the Creek Nation there are ten small Indian boarding schools, twenty-six day schools for Indian children, twenty-three for citizen negro or freedman children, two mission schools for negroes, six mission schools for whites and Indians, ten public schools for white children, and about twenty small subscription schools for white children.

"In the Choctaw Nation there are two Indian academies, two Indian orphan academies, ten small Indian boarding schools, 175 day schools, fourteen public schools for white children, eight mission schools for whites and Indians, two colored mission schools and about forty subscription schools for the whites.

"In the Chickasaw Nation there are five Indian boarding schools, fifteen Indian day schools, eighteen public schools for white children, five mission schools for whites and Indians, and thirty-eight subscription schools for the whites.

"The total enrollment of Indian pupils in the schools of the Choctaw Nation for the past year was 3,292; the total salaries paid for the teachers and other employes during the past year amounted to $52,717.29. The total expenses for maintaining the schools in the Choctaw Nation was $122,588.49. The average cost per pupil in the academies was $139.18."

SAID OF THE INDIAN'S WAY

As soon as the Seminole child is four years old he is set to work at some light task about the house. He stirs the boiling soup, watches the fire and replenishes it with sticks of wood, aids in kneading the dough for bread, washes and pounds the "koonti" root, a sort of potato, and contributes in many other ways to help his mother in her work.

But the children have plenty of time for play, too. The little girls have dolls made of sticks, with pieces of rag wrapped around them, and they are as fond of them as white girls are of their wax dolls with winking eyes.

The Indian children build little houses for their dolls and "camps," while the boys take little bows and arrows and go into the woods to shoot small birds, saying when they return: "We have been turkey hunting."

One amusement of which the little Seminole Indians are fond of is playing with teetotums. They take a dried deerskin and peg it out tight on the ground.

Then they take the round roots of a peculiar grass called "deer foot" and thrusting through them little sticks about as thick as a match and twice as long, they set them whirling on the deerskin by rubbing the upper end of the stick quickly with the palms of the hands. This they call "having dance."

They also play at leap frog, use the skipping rope and build "sea-saws." One traveler who penetrated to the regions of Canada, in which the Seminoles live, saw a very well-built merry-go-round which the little Indian children had made.

They must have originated the idea of the merry-go-round themselves, for none of the children had ever been away from home and the grown-up people of the tribe had never been further than the nearest white man's settlement, and in the place there are no such contrivances for the amusement of children. Nor could it be learned that any picture of a merry-go-round had ever found its way into the Seminole country.—Minneapolis Times.

Meeting of An Indian Society.

The Saint Andrews Brotherhood Society of South Dakota met in annual conference in Flandreau this week. The meetings, held in the Indian Episcopal church, were attended by delegates from a great many of the reservations and much work was accomplished by the society.

The delegates all had arrived by Tuesday noon and after dinner made a tour of inspection of the school with Supt. Pierce. It was the first visit of many of the delegates to Riggs Institute and all showed a great deal of interest in the workings of the institution and its facilities and adaptness for instruction of Indian boys and girls.

Tuesday evening was the first meeting of the Society and addresses were made by Rev. Holmes, Rev. Ashley and others.

Wednesday the necessary business of the Society was transacted and in the evening the delegates attended an entertainmeut in the chapel given by the pupils of the school. Thursday morning the business meeting was concluded and the meeting closed. The officers elected were Rev. Ashley President; Louis Claymore Vice-President; Geo. Lawrence Treasurer, and Thomas Arrow, Secretary.

Yankton was chosen for the meeting in 1906 the exact time being left to the president. Before closing the society passed resolutions, thanking the superintendent and employes of Riggs Institute and Flandreau people for the many kindness shown them here.—Flandreau Weekly Review.

The Phoenix, Arizona, Republican has the following to say of an Arizona Indian: "The story of Mr. Patton's enterprise shows what education can do for an Indian, or, at least, for some Indians. Patton was educated at the Phoenix Indian School. Returning to the reservation, instead of camping in a wickiup, he married and got a house to live in. Then he started a store at Sacaton, which he still successfully conducts. Later, he went into the cattle business. He now has control of two sections of land three miles and a half east of Maricopa, that he uses entirely for grazing purposes, and on this land he has in the neighborhood of 600 head of cattle, a part of them being as fine a looking bunch of four-year-old steers as one will find anywhere. Mr. Patton lives at Sacaton himself, but he has another Indian in his employ who lives on the ranch and looks after the cattle."

Dr. Rosa Minoka, the young Indian physician known to many of our members, has left the hospital in Philadelphia, where she has been for some time, and has opened an office for herself at 4028 Chestnut St., W. Philadelphia, Pa. She writes: "I have a nice office and have had some work, too, which is always a surprise as well as a pleasure to one who is starting out anew."—Indian's Friend.

THE INDIAN—HIS EDUCATION.

From the Memphis, (Tenn.) Commercial-Appeal.

The first successful attempts to colonize America on the part of the Anglo-Saxons were made during the first quarter of the seventeenth century. Immediately the struggle set in between brutal greed and a certain irrepressible spirit of fair play on the part of the intruding race in their intercourse with the Indians. Greed saw in the Indian a hateful obstacle in the way of its advance in the acquisition of territory. Fair play, aided by a nascent spirit of broad Christianity and genuine philanthropy, emphasized in the Indian his essential humanity and labored to lead him, for the sake of his own salvation, to a recognition of the fatherhood of God and to lift him to a condition that would render him worthy of being received as a full equal into the brotherhood of man. This struggle is still going on with shifting success.

The intellectual upheaval of the sixteenth century, which had culminated in Bacon, had directed thought to education as the chief reliance in the liberation of the race from the trammels of superstition, and in leading them out of the worship of physical prowess to the recognition of his duty to God and man.

Naturally, therefore, those who sought the conversion and uplifting of the Indian directed their attention primarily to efforts for his education. The very charters, granted to the colonizing companies breathed the hope that their work might bring about "the enlargement of God's kingdom among the heathen people."

The present system of Indian education, under the direction of the Government of the United States, is in no way the outcome of a deliberate and carefully-conceived plan on the part of Washington officials. It is descended directly from the first attempts in Indian education on the part of Virginia, and more particularly on the part of New England. Here its seeds were planted. From these it derives certain inherent, vital principles, rooted in a broad Christianity and a fervent philanthropy which have enabled it to withstand blights of partisanship, of greed and rapacity on the part of spoilsmen, of incompetence on the part of teachers, of race prejudice on the part of settlers and other unfavorable conditions of environment and policy.

Passing over a remarkable pioneer work on the part of missionaries, both Catholic and Prostestant, we come to the year 1674, the time when the first Indian college was founded at Cambridge. At this period faith was strong in the minds of the missionaries that they had secured the confidence and the respect of the Indians and had stimulated in their hearts reverence and a sincere desire for the industry and thrift, the godliness and purity of life, of which New England communites afforded the example. Yet, in due time, this assurance was swept away by the fears and prejudices which developed under the baneful influences of the Indian wars.

It is interesting to note that, in spite of practically total external failure, the spirit and even much of the form of these early enterprises persisted. Their impress is observable today in almost every prominent feature of the Indian school organization of the United States. Among these I would point out the establishment of day schools in or near Indian villages or settlements and their organization as a means for the domestic and industrial uplifting of Indian family and village life, as well as for the instruction of children; the establishment of industrial boarding schools in territory occupied by Indians, with their opportunities for introducing among the young a taste for the amenities and refinements as well as for the duties and responsibilities of civilization; the establishment in civilized English-speaking communities of advanced training schools for the fuller equipment of Indian youth, for full citizenship, or for work in the institutions and arts of civilization among their own people; the universal stress in all schools upon instruction of boys in the arts of husbandry and certain trades and of girls in the domestic arts. Visitors to the St. Louis Exposition who availed themselves of the opportunity afforded by our national government of witnessing practical demonstrations by the pupils of Indian schools and other institutions provided for that race, could not fail of appreciation of the splendid progress they are making educationally, religiously, mechanically and in husbandry. Before entering upon a descriptive account of the Indian school work of the present day, it is desirable to indicate in a few words the successive steps that have led to their organization.

After the revolution, Congress and the country as a whole were so much absorbed with the duties of self-establishment that little heed was paid to Indian education. A number of minor appropriations are recorded on the basis of treaties with a few tribes, and at a few points missionary zeal continued with fitful activity. During the first quarter of the nineteenth century, however, a great religious

revival again directed general attention to Indian education as a Christian and national duty.

On the other hand, it is to be deplored that a number of valuable features of the early schools have been abandoned and were supplanted by opposite tendencies. Among the latter are to be reckoned the unintelligent warfare waged against Indian idiom; the introduction of certain brutalities of military discipline under the influence of soldiers who for a time controlled Indian schools; an equally unintelligent effort on the part of some schools to wean Indian youth from Indian association by throwing contempt upon the Indian and by stimulating a feeling akin to hatred of Indian family ties; and a variety of measures and devices inspired by a policy of compulsion and repression, rather than by a spirit of development and benevolent helpfulness.

In their present organization the Indian schools under governmental control are designated as day schools, as reservation boarding schools, non-reservation boarding schools, and as industrial and normal training schools. The day schools are located in Indian villages or near Indian camps or settlements. They are as a rule, in charge of a male teacher and his wife, who acts as housekeeper, or—more particularly in the pueblos of New Mexico and in the Indian villages of Southern California—of a lady teacher and an Indian housekeeper.

The children spend from five to eight hours during five days of the week under the care of these employes and return to their homes in the afternoon. At noon they are furnished a substantial luncheon. The instruction is of the simplest character. The children are taught to speak, read and write the English language within narrow limits, cipher, to draw and to sing. In addition they get some rudimentary notions of geography, of natural history and of United States history. The methods are borrowed largely from the kindergarten and object teaching.

Much stress is laid upon habits of cleaniness and order, mutual kindliness and prompt obedience. The boys receive some instructions in the use of tools, in gardening and in some instances, in the care of cattle.

The girls are taught sewing, cooking and other arts of housekeeping.

While day schools, as a rule, accomplish comparatively little in conventional schoolroom work, they achieve much in bringing to the Indians among whom they are located, the message and desire of better ways of living. The school as such serves as a concrete illustration of a Christian home which the Indians learn to respect and in a appreciable degree to emulate. These schools become invaluable factors in the uplifting of the race. Moreover, they reconcile the Indian with the idea of sending his children to school, and render him more willing in due time to intrust them to the care of boarding schools, as well as more ready to appreciate and to accept the lessons of civilization that radiate from these centers of education.

LEGEND OF THE ARBUTUS.

By Dr. G. L. B. Rounseville.

In the region of frost and snow,
Where lived the mighty Manitou,
His lodge beside the ice-thralled stream,
Where the last flickering embers gleam:
The fierce winds bent the forest old,
Searching the children of the wold.*
The wood was spent, the fire burned low:
In anguish the great Manitou
Lifted his voice, to Mannaboosha,†
"Must I perish of cold today?"
When lo! the wind blew aside the door,
And a beautiful maiden stood before,
Her cheek, the wild rose would out-vie;
Like beams of sunshine was her eye.
Black as raven's wing, her tresses gleam;
Her dress outrivaled all verdure green,
Her moccasined feet were lillies white;
Her breath was fragrance and delight.

"Whence comest thou," he said, "my child,
Would'st thou shelter here the tempest's wild?
Come and sit and let me hear,
Is your country far or near?
I'll tell you many stories, too;
My conquests, victories; I'm Manitou—
I'm Manitou, and all along
Where I breathe, rivers forget their song."
"I shake my head," the maiden said,
"Then rain to bless; and roses red."
"Where Manitou walks, the leaves doth fall—
They carpet the earth as with a pall.
Where my voice is heard, the beast, the bird
Seek their retreat, no sound is heard."
"Where I tread," she said, "leaf and bloom
Burst forth; I exile all gloom.
Birds return and with their song,
All gladness reigns—joy is long."

While they talked the air grew warm,
And Manitou slept beneath her charm.
Bright the sun; the bluebird's note
Burst forth from its trembling throat,
Calls to the brooklet, "Sayee, Sayee,"
And the brooklet answered, "I am free."
Manitou slept, and the maiden's hand
Passed the willow, like a wand.
Then from his lips the waters pour,
And Manitou was seen no more.
From her bosom she took the precious flower,
And hid it 'neath the evergreen bower.
To thee, little flower, all my virtues I give,
My sweetest breath, 'tis yours, and I live.
Thy emblem is innocence, and to thee
Whoever shall gather must bend their knee;
And whenever her moccasin touch the ground
'Tis there the Trailing Arbutus is found.

* Forest.
† The Great Spirit.

Japan and The Japanese

By Mary Van Buell, Yokohoma

Our opinions upon all subjects depend on two things: our view-point, which includes perspective, and the light thrown upon the subject by our own or others' experience.

We, who are positive in our opinions and sometimes noisy in expressing them, forget the deference due to the actual experience of others.

Especially are we deceived by perspective. We know that rails do not run together as they recede from our line of vision, that earth and sky do not touch at our horizon, but we jump at conclusions just as foolish.

We know that a light from behind will cause an ordinary object to throw extraordinary shadows, and we forget that the shadow is not the substance, though at times we eagerly accept it as such.

And so according to the placing of the light we view Japan and the Japanese.

In the eyesof the missionary, hopeful, untiring and often self-deceived by these very hopes, the Japanese is quite a different being from the one known to and despised by business men.

Both are right in a degree; both are sometimes wrong, but one fact stands out plainly to the resident of any large city in Japan, and that is that a Japanese is seldom placed in positions where large sums of money are handled, when the business is in the hands of Europeans or Americans. On the other hand, a Chinaman is so completely trusted that his simple word is never doubted when he says a certain amount is in a certain envelope. There must be the reason of experience in this.

At first, America, and Europe too, were caught in the wave of their enthusiastic admiration of the plucky little Jap, who tackled a country of enormous proportions.

Were these proportions enormous from the fighting point of view?

Wasn't this again the shadow of the substance?

The map confuses us into saying "little Japan," for Japan has forty-five million souls, of which the very babies would go to war, if they could.

On the other hand, Russia sprawled all over the map, has among her own and conquered subjects of 140,000,000, very few who have gone to war willingly.

There are in existence in Russia, and actually within the ranks of her soldiers, societies, whose members pledge themselves never to be responsible for the widowhood of a single Japanese woman.

Such things coupled with incompetence or the part of many Russian officers, give victory to the Japanese almost before the actual battle.

We can, therefore, to some degree, disabuse our minds of the notion of Japan fighting superior numbers. Enthusiasm, and—yes, lust of battle, makes one Japanese soldier, lithe, active and master of Jiu-Jitsu, a match for a couple big clumsy, half-fed, heart sick Russians.

Japan knew these conditions, and all other weak points in her enemy's armor perfectly.

By her wonderful system of espionage embracing all countries,—sometimes called in plain English, spying,—she knew exactly when to strike, and to what extent she could count on other nations for sympathy or even assistance.

Russia is not trusted by the Powers. She has never learned as has Japan that "Honesty is the best international policy." She lies clumsily, and fails to take into account the boomerang quality of a lie which makes it recoil on the liar.

The Catholic spirit of Russia says, "The end justifies the means."

The shrewdness of Japan says: "Put your best foot forward, and above all things be sure your plans are well laid. Time and patience and determination win." We cannot help but admire the forethought which ennabled Japan to manufacture every thing her army needed; which made her commissary department the wonder of the world; which extended her Red Cross Society till its membership, the largest in the world, furnished a steady supply of money for hospital purposes.

Japan undertook a big thing, but it was not as big as the shadow it threw; nevertheless one cannot decry Japanese courage. This is undoubted and has its root in the one fundamental principle of national and home life; obedience, unquestioning, willing loving obedience.

There is no looting, no licence, no crime of any kind connected with the Japanese army.

The order has gone forth: "Thus shalt thou do and it is done."

From Emperor to coolie they are as one man in the conducting of war honestly, decently and humanely, and in order; because common sense dictates the only policy that can win respect, sympathy and if need be, help. To this add intense loyalty and love of country, and the combination is practically irresistible.

The heads of departments at home and the officers in the field set an example worthy of emulation.

On the other hand, by force of example the ordinary Russian officer says to the private: "For you, obedience, suffering, hunger, privation; for us, licence, self-indulgence and an awakening to action after it is too late to retrieve error."

It is easy for seventy-five per cent. of humanity to fight and die for what it loves and honors, to refrain from evil because it prizes the good opinion of others; but it is the rare mind which doeth good for good's sake, without hope or desire of reward or appreciation, save that of a mind at peace with itself and consequently with all the world.

And so this question of incentive becomes a large one in all affairs.

There is no sacrifice too great for the Japanese (from Emperor to coolie) to make for his beloved country. He parts with his arms or legs or his life with equal coolness. As for fighting, it is in his blood and bones. He would rather fight than do anything else, and with him fatalism is a foe to be dreaded.

Perhaps his indifference to his own pain accounts for the instances of cruelty one meets with in his treatment of animals.

Perhaps one might meet with these same instances in other lands, but it is none the less horrible to see a live bird skinned, or a horse beaten almost to death, because of its inability to draw a load beyond its strength; to see heavy blows added to the agony of a broken leg, till some excited foreigner forces them to put the animal out of its misery.

These things prejudice a resident against Japan till he reflects that it has been necessary to establish in other lands societies for the prevention of cruelty to animals.

But to come now to a consideration of their good points, aside from their courage in battle.

To live on eight yen a month, (four dollars gold) requires courage of a rarer order. That is the munificent salary paid to postmen who trot all day and half the night, for the Japan's post office is not as perfect in its working details as her war department.

After a mail steamer arrives, foreign residents get mail about every two hours, from half-past seven in the morning till half-past ten at night; unless they are newly arrived, or having had mail come to one address, foolishly notify the post-office of a change of address. In this latter case the confusion becomes hopeless and he is lucky if he gets it at all or till after a lapse of one or two months, when it is presented covered with rice paper tags, showing where it has journeyed, and showing also that a great effort had been made, even if it was misdirected effort.

The wonderful patience and skill of all the artisans of Japan must be commended. Their imitative powers are unsurpassed which accounts for their rapid progress in Western arts, manufactures and sciences. As for the women; to see them bending over their embroidery and drawn work all day and way into the night and receiving practically nothing from the Japanese contractors, who supply the European wholesale houses, makes your heart ache, though they seem always cheerful.

At least the burden they bear do not sadden their faces till they become old, but among the old the percentage of sad faces is large, very large.

To gain a livelihood generally means that every member of the family must work, and so you see little girls of six and seven at work on drawn work and little boys not much older assisting in upholstering or in any trade where a child's hands may be made use of.

There is little idleness and very few beggars though these being often lepers, make you shrink as far as possible from contamination and make you almost fear to handle copper small coin, knowing it must pass at times through their hands.

There have been hard times among these skillful fingered workers in ivory and decorators of china, etc.

Provisions have gone up and owing to lack of tourist buyers, prices of their handiwork have gone down. Beautiful pieces of carved ivory, worth 100 yen here, and probably $200 in the United States, are often sold for 40 or 50 yen.

Lately travel in this direction has picked up a little, but in the meantime many Japanese curio dealers have gone to the wall.

Just why tourists do not visit Japan during war times rather puzzles the foreign residents here, for it is as quiet as Sunday in London.

SUPT. BURTON AND THE HOPI.

From the Albuquerque, N. M., Journal.

Mr. Burton has been out at Keam's Canyon for five years or more and has brought the Hopi schools under his jurisdiction out there to a high standard of efficiency. He attained some undesired notoriety some months ago through charges of cruelty brought against him by Charles Lummis, president of the Sequoya League and editor of the Out West Magazine. Mr. Burton was entirely cleared of the charges however, or rather they were withdrawn when it became evident that they were entirely without foundation.

"There are about four thousand Hopi Indians on the reservation upon which Keam's Canyon is situated," said Mr. Burton to the Journal reporter yesterday evening. "There are from two hundred to five hundred children of school age and these are under the supervision of the superintendent.

"While I was on the reservation," said Mr. Burton, "I went on the principle that the Indian children under my care were expected to attend the government schools, and with the full approval and the backing of the department, I went to work to see that the children did attend school. During my stay there the attendance of the Keam's Canyon boarding school increased from 86 to 200, and that of the day school from 17 to 75. When I left there I had under me the two largest day Indian government schools in the United States, with an attendance of 84 and 160 respectively.

"Now I go on the principle also that the Indian has his faults as well as the rest of us, and that he has to be dealt with in the same manner as any other human being. There are people, mostly women, who regard the picturesque Indian as the godlike monarch of the wilderness or the childish ward of the government who is innocent and trustful to a degree. In fact, there is a good deal of false sentimentality indulged in regarding the Indian, who, of course, has his virtues nevertheless. But he has to be dealt with not only kindly, but firmly. The ridiculous charges made against me, mainly on the evidence of a lady, Mrs. Gates, who came to visit the reservation as my guest, were that I had used violence in forcing children to attend school, had not seen that they were properly fed and clothed, and so forth. When the investigation into the charges had made any headway at all, Mr. Charles A. Moody got up before all the witnesses and publicy and utterly withdrew the charges, as it was quite evident that there was absolutely no foundation for them; that they were utterly absurd, and actuated by a silly sentimentality. No children were ever forced by violence to go to school, and they were as well fed and clothed as any in the service."

Superintendent Spear's Large Heartedness.

A sequel to the Indian hair-cutting case, which was tried in the Superior court last week, shows the kindness of Supt. J. S. Spear, of the U. S. Indian school, Fort Yuma, Cal. When the trial was ended on Saturday, the poor, ignorant Indians, who were influenced to come here as prosecuting witnesses against Superintendent Spear, were found apparently deserted on the streets, without means of sustenance or provision for their return home. Superintendent Spear, finding them in this pitiable plight, and though they had been doing much against him, gave them money from his own personal funds to buy something to eat, procured lodging for them and arranged railroad transportation and sent them home the next day. This action on the part of Mr. Spear undoubtedly shows that whatever may have happened on the reservation in his management of the Yuma Indians, he is a kind man and a friend to the Indians.—Riverside Enterprise.

WILL NOT COLLECT DEBTS.

The following letter, recently made public by Agent Noble of the Ponca and Tonkawa tribes of Indians, states the stand taken by the Commissioner of Indian Affairs upon the question of aiding anyone holding debts against reservation Indians to collect same:

"On receipt of this communication you will please advise all parties whom you think likely to be interested in the matter, that the Office will not under any circumstances act as a collection agency for anyone holding claims against Indians. Therefore all parties giving credit to Indians upon the supposition that they will be paid from the proceeds derived from the future sale of inherited land, do so at their own risk, for no accounts made since the rules have been changed and the notice thereof brought to the attention of the public, will be settled from such moneys. However, those cases where parties hold accounts against Indians and which accounts were made prior to the change in the rules and prior to the time when the creditor's attention was called to this fact, merit consideration and will be adjusted as soon as possible. You should advise claimants to submit their accounts to you in an itemized form and request them to swear to the same. Go over the matter with the Indians against whom the claims are rendered and forward all such claims and accounts to this office with your recommendations in the premises. In every case you should seek to forward all the accounts against a given Indian together, in order that the whole matter may be considered and disposed of at one time. On receipt of these claims with the recommendation, etc. such action will be taken as equity and good conscience demand."

A CANADIAN INDIAN SCHOOL.

Rev. J. A. Sinclair, the principal of the Indian Industrial school at Regina, is in Manitoba attending the session of the Presbyterian synod. The school is supported by the Indian department of the government and is under the management of the Presbyterian church. The school has had a very successful session during the past year, with an enrollment of 85 pupils. The most striking improvement has been large additions to the equipment in the way of buildings and machinery, including a first-class modern threshing outfit, which is installed for a practical industrial training of the boys. Over 23,000 bushels of grain have been threshed by the Indian boys this fall, and they have won the reputation of having done the best work in the district, both in the matter of speed and in the thorough separation of the grain from the straw.

A very gratifying feature of the school's success has been the voluntary testimony given by those for whom the boys worked, not only for the excellence of their technical work, but for their social conduct as well.

The aim of the school is to turn out every graduate with a thorough knowledge of agriculture, including farming, stockgrowing, gardening and the care of poultry. In addition to this, excellent training is given in carpenter work, blacksmith shop, paint shop, bakery and leather repair work, for the purpose of making the boys handy and resourceful.

This school is not only of interest to the Presbyterian church, but to the whole Canadian people, who desire to see the mutual and industrial improvement of the Indians of the Northwest. It is one of ten, which are at present established by the Canadian government for the industrial education of Canadian pupils, the intention being to have the students of the day schools and boarding schools in the service enter and complete their education. Quite recently one of the graduates was sent to the Industrial institute at Hampton, Virginia, to receive special training in the great institution which is the mother of industrial schools on the continent, to prepare as a teacher for the Regina school. There is a fund of $1,000 a year available for this purpose, which is utilized for the higher training of the brighter pupils.

One of the pupils of the school accompanies Mr. Sinclair, and will take part in the present session of the Presbyterian synod.—Winnipeg, Manitoba, Free Press.

TESTING CORN FOR SEED.

From the Breeder's Gazette.

Uneven, ragged stands of corn for the most part are due to seed weak in vitality or incapable of germination. The loss which corngrowers annually sustain on account of planting such seed amounts to millions of dollars in the aggregate. In view of the simple, successful methods of testing the vitality of seed corn which some of the experiment stations have formulated and given to the public there is no good reason why every farmer who grows corn should not know the percentage of vitality of every ear of seed used. The importance of this work and the methods of procedure are presented fully in Bulletin No. 96, entitled "The Testing of Corn for Seed," which has just been published by the Illinois Experiment Station at Urbana. Albert N. Hume, one of Dr. Hopkins' assistants in the department of agronomy, is author of the bulletin. Of the several germinating devices mentioned, the box and cloth tester is perhaps the most satisfactory. Mr. Hume thus describes it:

"One of the quickest and most convenient devices for making germination tests is that commonly known as the Geneva tester. This apparatus consists of a water-tight box across which are extended folds of canton flannel. These folds are suspended from wires, and can be removed to dry when not in use. The box must be filled to the depth of about an inch with water, so that the folds of canton flannel will hang down enough to touch the water, and thus be moistened by capillarity. The box should be about 12x24 inches and 4 or 5 inches deep. It may be made of wood, galvanized iron, tin, or copper, and the wires can be cut from ordinary smooth galvanized fence wire.

"When kernels of corn are to be tested in this germinating apparatus, they are placed between the folds, in regular order and the folds closed together. After the kernels are put in place, the folds are drawn together at the top, the lid closed upon the box, and the apparatus left until the kernels germinate. When put into this box, the kernels will not usually suffer for moisture during the length of time of one test. The folds are easily opened when it is necessary to inspect the kernels to count the number which have germinated. Some care is necessary in lifting the tester, that the group of kernels be not jarred from their places."

A Geneva germinator can be made at small expense by any tinsmith or by any farmer handy with tools and guided by the description and illustration in the bulletin. Such a tester will last for many years and can be used for other kinds of seed.

Four kernels are taken from each ear to be used as seed. These may be removed by means of a pocket-knife or pair of tweezers. One kernel is taken out two inches from the butt of the ear; another is removed after turning the ear one-fourth around 2 inches nearer the tip; turn the ear the same distance in the same direction and remove the third kernel about two inches nearer the tip, and take the fourth grain, after turning the ear again one-fourth around, from near the tip. This covers the entire ear, so far as practical and the kernels obtained represent trustworthily the vitality of its entire seed. Each set of four kernels is placed in the tester so that it can be distinguished from any other set. For illustration, suppose 10 ears are to be tested; these are numbered from 1 to 10 and the sets of kernels removed from them are numbered correspondingly. When placed in the tester a strip of white cardboard two or three inches long with the number of the ear on one end is inserted between the folds with each set of kernels, the numbered end protruding so that it can be seen on opening the tester. It is necessary to know whence came the seed so that the ear from which it was obtained may be discarded in case the kernels in test show marked weakness in germinating power.

After depositing the corn in it as directed the tester is placed where the temperature can be maintained at about 75 degrees F. Where there is a furnace the germinator may be set near it, the degree of heat radiated being determined by keeping a thermometer constantly in use as near the heat as the tester.

Seed in the germinator will germinate in from four to eight days. By counting the number of unsprouted kernels the percentage of vitality is easily determined. If the composite test of all ears shows a percentage of vitality of less than 97 the seed is not as good as it should be for planting.

Corn that has been frosted or prematurely harvested is almost sure to be low in germinating power. And seed obtained in the spring from cribs in which during the winter it has been exposed to dampness can not be relied on to produce a good stand. Regardless of the source of the seed each ear should be tested. This is the time to do the work. If one's own corn does not show the proper percentage of vitality buy better seed. Poor seed corn is the foundation of a poor crop.

Enough seed corn to plant about 70 acres can be tested in ten hours' time averaging the work on the basis outlined in the bulletin from which we have quoted.

From A Missionary's View-Point

By a New Mexico Missionary

THE most popular objection to the education of the Indian is found in the continually reiterated statement that however highly you may educate an Indian, when he returns to the reservation he is almost certain to return to the blanket—the blanket here being used as a symbol of that lazy, careless, good-for-nothing life which characterizes the untutored savage.

This statement, which is so generally accepted, is vigorously contradicted by the reports of government employes among the Indians, who usually go to the opposite extreme by maintaining that the majority of educated Indians live up to a high standard of civilization and morality.

Unfortunately, their reports are discredited: First, by well-known facts; second by the fact that they are prejudiced witnesses who naturally like to make a flattering report of their own work; and, third, that instead of requiring less money to maintain the Indian service,as would be the case were these red men coming up to self-support, there is a constant demand for an increase.

The Leguna Indians are by far the most industrious and progressive of the of the Western tribes, yet they are costing the government more than twice as much to-day as they did five years ago, and do not contribute $1 to maintain any of the Government institutions on the reservation.

But why all this talk about the tendency of the educated Indian to go back to the blanket as soon as he returns to the reservation, when every person on the globe has exactly the same tendency?

There is a law as universal and unchangeable as the law of gravitation which compels us all to become mirrors constantly reflecting the civilization and morality with which we are surrounded.

When visitors of distinction call at our house we naturally desire to have our homes and ourselves make as good an appearance as possible. When one or two blanket Indians call we are not concerned about appearances.

I have seen in the Canadian Northwest young gentlemen belonging to good English families, who had been students in Oxford and Cambridge, crawl out of a shack as dirty and disorderly and as thoroughly bespattered with tobacco juice as any Indian house I have visited.

When among refined and educated persons these young men were kept up to their best and were fine, gentlemanly fellows, but when they got away out on the prairie they decided that it did not matter how they lived, and unconsciously they went back to the blanket.

Last May a trainload of prominent Methodists passed through Laguna on their way to the conference in Los Angeles. Every man and woman of them was pledged against dancing, but an Indian dance was arranged for their entertainment during the short time they remained in our village, and every soul, so far as I could see, made a bee line for the dance house.

Offer any one of these persons $100 to attend the most refined and harmless dance in his own parish, where he is surrounded by church members who denounce the dance, and he will reject your offer with scorn; but no sooner did they reach the reservation, where

they supposed there was no public opinion, than the church went back to the blanket, and there was a stampede for a dance infinitely more degrading than the one which they denounced at home.

I have seen any number of government employes, when they first came to a reservation, attend church and prayer meeting. They even volunteered to assist in the school. But in a few weeks they become conscious that they were free from all criticism, and in an incredibly short time they were back to the blanket.

There is a farmer on a Western reservation who has got away beyond the blanket, and may be seen running almost any day with the upper part of his body stark naked. Even the Indians are ashamed of him, and yet he draws a large salary from the government for instructing the Indians.

Another employe of the government known as a farmer was furnished with a team. Having nothing to do, he determined to amuse himself by trading government horses. After making several trades the horses got so poor that they could not be traded any longer. Then application was made for a new team, and the useless horses were given to the Indians.

But some will feel like asking; Does not this law operate on the missionaries as well as on the government employe and educated Indian? Certainly. It operates on every human being as certainly as heat and cold, and therefore every missionary who works among savage people feels the need of occasionally getting out among refined and Christianized people, and especially of sending his children into a community where their training will counteract the influence of the reservation.

When Stanley, the explorer, found David Livingstone in the center of Africa, after he had been surrounded only by savages for many years, he noticed that the missionary's clothes were clean and carefully mended; that his conversation was pure, and that he manifested as fine a spirit of politeness as if he had spent all his life amid the culture and refinement of a large city.

True; but this was simply the operation of this law. David Livingstone's great model was the Lord Jesus Christ. He was ever present to Livingstone's consciousness as the model gentleman and the ideal man. Though surrounded by thousands of others, he saw no man save Jesus. He was a wonderful example of this law.

Those who, like Livingstone, are consciously living in the presence of Christ are infallibly changed into the image of Christ. Those who are living only in the presence of savages will as certainly be changed into savages.

Persons most frequently present to our minds as critics, as models and ideals are not always those in our immediate neighborhood; hence, we sometimes see an apparent, though not an exception to the law which makes us reflectors of the civilization and mortals of those around us. Any number of instances could be cited to prove:

First—That educated Indians who do not return to the reservation hardly ever go back to the blanket.

Second—That educated white persons who live on a reservation very frequently go back to the blanket.

Third—That educated Indians who return to the reservation frequently do go back to the blanket, but not more frequently than any other race.

With all this before us, we see the wonderful wisdom of the American Government in establishing schools to educate Indians up to a high state of civilization, and at the same time establishing the reservation system to educate both Indians and white persons down again to barbarism.

ABOUT INDIANS AND OTHER PEOPLE

It is claimed by those who ought to know that a majorty of Indians in the Indian Territory will vote the Republican ticket as soon as they can vote at all.

The revenues accruing from rents, taxes mining, oil and gas leases and other minor sources in the Creek and Cherokee nations during the period of six years past amounts to $517,411.67. Most of the large oil fields of the territory are located in these nations, and an idea of their rapid development may be gained when it is remembered that the revenues of the nations have increased from $4,-913.63 in 1893, to $120,025.76 in 1904. The importance of the timber industry in the territory can be estimated from the figures given in the Cherokee, Choctaw and Chickasaw nations, which are heavily wooded, amounted to $9,553.43 during the last year and still the forests of the territory are practically untouched

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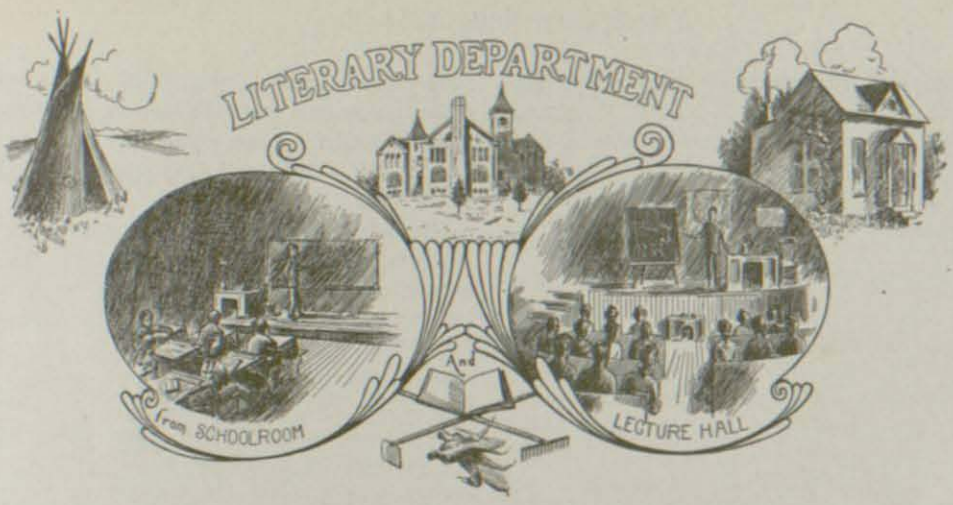
The Indian commissioner states that on account of the large financial interests which must be guarded the Union Indian agency at Muskogee is one of the most important in the country. The report shows that in the Choctaw and Chickasaw nations alone, where the principal coal and asphalt stone deposits are found, $279,668,81 was collected during the year preceding June 30, 1904, representing royalties from the development of these minerals. The total amount from these sources in the two nations since June 28, 1898, is $1,237,225.21. In this period of six years the revenues from coal, asphalt and stone have nearly doubled, despite the fact that mine operators were unable to purchase the land and were compelled to work under leases, with no railroads in many localities by which to move the products of their mines.

There is considerable of a tangle in the Indian country over the title to lands purchased from the various tribes. Matrimonial alliances have been contracted in such a loose way that it is quite a problem to straighten out the complications. In many instances an Indian would leave his wife and marry another woman; sometimes he got a divorce and sometimes not. When an Indian sells his land, as provided by the secretary of the Interior, if he is married his wife must also sign the deed. If he has been married under the Indian laws and not been divorced no matter if he has married again according to the white man's laws, it is held by jurists that perfect title to his land cannot pass without the signature of his Indian wife with whom he contracted marriage under the Indian laws.

Nature was in a benevolent mood when she gave to the red man that countenance of aboriginal dignity, says the Sacremento, Cali., Record-Union. The Indian's face has been his fortune with poets and romanticists. They have ennobled his character because his lineaments were noble. You would scarcely think of speaking foolishly with an Indian. His unruffled composure and the light of genuine intelligence, though of an uncultured sort, in his eye do not encourage levity—they appeal to you to talk sense. Treaties have always been made with Indian tribes because the white man has recognized that here is a race that cannot be lightly ignored or contemptuously humbugged. The Indian's economy of speech has also made him respected. It is a virtue that inspires admiration in the Anglo-Saxon breast. There is nothing funny about an Indian; no suggestion of vapidity or shallowness; no puerility.

On November 22, 1898, the court of claims rendered judgment in the cause of several tribes of Indians living in western New York. The amount of the claim thus adjudicated is $1,967,056 and the distribution will be made sometime this year. The claim grew out of a settlement made with the Indians by the Buffalo Creek treaty of January 15, 1838, by which the Indians were entitled to 1,824,000 acres of land. This land, at $1.25 an acre, with the expense deductions, makes the sum now to be distributed. In lieu of cash a great deal of land was taken up in Kansas. Descendants of the New York Indians have scattered and quite a number of them are now living in the Cherokee and Osage nations. All such descendants not enrolled and accepted by the court of claims are given until April 3, 1905, to appear in Washington in person or by attorney and make a showing of their right to share in the distribution of this money. There are 5018 persons who so far are entitled to share, giving a per capita amount of $346.53.



THE PROMISORY NOTE.—LECTURE III.

Definition and History.—A promisory note is a written promise to pay a certain sum of money to the person named therein, or to his order, or to bearer or order.

The promisory note was unknown among the ancients. The old Roman merchant sent his slave along with the borrower to receive his money, with maratime interest, at the end of the voyage. Not until the reign of Queen Anne of England was the promisory note recognized as legitimate negotiable paper. This was brought about largely through the influence of the merchants and became a part of the *lex mercatores*—law merchant—which was very early adopted in the United States. The law of merchants was simply the custom of merchants, which by long usage became the law of trade. With the increase of trade and the growth of commerce between nations, notes and bills came into common use as a means of increasing the circulation of wealth and for convenience and safety in transferring money. Negotiable paper now forms almost the entire circulating capital of the commercial world and it would be almost impossible to carry on the trade of the world now if the actual money had to be transferred with every business transaction. The promisory note forms a very important factor in the business world and it serves a useful and valuable purpose by cultivating faith and confidence in the future and in the honesty and business integrity of individuals and nations.

Forms of Notes.—The "promise to pay" forms almost the entire circulating medium of exchange. The ordinary paper money in every day use is simply a promise to pay on demand. Example:—

"The National Bank of Commerce in St. Louis will pay the bearer on demand, Five Dollars.

W. H. THOMPSON, Pres.

The above form may be seen on national bank notes now in daily circulation. In fact all bank notes, United States Treasury notes and gold and silver certificates, which constitute the paper money we see every day, are nothing more than promisory notes.

The law does not prescribe any certain forms for promisory notes, though custom has adopted certain forms and it is generally wise to follow established rules. The conditions which go to make up a good note must be complied with. From our definition of a promisory note we saw that it must be a written promise. Now, it is not necessary that the word *promise* appear in the note if there are words which imply a promise. "I will pay John Doe one hundred dollars on demand" constitutes a good note. Or this, "Due John Doe one hundred dollars payable on demand." Simply "Due John Doe fifty dollars" would not constitute a good and valid note. It is simply the acknowledgment of an indebtedness with no promise to pay, either expressed or implied.

A note must be for a certain sum, and for money. A promise to pay on a certain day "one hundred or two hundred dollars" would not constitute a good note, as the amount is not specific. There must be no room for doubt as to the exact amount. It must be a "certain" sum.

There must be a fixed time of payment and the promise must be absolute. "One day after date I promise to pay John Doe ten dollars; or when I sell my wheat." Or this, "I promise to pay John Doe, for value received, one hundred dollars when my brother Tom marries Mary Smith." Such notes would be void for lack of a fixed time of payment. They depend on the happening of uncertain events, hence do not fill the requirements of our definition of a promisory note. The time

must be fixed, certain, or based on the happening of a certain event. Thus, "I promise to pay to John Doe, his heirs and assigns, one hundred dollars, for value received, on the death of his wife Mary." This would be a good and valid note, as death is a certain event.

Value Received.—The words "value received" are not at all necessary though such words are usually incorporated in a promisory note. The law will always imply a value.

The Payee.—The only material difference in the various forms of notes is in regard to the payee named. They may be:—

1. Payable to the order of a person.
2. Payable to a person, or order.
3. Payable to a person, or bearer.
4. Payable to bearer.

A note made payable to a particular person, without the words "or order," "or bearer," is not negotiable.

In most states days of grace are allowed on all notes unless they read "without grace." If the third day of grace falls on Sunday or a legal holiday then the second day is the final day of grace.

Indorsement.—An indorsement is written on the back of a note by the holder for the purpose of transferring it to another. Only notes which read "payable to the order of" require indorsement in order to make them negotiable.

A note made payable to bearer, or to a particular person or bearer, do not require indorsement to make them negotiable, though it is customary for every one through whose hands a note passes to indorse it. This shows that he received payment and that he acknowledges the note to be good and agrees to be responsible for its payment.

Kinds of Indorsements.—There are four kinds of indorsements, viz:—Full, Blank, Without Recourse and Restrictive.

1. A full indorsement consists of the owner's name written across the back of the note with an order to pay to a particular person, or order, thus: "Pay to John Doe, or order." This makes the safest kind of an indorsement. Should the note be stolen or lost it could not be collected until indorsed by John Doe. All notes and other negotiable papers to be mailed or otherwise carried, should be indorsed to the person to whom they are to be delivered by full indorsement.

2. A blank indorsement consists of the holder's name only. A note so indorsed does not require any further indorsement to make it negotiable. This is not a safe way of handling notes as if they should be lost or stolen any one can collect them. They become the property of the person receiving them in good faith and if he shows that he is an innocent purchaser he can collect even as against the owner.

The person who receives a note indorsed in blank has the right to write above the signature of the indorser the words, "Pay to the order of," which then makes it a full indorsement.

3. If the indorser writes above his name the words, "Without Recourse," he relieves himself of all responsibility. Such notes are not common, as every one would hesitate to accept such a note, the indorsement being evidence that the note is not of the best kind.

4. To write across the back of a note "Pay to John Doe, only," restricts the payment to this particular person and such a note is not transferrable.

Law of Place.—People who are parties to a note do not always live in the same place, so the question naturally arises as to the law of which place governs? The law of the place where the note was written or the law of the place where delivered?

The general law of contracts is that the law of the place where the contract is made governs. But the place where a note is made does not mean the place where it is written, or dated, but the place where it is delivered. The law of contract provides that there must be an acceptance before there can be a binding contract, hence the note must be accepted before it becomes a contract and the place where accepted is the place where the contract is made. A note written in Oklahoma payable in Kansas would be governed by the laws of Kansas and not by the laws of Oklahoma.

Lost Notes.—The rule of the law is that possession is evidence of title and if a person loses a note it is very difficult for him to collect the debt represented by it. If the note should be found and sold to another person who bought it in good faith, using ordinary caution and discretion in the matter, he would have a good and valid title to it. The policy of the law in negotiable papers is to protect the innocent purchaser.

When a note is lost it is the duty of the owner to publish this fact at once as wildly as possible, thus giving warning to third parties who might be asked to purchase it.

Forgery.—Any material alteration of a note is forgery if done with the intent to defraud. This is a very serious offense and is punishable at law as a crime. Thus, if a note, check, money order or other negotiable paper

be altered so as to change the face value of it and such paper be presented for payment, the person so altering such notes, check or money order commits a very serious crime for which he is almost sure to receive very severe punishment and imprisonment. The enormity of such crimes can not be too early and too strongly impressed upon the minds of the youth. It is a grievous error for one to think that such crimes will go undetected and unpunished. Forging signatures and altering notes and checks so as to increase their face value is a snare into which many a guileless youth has been drawn to this great sorrow and shame.

Boys, beware! beware! *Beware!*

TEST QUESTIONS.

1. A made out a note payable to bearer and lost it. B, his hired man, found the note and sold it to D, who bought it in good faith. Can D compel A to pay the note when due?

2. Suppose, in the above case, A had signed the note but left the amount blank. B finds the note and fills in the amount and sells it to D. Can D now collect from A?

3. A sells a note to the bank to which he had forged B's signature. B proves the note to be forged. Can the bank collect from B? Can A be prosecuted for forgery?

4. A, who is a minor, purchases $100 worth of goods from B for which he gives B his note. B indorses the note to C. Can C collect from A? Can C collect from B?

5. A in the course of a trade gave B his check for $1.00. B raised the check to $100, and the bank paid it. Can A recover $99 from the bank? Can B be prosecuted for forgery?

6. A went to the post office in Kansas City and purchased a money order for $5 payable to his order at St. Louis. He raised it to $45 and went to a clothing store in St. Louis and purchased a suit of clothes for $20 presenting the money order for payment. The merchant accepted the mony order, deducted the price of the suit and paid A the balance, $25. The merchant-indorses the money order in blank and presents it to B for payment. B accepts it, presents it at post office for payment and the postmaster detects the forgery. What are the rights and liabilities of the several parties? O. H. L.

SMALL FRUITS.

No garden is complete without small fruit. Yet there are farmers who say it is cheaper to buy fruit for the family than to grow it. This is surely an error. It means that less fruit will be used than ought to be used.

Fruit is too easily and cheaply grown on the farm ever to be neglected. The wild berries are disappearing, and time is better spent elsewhere than looking for the few that remain. To grow small fruit for home use is always wise; to grow it for market may not be; many things must be considered. To grow berries where pickers are not easily had is a hazardous undertaking. A near-by market is most always preferable, for most berries suffer from shipment, except gooseberries. The farmer should also study himself before going into the commercial growing of small fruits. Not all men are adapted to the business. A mistake in the man is more serious than a mistake in the location or the soil. A man embarking in the commercial growing of fruit should have practical knowledge of the business. He should know how to propagate his plants, and the importance of thorough cultivation. Drought is the great enemy to be avoided, and a location which will in anyway help to counteract its effects should be sought. The heat of summer is more detremental than the cold of winter. This is important in the southern states and semi-arid regions of the west. Blackberries succeed better in the south than raspberries. Neither gooseberries or curants do well in the south, the plants will thrive and look healthy but are not productive. The gooseberry and currant are northern fruits and will stand extreme cold weather. If planted in this semi-arid region they should be protected from the wind and sun by being planted on the north side of a building or board fence. A cool rich well drained moist soil is the home of the gooseberry and currant. The currant is propagated from the cutting taken in September. Length of cutting should be eight or nine inches; plant in deep well prepared soil as soon as cuttings are ready leaving one or two buds above the surface of the ground. Then throw a ridge of dirt over them about two inches deep. In the spring this covering is raked away leaving the tops of the cuttings level with the surface of the ground.

The gooseberry does not grow readily from the cutting so that mound layering is followed. For this reason the plants are cut back severely in the fall to induce many shorts to grow the succeeding spring. About the first of July earth is mounded up about and among them leaving only their tips exposed. The American varieties will root readily and can

be removed the same fall, while the English varieties will take two years.

Blackberries, raspberries and dewberries bear on canes which grew the preceding year, and having borne once these canes become worthless and die. As soon as the fruiting season is over these old canes should be removed and burned to destroy all insects that may be on them. Pruning of these fruits consists of removing superfluous shoots from the base of the plant so that too many canes shall not form, (five or six to a plant being sufficient.) Of blackberries the growing canes should be headed in, two or three inches of the tips cut off when they are from two and a half to three feet high. Latterals will now push out and should be allowed to grow their full height. The following spring these latterals if too long should be cut back.

The Blackberry is propagated from root cuttings and suckers, but the root cutting is by far the best. These roots are taken in the fall, cut up in two to two and one-half inch lengths, stratify in a box with moist sand or earth, put in a cellar or buried outside. In spring, plant in drills about two inches apart and cover as for potatoes.

The Dewberry is grown from root cuttings the same as the blackberry, or propagated from tips as the raspberry, with which everybody is familiar.

The Strawberry is an American product. It adapts itself to a wider range of latitude and to greater extremes in environment than any other cultivated fruit.

Bulletin No. 198, of the U. S. Department of Agriculture contains a sectional map of the United States showing nineteen Fruit Sections. Forty-three varieties of strawberries are named that are adapted to one or more of these sections. The Gaudy is mentioned in ten different sections. Crescent in nine. Wilson in nine. Haverland in eight. Warfield in seven. Bubach No. 5 in seven. Sharpless in eight. Micheal Early in seven. Lady Thomas in seven. Hoffman in five. Downing in five. Parker Earl in five. Brandywine in six. This is fourteen varieties mentioned in from five to ten different sections, and the balance, twenty-nine varieties, are mentioned in from one to four.

A GIRL'S DUTY TO HER SCHOOL.

Girls, we owe to our school a great many things.

We should strive to be real true girls. If we are true to ourselves we will be true to our school.

Be loyal to our school by doing the best we know how to do, no matter where we are working—in school, in the sewing room or in the laundry—do our best and we will feel better than if we just half do our work.

If we have work to do, which we all have, do it the very best we know how, and do it with a good will. See how happy we can be while working. If we are happy and cheerful about our work and try to enjoy it, instead of being cross and mean, we will be able to do our work better, and after we have finished we will not feel half so tired.

By our pleasant ways we will make others feel better and will help our matron or teacher to enjoy her work more.

See too, if we can do our work better than any one else—or see if we can not be just as neat as any one else. Be a good example to others. For we are an example any way, either a good one or a bad one. Let us be a good example.

Every little boy or girl has one person here whom they think is just about right; try to be like them. We don't know if we are the example or not, so act as if we were all the time, and we will be on our guard and not do or say some of the little things we should not do or say.

It is our duty to help others to be better if we can. When we see a girl or a boy doing wrong or saying things they should not say, it is our duty to see if we can not get them to do better or act better. If we let them go on doing wrong and we feel that we could help them by speaking to them and don't do it, we will not be doing our duty.

We must not always wait to be told what to do when we see that a thing needs to be done and we can do it.

When we go to our place of duty don't wait to be told to do this or do that, unless you are told to wait, but go right away and find something to do. We waste many minutes standing around waiting to be told what to do.

When our teacher is assigning our duties to us, we must give good attention, and if we don't quite understand she will tell us again. Don't listen with one ear but with both, then we will not often have to do our work over, if we listen carefully.

After we have finished our assigned duties it is our duty to help others until the work is finished. Don't run away as soon as those duties are finished, but ask if there is not

something else to be done and if we can not help do it. In that way we are helping to make our school better.

If each one just does her assigned duties there will be many little things undone that should be done.

Ask for work, girls—we will not be overloaded with work.

Those girls who are willing to work are not always given the heavy work. It is the punished girl who gets the hard work, scrubbing, extra work on Saturday, or who has to stay home from entertainments, and who has black marks down by her name in the matron's book.

Let's don't be a girl who needs rules made to keep her straight. It is our duty to help our matron or teacher instead of making trouble for them.

Girls it is our duty to serve others. If we see an older person needing this or that, it is our place to offer to get it for them or do any little kindness we can to help them. It will help us as much as it will them. We were put here on this earth to do good and to help others.

It is our duty to be as pleasant as we can be at all tim s.

If we feel bad and speak cross to some one it might make her feel cross all day and she might do wrong things just because we did not think before we spoke.

If we feel bad don't be mean and look cross —just try to be pleasant. "Smile through tears," as some one has said, until we get into our own rooms, then give way to our own feelings if we cannot control them longer. Then we will not be hurting anyone but ourselves.

Another duty we owe to our school is to help keep everything as neat and clean as we can.

Keep our rooms clean, and if anything is out of place, put it where it belongs. We should do the same if we see anything out of place in our halls, around the building or on the grounds; pick it up and put it where we think it belongs. If we should do this we would never need a "pickup gang."

We should never throw any waste paper on the floor or on the ground. Keep the paper in your hand until you get to a waste box then drop it in there. Paper is a hard thing to pick up off of the floor or out of the grass. Just think, some one has to go pick this up after you. If they did not, how would our school look? So let's be very careful to keep our school neat and clean.

Some one has said, "a house-keeper is known by the kind of a yard she keeps." I think that is so.

We should not be careless about anything. Keep ourselves neat and clean always and be a true girl to your school.

We don't need our best clothes on while at work, but we can look neat in our working clothes as well as in our Sunday clothes.

If we find ourselves growing careless just stop and ask ourselves what is the matter, and almost always the answer will be because we are careless, and that means lazy.

Sometimes girls we do things without permission and we get punished. Be careful and try to obey the rules.

Girls, the rules are not made for the girls that try and want to do right, but for those who do not try to do right.

Laws are not made for lawful men but for the unlawful.

If you are always just as careful and good as you ought to be, you will whave good lessons, have a nice home, have a nice room, a nice school, a bright happy face and a clear conscience.

Don't write discouraging letters to the dear folks at home. Better not write at all if you must make them unhappy every time. Don't wait until you are miserable to write. Write when you are happy and then you shall write happy news. Don't say cruel things about your school. Tell the truth. Tell the truth about the school and about everything connected with it. That's the way to be loyal. If you accept all the sweet comforts and helps of the school and then never tell about what is being done for you here, or wait until you feel badly to tell or write, you are sure to state things not true, and in this way give your school a bad name. You would not like a stranger to tell bad things of your school, would you? You would feel like fighting them, wouldn't you? Then don't tell the bad yourselves.

Girls do everything you do the best you know how to do it and you will be helping to make our school better. E. S.

THE GIRL'S IDEAL OF A YOUNG MAN.—WHAT IT SHOULD BE.

We are going to talk this evening about what a girl's ideal of a young man should be. There are girls and girls, but let me tell you what an ideal girl should be and then I can tell you what her ideal of a young man should be.

The kind of a girl I like is one who is free from any affectation. One who does not pretend to be what she is not. I like a girl who can talk well, can carry on a conversation without tossing her head and wiggling and twisting, trying to convey the idea that she is cute. I like a girl who is honest and straightforward and jolly. One who spends a part of her time improving her mind, another part of her time becoming skillful with her hands and still another part with her toilet. In fact one who can care for herself and others if need be. We might say an ideal girl is one who has a well balanced mind; one whom the world calls "sensible."

Now that we have an ideal girl in mind let us find out what kind of a young man should be her ideal. Of course, each girl has a different ideal, but we will speak of the average young man. The size of a young man is immaterial, but appearances are much better if you select some one who is about your size. It may save you a lot of teasing if nothing else. The principal thought to be kept in mind is the character. Choose for your ideal one who is honest, sincere, capable and who does not cultivate bad habits such as drinking, gambling and the intemperate use of tobacco.

If a young man begins such habits early in life they are very apt to stick to him and develop as he grows. Then we should select one who is steady in his habits; one who can keep at one thing year in and year out. Most girls expect to marry and the home life should be carefully considered. You should expect to make your home a permanent one and only young men of good steady habits can maintain such a home.

Then there are the personal habits to consider. We do not like a man who is untidy about his hair, his teeth or his hands, or his clothes. A person who is careless about his clothes is very apt to be careless about his reputation.

On the other hand we do not admire a person who devotes too much of his time to those things. Some men are so particular about their hands and clothes that they are afraid to work for fear they may soil them. So try to take for your ideal one who devotes enough time and not too much to his personal habits. Select those who are capable and willing to earn a good honest living. To earn the living in such a way that it need never cause one to be ashamed of it. Let us not let our ideals be too high, but remember that everyone is liable to make mistakes and it is the honest everyday man who is really the best.

C. F. P.

BANKING.

In preparing a talk on this subject, I have had to decide among a score of lines which might be followed. I have decided that what you most need and will be most interested in, is simply a statement of a few leading principles, and the illustration of a few common methods of handling paper in common use in connection with banking.

There are two banks in common use—the national bank and the state bank. Many firms and individuals act as bankers also; these may be called private banks. National banks are chartered and organized under national laws,—that is laws made by Congress. State banks are organized under state laws,—laws made by the legislature of a state. All national banks are, therefore, under the same laws, while state banks are not uniform in their methods of organization, as there may be as many different methods as there are states. Private bankers are subject to the laws of the state wherein they do business. In large cities savings banks are organized for those who can save but small sums. They will generally accept deposits as low as $1.00, while the larger banks require from $200.00 to $500 to open an account.

In large cities national banks must have at least $100,000.00 capital before they can be chartered by the Government. In cities of 3,000 to 6,000 a national bank may be organized with a capital of $50,000.00. In cities of less than three thousand a national bank may be organized with a capital of $25,000.00.

The amount of money necessary to open a state bank varies with the different states; in some $5,000.00 is required and in some considerably more.

There are several advantages in having a bank account. The following may be mentioned.

Protection against fire and burglars.

Returned checks operate as receipts. Every bank returns to you your cancelled checks.

The bank will collect your checks or notes, usually without charge.

Hardly a day passes without some one's losing money as a result of hiding it in out-of-the-way places. The bank can care for your money much better than you can. Of course there is a slight risk even here, as banks sometimes fail, yet they usually pay back a part, at least, of the deposits. Banks are forbidden by law to accept deposits after they know they are in a failing condition. It is said that the city of Leavenworth, Kansas, has never had a

bank failure, and I suppose this is true of many cities. You should always save your checks which are returned to you by the bank after they have been paid and your pass book has been balanced. In case you have paid a man money and he denies it, you can produce your check, which will have his endorsement on the back, to prove that you have paid him. In case you receive checks or notes from other persons, which may be payable at a distance, the bank will take charge of these for you and attend to their collection, giving you credit on its books for the proceeds.

We should be careful in selecting a bank. Generally it is best to avoid new and untried banks. Patronize the bank that seems to have the most substantial businese men at the back of it.

If you have decided that you want to open a bank account and have selected the bank with which you want to do business, you must first fill out a deposit ticket, which I will illustrate. Suppose you have $50.00 in currency—bills—$20.00 in gold, $10.00 in silver and $25.00 in the form of a check to deposit; your ticket should be made like this:

EXCHANGE BANK.
Deposited by Henry Wilson,
January 24, 1905.

Currency		50 00
Coin		30 00
Other Items		
List Checks and Drafts	25 00	25 00
		105 00

Most of the small country banks receive and pay out money through the same window, but in the larger cities there are several windows for depositors and several for those who wish to withdraw money. Many of these banks also have a department for ladies to do their banking separately, paying out only clean, new bills over the counter. When you are ready to make your deposit, see that your ticket is properly made, that the currency is all face upward for convenience in counting and that your checks are endorsed, then get into line and wait your turn. Hand your ticket and money to the receiving teller. He will check it and issue to you a pass book with the amount and date recorded therein. You are then entitled to draw checks on the bank and will be snpplied with a check book by the bank. In case you do not wish to draw your money for six months or longer, you can ask for a certificate of deposit instead of the pass book. I will illustrate this a little later. You will be paid interest on this certificate of deposit, but will not be allowed to check against it. If you are compelled to take the money out before the time for which it was deposited has expired, you may endorse the certificate and get your money, but you will receive no interest. Before leaving the subject of depositing money, I want to suggest that you should never hold checks that have been paid you by others for any length of time. The rule is that they should be deposited within 24 hours if you are in the city where the check is payable. If you hold the check longer and the bank fails before you get your check in, you are the loser, and not the man who has issued the check.

Next I want to speak of the drawing of checks.

I will make an illustration of a check with stub at the left:

January 24, 1905.	EXCHANGE BANK.
No. 33.	Dayton, O., Jan. 24, 1905.
Favor H. G. Wilson.	Pay to the order of H. G. Wilson $50.00, Fifty Dollars.
$50.00	
For On account.	T. B. BROOKS.

Notice that the date, name of person to whom check is payable, amount in both figures and words, and your signature are necessary in the body of the check. The stub contains the same information, so that you may know just what has been done after you have parted with the check.

By subtracting the amounts of your checks from your deposits you can always know just what you have in the bank. I want to call attention to a careless method some people have of drawing checks. If the figures are made a little to the right of the dollar sign and the words stating the amount also began a little to the right of the left margin of the check, it would be easy for some rascal to insert a figure to the left of the amount in figures and a word to the left of the amount in words thus making the check much larger than written originally. If you are careless in making your checks and some one raises them in this manner and the bank should pay such a check, you would be responsible and be the loser. Of course you could prosecute the one who raised the check—if you could find him.

All large firms have devices for marking their checks so that it is difficult to raise them. One machine cuts the figures right out of the paper; another prints the approximate

amount on the face of the check in indelible ink and still another perforates the paper around the amount in figures so that it would be very difficult to write on this surface without blotting.

In case you have issued a check and wish to stop its payment you may do so by notifying the bank before the presentation of the check. This will not relieve you from any responsibility to the holder of the check, however, unless it was obtained by fraud or mistake.

Another use the bank has is the transmission of money. You are all familiar with the post office money order. These are not issued for larger amounts than $100.00, but you can buy orders from your bank up to almost any amount. This order the bank sells is called a draft.

The draft is drawn on some other bank is some large city, say New York, Chicago, New Orleans or San Francisco. Now how does the first bank, the one selling the draft, get the right to draw orders on the large city bank? It is necessary for all banks to have money deposited with other banks in large cities in order that they may have the right to draw these drafts on them.

Sometimes a person desires to know whether or not a certain check he holds is good or not,—that is, whether the person drawing it really has the money. Or it may be that you want to send money away and do not care to purchase the draft. In such cases the bank will Certify Checks, that is guarantee them to be good. This is done by writing these or similar words across the face of the check:

Certified, January 24, 1905.
J. W. Simpson, Cashier.

This makes the bank responsible for the check. It is then charged to the maker's account just as though it had been paid. This is to prevent his overdrawing his account.

When a bank certifies a check it becomes responsible for its payment, as stated above. On the same principle when you endorse a check you become responsible for its payment. Let me illustrate this. Suppose Jones draws a check, without having any money in the bank, in favor of Smith. Smith endorses it to Brown. Brown endorses it to Black. Black takes it to his bank not the one on which it is drawn and gets the cash for it, first endorsing it. This bank sends the check to the bank on which it was drawn and finds that it is worthless. Black's bank will now require him to pay back the amount he received for it, because he has received value for it.

Here are the several endorsements as they were made:

A. D. SMITH.
T. B. BROWN.
L. K. BLACK.

Now Black can call upon Brown to pay him the amount of the check. Brown in turn can call upon Smith; Smith can now fall back upon Jones for the amount. In case any of these men failed to collect the amount of the one who endorsed the note to him, he could call upon the next endorser, for everyone who has endorsed the check before him is responsible. It is well then never to endorse any more checks than necessary. You will now understand why the banks want the endorsements on the checks they handle.

Form of Certificate of Deposit:

CHILOCCO SAVINGS BANK.
Chilocco, Okla., January 24, 1905.

Thomas Jones has deposited in the Chilocco Agricultural School Savings Bank the sum of $100.00, One Hundred Dollars, the same to bear interest at the rate of four per cent per annum, if left six months or longer.

C. E. BIRCH, Cashier.

Form of Bank Draft:

EXCHANGE BANK.
No. 921. Central City, Okla., Jan. 24, 1905.

Pay to the order of Lee and Lacey $2,200, Twenty-Two Hundred Dollars.

H. C. PARTINGTON, Cashier.

To The Commercial Bank,
New York.

A COURSE IN RAPID CALCULATIONS.

III.

(f) Adding two columns.

10	18	17	19	13	14	15
16	14	21	15	23	13	11
12	22	24	17	18	15	12
21	24	33	30	20	16	17
19	18	17	16	15	14	13
11	12	13	14	15	16	17
21	22	14	15	18	21	23

Take a number of columns like the above and add in this manner: Begin at the bottom and add upward (see first column) 21 and 1 are 22; 22 and 10 are 32; 32 and 9 are 41; 41 and 10 are 51; 51 and 1 are 52; 52 and 20 are 72; 72 and 2 are 74; 74 and 10 are 84; 84 and 6 are 90; 90 and 10 are 100; 100 and 10 are 110. Notice that to the bottom number we first add the units of the number just above, then the tens of the same number; next add the units of the third number ascending and then the tens of that number, etc.

(g) Review grouping, exercise c. Con-

tinue this long enough to instill the habit to some extent, then dictate simple problems in addition like these:

416	328	265	796	834	437	195
325	419	783	843	912	928	471
843	327	248	685	897	736	683
794	818	415	792	685	894	206

Dictate clearly and do not repeat the numbers. Require your pupils to pay such close attention that they will not need to have them repeated. As soon as you are through dictating a problem, give the command "Add." See who gives the first, second, third, fourth and fifth correct answer. Put their names on the board and let the others try to displace them from this leadership.

We shall now leave the subject of addition for the present, but with the understanding that it is to be reviewed frequently and that the problems are to be increased in length and difficulty.

(h) Using the following and similar problems, drill on subtraction. Place problems on the board in view of the class. Use your pointer rapidly. Work for accuracy and speed. Be enthusiastic.

39	24	29	56	49	75	59	44	54
16	15	13	28	19	37	23	21	22
36	50	66	96	77	46	64	89	67
19	24	33	32	33	23	21	17	18
67	59	69	87	68	35	33	81	86
29	23	14	29	36	17	19	27	46

(i) The following is an exercise in addition and subtraction:

29 6	18 4	27 6	44 7	87 9	48 16
3	7	3	6	8	3
12 4	19 6	14 6	17 3	18 7	24 6
4	4	3	4	6	8

In these problems the sum of the two right hand figures is to be subtracted from the larger number on the left. The pupil must be so familiar with such easy combinations in addition that the sum of the two numbers on the right will be known almost instantly; then this sum must be subtracted from the larger number. Put the minus sign between the larger number and the sum to be subtracted if desired, as: 36−10
9

(j) Drill on multiplication, as indicated under addition and subtraction.

16	19	23	16	17	14	19	16	17	18
5	4	4	6	5	6	5	4	4	4
13	14	18	20	32	36	40	60	13	25
6	5	5	5	3	2	3	2	5	5
14	15	15	19	17	21	18	80	17	18
7	6	7	3	3	3	3	2	6	6

Also teach the squares of all numbers up to and including 20. Use many additional exercises.

(k) Short cuts in multiplication:

To multiply by 25: Add two ciphers and divide by 4.

To multiply by 33⅓: Add two ciphers and divide by 3.

To multiply by 12½: Add two ciphers and divide by 8.

To multiply by 16⅔: Add two ciphers and divide by 6.

To multiply by 8⅓: Add two ciphers and divide by 12.

Example: Multiply 84 by 25. Add two ciphers to 84, the multiplicand, thus giving 8400; now divide by 4 and you get 2100, the correct quotient.

Explanation: Adding two ciphers to a number multiplies it by 100. 100 is four times as great as the multiplier, 25, hence 8400 is four times the required answer.

Multiply 360 by 25
480 by 25
144 by 25
866 by 25
144 by 33 ⅓
720 by 33 ⅓
456 by 33 ⅓
249 by 33 ⅓
375 by 33 ⅓
960 by 12 ½
840 by 12 ½
480 by 12 ½
324 by 12 ½
456 by 12 ½
686 by 12 ½
96 by 16 ⅔
180 by 16 ⅔
233 by 16 ⅔
944 by 8 ⅓
144 by 8 ⅓
288 by 8 1-3

A man works 64 hours at 12½ cents per hour; What does he earn?

76 hours at 25 cents per hour?
56 hours at 8 1-3 cents per hour?
48 hours at 33 1-3 cents per hour?
66 hours at 16 ⅔ cents per hour?
77 hours at 8 1-3 cents per hour?

Complete the following Pay Roll:

Name	Mon	Tues	Wed	Thur	Fri	Sat	Rate	Amt.
Jas. Brown	6	7	8	5	9	10	.25	
H. Smith	8	9	8	6	9	9	.16 2-3	
Will Berry	8	8	8	8	8	8	.12½	
T. Anderson	12	6	8	9	9	8	.33 1-3	
Ed. Twill	6	8	8	8	8	9	.08 1-3	
Peter Harte	8	9	9	8	8	8	.16 2-3	
Alec Boone	14	10	8	8	8	9	.12 1-2	
G. Burrough	8	9	9	10	8	8	.25	
								$

Figure the following bill:

144 dozen eggs at 12½ cents.
240 lbs. bacon at 8 1-3 cents.
195 lbs. butter at 25 cents.

Notice that when the multipliers are hundredths of a dollar, it is unnecessary to add two ciphers.

C. E. B.

THE HOME GARDEN.

Every one controlling enough ground should have a good vegetable garden. As a rule though the garden is a much neglected place, or is conspicuous by its absence. Perhaps this is the case because of the mistaken impression that it is a waste of time to work in the garden—or that it does not pay.

If it is properly treated, the garden will be the most profitable of any part of the farm.

The census statistics of 1890 for market gardens show that the average value was found to be $147.17 per acre, while for farm crops, such as wheat, corn, oats, and hay, it was less than $8 per acre.

Thus we see that garden crops pay much better than farm crops.

It will not be much to say that a home garden will pay even better than a market garden, for it is not subject to the heavy losses caused by marketing perishable crops. Its products are used directly on the home table and there need be but very little waste. Aside from the profit a good garden will add to our health and long life, for most vegetables contain medical properties that are most needed at the time of their maturity. For instance rhubarb is the earliest of the garden crops, and besides being very palatable, it is one of the best blood purifiers known and as a cure for dispepsia has few equals. Asparagus, which is almost as early as rhubarb, is one of the best kidney medicines known to science.

We should give some thought to the location of the garden. First, it should be located as conveniently as possible to the kitchen, for it is usually the women folks of the home who gather the vegetables—and I must say who often have to plant and cultivate them, too.

After considering the convenience of the garden to the house we should give some thought to the exposure, drainage and protection. The best exposure for a garden is a southeast one. If the land slopes to the east it gets the benefit of the sun from early morning until noon and is somewhat protected from the burning rays of the sun during the hot afternoons of summer. The next best exposure is to the south; and the very worst is to the west or southwest. The slope of the garden should be very gentle so as to prevent the soil from washing during heavy rains. When it is possible and does not conflict with other conveniences, the garden should be protected on the north by an orchard, hedge, or some other protection.

The garden should be made as rich in plant food as possible; it is almost impossible to make the soil too rich. The manure used on a garden should be thoroughly rotted before it is applied to the soil or the best results cannot be obtained.

The land should be thoroughly drained and deeply worked. It should be of sufficient size and shape so that much of the work may be done by a horse, thereby saving a great deal of handwork and making the cultivation of the garden a pleasure rather than a drudge.

A garden containing half an acre is a very good size for an ordinary family, this should be eight rods wide and ten rods long, the length running north and south. The arrangement is something that is often neglected. The crops are usually planted in a hit and miss manner. That causes considerable loss in the use of the land besides prevents easy cultivation. If we arrange our garden as we should we may often get two crops off of part of it at least. And it is no more trouble to care for the second crop than it is to keep the weeds down that always spring up after an early crop is taken off the ground.

The perennials, such as strawberries, rhubarb and asparagus, should be to one side and in rows, the entire length of the garden. Then I would commence to plant on the opposite side of the garden the early vegetables, beginning with the ones that come into use first; then next, and so on that when the last row is reached the latest are planted. The rows should run the entire length of the garden and be as straight as possible. They should vary in width from 12 inches for radishes and lettuce, to three feet and five feet apart for sweet corn and tomatoes.

Garden seeds should never be planted until the soil is in good condition. The difference in hardiness of the plants make it necessary to plant at different times; some may be planted quite early in the season, while others need to have the ground quite warm to give the best results. Every one that is interested in gardening would find it to their interest to own a good garden drill and a wheel hoe.

B. M. W.

FARM ARITHMETIC.—INTERMEDIATE GRADES.

In the preceeding number were given a number of exercises suitable for use with primary pupils. No attempt was made to make that a complete course in arithmetic for those years. No arithmetic can lay down all the work that a teacher should do, neither can any course of study do so. The best they can do is to make suggestions and aid the teacher by preparing matter that would require the expenditure of the teacher's time, which can often be used in some way to better advantage. Yet the teacher must be resourceful. She must vary her methods. Above all she must secure interest. Without the interested attention of the pupils the work will all be of little avail. We can all learn from one another. It is our duty to help each other and to learn the lessons of resourcefulness and adaptation,—to have resources of our own and the ability to adapt the ideas of others to our needs.

In this number a few suggestions are offered for work in intermediate grades. More will be given next month. There is no special attempt made to grade this work. Each teacher will have her own ideas as to this and will know the limitations and abilities of her class better than the writer. The object of these lessons is to show that there is a great variety of problems based upon farm life that are of more interest and greater utility than those given in many arithmetics, and that by the judicious use of these or similar problems, supplemented by such drill work in principles as the teacher finds necessary, a good, practical course in arithmetic for farmer boys and girls may be given.

1. THE THERMOMETER. Teach the use of the thermometer. Let each child draw a thermometer. How many degrees from zero to freezing? To summer heat? To blood heat? Make a chart on which to record the temperature, taken at 10:00 or some other regular time each day. At the end of a month figure up the mean temperature for that month, according to your record. Correlate this work with language lessons and give simple talks about the winds, frost, dew, etc. Discuss their effects upon the planting of crops, the raising of crops, etc.

2. Teach the Roman characters for numbers to L or higher. If the children do not all know how to tell time quickly and accurately, spend a few minutes on this each day for a week or so. Get an old clock dial and some hands if possible, or let some of the children make them from pasteboard and sticks. Drill them on telling the time, making many changes in the location of the hands. Now use such exercises as these: (The children carrying out these instructions.)

Turn the hands to half past nine.
Set the hands at twelve.
Set the hands at 10:40
Set the hands at 4:00
Set the hands at 4:15, etc.

3. PLANS. Draw a plan of your school room. Draw a plan of the school farm. Draw a plan of the school grounds, locating buildings and objects of interest. Draw a ground plan for a three-room house. Draw a plan for a barn to hold four horses; make an allowance for storing feed.

4. SIMPLE SQUARE MEASURE. What is a square foot? A square yard? A square rod? Let the children make the measurement of these on the floor of the school room. Lead them to discover the number of square inches in the square foot, square feet in the square yard, and square yards in the square rod. Also draw other figures such as these:

6 x 8 rods
8 x 8 rods
10 x 10 rods
7 x 8 feet
9 x 6 inches

Of course it will be necessary to measure some of these outside during nice weather. After the pupils have been led to see by these means that the length and breadth multiplied together give as a result the number of square feet, inches, yards or rods in the figure, use more difficult problems and omit measuring the figures

At this point it will be well to teach the rest of the table of square measure. The children are familiar with the size of the square rod. Tell them that 160 such squares equal one acre. Show them that in a piece of ground 16 rods long and 10 rods wide there is one acre, because the product of these numbers is 160. Have them discover a number of different measurements that would produce such a result, as:

8 x 20 rods
5 x 32 rods
4 x 40 rods

It would be a good idea to go outside and measure off a number of one-acre lots. Now try such questions as these:

How many acres would there be in a lane one rod wide and 160 rods long?
160 rods long and 2 rods wide?
160 rods long and 3 rods wide?
160 rods long and 5 rods wide?
A field 160 rods long and 10 rods wide?

A field 160 rods long and 40 rods wide?
A field 160 rods long and 80 rods wide?
A lane 80 rods long and 2 rods wide?

5. LAND PROBLEMS. a A farmer plows a strip of ground 160 rods long and 1 rod wide, how many acres has he plowed?

b A farmer plows a strip of land 80 rods long and 4 rods wide, how many acres has he plowed?

c A farmer plowing around a square field 40 rods each way, turns 30 furrows, his plow cutting an average of 8 inches of land. How much has he plowed?

Note. Let the children count the entire length of a furrow 160 rods, but point out to them that this will not give the exact answer, although it will be nearly correct.

d How many furrows 12 inches wide and 80 rods long must be plowed to make an acre?

e A field 80 rods long and 40 rods wide is planted in corn; if the rows are 3 3-10 feet apart, how many rows are there?

f In the above field, how many rows would you have to plow to plow one acre? If six acres is a good day's work, how many rows must you plow in a day?

g A 90-acre field is planted in corn. There are 450 rows, averaging 3 3-10 feet apart. How long are the rows?

h How many acres in a piece of land one mile square? in a square mile?

i How many acres in a piece of land two miles square? In two square miles?

j Draw a plan of a 160-acre farm, dividing it into the following parts:

For hay and pasture, 75 acres.
Wheat land, 45 acres.
Corn land, 20 acres.
House and garden 5 acres.
For other purposes 15 acres.

On this plan let one inch represent 40 rods.

k. A piece of land contains 80 acres. It is twice as long as it is wide. What are its dimensions?

l. A certain orchard contains 200 trees. They are set 2 rods apart each way. The orchard is twice as long as it is wide. How many trees in it?

m. If a piece of land 160 rods long contains 40 acres, how many acres would there be in a piece just as wide and one mile long?

NOTE. Some of these problems will be too difficult at first. Pass these for awhile, but make many additional problems that are easy enough for your class. Also let the pupils take turns in furnishing some problems for the class. C. E. B.

TEACHING ENGLISH.

In "School and Home Education" for February there appears a discussion of the utility of technical grammar as an aid to the correct use of English. Professor Orville Bright, of Chicago says:

"The demands of modern education have crowded the course of study in the elementary schools pretty full already. The new agriculture is knocking for admission and will come in simply because it should come. In view of all the richness possible in the subject matter now before the schools, it would seem that the hair-splitting nonsense which experts in English grammar are still writing of and insisting upon might give way."

Chestine Gowdy of the State Normal School of Illinois, takes a different view and insists that the hair be split. Without entering into their discussion a few remarks along this line seem pertinent. In the first place the editor of the journal mentioned, says:

"It is not the purpose of technical grammar to teach the *correct use* of the English language. That is taught by imitation and rule of thumb, and confirmed by much practice."

Here is an admission by a high authority that technical grammar is not intended to teach the correct use of English. Perhaps it is intended to teach the art of hair-splitting. No doubt this is an imporant art. In view of the fact that the ability to write a straight-forward, clear English sentence or to write a good business letter or news article is more in the line of ordinary people, is it not a little out of place to devote so much time to the aforesaid art? In other words, do not a good many of us spend more time in diagramming, parsing, declining, conjugating, etc., etc., than is beneficial to the child? B.

IS THIS ANOTHER FAD?

1. A gambler lost $2750; he then won $34-70; spent $4895; borrowed $2550 and found that he had $10,000. What had he at first?

2. If you had 19 marbles and won 6 more, how many had you then?

The first problem above was given in the Oklahoma territorial teachers' examination last summer. The second is taken from the January, 1905, issue of a leading journal published for teachers. The first is given as a test of fitness to teach; the second as an appropriate exercise for school-room use.

In the name of all that is related to common sense, is this the best the authors of

these problems can do? Are they the brightest bits of inspiration that come to these moulders of the intellects of our children? Can these persons not think of anything more practical, valuable or fit? Do they believe in tacitly teaching that gambling is a legitimate occupation or pastime? Do they not know that there are thousands of interesting things about which to write problems,—so many that it is impossible to teach all about them in an ordinary school course? Is it possible that there are teachers in this land where we boast of our great enlightenment, our public schools, libraries and colleges, who are so barren of ideas as to resort to such pernicious rot as the above? Isn't there just a shadow of a possibility that the fool-killer has been negligent? B.

SUPT. SPEAR AND HIS HAIR-CUTTING.

A recent newspaper dispatch states that three more suits for damages ranging between $2,500 and $5,000 have been filed against J. S. Spear, superintendent of the Yuma Indian Reservation, by Indians who were forced to submit to a haircut in accordance with an order issued by W. A. Jones, Commissoner of Indian Affairs at Washington.

There are nearly 400 bucks on the reservation who have had their locks shorn. Many of them have consulted lawyers, and if Auga His, who is now suing Superintendent Spear in the Superior Court for $2,500, gets a verdict in his favor, it is said 400 suits will be filed.

"What am I to do?" asks Superintendent Spear. "The Commissioner of Indian Affairs at Washington issues orders which I must obey or be thrown out of office. If I do obey them then I've got to defend suits in court brought by every man who comes under the order. Why, it would take more than the salary of the President of the United States to defend all of the suits which may be brought."

Council argued that the court had no jurisdiction because Auga His is a fullblooded Indian on an Indian reservation. Superintendent Spear was represented by Assistant District Attorney George L. McKeeby of Los Angeles, and His was represented by C. L. Wilson, also of Los Angeles. Judge Noyes decided that the case was properly before the court and would hear the evidence. Superintendent Spear was keenly disappointed.

His declares in his complaint that he was wrongfully and maliciously held in jail from July 21 to August 30, 1902, and "during that time great mental and bodily suffering and injury were inflicted upon him."

He also declares that he "was imprisoned and by force held and deprived of his liberty, and Superintendent Spear cut, or caused to be cut, all the hair upon his head, wholly depriving him of a healthy, long growth of natural hair, highly prized by the plaintiff because he was a member of the Yuma tribe of Indians, and, as such, was entitled by birthright and by the customs, laws and usages of his tribe and people, and the religious rites and ceremonies of the Yuma tribe of Indians, who own and inhabit the Yuma reservation, to wear, use and enjoy said hair and to keep it on his head and shoulders as a protection from the hot sun and rain, this plaintiff being of right entitled to all the rights and privileges of American Indians under the laws of the state of California and of the United States of America and Yuma Reservation. By so cutting the plaintiff's hair the defendant injured plaintiff's standing and credit among his own people and among white people, injuring him for life in credit and business."

MONTHLY BOOK REVIEWS.

"FOUR AMERICAN INDIANS" by Whitney & Perry, American Book Co., Chicago, Illinois. Every Indian school should have a copy of this latest addition to the "Four" series. It is included on the estimate blank furnished by the Indian Office. It should make an excellent supplementary reader for intermediate or grammar grades in an Indian school. The characters treated are King Philip, Pontiac, Tecumseh and Osceola. While there are many others that might have equal claim to this distinction, the choice is a good one and they are quite representative of the race.

"GRADED CLASSICS" published by the B. F. Johnson Publishing Co., Richmond, Va. A series of readers in five numbers. These books are on the authorized list for Indian Schools. A striking feature of the first reader is the fact that 143 pages of good reading matter has been prepared, utlizing, however, but 493 words. This tends to greater thoroughness on the part of the child. He is not constantly puzzled and confused by new forms and can consequently devote himself to getting thoughts and to expressing them, rather than to stumbling along in a labyrinth of undigested matter. The avowed purpose of these readers is to tempt the child into the best literature, rather than to force him into it. A careful examination of the readers sustains this claim. B.

Teaching Agriculture in Country Schools

*By S. M. McCowan

I'M GOING to have a little heart to heart talk with you this afternoon upon a matter of vital concern to us all.

We all seek happiness in this life, just as we hope for it in the next. Nothing else counts. Nothing can take its place. There is nothing else in all this world "just as good." We seek it in various ways; we follow it along queer trails; we try to deceive ourselves with many expedients, and after all search, all endeavor, we learn the simple truth that happiness is in the heart, born there, and that love is its twin.

The time comes when we marry and happiness bubbles pure and sweet. We have been very happy many times before this, but if we had analyzed the emotion we would have found the element of selfishness present. But now our happiness is pure because we would give up our greatest desires, our lives if need be, for another.

As time goes on the family multiplies and each addition floods the soul with joy. For years then we are supremely happy in the only way it is possible to know perfect happiness in life—in the holy family circle, surrounded by those we love and who love and understand us.

And then one night in the silent watches we wake to the heart-beats of dread. A snake has crept into Eden. Worry worms its way into the heart and happiness trembles and is sore afraid.

For Tom, our first-born, blue-eyed, impulsive, imperious Tom, has left the dear old farm nest and gone to town to seek his fortune.

And we wonder why. And still wonder, and finally give it up as we grow old and wrinkled and bent. Old and wrinkled and bent while young in years, for Tom is not doing well in town; the tales we hear make us shiver and shrink and draw the mantle of reserve about us, barring those who would help us through the dark valley.

But I can tell you why. The teacher stole the boy away. I'm not going to mince matters at all. I'm going to tell the truth, and I make my charge direct. The school teacher whom you welcomed to your family circle was the weazel that caused you pain. He was the rascal, although he may not have known it, who drove Tom away before manhood's roots were firmly set.

If you doubt the truth of the charge, hear the evidence.

The young scamp came from Boston—in Massachussetts or some other state; it doesn't matter where—and his only excuse for teaching was that he could pass an examination in the three R's, and had nothing else to do. The money he got for teaching would keep him while he was studying law.

He had always lived in town and loved the town life as much as he detested country existence. He was not in sympathy with rural ways. He never could get in touch with country customs or aspirations. To him a hog was a filthy animal, a necessary evil sometimes, but abhorrent always. He understood social economy in an abstract general way, embracing the universe, but could

*This was a paper read before the Cowley County Farmers' Institute, held in Arkansas City, Kansas, February 14th.

not apply it to the concrete family unit. He was out of his element, as a maid would be in a mud-hole.

He could not bring himself to their point of view. And so he painted his own, painted it in beautiful pictures that appealed irrisistibly to youthful minds. He told of the gay life in the city, of the chances for acquiring wealth, of the golden opportunities for getting the things the young crave, and getting them easily. And he dwelt on these things so earnestly, and told the tale so often that his boys and girls were sure of success so soon as they walked the city streets.

And we old folks at home wondered why the children could not love the dear old farm; why they called the farm work drudgery; why they talked constantly of going to town when they grew up.

And in our ignorance we did nothing while the pedagogue continued his treasonable lectures, lauding the professional life, calling persistently and eloquently on his students to look higher, idealizing captains of industry, railroad presidents and military heroes, covering up their iniquities, painting halos around the heads of Standard Oil magnates and Beef Trust barons who spent in riotous living the dollars stolen from the farmers of the land.

Our whole social fabric is so closely woven that anything effecting one portion effects all. It is time we understood this. When we do we will give as much attention to the selection of our teachers as we do to the selection of sheep herders.

How can we expect our boys and girls to think the farm the best place for them when they are taught daily to aspire to something *higher* and *nobler*?

And how can we expect any other kind of teaching when we don't demand any other kind?

How can we expect different results?

Certain causes produce certain effects.

No farmer in Kansas would take his team to a doctor to be shod.

And yet they all send their children, whom they hope to keep on the farm until they have reached the age of discretion at least, to a teacher who knows only enough to stuff them with the three R's, who dwells for hours on grammar, for instance, an educational hogwash, as dry as the dead sea sands and as barren. Confidentially I believe grammar as such should not be studied until one is eighty years old and then I think one would have too much sense to undertake it.

Now, I would not have accepted the invitation to address you on this subject today had your educational affairs been in such a tangle that you could not control them. But you hold the remedy in your own hands, for you are sovereign.

Then I would suggest: (1) that you require your Normal schools to train teachers for the specific purpose of instructing Kansas youth in agricultural knowledge; (2) that you require your district schools to maintain school gardens, and to instruct in the simple science of gardening, farming, horticulture, breeding of seeds and plants, feeding for milk and for fat, etc., and (3) that as soon as possible, you build central or township schools.

Now as to my first suggestion requiring Normal schools to especially prepare teachers to give pupils agricultural training:

I believe this should be done (1)

because Kansas youth are born and reared close to nature and like her ways; (2) because they have land or will inherit land and should be taught to cultivate it with a view to making a living thereby; (3) because they will not hold their land and work it unless taught to love the work and to make a profit from their toil; (4) because the vast majority of our teachers know nothing about farming in any of its branches and care less, thereby conciously or unconciously instilling a dislike for the farm in the highly impressionable minds of their pupils, thus defeating manifest destiny.

It is a true pedagogical axiom that the child should be educated along the line of his prejudices or genius. The chief educational function is to prepare for complete living. The Kansas child likes the land. He loves the smell of the soil. He gets his living from his garden largely. He is partial to animals and loves the outdoor life. He detests the irksome labor of poring over abstract theories in books. His mind is eager to grasp Nature's hidden secrets. He is a good observer; his senses are keen to detect and his mind to grasp and retain.

Every child of any race hungers for knowledge. He glories in the acquisition of self-found information. But when he goes to school, in 99 cases out of 100, his entire nature is warped, his ambition is crippled, his hopes frustrated. His mind is either starved by feeding on cold facts, or imagination and theory jostle and crowd out observation and the practical.

Instead of doing the things he likes and does best, instead of developing his brightest talents, he is made to do the things he detests, and endeavor is persistent in striving to develop talents possessed in the smallest measure.

Why? Why, when a child loves the farm should he be made to study law? Why? Why, when a child finds his chiefest joy in the fields should he be trained to live in town?

The fault lies with the teachers. We all agree that our boys should be taught to make good livings right from the land they own, and yet we send them to teachers who don't know the difference between a section of land and a section house.

The result is, in most cases, a bit of amorphous humanity, incompetent, discontented, a failure.

Indian schools are happily arranged on the half-school, half-work basis. All schools should be so arranged, then given teachers in the class rooms who, by precept and practice will stimulate the children's natural talents and bring them to proper fruition, we will find them eager and successful toilers on their own farms.

A teacher properly trained will rejoice in her school gardens. She will be able to open Nature's sealed books and translate her hieroglyphics into beautiful stories more fascinating than Aesop's Fables or Arabian Nights. She will be able to explain the why and the wherefore. And her teaching will promote wisdom, industry, judgment, skill, self-reliance. The boys will go to their farms knowing how to do, what to do and why.

If Normals be established that will prepare teachers to impart to their pupils, in a way easily assimilated by them, the beauteous and profitable truths of growing things, who can inspire and stimulate a love for the garden, the farm, horticulture, ani-

mal husbandry, then, it seems to me, there will be little left in the educational world to be desired.

I do not mean in all this that every boy should be a farmer, but I do mean that the education that should be given boys who are to be farmers will make the best kind of foundation upon which to rear the structure of any calling or profession—a great deal better than the crumbling bones of dead languages.

The kind of teachers we want and must have are those who can gather the class about her, as a hen her brood, and interest them in the conception, the growth and the fruiting of things. This is the study of life. It is revelation—life revealed. It is mastering step by step God's processes in the sweetest, simplest manner. It begins at the Genesis of things, when the world was young, and follows by easy, enthralling stages, the series of evolutionary actions in the making of the world. It is a continuous performance of living, moving pictures.

When the child is through, he is master of Nature's secrets, and being master of Nature, he is master of himself.

This is no pipe dream; its truth has been demonstrated. Even as Edison has hung leech-like on the trail of Science, snatching laurels from her brow while she slept, so Burbank, the California wizard, has courted the Three Sisters, lured by their charming graces, until Flora has thrown him bouquets, Pomona filled his baskets with lucious fruits, sweet and rare, and Ceres poured her golden grains in floods into his bin.

I know not what others may think but I'd rather be a Burbank than a Napoleon; I'd rather teach the lessons of Peace than the Science of War; I'd rather study of Nature than of Mars; I'd rather cause tears of joy than sobs of grief; I'd rather evolve the Burbank potato, the seedless orange, the ever-blooming flowers, than scheme the consolidation of forty railroads or captain the oil industries of the land.

Nature study is in its infancy. She holds secrets as wonderful as Franklin drew from the skies, and as prolific of good to mankind. She is willing to give up these secrets to the man who woos her aright, but the discoverer must know her moods, must be constant, and must live in her very bower.

My second suggestion was: That district schools be required to maintain experimental gardens, and to instruct in the simple science of gardening, farming, horticulture, breeding of seeds and plants, feeding for milk and for fat, etc.

Only a few years ago—in our own life-time—it was thought that any blank fool could farm. Our state legislatures refused appropriations for the establishment or maintenance of Agricultural colleges or experimental stations. Agricultural professors were hooted at. They were called "book" farmers, and regarded as agricultural montebanks. Science as applied to farming was heresy, for it was firmly established in the minds of our rural hayseeds—I use the term deliberately; they were full of hayseed inside and out, and glaring monuments of colossal ignorance,—that they knew all that could be known about farming. We don't know so much now. As an Indian friend of mine expresses it: "Long time 'go me heap savvy plenty, now me no savvy nothin, 'tall."

How dearly those old hayseeds paid for their ignorance! How often have

they planted the golden seed in the glorious spring-time, the corn where the clover ought to be, the wheat where the cane would best grow, and wonder as they cursed the land why the harvest was so small.

How shamefully they treated dear old Mother Earth! Taking from her year after year the food she hungered for and giving nothing in return, until she grew thin and worn and unproductive. Feeding her on husks when she wanted bread; stripping off all the meat and tossing her the bone.

Boasting of their ripened knowledge they were ignorant of the simplest principles of farming. If the land was black it was good; if any other color it was poor. They never dreamed that soil was good only when it held in leash the elements the plants fed on; that all plants did not require the same feed; that soil no good for one plant was just right for another, and that poor soil could be made good by supplying the elements lacking.

It never occurred to them that earth itself was worthless for crop growing if it did not contain plant food, nor that no matter how rich earth was in plant food, that the crops produced were in proportion to the get-at-a-bleness of these elements. Corn was corn, and corn was as God made it, and it was rank treason to try to improve it. Wheat was wheat, and it too was God-given and if He willed it would grow year after year on the same ground or on any ground. A hog was a hog and if one hog was bigger and better then another it was accident. Cattle were cattle, and one sire was as good as another so he produced a calf. Meat was meat, and it was produced by feeding corn, and so corn was fed, no matter how high-priced the corn nor how low-priced the meat, and in ignorance of the fact that corn alone was not nearly so good or valuable as a mixed ration. A cow was a cow, and if she was a good one she gave plenty of milk which made lots of butter, whether fed on a balanced ration or scraps from the kitchen.

Years ago a man brought his family from Illinois and settled on a farm not many miles from here. He homesteaded a beautiful farm. He was a handsome, big-hearted, broad-shouldered, industrious, conceited ass who knew all there was to know about farming. The first and second years were fat years. Conditions were favorable and all he had to do was to plant and harvest. The third spring he planted as usual and his heart was full of hope and joy. He would go out over the fields every Sunday, his sweet wife by his side, to inspect the growing crops. And in the evening, they with their little ones, would sit in the cozy sitting room, spending the harvest money building castles, taking trips home to mother and sending the children to college.

After awhile this farmer noticed that they hadn't had any rain for several weeks. The corn gave notice that if it didn't get water it would stop growing. Every morning he would rise with the sun and go out to gaze up into the skies so everlastingly blue.

He grew discouraged and worry worked fine lines around his eyes and over his forehead. He neglected the plow, for he knew it was bad to cultivate when the land was dry. Why he knew this never occurred to him. Indeed it was a question that did not admit of reasoning. It was self-evident. And so the plow rusted and the team rested, while the man's

heart shriveled and his tongue stammered over words that would have made his old Methodist mother writhe in her grave.

And all this time the corn was beckoning to him to till the soil, to put a blanket of fine dust over its feet, to keep the moisture in the ground and not let it go off on fairy rides to the sun. And the earth groaned as ghastly cracks opened all over her face and she cried until there were no tears left, and the corn died and desolation and death danced a hornpipe on the barren field.

And when the mortgage was foreclosed in the fall, that man who knew it all, inspanned his bony plugs, loaded his few traps into his old wagon and treked back to Illinois and his mother-in-laws', cursing Kansas.

Now suppose that man had gone to school when a boy to a teacher who kept a school garden, and who had explained to him that when drougth settles like a pall over the land, that a good dust mulch would help the earth retain the moisture. Don't you know he would not have cursed God and Kansas, and St. Peter would not have had to write that awful word "Failure" after his name?

Our dear land is away behind some other countries in this matter of Normal schools and school gardens.

In France a feature of the Normal schools is a course in gardening and horticulture. Men are taught gardening and agriculture, women gardening and horticulture, and graduates take this knowledge and experience with them to their rural schools. These courses were adopted in 1882.

In one province in South Russia, 257 of the 504 rural schools possess small model gardens divided into sections for grain, vegetables and fruits. Some of these schools possess nurseries and bee colonies.

Switzerland has had school gardens in connection with both normal and rural schools for more than twenty years.

Belgium makes the study of horticulture in her schools compulsory. A royal decree of 1897 called special attention to the necessity of instruction of vegetables. All public elementary schools in Belgium have gardens and the Government grants annually 6000 francs as prizes among pupils who excel in this study.

Sweden leads in the matter of school gardens, having extablished them in 1869.

Austria, Germany and a few other foreign countries, insist upon instruction being given in gardening and horticulture, and prepare teachers in their normal schools for this work.

My third suggestion was that you establish large central or township schools, along the same lines as the plan outlined for rural schools, only larger, more comprehensive, and better equipped. Base all instruction on the farm and farm life. Burn your gramars, as a certain religious sect once did all the bibles it could find, and then burn the book agents when they come around to sell more. Teach your pupils to talk, to talk properly and intelligently. That's all we want out here in the country; no matter about the rules. Have a teacher of elocution and much public speaking, so that your boys and girls will learn to think and talk on their feet and be able to tell what they know in a way that others will appreciate. Have a teacher of voice culture so your children's voices may be trained to sing the songs of Kansas and the lamb.

Burn your higher mathematics, and bury the dead languages—they've

been too long unburied—and just teach of real things, of growing things, of live issues. Continue to teach the three R's but spare some time for the three H's—the head, the hand and the heart.

This Central school will centralize other things too. It will centralize laundering, baking, butter-making, the good road idea, etc., so that the country woman can put out the drudgery of the house, and have time for social culture and home companionship.

In townships large enough and rich enough, other things beside fa

the enemies we must fight today are our supposed friends, those who have grown up with us and whom we have made great. They have patted us on the back with one hand while the other went through our pockets.

It is hard to break with old friends. We hesitate long for dear memory's sake. And while we hesitate the rascals weave their webs.

We may thank God with grateful hearts that we have in the White House today a fearless leader. We may congratulate ourselves that this Man of Destiny realizes the danger

with cold water. Take from water and dry between towels. Fry in deep fat until light brown, keeping in motion with a skimmer. Drain on brown paper and sprinkle with salt.

Menus for a Week in March.

These menus are made up from Government rations for Indian schools. The products from the school farm are also used. By carefully studying the food value and the right combination of foods we can prove the old saying that, "We eat to live."

SUNDAY.

BREAKFAST.

Cracked wheat, Milk,
Beef hash,
Bread Butter,
Coffee.

DINNER.

Beef soup, Crackers,
Roast beef, Brown gravy,
Mashed potatoes,
Sweet Pickles,
Pumpkin pie,
Milk.

SUPPER.

Baked potatoes,
Milk gravy,
Buns, Syrup,
Cake, Apple sauce,
Tea.

MONDAY.

BREAKFAST.

Cornmeal mush, Milk,
Bread, Gravy,
Coffee.

DINNER.

Roast beef, Brown gravy,
Escalloped potatoes,
Cabbage salad,
Bread pudding,
Milk.

SUPPER.

Beef stew,
Sauted potatoes,
Ginger bread,
Tea.

TUESDAY.

BREAKFAST.

Oat meal, Milk,
Sauted potatoes,
Bread, Gravy,
Coffee.

DINNER.

Bean soup, Hard tack,
Beef pot roast,
Brown gravy,
Boiled potatoes,
Rice Pudding,
Milk.

SUPPER.

Beef hash,
Baked potatoes,
Baking Powder Biscuit,
Tea.

WEDNESDAY.

BREAKFAST.

Potatoes in jackets,
Bread, Butter,
Coffee.

DINNER.

Roast pork, gravy,
Mashed potatoes,
Creamed onions,
Cornstarch pudding,
Milk.

SUPPER.

Cold pork,
Sauted potatoes,
Cake, Apple sauce,
Milk, Water,
Tea.

THURSDAY.

BREAKFAST.

Oat meal, Milk,
Boiled potatoes,
Coffee, Doughnuts.

DINNER.

Potato soup, Croutons,
Roast beef, Brown gravy,
Escalloped potatoes,
Rhubarb (canned) pie,
Milk.

SUPPER.

Beef stew,
Sauted Potatoes,
Cornmeal gems,
Tea.

FRIDAY.

BREAKFAST.

Sauted eggs,
Bread, Butter,
Cookies, Coffee.

DINNER.

Roast beef, Baked fish,
Franconia potatoes,
Pickled beets,
Dried apple pie,
Milk.

SUPPER.

Baked potatoes,
Beef stew,
Cake, Cocoa,
Tea.

SATURDAY.

BREAKFAST.

Stewed apricots (dried),
Sauted potatoes, Gravy,
Bread, Syrup,
Coffee.

DINNER.

Beef pot roast,
Mashed potatoes,
Creamed cabbage,
Cottage pudding, Lemon sauce,
Milk.

SUPPER.

Beef stew,
Boston baked beans,
Boston brown bread,
Cookies, Tea.

News From Vermillion Lake School.

The school force put up a fine supply of 30-inch ice for next summer's use.

As is the case in nearly all Boarding schools there have been a good many changes of employees at this school during the fiscal year.

The Superintendent and his wife were made very happy by the arrival of a fine boy, born to them, Feb. 9, 1905. He has been christened Floyd Harold Sherry.

Our engineer who has been engineer for this school for five years will resign March 15th, and engage in running a passenger and freight steamer on Vermillion Lake during the season.

For the present year the health of the employees and pubils of this school has been better than ever before. There were nothing but minor complaints of sickness except one case of pneumonia which resulted in the death of a ten-year old girl pupil.

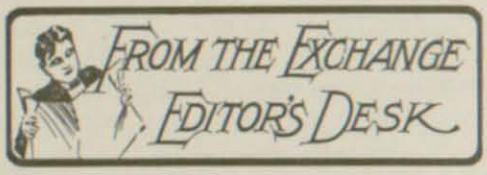
We have had a great deal of severe weather this winter, but we did not suffer much from the cold as we were well prepared for it. The pupils have been almost free from colds the entire winter. The weather has been very mild for over a week, being only about 20 degrees above zero. It seems very much as though spring is almost here.

Following is a list of employees at this school up to March 1, 1905:—Laban C. Sherry, M. D., superintendent and physician; Martha D. Kaufman, teacher; Emelina H. Tripp, matron; Susan M. Lelless, seamstress; Nettie Everett, laundress; Elizabeth E. Gates, cook; Robert Filewood, engineer; Frank Heathman, industrial teacher; John Sabatis, night watchman.

Tower Minn., March 1st.

Best in The Two Territories.

We have before us a copy of the INDIAN SCHOOL JOURNAL, handed us by Supervisor Coppeck. The JOURNAL is, in our opinion the neatest magazine published in either the Indian or Oklahoma Territories. It is ably edited and the mechanical work is all done by Indian boys who are students at the Chilocco Indian school. We take pleasure in placing it on our exchange list.—Cherokee Advocate.



Oneida suffered a loss of about $15,000 by fire recently.

The Carson City, Nevada, School has 293 pupils in attendance. The Paiutes are in the majority.

The Kansas City Journal recently published a good descriptive writeup of the Chilocco Agricultural College for Indians.

The Albuquerque school is soon to have a new carpenter shop. Also a new blacksmith shop has been completed recently.

Superintendent Burton, through his paper, "The Reveille," says that $50,000 will be expended at Grand Junction school this year.

The Cheyenne School is asking for Indian assistants, one for the laundry and one for the sewing room. The salary for each is $240.

Newspaper reports says that there has been a very noticeable decrease in intoxication among the Indians of Minnesota and that they have been enabled to save much of their earnings.

Mayor Jackson, agent at Sisseton, reports that Charles Williams, an Indian, has purchased 40 acres of land on the Sisseton reservation, the only instance of an Indian buying reservation land on record.

The Chippewas on the White Earth reservation in Minnesota will receive about $8.-50 per capita in a payment to be made some time in April. The money is part of accrued moneys from old treaties.

The "Industrial School Magazine," published by the Colorado State Industrial School at Golden, Colo., is a neat and good magazine. If all the boys of that institution will read what their printers publish, they can not help but be benefited.

The Devils Lake Free Press says that Superintendent Davis of the Fort Totten Indian school has created a fund for the care of the teeth of the three hundred and twenty-five children under his care, and has engaged a dentist to look after the work.

The authorities of the Columbia (Mo.) High School have co-operated with the State Board of Agriculture to make a test of the practicability of teaching agriculture and live stock husbandry in high schools, and a course of this kind has just been opened in the Columbia school.

The "Cherokee Advocate" says that "Supervisor Coppeck has labored earnestly for the betterment of our educational system since coming among us, and deserves much credit for the excellent condition our schools are now in."

An exchange says that the average Indian on either the Cass Lake, Leech Lake and Winnibigoshish reservation, has been wearing a contented smile during this winter, and well he might. for his condition, as regards things material, is much better than for many years at this season.

The management of THE JOURNAL does not like to miss any issue of Indian School papers. We have them all on our exchange list and are careful to see that copies are mailed them every month, but for some reason we fail to find in our mail all copies of these publications as they are issued.

Selling liquor to Indians on the Chippewa reservation is now an exceedingly risky business, thanks to the vigorous manner in which Maj. Scott, acting Indian agent, has prosecuted some of the violators of the laws in this respect. Heavy fines, with a long term in jail, have tended to stop the "bootlegging" traffic.

William T. Leahy a member of the Council of the Osage Indian tribe, in a statement made at Washington said that his Indians are opposed to the renewal of the oil lease on their lands on the exisiting terms, and are protesting against a renewal. The original lease given to E. B. Foster for a period of ten years, the statement says, was approved contrary to the wishes of the Indians

More than a million acres of the Crow Indian Reservation are to be given away by the United States Government to white settlers during the coming summer. This land will be divided into 14,000 homesteads of 80 acres each, every acre of which will be under Government irrigation, so that failure of crops through lack of water will be impossible. The ceded portions include more than 100 miles of the valley of the Big Horn River and nearly 250 miles of the great valley of the Yellowstone. The work of constructing the irrigation system will be by the Government, and its cost divided pro rata among those to whom homesteads are given.

IN AND OUT OF THE INDIAN SERVICE

Ft. Shaw School Pupils Well Received.

The Great Falls, Montana, Daily Leader, has the following to say of a recent entertainment given in that city by pupils of the Fort Shaw Indian School.

"The girls and boys of the Fort Shaw Indian school have always been received with open arms in Great Falls, but never before were they accorded a heartier welcome than last evening, when they returned wearing fresh laurels from their recent entertainment at the World's Fair, to render the program that was a surprise to thousands upon thousands who saw them at St. Louis.

"Fully 800 people crowded into Luther Hall to see the performance, and profiting by the experience they gained at former exhibitions given by the Indian girls, they came early in order to secure desirable seats. The program opened with numbers by the guitar and mandolin club, composed of both boys and girls of the school. Their playing was excellent and showed the result of careful musical training.

"In their club swinging, drills, pantomimes and posings, the Indian girls were a revelation, and by their neat work drew forth round after round of hearty applause. Particularly pleasing was the scarf drill. The girls changed costumes several times during their performance, but in no garb did they appear more pleasing than in the picturesque buckskin, beads aud feathers of their forefathers, and in which attire they spoke in unison the words of Hiawatha."

The Foremost American Indian.

The San Diegan, California Sun has the following to say of Dr. Charles Eastman, a a prominent Sioux Indian and well known writer:

"He is undoubtedly the foremost Indian of this day. In 1887 he graduated from Dartmouth college with high honors, and in 1890 received his degree from the Boston University School of Medicine. He is an experienced physician, has ranked high in government service, is widely known in politics and in literature. And all this from a full-blooded Sioux. His blood brothers created some of the most dramatic events in American history and he himself went through the famous "ghost dance war." He was born and trained until manhood in the wild life of the Indian and he stands now as the first competent interpreter between the aboriginal and modern American He has the story of a silent race to tell and he tells it without bitterness and with perfect simplicity. As "Ohiyesa, the Sioux" the writer of "Indian Boyhood," he is known to the boys of America, and his interperation there is the interperation of his own life."

Governor Porter's Views.

"The Indian problem, if any longer a problem, will finally pass away with the merging of the race with the whites," said Governor Porter, of the Creek Nation, at Washington D. C., lately. "So with the Creeks, as with the others it is a question of time It is true that there are 15,000 of the Creeks left, but I am here partly to arrange for some details regarding the final distribution of the lands and the dissolution of the nation in 1906 according to treaty. I want all the property holders to have their titles clear. When it is all done, it will go on as before; the whites, who came from the other States and settle, will marry the Indian girls and the Indians will some times marry white women, so that it is just a question of time when we become swallowed up in the white race.

"There is some talk of appointing a general supervising agent for all the Indian tribes. I am not in favor of such a plan. It is better not to keep the blanket around the Indian and treat him as though he were still a savage, but, instead, to treat him as the man who is developing with civilization."

Many of the Chippeway Indians are predjudiced against the religion of the white man for the reason, as they say, that once one of their number joined the white man's church and soon afterwards died. He took the trail for the white man's heaven, but when he arrived at the pearly gates Peter refused to open the portals and told him to go to the Indian heaven. The departed soul wended its way to the Indian heaven where admittance was again denied him because he had forsaken the teachings of his tribe. He is supposed by the Indians still to be a wanderer and heavenly outcast.

Mr. Chas. J. Bonaparte of Baltimore is a friend and admirer of the President and a very ardent Catholic and Civil Service reformer. The President's order permitting the Commissioner of Indian Affairs to make contracts with Catholic Schools has been attrib-

uted to the influence of Mr. Bonaparte. In a recent interview Mr. Bonaparte said: "I am ready and perfectly willing to tell the Senate Committee all I know about this matter but I do not think it possible that any one with common sense could have believed that Professor Scharf spoke for the Catholic Church or for anybody but himself in what he is alleged to have said. Those who pretend they thought or now think this are simply trying to use a trivial incident to revive those sectarian prejudices and animosities which have died out among all Americans, except some small people engaged in small and dirty work."

Emma LaTraile, one of the pupils at the Indian school in Pierre, eloped with John Rousseau, a mixed blood, and they skipped to the west side of the river at Fort Pierre, where a marriage ceremony was performed. Superintendent Levengood, of the school was close after them and on his arrival at Fort Pierre took the girl in charge as a ward of the school and not of legal age, and is retaining her at that institution, while Rousseau is wondering whether he is a married man or not.

A fund of nearly two million dollars belonging to the New York Indians lies in the treasury of the United States. It was appropriated by the act of February 19, 1900. Over five years have passed and the money has not been distributed to the owners. In the house of representatives when the Indian appropriation bill was under discussion, Representative Sherman, chairman of the committee on Indian affairs, announced that the Government was now ready to distribute the fund to the Indians, and as the probability is that the Senate will concur in the bill, the Indians may receive their money within the next few months.

To take the average allotment in the five nations in Indian Territory it is safe to say the land is worth $1,500. This, with the cash disbursed at the end of all tribal relations this year, would be $2,000 for each Indian, a total of $10,000 for each average sized Indian family. And still they call him "poor Lo."

Within the next year there will be per capita payments and disbursements to certain Indians of the five civilized tribes amounting all told to over $1,000,000, the first of which will likely be the payment of $150,000 to the Delaware Indians. This year will be but the beginning, however, of the disbursements that will follow the year after tribal government ceases (1906), provided the Government can close up the accounts of the five tribes in that time.

There are now 587 school leases in Caddo county, 784 in Comanche and 215 in Kiowa. The pasture leases in Kiowa and the western part of Comanche counties have been largely broken up, two lessees in Comanche county at present holding more than one section, and but six or eight in Kiowa county holding more than one section; in Caddo county no lessee holds more than a quarter section.

The Crow Indians are among the richest people on earth, with rapidly increasing wealth and decreasing numbers. They have more than 100,000 acres of land under cultivation, though it is as cattle and horse breeders they excel. The English Government during the Boer war purchased thousands of their hardy little "scrub" ponies for use in South Africa.

The Commissioner's Civil Service Report.

A general summary of the monthly report of the Commissioner of Indian Affairs for January, 1905, to the Civil Service Commissioners shows the following:

Probational appointments	76
Failure to accept appointment	38
Reinstatements	6
Transfers within this department	24
Promotions and reductions	11
Temporary appointments	25
Separations	79
Appointments to excepted and excluded positions	30
Separations from excepted and excluded positions	35
Unclassified appointments	4
Separations from unclassified positions	4
Marriages in the service	7

Enlightening The People

Dear McCowan:—I am prompted to write to you and tell you what pleasure I derive from reading your "SCHOOL JOURNAL." It certainly is a very creditable, instructive and interesting magazine. I only regret that there are not thousands of copies circulated free among the people of the country. You are doing a noble work in publishing this magazine and doing much towards enlightening the people as to the Indians and their side of the question.

Yours very sincerely,

"J.——."

NEWS NOTES FROM OTHER SCHOOLS

Notes Regarding Tulalip, Washington.

Two new positions have been granted us, blacksmith and farmer.

Dr. Buchanan is home after five weeks absence in Washington, D. C.

The new addition to the laundry is about completed. It is 30x30. Mr. Allen of Marysville is boss carpenter.

Our school opened January 23. We have room for 100 and are filled to over following. Over 100 presented themselves for enrollment on the opening day.

A short time ago a scow load of 38000 feet of lumber and 24000 shingles were received. They are to be used in building an engineer's shop and an addition to the laundry.

Twenty-five thousand dollars is to be expended here this summer. The new buildings are to be: A school building, employes' building and an addition to our present main building.

J. H. Cummings is now the new Agency farmer. He arrived here a few days ago from Fort Yuma, Arizona. Mrs. Agnes Lovelace tendered her resignation January 23, and with her sister Mrs. Armstrong has taken rooms in Marysville, for a short time.

Since our last there have been some changes in the employee force. Miss Mary Antoine has gone from here to Winnebago as Lease Clerk. Mr. Antone Caisse has been transferred from Round Valley, California to the position vacated by Miss Antoine.

Notes From Colorado River.

Billy Sands an ex-school boy is the new teamster.

The children, with few exceptions, are well and happy.

We had over an inch of rainfall during two days the past week, which makes us feel quite damp.

We had a nice Christmas tree, also a very good program with it, and a weeks' vacation in school-room work, during Christmas week.

Our school-boy teamster, Fred Holmes, was married to a Ft. Mojave girl during the holidays. They will live at Needles, California.

We lost a little boy, Ernest Curtis, early in December, with lung trouble. An older brother, Bert Curtis, is at home sick at the present time.

Our programs for evening chapel the past six weeks have been the means of pupils and employees storing their minds with germs of thought, such as Bible verses and familiar quotations. We enjoy getting them.

Since we are to have a railroad, sometime, quite a few travelers are passing up and down the valley. We look east across the desert and imagine how good it will be, to see and hear the "Iron Horse" rushing over the mesa.

What a Mt. Pleasant Student Did.

Col. S. M. McCowan,
Supt. Chilocco Training School,
Chilocco, Oklahoma.

Dear Sir:—Mr. Cochran, the Superintendent of our school, gave me the letter you wrote to him saying that you would allow me a commission of 20cts. on each subscription.

I have succeeded in securing a list of 18 subscribers and enclose a money order for $5.40. Please send all the subscriptions to Mount Pleasant, Michigan.

I am 14 years old and I like the school, also Mr. Cochran the Superintendent.

I have been here 5 years. I expect to stay here till I finish so I can be in the Indian Service. I am an orphan, my mother died shortly after I came here. I have a father but I do not know where he is.

If I live to finish, I should like to be an employe at your school.

I thank you very much for the chance you have given me of selling those papers for you.

Yours truly,
KATHLYN SIBBLE.

Santa Fe Fire Brigade.

The students of the Santa Fe (N. M.) Indian school last month proved the salvation of the city of Santa Fe, a striking illustration of what the fire drills at our schools are doing for our boys. The Santa Fe papers printed the following about the fire: "Students from the Indian school four miles out saved Santa Fe from destruction by fire today. Flames broke out in the afternoon in the finest business block in the place, spread to the other stores and threatened the entire commercial district. The local firemen seemed unable to check the fire and called on the Indian school for assistance. The boys responded quickly, dragging a hose through the mud for four miles and arriving at a critical time. The fire was gotten under control after it had caused a loss of $75,000.

CONCERNING THE RED AND WHITE MAN

Congress adjourned without action upon the Osage bill.

Supervisor Charles is recovering from a badly sprained ankle.

Lewis S. Dodson, a hypnotist, has been expelled from the Osage reservation.

The Grand Junction School now is supplied with water from Grand River, pumped to the school by a steam-pump. The water heretofore has been furnished by the city of Grand Junction under contract.

It is alleged that some Indians who are holding lands and are on the rolls as Osages are also holding land and are on the Omaha roll. This statement of affairs will be reported to the President.

Col. Randlett paid the Caddo tribe $75,000 in his payment last month. He also paid out the sum of $150,000 to the Kiowas and Comanches under him, making a total of $225,000 to these three tribes.

Klathlo Harjo, said to have been the oldest Indian in the United States, died March 4th near Shawnee, Okla. He fought in the war of 1812 and the Civil War. He was a Seminole and said to have been 110 years old.

Last month was the coldest ever remembered by the oldest Indians on the Osage reservation, the mercury going as far as 32 below. On the Ponca and Otoe reservations several people lost their lives, as a result of the terrible weather.

Senator Bard's amendment to the Indian appropriation bill providing that no portion of the funds appropriated by the bill nor any Indian trust fund held by the United States shall be available for the support of any sectarian or denominational school, has been adopted.

The JOURNAL is in receipt of an invitation which reads: "The superintendent, faculty and graduating class of the Government Indian Training School, Carlisle, Pa., request the honor of your presence at the Commencment Exercises of the Class of 1905, Wednesday and Thursday, March 15th and 16th, 1905."

A bill was passed by the 58th Congress "Authorizing the President to allot and distribute Indian tribal funds to such Indians as in his judgment may be entitled thereto by reason of their advanced civilization." Thus at any time President Roosevelt can at his discretion open up Indian lands for settlement without waiting for any action by Congress.

March 6th Agent Franz of the Osages paid them $41 per capita, an annuity payment, nearly $80,000 for the tribe. A good thing about this payment was that Agent Franz passed all outside collectors from the reservation during the payment.

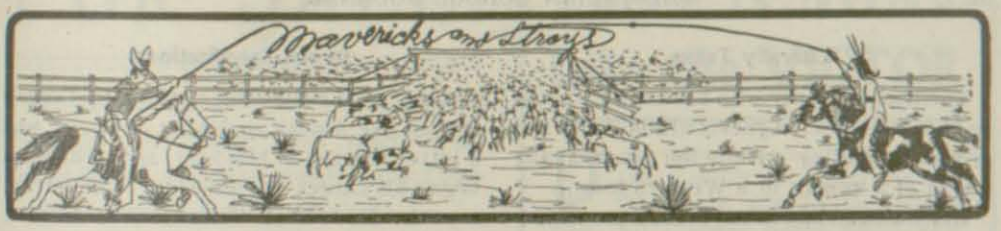
Despite the fact that Secretary Hitchcock notified the Oklanoma legislature that it had no authority to issue quarantine regulations covering the Osage Indian reservation, it barred such a law. Thereupon Mr. Hitchcock notified Agent Franz to disregard the action, but as a precantionary measure, ordered all cattle coming on the reservation to be dipped.

In a letter to Secretary Hitchcock President Roosevelt says: "Inasmuch as the legal authority exists to grant the request of the Indians unquestionably they are entitled by moral right to have their moneys used to educate the children at the schools they choose." This statement is explicit and to the point, but will doubtless give pain to those conservators of Indian rights who care more for the disposition of Lo's dollars than they do for his moral or educational needs.

Mr. Brosius of the Indian Rights Association declares that under the pro rata plan the Catholic mission school at Pine Ridge would be entitled to only $700. According to him, it receives this year $21,600, drawn from the funds collectively belonging to the whole tribe of which the petitioners are members. Again, the three mission schools at Pine Ridge, Rosebud and Crow Creek, taken together, would be entitled, under a pro rata division, to just $1,803. They actually receive $55,620.

Powder Face, a chief of the Arapaho, was shot and killed last month by a sheriff while resisting arrest. Powder Face had become engaged in an altercation on the previous day with some white men whom he warned away several times for stealing wood off his land, and had drawn a gun on them. The men went to Taloga and swore out a warrant for Powder Face and when the sheriff went to arrest him, he refused to go with him and the sheriff killed him. Powder Face was an old brave who had gone through many fierce fights with the whites.

The connection of President Roosevelt in the division of Indian Trust Funds to the support of Catholic missions, recently aired before the Senate Committee on Indian Affairs, came up at the regular meeting of the Baptist Ministers' Association at Philadelphia recently, when the report of the special committee appointed to investigate the matter was laid before the association. The report says that within the last 10 years Congress appropriated nearly $10,000,000 for the support of denominational Indian schools, and of this amount the Catholics received nearly $1,500,000 more than all the other mission schools combined.



COMPILED BY W. M. PETERSON.

Sanitary.

"Tommy, have you been vaccinated?"

"Yes, ma'am."

"Have you had your vermiform appendix removed?"

"Yes, ma'am."

"Do you use sterilized milk?"

"Yes, ma'am."

"Is your home connected with the city sewer?"

"Yes, ma'am."

"Have you shed all your milk-teeth?"

"All but one."

"Have you a certificate of inoculation for the croup, chicken-pox, and measles?"

"Yes ma'am."

"Is your lunch put up in Dr. Koch's patent antiseptic dinner-pail?"

"Yes, ma'am."

"Have you your own sanitary slate-rag and disinfected drinking-cup?"

"Yes, ma'am."

"Do you wear a camphor-bag round your throat, a collapsible life-belt, and insulated rubber heels for crossing the trolley-line?"

"All of these."

"Have you a pasteurized certificate of baptism?"

"Yes, ma'am."

"And a life-insurance non-forfeitable policy against all the encroachments of old age?"

"Yes, ma'am."

"Then you may hang your cap on the insulated peg set opposite your distinguishing number, take your seat, and proceed to learn along sanitary lines."—Exchange.

"K'ck!" chuckled the Old Codger, in the midst of his perusal of the village newspaper. "I sh'u'd judge that here's mention of about the peculiarest critter ever born in captivity! A feller is advertisin' for sale a Jersey cow, given' 'leven quarts of milk a day, couple of tons of hay, a jump-seat buggy, four hives of bees, and a good second-hand harrow. Pretty unusual sort of a cow I sh'u'd surmise. K'ck!"—Puck.

Substitution.

"I want your advice, Mr. Prosie," said the churchwarden to the vicar, "Yes dear friend," replied the reverend gentleman; "and on what subject?"

"I've taken to playing golf," explained the other, "and I-er-I find it difficult to restrain-er——"

"Ah, I see what you mean," said the vicar; "bad language."

"Exactly," replied the pillar of the church.

"Well, how would it be to put a stone in your pocket every time you found yourself using a wrong word, just as a reminder, you know?"

"The very thing," exclaimed the churchwarden. "Thank you so much!" And so they parted.

A few days later the worthy cleric was passing along the road which led to the links, when he met an individual whose clothes stuck out all over with great knobby lumps.

"Gracious, me, Mr. Bagshawe," he cried, as the object approached nearer, "is that really you?"

"Yes, it's me," grunted the voice of his warden.

"Why, you don't mean—surely all those are not the result of my suggestion?" continued the horrified parson, gazing at the tell-tale bulges.

"These!" snorted the other, contemptuously; "why, these are only the 'dashits.' The others are coming along on a wheelbarrow."—London Tit Bits.

"Say, I've got a scheme," said the inventive genius, "that will make me independent for life if I succeed in perfecting it." "What is it?" asked his friend. "It has been estimated," continued the inventive one, "that one ordinary female house-fly will lay 20,000 eggs in a season." "Yes," answered the friend, "but what's the scheme?" "I propose," replied the genius, "to graft the house-fly on the barn hen."—Pick-Me-Up.

Literally Taken.

The housekeeeper who has known what is to have unexpected guests will no doubt find sympathy welling within her heart at the plight of a woman in a Western town.

Her husband had asked to show some kindness to a young officer of the militia to whom he had taken a fancy. She therefore despatched a note, in which she said: "Mrs. Brown requests the pleasure of Captain White's company at supper on Wenesday evening."

She received a prompt and joyful reply, which read, "With the exception of the men who have other engagements, Captain White's company will come with pleasure." —Youth's Companion.

Attractive.

"Gintlemin," exclaimed an Emerald-Islander, who was holding forth to an assemblage of men on the advantage of belonging to a society of which he was president; "Gintlemin, Oi couldn't begin to tell ye half the privileges appertainin' to a mimbership in this society, but Oi'll thry to tell ye a few. First, whin ye are sick, it'll not be partaters an' tay ye'll be gittin', but foine cuts of roast bafe an' lashins' of the best whuskey. Nixt, whin ye're dead, ye'll have such a foine funeral that the folks on the sidewalks 'll be afther askin', wid their eyes stickin' out loike a lobster's, 'Shure who's in the coffin?' An' whin ye are buried we'll take such exsadin' good care of your wives and children that they'll all be rejoicin' greatly because they're widies an' orphans!"—Exchange.

He Got One.

"My wife is great on souvenirs," said the man with the far-away look in his eyes. "A couple of weeks ago, as we were riding in the country, she called my attention to an oriole's nest hanging from the limb of a tree. She had wanted one for a long time, and here was the chance, and I, of course, secured it."

"Any eggs in it?" asked the fat man.

"No, no eggs."

"Any young birds?"

"No."

"Just the nest, eh?"

"Just the nest and about 1,000 wasps, and we were both in bed three days."—Exchange.

Dental Specifications.

Among the curiosities of the late Doctor Evans, the American dentist of Paris, was a letter written to him long ago, when he began his career in America. The letter, says the New York Tribune, was from a young farmer of Vermont who wanted a set of artificial teeth.

"My mouth," the young man wrote, "is three inches acrost, five-eight inches threw the jaw. Some hummocky on the edge. Shaped like a hoss shew, toe forard. If you want me to be more pertickler I shall have to come thar."

Tough.

"Don't worry, dear," said the magazine editor's wife, "it's too bad that you were burned out just a week before the time for going to press, but perhaps you can get other stories and poems to take the place of the ones that were lost.

"It isn't that," he groaned. "I can get plenty of stories and poems, but the copy for our soap ads. has all gone up in smoke."

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Farm Progress, issued on the first Thursday of every month, contains sixteen or more full, standard-size newspaper pages, filled with up-to-date farm literature, and special departments for the home, fashion, boys and girls, fiction, etc., etc. It is published by The Republic—a guarantee of its excellence and high character.

It will pay you to take advantage of this special offer now.

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We have on hand at the present time the following thoroughbred, stock which we can sell at the prices named, which is about one-half the usual charge for such stock.

POULTRY.

White Plymouth Rock, Cockrels, young and vigorous, each	$1.00
White Plymouth Rock, Hens, each	.75
Barred Plymouth Rock, Cockrels, each	1.00
" " " Hens, each	.75
Buff Plymouth Rock, Cockrels, each	1.00
" " " Hens, each	.75
Brown Leghorns, Cockrels, each	1.00
" " Hens, each	.75
White Leghorns, Cockrels, each	1.00
" " Hens, each	.75
Buff Leghorns, Cockrels, each	1.00
" " Hens, each	.75
Black Langshang, Cockrels, each	1.00
" " Hens, each	.75
Eggs from 12 different varieties for sale in season for 13 at	1.00
Pure bred White Pekin Drakes, each	1.00
Turkey Gobblers, Bronze or Black crated, f. o. b. Chilocco	2.00

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Poland China thoroughbred, Males according to age and points, $10 to	25.00
Poland China, thoroughbred, gilts $10 to	35.00
Berkshires, thoroughbred, Males $10 to	25.00
" " Gilts, $10 to	35.00
Duroc Jersey, thoroughbred, Males, $10 to	25.00
Duroc Jersey, thoroughbred, Gilts, $10 to	35.00
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Supt. Chilocco Agri. School, Chilocco, Okla.

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The INDIAN SCHOOL JOURNAL,

CHILOCCO, OKLAHOMA.

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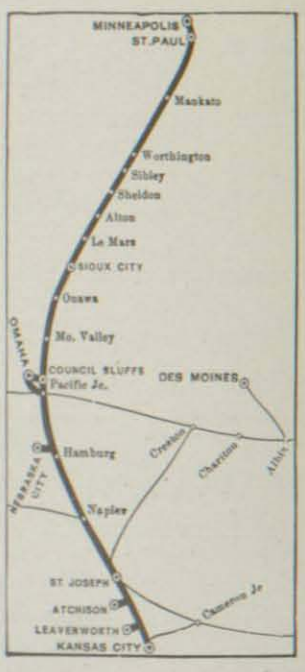

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