



The Indian School Journal

Printed by Students of the Indian School at Chilocco, Oklahoma
An Illustrated Monthly Magazine About Native Americans

VOLUME SIXTEEN

SEPTEMBER, 1915

NUMBER ONE

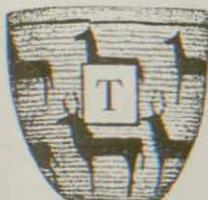


AMERICAN INDIAN DANCES

By ROBERT H. LOWIE

In *The American Museum Journal*

The Indian Dance often a Prayer by the Tribe to the Gods of the Harvest, of War or the Chase—usually in contrast with Pleasure-seeking, Sensual Dancing as known among Civilized Races



THE word "dance," as applied by the Indians has a meaning very different from that which it carries in our own language. When we hear of dancing, we think, first of all, of music and steps. These features are of course not lacking in aboriginal dancing, but they are completely overshadowed by other aspects of culture with which they are associated. To put it briefly, our dancing appears in the same context with restaurants, hotel, debutantes, attempts at a social rapprochement of the sexes. In Indian society, dancing is largely con-

nected with war and agriculture and the chase, with processions, magical performances and religious observances, in short, with the serious affairs of life.

Indian dances as far as the steps are concerned are often of remarkable simplicity. A widespread "squaw dance" found among the Shoshone, Crow and other northwestern tribes, consists simply in the circle of dancers shuffling the feet alternately to the left, each man in the circle standing between two women, with his right arm around his partner's shoulder or waist, or in some cases with arms encircling a partner on each side. With short intermissions and an occasional in-

Still

roduction of the war dance for variety's sake, a squaw dance of this type is sometimes kept up all night, to the supreme gratification of the performers.

The Tobacco Dance of the Crow Indians, is, if possible, of even simpler character. The participants stand up several in a row, holding sacred objects in their hands, and alternately bend each knee and raise or lower each hand without at all moving from their position. The highly popular Grass Dance of the Plains Indians is of a more strenuous character. Only men take part, and they move about briskly, sometimes in pairs, sometimes separately, vigorously stamping the ground with their feet, and frequently mimicking martial exploits.

The orchestral equipment of the Indians is not very comprehensive. The flute (or flageolet) is restricted to use in courting. For dancing, the drum and the rattle are by far the most important instruments, although other types were used over a relatively large area; this applies, for example, to notched sticks rasped with other sticks and bird-bone whistles, usually worn suspended from the neck. The drum varies consider-

ably in form. On the Northwest Coast the natives merely beat a plank or box. The Plains Indians commonly use a skin stretched over a hoop, held by strings crossing underneath, but a large double-headed drum suspended from four sticks also occurs. Rattles are likewise of widely

varying kind, such as gourds containing small pebbles and ring-shaped or globular rawhide bags—for which in the dance of today baking powder cans make favorite substitutes. Sometimes a certain instrument is considered distinctive of a particular dance or of a society performing the dance, and various forms of costume are also considered badges. Thus dress comes to occupy in the Indian dance a place of significance to which there is no correspondence in the dances of civilized races. Sometimes, to be sure, the apparel merely is designed to give an appearance of picturesqueness, while in other instances lack of



Photo by E. W. Deming
Two figures from a performance of the Grass Dance twenty-six years ago when Sitting Bull was still alive.

clothing is sometimes compensated for by face and body paint or by a profusion of regalia held in the hand. In a Northern Blackfoot Grass Dance which I witnessed in 1907, some performers were naked save for moccasins and a breechcloth, but many



Photo by E. W. Deming

Grass Dance by Sioux Indians, just previous to the death of Sitting Bull, at Running Antelope's camp Grand River, South Dakota. Some of the participants in the dance are Sitting Bull, Rain-in-the-Face, Chief Gaul, Chief Grass, Running Antelope, Red Tomahawk and Charging Thunder.

carried ornamental objects such as mirrors, swords, and feathered and hooked staffs. When dances are the property of special organizations, as is often the case, there is naturally a tendency to differentiate between these by some visible token of dress or regalia. Thus the members of one Arapaho dancing society are marked off from the rest by wearing a head-dress of buffalo skin; in another society every one wears feathers at the back of the head; a third is characterized by the carrying of clubs. Similarly where a single organization has several officers there is again a natural attempt to distin-

guish them through some external means. Thus a leader in the dance may carry an otter-wrapped pole, while the privates of the rank and file have none.

The Crow Grass Dance might be chosen as an example of the social type of Indian dance, the Pawnee Iruska and the Mandan Buffalo Women's dances as representatives of shamanistic or religious performances, while the Mandan Okipa illustrates well the great tribal festival type of dance.

The Crow Grass Dance, or as the natives call it the "Hot Dance," is regarded as the joint property of four clubs, to

some one of which nearly every man of the tribe belongs. In a sense these are mutual benefit organizations, for whenever a member is confronted with a difficulty his comrades are expected to help him in every way. In each of the districts of the Crow Reservation, these four societies share with one another a sub-

On one occasion I have known four marshals to be appointed to punish the laggards; those who had disobeyed the summons either had to pay a fine or submit to the indignity of being thrown into the creek. In the meantime, the people assemble until the dance house is charged to its utmost capacity. Then the musi-

cians, seated in the center around a big drum, strike up a tune, later reinforced by the voices of some of the women, and the members of some one of the four societies rise to perform the vigorous turns and bendings characteristic of the dance. They give vent to penetrating cries in rapid succession, they brandish weapons at an imaginary foe, and thus proceed around the lodge until the ceasing of music makes them come to a sudden stop.

While the dancers rest from their exertions, some Crow eager to enhance his social prestige may decide to give away a horse. He comes riding in through the door (he has to bend low not to bump his head), the



Grass Dance by Sioux Indians.

Photo by E. W. Deming

stantial dance house. When the time for dancing comes, a committee of men proceeds from lodge to lodge, planting a stick in front of each. This means that each household is to contribute to a feast to be held by the clubs after their dance. A crier rides through camp heralding the performance and calling on all members to present themselves at the dance house.

horse may balk or shy at the unexpected spectacle indoors and the noisy crowd, but the rider proceeds to go around the dance circle four times, whereupon a herald announces whom the donor desires to honor with the gift. It may be a Sioux visitor or some poor old man or woman from the clan of the donor's father. In the latter case the receiver of the horse



Photo by Alden Deming

Scene from a social dance largely participated in by women. Photograph taken among the Black-foot Indians, Montana, summer of 1914. The main properties necessary for the dance are the tall feather hats. The women in turn dance wearing these hats once around the camp ground until all have worn them in the dance. Usually a circle of wagons is formed when the dance takes place out of doors. A feast is always given in connection with the dance. The Museum collections are rich in the costumes of of the Blackfeet Indians.



Photo by P. E. Goddard

Assiniboine Indians in a social dance near Battleford, Saskatchewan, 1912. The structure in which the dance takes place resembles that used for the Sun Dance, now discouraged if not forbidden by the Canadian government.

leads it away singing as he leaves the dance house, a song in praise of his benefactor. Meanwhile the music recommences and the members of a second of the four clubs begin to dance in accompaniment. Any members who are loth to rise and perform this part are whipped into dancing by an officer armed with a quirt for this purpose.

All sorts of minor incidents may enliven the scene. On one occasion when I was a spectator while the Hot Dance was being performed, a group of boys came dashing through camp, painted with mud and disguised in clowns' costumes. They dismounted in front of the dance house, entered and to the extreme amusement of the onlookers, took part in the dance. At another Hot Dance which I witnessed, a man took off his clothing and gave it away to a guest. In former days this dance was made an occasion for men in a spirit of bravado to cast off their wives, often merely to show their strength of mind. The famous warriors of the tribe utilize the intermissions between dances to recite their great deeds, each exploit being greeted by a drum-beat, and each recital entailing on the narrator the obligation to give away some property. At a certain time visitors are warned to be off, for the door of the house is to be shut. Then the feast takes place—originally of dog meat. Thus ends the Grass or Hot Dance, a mixture of all sorts of merriment, self-advertisement, feasting and dancing.

A very different phase of dancing is presented by the Pawnee Iruska. The members of the society practicing this dance were supposed to be masters of fire, and their attitude toward it was to be like a Pawnee's attitude in facing the enemy. Spectators were invited to their gatherings, their songs were chanted and the members began to dance. After the third set of songs had been sung, the attendants built a big fire and hung a kettle of water and dog meat (or buffalo) over it. The leader advanced to the kettle when it was full of boiling soup, plunged his arm into it and took out a

piece of meat. All the other members followed suit and unscathed pulled out meat, for they had secured medicine power that enabled them to overcome the force of the fire. An evidently related ceremony occurs among other tribes. In the Hot Dance of the Mandan and Hidatsa, the performers not only executed the trick practiced by the Pawnee, but also danced with bare feet on glowing embers until they had stamped out the fire. This was likewise a usage of the Crazy Dancers of the Arapho, who indulged in other queer antics, such as doing everything in reverse fashion and expressing the opposite of their intended meaning, thus lending to an otherwise solemn performance an aspect of buffoonery.

While the activities just described seem to have had no object beyond the exhibition of the performer's supernatural power, the dance of the Mandan Buffalo women's society was intimately connected with tribal welfare. Whenever the supply of buffalo had failed and the village was threatened with famine, the members of this organization were called upon to execute their dance in order to attract the herds. According to an early observer, they never failed for they simply never ceased dancing till buffalo had been sighted. Prince Maximilian of Wied-Neuwied gives a good first-hand account of a performance witnessed by him in the early thirties of the last century. There were two men acting as musicians, with rattles and drums, one of them holding a gun. The leader was an elderly woman wrapped in the skin of an albino buffalo cow. In her right arm she held a bundle of twigs, tipped with plumes, with an eagle wing and a drinking-vessel secured to the grip. There were seventeen women, all told, who took part. Two of them wore skunk-skin head bands, the rest wore headdresses of white buffalo skin, decorated in front with owl or raven feathers. All the dancers had vermilion paint on the left cheek and eye, with two blue spots on the opposite temple. They formed a circle, the musicians began to



From a painting by Catlin

SCENE FROM MANDAN INDIAN CEREMONY

The Mandan Okipa was a great several days' annual festival corresponding to the Sun Dance among other tribes. It commemorated the subsidence of the deluge as recorded in Indian mythology, and combined religious sacrifices and voluntary submission to torture with various dances and dramatic performances. This halftone is from the original painting in the possession of the Museum.

sing and the women danced, taking up the tune at the same time. They waddled like ducks from side to side, raising each foot alternately higher than the other but never shifting their position.

The Mandan Okipa represents again a wholly different type of dance. It was the great several days' annual festival that corresponded to the Sun Dance of neighboring peoples. Ostensibly it was a commemoration of the subsidence of the deluge recorded in native mythology, and some of the important characters of the myth were impersonated by performers. On the other hand, there was a great deal besides. A marked dramatic feature was supplied by numerous mummies representing animals and closely mimicking their peculiarities. Prominent among these were buffalo masqueraders who imitated the wallowing of the animal represented and whose actions were expected to entice the game to the village. Many tribesmen voluntarily submitted to torture: their breasts were pierced, skewers inserted, and they were then made to swing suspended from a pole as in the more familiar Sun Dance. Altogether the Okipa was evidently a composite ceremony. Religious sacrifices and prayers were mingled with dramatic performances, magical rites and activities of a purely social order; and there can

be no doubt that to the average Mandan who had no special office in the performances, it served the purpose of a free spectacular show "on the grandest scale within tribal comprehension."

The wide scope of activities embraced by the dances of our native American population makes perhaps the main point of interest over and above all special features. For what must strike every observer of primitive cultures most forcibly is that things which we consider quite distinct, men of a ruder civilization join. Thus the stars are to us a subject for purely scientific study, but even our ancestors invested them with all sorts of mystical properties, and the North American Indian personifies them and identifies them with the heroes of his folk-tales. Thus too, we have ornamental designs and often do not give them any symbolic interpretation. Primitive man is indeed less given to symbolism than perhaps has been supposed; nevertheless his tendency to invest a geometrical pattern with meaning remains greater than our own. So dancing, which to us is merely a form of amusement and exercise, becomes in primitive communities an important social function, an opportunity for sleight-of-hand performances, for religious ritualism, and may become charged with an atmosphere of supreme holiness.



THE TACTFUL MAN.

JEAN CAMERON SMITH.

As the wise heron from the stream will rise
 On nimble foot that never stirs the mud,
 Nor breaks the silence by an ill-timed thud,
 As, unperceived by foes, she upward flies,
 So he who can avoid calamities
 By skillful tact, which rouses no man's blood,
 Leaves on each mind a pleasing sense of good,
 The while he walks in calm, unruffled guise.
 Within his circle perfect order reigns,
 No jarring sounds come from his quietude,
 No adversaries try to steal his gains,
 No enemies on his preserves intrude;
 Laws of his sphere conspire to bless his pains,
 And extricate him from all forms of feud.

"HOW SHALL THE TEACHER MEASURE HIS OWN OR HER OWN EFFICIENCY?"

BY FRANCES E. WENRICH

SCIENTIFIC methods for testing efficiency in production are coming into use in every field of labor, and the most adequate standards of measurements are being sought in order that exact valuations may be placed on all products and methods of production. The law of progress demands more in quantity and better in quality with a more economical expenditure of energy. Therefore, a man's ability is taxed to the uttermost and he who produces most and best in the shortest period of time is adjudged the most efficient. Along with other workers and their products the teacher and his product must be weighed in the balance that they be not found wanting.

Thorndike in his "Principles of Teaching" says, "The efficiency of any profession depends in large measure upon the degree to which it becomes scientific;" and Strayer says that we are only beginning to have a profession of teaching because of delay in standardizing our work by means of accurate measurements of results achieved. These two statements show that while scientific standardization is on the way to consummation the standards themselves have not yet been determined by necessary and thorough investigation and experiment. Open-minded teachers every where are urged to experiment for themselves and co-operate with experts in their investigations as to what constitutes "scientific, economical adaptation of conditions for edu-

cative effort." (Colonel Parker).

At this stage of progress toward the fixing of adequate measuring standards, the only thing that a teacher in the ranks can do is to create her own standards of measurements as best she can, guided by her highest conception of the aims of education. These aims of education are to be realized by her through her own and others' experiences, through the best scientific knowledge she can acquire of the varying needs of a developing human being, and through a study of the best educational thought of the day. Remembering the Great Teacher's saying, "By their fruits (products) ye shall know them," she turns her attention to her product—the boy, the girl—developing under her hand to discover in them the efficacy of her methods of work.

Since education is the production and prevention of changes, as Thorndike says, it is through the changes brought about in the individual boy and girl that the teacher must measure her efficiency. Stimulating growth in the right direction and restricting growth in the wrong direction characterizes educative work. The efficiency of a teacher then will be shown in her ability to promote beneficent changes in the pupils under her care. These changes are represented as taking place in habit, in knowledge, in methods of work, in interests and ideals, in aspirations and ambitions, and in power of appreciation. Through these changes the teacher

must find to what degree she is efficient.

One of the first things that a teacher needs to hold herself responsible for is the physical well-being of her pupils; for intellectual vigor depends upon sound physical condition. The teacher's schoolroom becomes to her a garden in which are growing wonderful human plants for which she must secure those conditions that will best promote their vigorous growth and development. Her solicitude for the bodily welfare of her children prompts her to be careful concerning the lighting, heating, ventilation and cleanliness of her schoolroom. She guards her pupils against dangers from infection, and bad habits in posture. She recognizes their need for play and exercise and secures it for them. She is watchful for the weak, the suffering and the defective, and is instrumental in bringing them to the notice of parents and physician. Her influence for hygienic living extends beyond her schoolroom, and parents as well as pupils feel the force of her precept and example. The teacher who finds herself resting under the approval of her own conscience concerning the physical environment that she has provided for her human garden, and who sees herself surrounded by healthy, comfortable and happy children, may consider herself as worthy to become a member of the class of efficient in this one regard at least.

The formation of right habits is of such vast importance that education itself has been defined as "the formation of those habits which are the alphabet of learning and the cultivated life." With the schoolroom as her laboratory the teacher must make tests for her efficiency in bringing about correct habit formation. Those habits

that are essential to success in all business and social relations must be daily practiced in school life. Habits of promptness and regularity, of industry and honesty, of fidelity and truthfulness, of cleanliness of mind and body, of courtesy and kindness, become established in a well organized, well conducted school when the teacher herself is an inspiration and an example. One of the most valuable habits to be acquired in the educative process is the complex one—accuracy. This habit results from the formation of a number of other habits; as concentrated attention, close observation, quick perception, clear comprehension and careful and exact doing. The degree of accuracy attained by the pupil is manifest in all lines of his work. It is seen in his method of study, in his solving of arithmetical problems, and in all his forms of thought expression. Mind and body working together in unity of effort for exact expression results in accuracy. The teacher measures the degree of accuracy attained by the pupil in his daily work and if he has attained a high degree she rates him "excellent." If it could be said that the number of "excellents" in a class determined a teacher's efficiency in correct "methodology of habit formation" it would not be difficult for her to find her standing. But she cannot justly find her rating through "excellents." She must take into consideration a pupil's mental capacity, his mental power or grasp, and his previous training all along his educational pathway; and she should know from what point in his intellectual development he has progressed and to what extent he is putting forth earnest effort for self-advancement. To be able to measure each pupil through his own individuality for correct habit-formation, keeps the teacher still in the efficient class.

The secret of good work anywhere is interest in it. We like to do the thing that we can do well, and we strive to do well the thing that we like to do. If a boy works like a beaver to do something we may safely conclude that he likes to do it because he has an interest in it. Just so in school work; pupils show their interest in their work by striving faithfully and enthusiastically to accomplish something because they want to know and to understand, or they want to become skillful and proficient. Such conditions indicate that the secret motive for mental activity has received proper stimulation. When the teacher perceives that she has succeeded in arousing the right mental attitude toward learning for the acquirement of knowledge and of skill she may retain her place in the class of efficient.

"Education must concern itself with the ideals, purposes, and standards which should be acquired by children." (Strayer). The aims of education cannot be fully realized without the development of the power to appreciate and enjoy "the best that has been known or said in the world." The field of literature presents wonderful possibilities for the cultivation of those higher thoughts and emotions that uplift and enoble man, even elevating him into the realm of the Divine itself. In leading her pupils into these sublime heights the teacher should find her greatest inspiration. The teacher who feels assured that she has been the means of awakening the minds of

children to behold the truly beautiful in life will take pleasure in the following words of Munsterburg: "The teacher who drills the child so that he may become able to reap pleasures and advantages for the gratification of his personal wishes is nothing but a servant of man; the teacher who educates the child so that he becomes a helper toward ideal aims is truly a priest of mankind."

When the teacher who would be efficient sees her pupils "forming habits of thought, feeling, and action; acquiring knowledge of nature and of society; forming ideals which make for social well being; and learning in all of this work to act independently, to function in the society of which they are a part," (Strayer), she may conclude that the aims of education are being fulfilled through her instrumentality.

BIBLIOGRAPHY

- Strayer's—"A Brief Course in the Teaching Process"—Chapters I to XIX.
 "The Aim of Education;" "Measuring Results in Education."
 Thorndike's—"Principles of Teaching"—Chapter XVI.
 "The Scientific Study of Teaching."
 Thorndike's "Education"—Chapters I to IV and IX to XI.
 "The Aim of Education;" "Methods of Education."
 "Munsterburg's—"Psychology and The Teacher"—Chapters IX, XX, XXV, XXIX.
 "The Aims of Education"—"The Teacher."
 Col. Francis Parker's "Talks on Pedagogies"—Chapter II and others.
 Dutton and Snedden's—"Administration of Education"—Chapters XXXI, to XXXIII.
 "The Widening Sphere of Education;"
 "The Administration of Moral Education."

THE World is so full of a number of things,
 I'm sure we should all be as happy as Kings.

—Stevenson.

THE MOST EFFECTIVE WAY OF TEACHING MANNERS AND RIGHT CONDUCT

BY EMMA TOOKER

OFTEN we hear the remark, "This person has such bad manners," or "That person has good manners." When people make these remarks, of what are they thinking? What do they mean? Evidently they must be considering some one's behavior or conduct, if we are to accept Webster's definition of manners.

"Conduct," says Mathew Arnold, "is three-fourths of life;" and he certainly must be correct for a person's business and social standings are measured by a tape-line called Conduct, which is separated into parts called Manners. Since this is the gauge by which every one is measured it makes the question of manners one of vital importance in the life of every man or woman.

If manners are so necessary to a person's success, they must be taught. Then who is to teach them? When, where and how are they to be taught?

In early days children were taught little acts of courtesy at home; but as time has passed by, the parents have become absorbed in business and social duties to such an extent that they are neglecting to train their children in the use of good manners. To the most of them little impolite actions in children are very insignificant, but in grown persons the lack of manners or ill-breeding is looked upon with contempt, and is a conspicuous deficiency.

As a result of parental neglect this training—the training of manners and

right conduct—has fallen to the lot of the school teacher.

Necessarily then, this training must begin as soon as children enter school and must be kept up until their school days are ended, for it can only be given by adding "Here a little and there a little" as occasion demands. Manners are not like a person's good clothes—taken off or put on as occasion demands. They must always be ready for instant use. Consequently they must be made a part of children's lives; then when they have reached manhood or womanhood they will never have occasion to feel ill at ease because their manners are crude or unpolished. This training should keep many from falling into bad company, for they will not seek seclusion or desire to associate with persons who will lead them into habits that will make them physical, mental, and moral wrecks, or cause them to be social outcasts.

Upon entering school, children's minds are usually in a very receptive condition, making the teaching of manners quite a desirable task. But right here is where a heavy responsibility rests upon the teacher. This necessitates a strong personality and a powerful influence for good as requisites in the teacher's make up.

Children are born imitators, and they consciously, or unconsciously, adopt some of their teacher's little mannerisms and "do as teacher does." They are confident from the position she

holds that the things she says and does are perfectly correct. This is true also of Indian pupils; who are continually watching other people and are trying to do as they see them do.

This makes manners and good conduct very necessary in the teacher. She must at all times be polite and respectful. Even this is not enough, for along with this must come a genuine feeling of kindly interest in each child. If there is any feeling of repulsion toward them they very soon detect it, and her influence over them is lost, no matter how refined her conduct.

McKeever says, "We can learn to do by doing." The teacher can teach manners and good conduct by making use of them herself. Then after she has set the example she can insist upon the children doing the same.

Talks upon kindness and courtesy to fellow beings, and even kindness to dumb animals, must naturally go hand in hand with example. These talks do not need to be of daily occurrence as, "Familiarity often breeds con-

tempt," and this might cause all the value of such talks to be lost. Occasions arise when reading and discussing some good story or the life of some good man or woman. It seems to me that the story of Lincoln's treatment of the little Confederate boy and his brother in "The Perfect Tribute" is a good example of kindness and courtesy to a fellow being. There are many stories of a similiar nature that would do much good if read and discussed by the teacher and pupils.

Circumstances often arise when the teacher has an opportunity to call the attention of the class to some breach of good manners among themselves, and then to tell them what is right. This they will no doubt remember, as they have had some experience with it.

In teaching manners and good conduct the teacher must not lose sight of the fact that she must get the children to understand that courtesy and kindness to their fellow beings is a duty that is theirs to make the world and the place in which they live a better, brighter, and happier place.



COURAGE

AMORETTA FITCH

Has an old Friend proved untrue?
 Don't you care—
 Sometime he may need just you,
 Then his falseness he will rue,
 Don't you care;
 Stand by them who stand by you
 Love those who are staunch and true,
 For them care.

Does your life-work seem all wrong?
 Don't you care—
 Don't let trouble spoil your song:
 Trouble never lasts for long,
 Don't you care;
 Happy days will come ere long,
 Sunny hours your life will throng,
 Free from care.

THE ART OF QUESTIONING

By MABEL E. CURTIS

THE interrogative method of teaching is a very old one, for it was used by the great teacher Socrates, to the exclusion of all others, more than two thousand years ago.

Teachers of every age have found no other test of knowledge so thorough as a series of well directed questions. Questioning has been called an art, but it is also a science because it is based upon certain principles. If it were an art only we could become proficient in it by practice.

The question method has several advantages over other methods. It permits a systematic unfolding of the subject by the teacher, which is a great aid in clarifying the pupils' knowledge. It also gives the teacher the opportunity to explain and illustrate at the time that the pupils are in the most favorable condition to receive such instruction.

Every lesson should have a definite end and the teacher can best guide the pupils to that end by questions which have received thoughtful preparation, for well-planned questions can make a recitation a very stimulating exercise in thinking.

To become a good questioner requires a thorough knowledge of the subject, much practice and great patience. There are several kinds of questions—according to the purpose which they are to serve. First, there are the preliminary questions which are given to ascertain the pupil's previous knowledge. The teacher needs to know the pupil's attainments, or the results of the preceding steps taught, before another lesson can be given successfully;

for we only remember those things which link themselves with what we knew before, or with what we hope to know. We should try, therefore, to establish a logical connection between the new lesson and what the child knew before.

Then comes the questions of instruction by which the thoughts of the learner are exercised. Explanations and illustrations can be given at this time, and instruction given so thoroughly that the teacher has a right to demand full answers to the test questions at the conclusion of the lesson.

The test questions should be clear, concise and definite and given in the simplest language. Vague and indefinite questioning produces answering at random and encourages the mischievous practice of guessing. We should be careful not to suggest the answer by the form of the question. Suggestive questions are worthless as tests, as are those that can be answered by "Yes," or "No". We should also be careful not to communicate a fact in our questions. The chief function of questioning is to stimulate thought, but it has its use also as a test for facts, for it is the only means by which we can discover if the lesson has been studied and the matter understood.

The question must be adapted to the child's mental capacity, for if it is too difficult it oppresses and discourages rather than stimulates; and on the other hand, if every member of the class can answer every question at once, the question has not been of sufficient scope to require thought. Unless the answer requires an effort

either of memory, judgment, preception or some other mental exertion, the question is worth nothing.

The arrangement of a series of questions is most important, for unless one follows the other in systematic order much of the value of the interrogative method is lost. Unconnected questions, however well worded, do not make an impression on the mind of the learner.

The answers of the children ought to make a complete summary of the lesson, although it may be found necessary to make some digressions in order to make needed explanations and answer inquiries, for questioning ought to kindle such interest and curiosity in the pupils as to lead them to the asking of questions. In order to keep the interest and attention of the class the teacher must be animated and enthusiastic and avoid giving the questions in a monotonous voice.

Good teaching requires that the mind of the teacher and the learner should come in contact. For this reason the questions should never be given from the text book, as it has a depressing effect upon the children and destroys their confidence in their teacher. The text-book, however, may be used to advantage by both teacher and pupils in preparing the lesson.

The temptation to ask the brightest members of the class the most ques-

tions should be avoided and every member should receive an equal share of attention. Repeating the answers given is another bad habit, which we should guard against. As questions are to bring thoughts to the child, teachers should bring thoughts that are worth getting.

Our whole aim in questioning should be to promote mental activity in our pupils and lead them into habits of thinking and inquiring for themselves, and to strengthen the judgment and enlarge the capacity for knowledge and independent thought.

Review questions used for third-grade pupils on Citizenship:

1. What do we call the country where you live?
2. Who are citizens of the United States?
3. Why are some people who live in the United States not citizens? Tell me some of the countries they come from.
4. What do we call them?
5. If aliens wish to become citizens what must they do?
6. To be a good citizen what must you have?
7. Where should we get our first training?
8. Can you do just as you please in your home?
9. Why not?
10. If the children in the home become naughty who punishes them?
11. Who keeps the children from harm?
12. Then in order that our home shall be happy what must we have? Who does this government benefit?

The failures of life sit around and complain the Gods haven't treated them right;
They've left their umbrellas whenever there's rain and they haven't their lanterns at night.

Men tire of the failures who fill with their sighs the air of their neighborhoods;

There's a man who is greeted with love-lighted eyes—he's the man who delivers the goods.

—WALT MASON.

THE CHOCTAW INDIANS

BY CHARLES MCGILBERRY

Graduate of the Chilocco Indian School.

From The Mercersburg Academy Literary Magazine.



HERE are now some people who think of the Indians as cruel, blood-thirsty, and as nomads. Nothing could be more misleading. Some may have been rather warlike and roving, but many Indians of the south-east along the Atlantic coast lived in settled homes and in villages.

The Choctaws are known to be one of the most advanced and one of the largest tribes of Indians. They formerly lived in what is now known as Mississippi, Alabama and Louisiana. They were peace loving and lived from the spoils of the chase and a primitive form of agriculture.

When the Spaniards began to make their first explorations in the southeastern part of the continent they came into contact with the Choctaws. The Indians were at first friendly with the Spaniards, but the cruel and treacherous explorers began to mistreat them inhumanly. They put the Indians in chains and made them serve as guides. Not being satisfied they cut the ears, tongues and sometimes even pulled the limbs from the helpless captives. The Indians were forced to fight. They fought De Soto and his explorers. The Indians, having nothing but the bow and arrow, many were slain.

When the French came the Choctaws immediately formed a strong friendship with them which lasted till the English gained control of the territory. And in the Revolutionary War thirty Choctaw braves followed "Mad Anthony" Wayne at Stony Point, and hundreds fought under Jackson at New Orleans. It was during this period that the great Chief Pushmataha lived, perhaps the greatest

Indian that ever lived, and a very warm friend of Andrew Jackson.

Under the United States the Choctaws met the fate of other tribes. While Dancing Rabbit was chief they signed a treaty with the United States to give up the land of their fathers and move to the Indian Territory. In 1837 they were moved west. This is one of the saddest incidents that has happened in the history of our great government, that stands for *freedom and liberty*. The Choctaws were forced to move west. They had to give up the land that held the bones of their forefathers. The burying ground of ancestors of Indians is the most sacred thing to them. There, for unknown centuries, their ancestors had met around the camp fires deciding matters of importance to the tribe. That land had fed them and it was their only home. Imagine the Indian women with tears streaming down their cheeks making the last preparations for the long journey, while the men with sadness were preparing to take the lead. The journey was long and caused about two thousand to die of broken hearts. The road over which they traveled is called till this day the "Trail of Tears."

After arriving in the Indian Territory they immediately began to make the most of their resources. They established an independent government with a governor, or chief, at its head. That part of country occupied by them was called the Choctaw Nation. It was divided into counties, and these counties were represented at the council by elected representatives. The elections were held yearly to elect the governor, representatives and sheriffs. The sheriffs, with deputies, enforced the laws and collected taxes and royalties from the white people living in the Choctaw Nation. There

were two forms of punishing the guilty—either by whipping, or the guilty were sentenced to be shot. A peculiar thing about the treatment of the guilty sentenced to be shot was that they were allowed to go free until the day they were to be shot, with no bond, only the word of the Indian to appear on that day. Sometimes the man was allowed to make a crop, or to attend to some business before his punishment was given. Only one man was ever known to try to escape, and he was later found and shot. In those days an Indian regarded his word above everything.

They built churches, erected schools, and under a good system of laws lived happily until the Civil War broke out. They fought for the South, as many Indians owned slaves and their sympathy was for the Confederacy. They suffered

greatly from the results of the war, but were not discouraged and soon were recovering from its effect.

The land was held in common and many Indians owned large herds of horses and cattle. They lived simply but happily and were well contented.

In 1898 the government of the United States began to divide an estate of several million acres among twenty-seven thousand Choctaw Indians and other tribes of Indian Territory. It was a tremendous task, but in 1906 the task was accomplished. The land no longer being held in common has caused many to take to the cultivation of soil. To-day you see many Indians winning prizes for the best grown farm products at county fairs. It is a great achievement, and they are doing equally well in business and in politics.



THIRTY-NINE YEARS WITH THE NORTH DAKOTA INDIANS

FROM THE *Bismark (N. D.) Tribune*



IMES were hard among the Indians of the Fort Berthold reservation in N. Dakota in the spring of the year 1879. The grasshoppers had cleaned their fields; the Sioux had driven their game far

away; the agents of the Great Father had stolen their goods. And then came a young missionary and his bride.

Rev. Charles L. Hall, D. D., Elbo-

woods, N. D., is today celebrating the 39th anniversary of his arrival at this station as missionary to the Indians. He is a representative of the Congregational church. He is hale and hearty in spite of his 67 years, and he enjoys every minute of life. He works just as hard as ever, both on his model farm and in the church work. Many of the Indians come to this saintly old man, not only for spiritual guidance but also for advice as to farming and stock raising.

Rev. Mr. Hall was really the first missionary to the Indians on the Berthold reservation, although Father De-

Smet passed through Berthold prior to the coming of the Congregationalist.

When the youthful missionary (Mr. Hall was 28 years old when he arrived in Dakota) and his bride stepped from the boat and walked up the hill they stepped into the scene of their life work. Three Indian tribes lived in that country—the Mandans, the Grosventres and the Arikaras—and all three tribes were at the landing to see what the boat brought them.

In 1866 a journey to Ohio was considered a long one; Illinois was on the frontier and Dakota the other end of the world and infested by "blood-thirsty" Indians and buffalo. It was a jump into the dark—a journey into the mysterious—to go to Dakota in those days. Rev. Mr. Hall in telling of his mental struggle before finally deciding to give up a business career to become a missionary to the Dakota Indians says: "My psychological battle was fought out in New York when I was a member of the Broadway Tabernacle church. We had started the Bethany Mission and I was giving much time to it. Finally in 1870, at 28 years of age, I gave up and began to prepare for the ministry. I had graduated at the age of 19 (1866) from the City College, in the scientific course, and three years later was an M. S. I took a year to study Greek and so on. Then I went for a year to the Union Theological Seminary of New York, and then took the rest of the theological course at Andover, Mass. At 27 (1874) I was through at Andover and the next October I landed in Dakota."

On February 15, 1876, just before coming to Berthold, Rev. Mr. Hall was united in marriage to Miss Emma M. Calhoun at Yankton, Dakota. Mrs. Hall was a splendid helpmeet and passed away all too soon, on Easter day, 1881. Five years later Dr. Hall was

wedded to Miss Susan Webb at Weymouth, Mass., and she still shares his labors and his joys.

As soon as Dr. Hall started to build his house Crows Belly, the chief of the Grosventres, came and threatened to burn it down. But a big feast was given and the work was talked over with the Indians and Son of The Star, the Ree chief, Crows Breast, a Grosventres chief, and Red Crow, the Mandan chief, promised to protect the missionaries and give them land to build on.

It was at this big feast that Hard Horns, a Grosventres, made the following speech: "You have talked well; now I will. Did the President send you here? When you came you brought sickness, grasshoppers and crying and there has not been much rain since they planted. Now you have paid the chiefs and are building. I wonder how it will be when it is done? I thought you had come here to have mercy on us. The missionary before (DeSmet), he brought rain, and the people killed buffaloes, and sick people he raised to life."

When the Custer battle was heard of at Berthold many of the Indians were inclined to the ugly and insolent but no outbreak occurred although the missionaries had many nights of anxious watching and waiting for fear that the Sioux returning from the battle might attack the village.

First the Halls visited the lodges of the Indians and helped to alleviate the suffering and care for the dying. The first winter they had twelve pupils in their little mission school. They had no bell to call the Indians to worship so they used the American flag, which was run up the flagstaff when the service was to begin.

Mr. Hall was given the name "No Waste," meaning Good Voice. The

work of Dr. Hall in planting trees around the house, setting out bushes and putting in vegetables and crops, of which the Indians knew nothing, served to make the Indians successful agriculturists and is worthy of especial mention. Dr. Hall's farm today is a model one on the reservation and much experimental work is done there.

Within three years a great deal of scripture and many songs had been translated into the Ree tongue. The first convert at the mission was Otter Wolf, who professed his faith on April 12, 1885, more than eight years after the mission had been started. Now there are three churches of the Congregational denomination, three of other faith, and a mission station on the Berthold reservation. There are about 1,200 Indians on the reservation and a majority of them attend some church. Dr. Hall has a congregation

numbering more than 100 Indian families in his three churches.

Besides the strenuous work at the reservation and on his farm, Dr. Hall must also spend a part of his time raising money for the mission work, lecturing and placing the work before the churches of his denomination. He also carries on a school for Indian boys and girls. After 39 years of the work Dr. Hall is an optimist through and through. He has kept a diary of his work from the very beginning and this has been copied by Curator H. C. Fish and is on file in the State Historical Society collections.

Dr. Hall has four children. All have been well educated and have brilliant futures before them.

Dr. Hall has already received many congratulatory messages from friends all over the country, and North Dakota is proud of the record of this servant of God.



WE'LL FIGHT IT OUT TOGETHER MY DEAR

AMORETTA FITCH

We'll fight it out together, my dear,
 What care we for what the world may say?
 Some days will be sunny, some be drear,
 So long's we're together come what may.

That suffering comes to all, we know,
 That it brings the patience God wills best;
 Rest only comes when our proud heads bow
 To His will and trust Him for the rest.

So why should we murmur and fret, my dear?
 Though our lives seem a riddle profound—
 With God on our side we need not fear,
 So, together we'll fight every round.

Stand firm as a rock right by my side,
 And we'll fight ever the whole world together,
 Through stress and tide we'll ever abide,
 By our love which strengthens forever.

COMMISSIONER SELLS VISITS THE PAPAGOS AND PIMAS

FROM THE *Arizona Republican*, PHOENIX, ARIZONA



"IT IS perfectly wonderful what the Papagos have accomplished in their struggle for existence under the most adverse conditions," said Hon. Cato Sells, United States Commissioner of Indian Affairs, on his return to Phoenix yesterday after a week spent in visiting the Papago and Pima reservations. "In their fight to sustain life these people have during the last two hundred years developed every possible resource available, and they are now beginning to get out of that existence an increasing measure of progress. They are a moral people, exceedingly industrious and intelligent."

Commissioner Sells started on his trip July 31. Accompanied by Governor Hunt and a number of officials of the Indian service, he went from here to Sacaton, and thence directly south by way of Tucson and San Xavier. From the historic mission the party went to the Papago reservation, visiting many of the villages, and studying the conditions under which the people are living. At Indian Oasis Commissioner Sells held a pow-wow or conference with the Indians, the meeting lasting all of one afternoon.

"Living conditions among the Papagos are different from any other tribe," said Commissioner Sells last evening. "They are different because of the nature of the country in which they live. I never have seen a more

absolute desert, and yet for hundreds of years they have succeeded in wresting a living where there appeared to be none whatever. I am sure that there is no branch of the Caucasian race which could have managed to exist under such conditions, and I doubt if there is another Indian tribe that could have done so. There is nothing these industrious people have not utilized in their struggle against the inhospitable desert. Even the cactus is used.

"The remarkable thing is not the degree or standard of civilization the Papagos have attained, but that they have been able in their ingenuity to evolve living conditions in the face of such great obstacles," said the commissioner. "It is hard to understand how any people could exist in such a desert, where there is no water supply save from the very scanty rains and what flood water could be stored. But the very necessity has led them to utilize every possible resource of nature and man, so that nothing is wasted. There is no animal or plant from which any conceivable support for life may be obtained that is not used.

"All the Papagos ask from the government is an opportunity," declared Commissioner Sells. "They are disposed to co-operate with the government in every way. They have aroused my sympathy and my deep interest."

Commissioner Sells is the first commissioner of Indian affairs to visit the Papagos, who in the past have re-

ceived practically no attention from the government. In the past nothing whatever was done for them, but very recently some schools have been built, and wells drilled at certain points. The Indians have made their living in a land which probably no white man would consider for a moment as habitable, and they have succeeded in existing there for over two hundred years.

On his return from the south, Commissioner Sells spent three days at Sacaton on the Pima reservation. He was greatly pleased with the showing made by the Pimas and found conditions satisfactory from an administrative point of view.

"The Pimas are industrious and anxious to help themselves," he said. "They are doing very well. I found them very anxious about their water rights, and the protection of these are of great concern to them."

Commissioner Sells held a conference with the Pimas similar to that with the Papagos, and on Saturday night spoke to the employes at Sacaton. Early yesterday morning he left the agency, and fording the Gila traveled to the north line of the reservation, visiting the Pimas at their homes, and

getting a first hand knowledge of conditions. He reached the city about 5 o'clock yesterday afternoon, and last evening addressed the summer pupils at the Indian school. Tomorrow he will go to Camp McDowell, returning in the evening.

Wednesday and Thursday will be spent at the school, where the Commissioner is studying conditions with a view to suggesting improvements along certain lines.

"Superintendent Brown is a new man here. He has been here only four months," he said last night, "but he is making good. We regard this as one of the best schools in the service."

On Thursday evening Commissioner Sells will leave for San Francisco, where he is scheduled to address the convention of Indian associations which meets there this week. The Society of American Indians will convene at the exposition next Sunday, and the day will be celebrated as "Indian day" in a number of the San Francisco churches. On his return from San Francisco the commissioner will visit the Colorado river reservation and at Yuma, after which he will return to Washington.



The Papago Woman's Way of Carrying Water.
They Make Their Utensils of Clay.



A Pima Woman Weaving Baskets. These Baskets
Are Made of Native Grasses and Roots.

A VISIT TO MESA VERDE PARK

BY MAJOR J. H. BURGOON

ON the morning of May 27th, with many pleasurable anticipations, Mrs. Burgoon and I left on the R. G. S. railroad, for the purpose of making the trip to the Mesa Verde Park in Montezuma county, Colorado, in order that we might see some of the cliff-dwellers of that vicinity. After arriving at Mancos, we started at 12:30 upon the last half of the journey, making the trip in a Studebaker thirty-five horse power automobile in charge of Mr. French of Mancos as chauffeur, whom we found to be a perfectly safe and reliable driver over the mountain roads. (Mr. French informed me that our machine was the first automobile to enter the Park after completion of the road a year ago, and the first to make the trip to the ruins this season.)

We were also accompanied by Mr. Thomas Rickner, superintendent of the road and park, whom we found to be a very courteous gentleman, very capable and efficient, and having the management of the roadway to the park, as well as the park and environment, well in hand.

The distance from Mancos to Spruce tree ruins, where the camp is located is thirty-two miles. The government road is severed from the county road about eight miles from Mancos at, or near, the base of Lookout Point mountain, and after a "switch back" or two, apparently so as to obtain a good start, the road winds and climbs along the side of the mountain to a dizzy height, several thousand feet above the surrounding country, presenting a glorious view, for a distance of one

hundred miles or more, to the beholder. The road is constructed in a safe and substantial manner, fully ten feet in width, and is about one and one-quarter mile in length from the base of the mountain until it reaches a point several thousand feet above the plain. At this place, the road leaves the mountain side and crosses over into Moorfield canon, wherein it runs for half a dozen miles to a point where it leaves the valley and zigzags up, over, and down a large mountain into Prater's canon through which it winds on its upward way some few miles and begins to ascend a mountain on the left side of the canon, climbing from base to top, and over, and continuing on over several ridges and through a number of canon until it finally brings us to the Mesa Verde Park proper. At many places on the road, one obtains a magnificent view of the surrounding country and mountains hundreds of miles distant. At one point, at an altitude of about eight thousand feet, one can see Shiprock, sixty miles distant, and mountains to the westward one hundred and fifty miles away. Also from this same place one can see a very curious formation, caused by the indentions in the mountains. It is called the "Sleeping Ute," and one, without much difficulty can imagine he sees the outline of a form lying prone upon its back, with toes, knees, breast, chin and head faintly to be discerned. The mountain group which forms this figure is many miles in extent.

After a delightful ride of three hours, we finally arrived, as I have said, at the entrance to the park, which

is covered with white and red cedar, about thirty to forty feet high, forming a beautiful and charming landscape. The road which leads to the camp is about forty feet in width, and with the foilage on either side, forms a most picturesque driveway, possibly as beautiful a one as exists anyplace in the United States. It might be well to say here, that that part of the road, built and cared for under the park management, is in good condition and twenty miles of it is in the mountains. Also that the park was established by the government in 1906 and is under the direct control of the secretary of the interior. It contains 76 and one-half square miles, about forty-nine thousand acres. It is a high mesa dividing the Mancos and Montezuma valleys and rises nearly two thousand feet above the surrounding country, a spot having the appearance of having been cultivated at some remote period.

We arrived at the camp at 3:30 p. m., and having arranged for dinner at 7 o'clock, we immediately started for Balcony ruins in the cliffs on the side of Soda canon. These ruins are thousands of feet above the surface of the canon, and must be seen to be appreciated. From here, we went to the Cliff palace ruins located in Ruin canon. These are very extensive and are said to be the largest so far explored. They were capable of holding several thousand inmates. I will not attempt to describe them nor the manner of our entrance into and from them, as it would take many pages. Suffice it to say that we had excellent and competent guides in Mr. Rickner and Mr. French, who took us through many labyrinths and passes before returning to the camp. A full round moon shown in all its splendor and beauty

and all nature seemed to rest. No sound emitted by any living thing was heard outside the camp. It was a tremendous change from the world outside. With these impressions and with the wonderful works of an Omnipotent God above and around us, we retired to our tents for the night.

Early next morning, after a fine breakfast, we started to visit Spruce Tree ruins in Spruce Tree canon. Descending several hundred feet to the bottom of the canon, we crossed over and up to the former homes of the cliff dwellers in the caverns of the rocks. There were originally about 200 rooms, kivas, and other apartments, capable of holding several hundred dwellers. These rooms are all easy of access.

Bidding our hosts goodbye, we started upon our return trip, loath to leave a place, which one, by no great stress of imagination, might easily conceive to be the present abode of ancient peoples, who, as a matter of fact, have long since departed this earth. On our homeward journey, we passed ruins so ancient that no record is written in them, nor is anything known in regard to them. We noticed one large reservoir, one hundred or more feet in diameter, which has a twenty-foot wall around it, in fair condition, showing a construction so good and permanent that it would seem to have been almost indestructible, notwithstanding the passage of centuries. After a delightful trip we arrived at Mancos in plenty of time to enable us to take the afternoon train for home.

We are very much indebted to Superintendent Rickner and to Mr. French under whose care we were from the time we left the train at Mancos until we returned to it.

ESSAY CONTEST ON EVIL EFFECTS FROM THE USE OF ALCOHOL.

CATO SELLS, Commissioner of Indian affairs, has recently awarded prizes to seven hundred and twenty-nine successful contestants among pupils in the Indian Schools of the United States, the contest being for the first, second and third best essays written by the Indian pupils on the effect of alcoholism on men, women and children.

This contest was participated in by several thousand Indian pupils, and it is believed will have a large influence in impressing upon the students, their parents, and other Indians the evil effects resulting from the use of liquor.

The following is a copy of a letter written by Commissioner Sells to successful contestants.

DEPARTMENT OF THE INTERIOR

OFFICE OF INDIAN AFFAIRS
WASHINGTON

My Friend:

I take pleasure in presenting to you the first prize, which has been awarded you under the terms of the essay contest on Alcoholism.

It is gratifying to me that you have so good an understanding of the evil effects of alcohol and the importance of preventing its introduction, sale, or use among Indians.

It has now come about that there is a world-wide campaign against the liquor traffic, not only from moral point of view but in recent years it has become essentially an economic question and its banishment is advocated from the business office as strenuously as from the pulpit; more recently the use of intoxicants has been officially denounced by many of the great European governments as destructive to military discipline and efficiency.

Generally throughout the Indian country there has been splendid cooperation in our efforts to free the Indian from the malign influence and destructive effects of whiskey.

I am greatly pleased with the helpful spirit manifested among adult Indians, and for the intelligent and sympathetic response from the Indian schools, as exemplified in this contest.

Your friend,

(Signed) CATO SELLS,
Commissioner.

War as a Rainmaker.

From Sayville, Long Island, placed on the map by the German wireless station there, we have renewal of complaints of residents that atmospheric disturbances there are due to that

station, and that they produce a strain upon the nervous system for which even the conspicuity brought to their place by the great dynamos and lofty aerials is no compensation. They believe that numerous severe electrical storms they have experienced recently have been caused by atmospheric energy produced by that great wireless plant.

It may be that the nervous strain complained of there may be a result of this electrical power, but we may reasonably look to another cause for the frequency of rain. We have heard how over arid places in our country and elsewhere light showers have been produced by explosion of huge bombs as high in the air as they could be sent, but that such a method of producing precipitation had to be abandoned on account of the great expense, with small results.

Through a century or two history has told of heavy rains following great battles, in which there was much use during many hours of the heaviest artillery of those times; rains falling not only over the fighting ground, but over many miles around. If such could have been a result in those days, with the comparatively small guns in use, we can hardly doubt that the present terrific detonations of enormous explosives, almost constantly by day and by night, on the vast battle fields of the world, may have an effect productive of rainstorms a few thousand miles away; that the remarkable June rains may be due to disturbance of the firmament by these tremendous and unremitting concussions.

We have read of the Krakatoa eruptions of 1883, with their terrific explosions out of earth and sea during many days, the greatest known to have ever been produced by nature; how they effected our entire globe with huge waves over all the seas and a film of dust all over seas and lands. Some of the explosions were heard over 2,000 miles away, and waves inundating the coasts of Java and Sumatra drowned 36,000 of the inhabitants.

There is challenge to speculation upon the height of our atmosphere in that cataclysmal lesson, with its overwhelming roaring, or rather, perhaps, the carrying capacity of that spheroidal stratum of gaseous envelope surrounding us. If it could carry noise enough to sea and land to be heard 2,000 miles away, possibly its upper reaches might convey concussions that would produce storms all over the earth. And so we need not scoff the thought that these great and continuous explosions along battle lines may be productive of rains in many places.—Cincinnati Inquirer.

REPORT OF THE CONFERENCE OF INDIAN WORKERS AT SAN FRANCISCO

THE Meetings of Indian Workers held at San Francisco by arrangement of Commissioner Sells and Supervisor Peairs and in conjunction with the Northern California Indian Association was in reality a conference on Indian Progress and progress was the watchword. From the first sentence of Supervisor Peairs in his remarks opening the first session to the last delivered by Commissioner Sells in his great address that ended the closing one optimism was dominant. The secretary's account of the sessions follows:

MONDAY MORNING, AUGUST 9, 1915.

Meeting opened in Civic Auditorium and was called to order by Rev. Samuel A. Eliot.

A prayer was offered by Mrs. Gilchrist.

Permanent organization: Chairman, Rev. Samuel A. Eliot, Boston, Mass.; Edgar K. Miller, Greenville, Cal., Secretary.

Violin solo by Miss Ryan, Santa Clara, Cal.

Greeting by Mr. Bassett, Panama Exposition, Department of Congresses. He welcomed the members and delegates of this Congress on behalf of the P.-P. I. E.

General remarks by Chairman Eliot. He talked about the work of the Board of Indian Commissioners, giving an outline of its duties, its purposes and the conditions of the Indians under its jurisdiction, so far as it had authority to make suggestions. He made special reference to legislation needed. He spoke of the rules and regulations of the Service and gave it as his opinion that the Superintendents should be allowed greater latitude in the discharge of their duties, inasmuch as they were bonded and responsible for their actions. It was his opinion that Superintendents in the Indian Service should be judicials of the State in which they were placed. He also spoke of higher education for the Indian and the conditions surrounding the returned students, encouraging all people present to do everything in their power to help the student get well on his feet when

returned home after a period at school. One of the greatest menaces to the Indian outside of the liquor traffic, to his mind, was the activity of the grafter. He said the Indian was entitled to all reasonable protection in this matter.

The Chairman introduced Rev. Matt S. Hughes, Pastor M. E. Church, Pasadena, Cal., who spoke on the subject "Education for Efficiency." His remarks were of great benefit to members of the Congress. Among other things he said: The function of all education is to fit us for complete living, the development of the whole man. The key note of his speech was that students should have moral training as well as educational training. He said our moral obligation in training the Indian was to train for character. A prominent theme in his talk was that what a man is stands between what he knows and his results. His closing remarks tended to show that our great work was to find truth for men and men for truth.

Supervisor H. B. Peairs made remarks and announcements.

EVENING SESSION.

Meeting opened by Mr. C. E. Kelsey, Secretary Northern California Indian Association.

Mr. Kelsey introduced Mr. Matthew K. Sniffen, Secretary Indian Rights Association, Philadelphia, who spoke on the subject "What Should be Done With and For the Indians of Alaska." The speaker told of the conditions of the Indians in certain parts of Alaska, as noted by him on a recent trip to that country. He said he was there seeking information about conditions among the whites and Indians, and the relation of the Indian native to the white so far as his opportunities afforded. In making his suggestions for improved conditions in that country he said there should be better protection of Indian homes and fish camps, better control of the liquor traffic, enforcement of the law preventing the use of poison in trapping animals, for the Indian natives will not use poison in their trapping operations. Mr. Sniffen said that there should be increased and larger ap-

propriations to the Bureau of Education for its work in Alaska. He said an urgent necessity was more hospitals. More church workers to aid in the improvement of the bad moral conditions caused by the incoming of the whites, were are needed.

Mr. Kelsey and several others entered into a discussion on the above subject.

Announcements by Supervisor Peairs.

TUESDAY MORNING, AUGUST 10TH.

Meeting opened by Supervisor Peairs, who introduced Mr. Joseph E. Daniels, Librarian, Public Library, Riverside, Cal., who spoke on the subject "Influence of Books." Some of his good points were: Relation of pupil and teacher with books and the proper use of books; books Indian Service people should read; class of books helpful to all teachers; how different styles of construction aided in the manner of reading books and assisted the reader in getting all there was to get out of a book. He showed copies of, and spoke particularly, of the use of the following books as aids to work in the Indian Schools: Schoolcraft's Indians, Catlin's Indians, McKinney and Hall's Indian Tribes, Dillenbaugh's North American Indians of Today. He demonstrated the points of his lecture by showing the delegates present a number of valuable and interesting books he had brought with him.

Musical number, Misses Ryan and Short.—Violin and Piano.

Rev. Eliot here took charge of the meeting and spoke generally concerning the importance of the subject for the morning. In the course of his remarks he said:

"We are to have the pleasure this morning of a discussion of a very vital and important matter in the field of Indian affairs, the relation of State and Federal responsibility. Those of you who have had experience in this field know not only the practical difficulties that are constantly arising because of conflict of State and Federal jurisdiction, but you are also familiar with the problem of the legal status of the Indians with whom you are dealing, and down at the bottom that is the primary and fundamental difficulty with which we have to deal. You will probably have called to your attention the difficulty in Oklahoma, the conflict of State and Federal responsibility resulting in the neglect of the wards of the State or Nation. Perhaps you will have your attention called to age long difficulties in the State of New York where there is joint jurisdiction and therefore constant conflict resulting in the lack of progress of the New York Indians though they live in the midst of the civilization of New York State. Let me bring one illustration this morning. I have just come to San Francisco from Puget Sound. Here

is the situation for which no one is to blame but which works injury to the Indian. The Indians of the Puget Sound district made four or five treaties with Governor Stevens relinquishing certain lands * * * receiving certain privileges, among them the right to fish upon their accustomed fishing ground. As you are aware the Indians have only one means of living—fishing. There has been no trouble until recent years. Now comes the State of Washington in the exercise of its just and legitimate authority and passes some laws for the protection of salmon—a closed season. It is an admirable law but the Legislature simply forgot all about the Indians. The Indian under the terms of his treaty goes on fishing on his accustomed grounds. The Fish Commissioners of the State of Washington discovers that they are fishing in the closed season and confiscates their catch and nets. The Indians plead their treaties. The court discharges them. The prosecuting attorney refuses to push the case. The Indians are breaking the State law but are acting under Federal authority. Nevertheless great injury is being done these fellows. They are subject to what amounts to petty persecution. They lose two or three days of industry, are put in the lock-up, brought before the judge, the judge discharges them. They have now the Fish Commissioner brought to Court to show why he should be persecuting these Indians. This is a perfectly absurd situation. Here is a conflict between a Federal and a good State law. Now which is to win? I have no hesitation in saying that a Federal treaty cannot be abrogated by even a good State law.

"The real trouble is the uncertainty in the mind of the Indian of his own legal position, whether he is a citizen of the State or Tribe or what his legal status is. Allotted Indians in Nebraska are citizens, in Wyoming they are not citizens, in Maine they are living under State jurisdiction, in New York they are under both, nobody knows which is which. That robs him of a large part of his capacity for initiative, it deprives him of the stimulus he needs in his own development. Out of that difficulty arises all problems of the legal conflict which you are more familiar with than I am. I know that they are making extraordinary confusion in the Indian Office at Washington and they are the delight of claim lawyers. I have always been in favor of the plan suggested by Prof. McKenzie by which the Indian can achieve real citizenship. It shows the Indian himself exactly the steps by which he might reasonably expect to proceed from wardship to complete citizenship. I suppose that arrangement would have to be a matter of legislation, a slow process. But I believe that the attempt of some such plan might rid us of this vast amount of legal red tape that ties us up, and give the Indian a real outline, a vision of what by his own industry and his own endeavor he may be able to achieve."

The Chairman then introduced Superintendent Edgar A. Allen of Chilocco, Oklahoma, whose paper entitled: "The Indian—State and Federal Responsibility," appears on another page of this issue.

Mr. C. E. Kelsey offered a paper, "State

and Federal Responsibility for the Indian," which was read by Supervisor Peairs.

Chairman Eliot here called upon Mr. S. M. Brosius of the Indian Rights Association to enter into the discussion of the subject in hand. His remarks were as follows:

"I have always been interested in securing the greatest liberty possible for the Indian and I have made it a special study to become acquainted with the application of the law to the Indian. (Mr. Brosius referred to General Allotment Act February 8, 1887, amendment May 8, 1906.)

"At Pine Ridge and other reservations a great portion of the Indians were allotted under the Act of February 8, 1887, and became citizens of the State in which they resided, either North or South Dakota. Later other members of the families have been allotted and under Act of May 8, 1906, the allottees did not become citizens of the United States or State. There is a conflict of jurisdiction in the immediate family. In view of that one condition alone it seems to me that it is extremely wise to change the Act of May 8, 1906, subjecting all allottees to the laws of the State in which they reside so that there would be no conflict of jurisdiction." (Mr. Brosius referred to the question of permitting Indians to become citizens subject to the laws of the State in which they reside but allowing the Federal Government to regulate the liquor questions.)

Supervisor H. G. Wilson spoke on Race prejudice against Indian children in Public Schools, saying:

"I think sometimes that what we call race prejudice might be removed so far as the feeling the white people have for Indians. I have been over the state of California and Arizona and find the main objection to Indians attending white schools is their health and cleanliness. There is only one field matron where there should be ten and we should have ten physicians where we now have one. The idea is to turn these Indians over to the State. We must place them in a condition that the State would want to receive them.

"The Government allows from \$200 to \$500 a year for destitute Indians in Northern California and quite a number are destitute. The way the County looks at that matter is this: wherever the Indians are allotted they refuse to do anything for them thinking the Government should do that. With respect to the land matters the white people think that the Indian should pay taxes on their lands. We are today selling lands that the Indians do not need and purchasing other land for them. We have to put a restrictive clause in these deeds, consequently the land is not taxed. Of course if the Indian cannot pay these taxes the Government ought to arrange some way to pay them, another matter that might come under race prejudice. Referring to Klamath County, the Indians can hunt and fish all they want but the whites cannot and at the same time the Indians can go off the reservation and hunt and fish on the whites' property."

Special Agent Asbury talked on the conditions in Nevada and Northern California as appertaining to the question under discussion.

Supervisor Elsie E. Newton spoke on the status of "Near-Citizenship" of the Indian as it affected his home conditions.

Supervisor Peairs talked on the conditions of the Indians in California, so far as the school problems went, saying, among other things:

"I believe that the one thing necessary above all others not only in California but in other States to increase the enrollment of children in schools is a campaign of education among the people of the States. One of the purposes of this Convention, as I understand it is that these questions may be discussed with the hope that we might bring to light through a discussion here and through the papers of the City and State, some of those questions which are important to the citizenship of the State, and bring to them a realization of the fact that the Indian is here, a part of the citizenship of the State, that he will make or mar the purity of the State and that the citizens of the State therefore must assume some responsibility for the welfare of the Indian. There seems to be a disposition on the part of the Federal officers in many cases to fear to undertake to educate the people of the State. I think there has been a disposition to stand aloof and not take advantage of the many opportunities we have to come in contact with the citizens of the State, and therefore our work is not brought to the attention of the local people as it should be. On the other hand the people of the States think the Government is taking care of the Indians and look upon them as wards of the Government. I believe one of the biggest problems is a campaign of education.

"A lady came to me whose home is in Minneapolis and said, 'would it not be possible for the teachers to attend the State Teachers' Associations in order that we may become acquainted, that we may learn more of the Indian work.' I said I wished that they might do so and I wish an invitation might be extended to teachers of Indian Schools to attend these meetings. People who are engaged in this work should have every opportunity to come into contact with people of public life and get to know the problems and to make the best possible use of the opportunity to put before the citizens of the respective States the problems and conditions with which we are working. I believe that sort of campaign will do much toward getting State and County responsibility. It has been suggested at different times that we undertake to establish organizations throughout the various States, the purpose of which should be to give publicity to the work being done and to bring to the attention of the people the need of their co-operation. That there might be a board organized, as in California, whose duty it would be to keep these questions before the public. Whatever the Government does is simply to supplement the work of the State.

"Just a word about taxation. As Mrs. Newton has suggested, I believe, that taxation is just. At

a conference of school supervisors that questions was discussed very fully and this conclusion was arrived at; namely, that inherited lands which are producing something should be made subject to taxation, homesteads should not be taxed until the expiration of the trust period. I believe that this will be necessary before we can expect to put the Indians in the public schools. Wherever we have Indian land not subject to taxation the Government should pay tuition for Indian children to whom that land belongs. In Oklahoma \$300,000.00 is applicable to maintain public schools because there is so much non-taxable Indian land in that State. I believe it should be done in other places. Where it is done by paying tuition we find that most of the objection has been removed.

"In a certain little town in Nebraska a great many Indians are living. I talked with the citizens regarding the placing of the Indian children in the public schools. They said we do not want them removed from the town, they make the best domestics we can get. We pay them \$2.00 a day. They are very good help. I talked with a number, and they said the same thing. I went to the school board and said, why do you not take Indian children in your schools? They said public sentiment is against it. Do you realize that these Indian girls represented to be doing such efficient service are so because of their training. The president said we had not thought of that but it is true. They called a meeting, but there was such a protest that they said, it cannot be done.

"There is a need of a campaign of education along this line. I want to make a plea for some plan by which we may devise ways and means for associations such as the California Indian Association throughout the various States so that the public may be made familiar with the conditions and needs."

The matter of Taxation and Public School Attendance came up for discussion, a number of delegates taking part.

Special Agent L. D. Creel, of Salt Lake City, who has charge of the scattered bands of Indians in Utah, spoke on the public school attendance and conditions surrounding that attendance, of Indians, in the state of Utah. His remarks were very encouraging. He said there was no race prejudice in Utah but that a great percentage of the Indians of school age in the state of Utah were afflicted with trachoma which virtually barred them from attending public school.

Rev. Sherman Coolidge, President, Society of American Indians, here addressed the delegates of the Congress. He is quoted in part:

"I am very grateful to you that you have brought on the idea of a campaign for education. I am so glad to hear it from the white side. I have heard it so many times from the Indian side, principally from myself. I started when about eight or nine years old in New York. I made up my mind to devote my life to making white people understand the Indian and the In-

dian understand the white people. That has been the trouble since the contact of the two races. The white man has had thousands of years for his development and he says to the Indian, "you take my laws, throw away yours." Is that fair? Now I have been trying to make the Indian understand the whites better. I shall continue to do so, because this question will not be settled in my time. The Indian is tied down by a terrible burden even after he graduates from your colleges and votes. I do that (vote) and yet I am tied to the paternal apron strings of Uncle Sam. I am not allowed to manage the trust funds of my children. They are getting three or four per cent. If I had it I would put in a Wyoming bank and get six per cent. I am glad I live among white people. Mr. Coolidge spoke of race prejudice in Minnesota on account of the outbreak and closed his remarks by saying that the great need was for better understanding between the white people and the Indian.

Dr. Barrett, of the Federation of Women's Clubs, invited co-operation of the Federal officials with that organization, with the object in view of improving conditions in Northern California.

A number of other women present talked of race prejudice, and offered assistance in the matter of disseminating literature bearing on the question, and authoritatively produced by the Commissioner of Indian Affairs.

Mr. Levi Chubbuck, Department of the Interior, Riverside, Cal., made a few remarks concerning the matter of white children being allowed to attend Indian schools.

Rev. R. M. Stevenson, Mr. Kelsey, Mr. Asbury, Mrs. Chase, the Rev. Mr. Coolidge, Mr. Peairs, and others, discussed the subject in question.

Announcements.

EVENING SESSION.

Lecture, "Housing in Relation to Health and the Spread of Disease," by Dr. James H. McBride, member of State Commission on Immigration and Housing, Pasadena, California.

Introduced by Supervisor Peairs.

Dr. McBride talked on and pictured the necessity of providing sanitary homes and houses for Indians, that their lives may be perpetuated and conditions under which they lived be improved. He showed bad and good types of Indian homes. Many pictures from towns and cities of England were shown. These pictures showed the great and beneficial results to be gotten through the medium of proper housing, and the investment as to greater efficiency in workingmen through these improved home conditions. A great

part of this lecture will be published in pamphlet form and will be soon ready for distribution by Dr. McBride.

WEDNESDAY MORNING, AUGUST 11TH.

Chairman, Dr. Eliot.

Lecture, "The Knowledge of Books by Mere Handling," Joseph E. Daniels.

Address, "Improvements of Primitive Homes" by Miss Jessica B. Peixotto Associate Professor of Social Economics, University of California. This number was highly appreciated by all present. In her remarks Miss Peixotto asked the question, "Is the step from the primitive home to the apartment an improvement." She spoke of the importance of modern conveniences as allied to the improvement of primitive homes and that running water was a necessity toward improvement. She said the fundamentals for improvement, for the primitive home, were to get water in, get light in, get air in, and have it in motion. The speaker said that eating and cooking had to do with the improvement of primitive homes, and that we had to improve the Indian's cooking if we improve his health conditions and his home conditions. She said the matter of furnishing a house was another serious problem. She said that after the cultivation of the "Bump of Order" came the cultivation of "Taste." She remarked that when we improve the home of the primitive people we will teach them to dress for effect on their personality and for utility. A very fine point made by Miss Peixotto was this: Before we offer anything to primitive people let us be sure it is good.

Remarks by Dr. Eliot. He spoke of conditions confronting the returned girl student and said that, to him, a pathetic sight was that of an Indian girl who had been trained with modern improvements in the School, and who had to return to a primitive home, where she hardly had anything to do with. The Chairman here called upon Supervisor Newton, who said that the greatest problem so far as home conditions of the Indian was concerned was to create in the Indian an ideal of and desire for home. It is rather more important to give him the equipment to take care of a home than to give him a house. An important feature of uplifting the Indian home life is in teaching Indian girls good taste.

Lecture, "Agricultural Education," Prof. T. J. Newbill, State Club Leader, State College, Pullman, Wash. Mr. Newbill's talk was a

pleasing part of the program. Some of the things he pointed out were: No individual develops faster than his environment. Ninety-five per cent of the white child's education is of no use. There is just as much culture in agriculture as any where else. There was no home life in the world until we reach the agricultural stage? He said that we should teach agriculture as soon as a tendency is found for it. In his opinion, the highest type of Indian was when the Indian had the care of certain things. Our hope lies in the younger generation; the older ones are bundles of habits and cannot change. The one thing most needed in Indian education is initiative. It is not what you have done for the Indian but what you get him to do for himself, that counts. In Oregon canning contests, the Chemawa Indian School won first prize. The greatest need of Indian education is the earnest, intelligent field worker, who will help Indian boys and girls at home. Until you better home life there will be no "Back to the Farm" movement. It is not growing plants and animals that make for better home conditions, but the effect of such an activity on the boys and girls.

General discussion.

THURSDAY MORNING, AUGUST 12TH.

Dr. Eliot opens the meeting.

Lecture, "Books that Please People Whose Race History is Like That of the Indians," Joseph E. Daniels. Among other things said by Mr. Daniels in this lecture are the following: Beware of the man of one book. Too much reading leads to mental dyspepsia. Thinking, after all, is the whole business.

He named a number of books that would be good for Indian students to read, such as "Robinson Crusoe," "Before the Mast," "Treasure Island," etc. The Speaker invited the attention to the fact that the histories of all races of men were very similar; that all races had progressed along practically the same path from a state of primitiveness to the complexity of civilized life. The vital experience of every race, involving questions of life and death and destiny, are in fact the basis of ethic values and the foundation of philosophy. The ground work, therefore, of literature, said the speaker, was laid during primitive conditions, before the security and safety of civilization deprived men, to a large extent, of the opportunity of personal adventure. A number of books were cited.

Lecture, "The Organization of Boys' and

Girls' Clubs," followed by canning demonstrations by O. H. Benson, Bureau of Plant Industry, Washington, D. C. The theme of Mr. Benson's lecture was the utility of the waste products of the farm. After the lecture he gave a practical demonstration showing how to can fruits and vegetables. He shows two styles of canning machines, or sterilizers. Mr. Benson was ably assisted by Prof. Newbill and several Indian Service people. This was a highly satisfactory and instructive program number. The Speaker had to quit at noon time but was requested by the Congress to return after luncheon and continue his demonstration. He worked until four o'clock assisted by his co-workers. His demonstrations were simple and contained many valuable hints for cooks, matrons, etc. A great point about the demonstrations was in showing how vegetables at Indian School can be conserved and made use of. Mr. Benson seemed impressed with the opportunity afforded him before such an audience and requested that he be asked questions. He remarked that he was not there for amusement or entertainment of others but for the purpose of disseminating help of a nature that would benefit the Indian Service people and Schools in general. As indicated, great interest was manifested in this lecture and demonstration. It furnished an important and successful part of the Congress.

EVENING SESSION.

Meeting opened by Supervisor Peairs.

Lecture, "Development of Religious Work Among Indians" by Thomas C. Moffitt, Superintendent of Indian Mission Work of the Presbyterian Board of Home Missions. Paper read by Supervisor Wilson.

Dr. Coolidge, address, "The Future of the Indian."

"How I Got Rid of the Indian Medicine Man" by Mrs. Gilchrist of the Northern California Indian Association, Missionary and Field Matron at Coarse Gold, California.

Discussion.

FRIDAY MORNING, AUGUST 13TH.

Supervisor Peairs, Chairman.

Lecture, "Literature," Joseph E. Daniels.

Lecture, "Vocational Education," Arthur H. Chamberlain, Editor Sierra Educational News, San Francisco, Calif. Some of the points made in this address were

schools are very inefficient (this refers to the Public Schools system). The Speaker pointed out the difference between training and educating a man; forty per cent, of the people are misplaced. Twenty per cent. are in blind alley occupations. The keynote of this address was that there is too much industrial work done without putting real thought into it. Vocational work of any kind is not thorough unless the best thought is given to it. There must be a motive in all things we do in teaching. There must be a dominant interest for every pupil. In vocational training you must take into consideration the local economic conditions. Always use the material you have at hand. Make your education fit the needs and conditions. Do not limit it to this but use this thought. Teachers must think in terms of to day.

Discussion on Northern California Indian conditions.

Address by C. E. Kelsey.

Rev. Collet, Supervisor Peairs, Mr. Asbury, and others discussed the subject.

Mrs. North Whitcomb presents invitation to a reception and dance made to the Indian Congress, by the National Educational Association, to be given August 17th at Hotel Oakland, Oakland, California.

Mrs. Elizabeth M. Sherman, Chairman Hospitality Committee, N. E. A., presents and urges acceptance of invitation.

Arthur H. Chamberlain, in behalf of the California Educational Association, invited all Indian Service people in California to join the State Association of Teachers. He said it would not only be a good thing for the association but a fine thing for the teachers.

Announcements.

FRIDAY AFTERNOON, AUGUST 13TH.

Indian Congress Day at the P.-P. I. E.

Most of the delegates assembled at Scott Street entrance at 2:30 o'clock, p. m., and paraded to the California building escorted by Exposition officials.

Delegates to Congress, members of the Northern California Indian Association, and Exposition officials, filled the Auditorium to beyond its seating capacity.

Chairman, Supervisor H. B. Peairs.

Presentation of commemorative bronze

medal by Mr. C. S. Scott, representing the Exposition.

Acceptance and response, Rev. Samuel Eliot of Boston, Mass. The medal was then turned over to Supervisor Peairs who left it with the Indian Exhibit.

Following the official ceremony, which was listened to with very great interest, the Northern California Indian Association was the host of the visitors at a reception, which was a prominent and pleasing feature of the Indian Congress.

Meeting opened by Supervisor H. B. Peairs.

Prayer by Rev. Coolidge.

Chairman introduces the Rev. Mr. Coolidge, who spoke on "My Responsibility for Overthrowing the Vices that Undermine My Race."

Mr. Coolidge's address included an encouraging talk to ex-students. He spoke of his labors in behalf of the Indians and whites in order to get the whites and Indians together. He referred to old conditions, and the new. He told us that the Indian, as a rule, made many efforts to help his race and his country. He appealed to the returned student to live an honorable, right and Christian life that he might be an example for other members of his race. He referred to the great importance of the returned student starting off right when he returns from school. The speaker gave us a picture of the temptations and conditions surrounding the returned student as shown by his own life. He pictured the struggle he had to make in order stand out for what he thought was right living. He pictured the Indian as being very conservative and slow, so far as making progress was concerned. He said we should have great patience in our work with the Indian. Mr. Coolidge emphasized the fact that character building was the fundamental thing about our work with the Indian. He called the attention of returned students to the terrible effects coming from the use of liquor, mescal, peyote, etc. He cited a number of instances. He said the tobacco habit was another handicap to the Indian. His message to the returned students, to whom most of his words were directed was a strong and urgent appeal for faith in the Government, Christian character and greater results for the benefit of the Indian.

Commissioner Sells next favored the conference with a powerful address report of which is reserved for the October issue.

LIST OF THOSE ATTENDING THE CONFERENCE OF INDIAN WORKERS AT SAN FRANCISCO.

THE following list of two hundred and thirty-three names was taken from the register at the conference and gives the official position and location of Indian workers in attendance.

- Cato Sells, Commissioner Indian Affairs, Washington, D. C.
 H. B. Peairs, Supervisor of Indian Schools, Washington, D. C.
 Jane R. Hendrix, Teacher, Phoenix, Ariz.
 Elsie E. Newton, Supervisor, Washington, D. C.
 Charles E. Dagenett, Supervisor Indian Employment, Washington, D. C.
 R. C. Jordan, Superintendent San Francisco Indian Warehouse.
 Roy H. Smith, Clerk, Colville Agency, Wash.
 Mrs. Roy H. Smith, Colville Agency, Wash.
 Herbert M. Smith, Colville Agency, Wash.
 Ross L. Spalsbury, Superintendent, Bishop, Calif.
 L. L. Goen, Teacher, Big Pine, Calif.
 C. H. Asbury, Special Agent, Reno, Nev.
 Ida M. Asbury, Reno, Nev.
 Laura Asbury, Reno, Nev.
 Esther Asbury, Reno, Nev.
 Mary Martha Bogle, Teacher, Jemez, N. M.
 Miss Stephania Schramme, Teacher, Jemez, N. M.
 H. G. Wilson, Supervisor, Roseburg, Ore.
 Hiawatha A. Wilson, Roseburg, Ore.
 Lorenzo D. Creel, Special Agent, Salt Lake City, Utah.
 Emma Loomis, Teacher, Shiprock, N. M.
 Helen B. Farrand, Teacher, Klamath, Ore.
 Emma Walters, Matron, Klamath, Ore.
 Viola M. Jacobs, Laundress, Klamath, Ore.
 Leon H. Laverty, Teacher, Neah Bay, Wash.
 Mabel F. Laverty, Teacher, Neah Bay, Wash.
 Marshall D. Loveless, Stockman, Round Valley, Calif.
 James W. Buchanan, Teacher, Toveva, Ariz.
 Matilda M. Buchanan, Housekeeper, Toveva, Ariz.
 M. B. Swain, Teacher, Lakeside, Calif.
 Mary E. Swain, Housekeeper, Lakeside, Calif.
 Michael E. Gorneau, Clerk to Examiner of Inheritance, Round Valley, Calif.
 Anna P. Gorneau, Teacher, Round Valley, Calif.
 Chester A. Bullard, Teacher, Tahola, Wash.
 Mrs. Mary Moores, Teacher, Tulalip, Wash.
 Mrs. Belle McCue, Laundress, Leupp, Ariz.
 Elizabeth M. Cherrick, Teacher, Birney, Mont.
 R. E. Cherrick, Teacher, Birney, Mont.
 Fred M. Loddell, Principal, Shawnee, Okla.
 Gertrude Loddell, Teacher, Shawnee, Okla.
 Little Bison, Industrial Teacher, Ft. Bidwell, Calif.
 Mrs. Laura L. Bledsoe, Teacher, Wardner, Idaho.
 A. M. Philipson, Teacher, Tucson, Ariz.
 Mary T. Philipson, Housekeeper, Tucson, Ariz.
 Mrs. W. F. Peets, Teacher, Mankato, Kan.
 Mrs. Cotta B. Fowler, Field Matron, Winnebago, Neb.
 Dr. William L. Shawk, Physician, Coahuilla, Calif.
 Emily C. Shawk, Teacher, Coahuilla, Calif.
 Ruth A. Low, Female Industrial Teacher, Crow Creek, S. D.
 E. E. Kightlinger, Clerk, Riverside, Calif.
 Anna Sheridan, Teacher, Leupp, Ariz.
 Hattie Whitehead Hazen, Teacher, Ft. Hall, Idaho.
 Helen Colville, Kindergartner, Whiteagle, Okla.
 Alex. T. Nelson, Farmer, Sacaton, Ariz.
 Henry L. Garver, Teacher, Colville, Wash.
 J. H. Kirkland, Principal, Toveva, Ariz.
 H. G. Jennerson, Clerk, Nevada Agency, Nixon, Nev.
 C. E. Kelsey, Sec. Nor. Cal. Indian Association, San Jose, Calif.
 Mrs. C. E. Kelsey, San Jose, Calif.
 Mary Kelsey, San Jose, Calif.
 French Gilman, Superintendent, Ft. Bidwell, Calif.
 Sarah E. Gilman, Teacher, Ft. Bidwell, Calif.
 Carrie A. Gilman, Seamstress, Sacaton, Ariz.
 Charlotte Geisdorf, Teacher, Wahpeton, N. D.
 S. M. Brosius, Washington Agent Indian Rights Association, Washington, D. C.
 Mrs. S. M. Brosius, Washington, D. C.
 M. K. Sniffen, Sec. Indian Rights Association, Philadelphia, Pa.
 Mary Noyes, Teacher.
 Katherine Noyes, Housekeeper.

- Levi Chubbuck, U. S. Department Agriculture, Riverside, Cal.
 Mrs. Levi Chubbuck, Riverside, Cal.
 Charles H. Park, Teacher, Round Valley, Cal.
 H. E. Goodrich, Physician, Nevada Agency, Nixon, Nev.
 Fred A. Baker, Examiner of Inheritance.
 James S. Bunch, Blacksmith, Riverside, Cal.
 Mrs. L. B. Bunch, Baker, Riverside, Cal.
 Mrs. H. Hortense Kelley, Teacher, Fruitvale, Cal.
 Mary Bates, Teacher, Tacoma, Wash.
 R. M. Stevenson, Fair Oaks, Cal.
 Mrs. R. M. Stevenson, Fair Oaks, Cal.
 Martha E. Chase, Los Angeles, Cal.
 Angeline Jones, Seamstress, Nevada School, Nixon, Nev.
 Mrs. Mary H. Temple, Santa Cruz, Cal.
 Susan M. Lelless, Teacher, Washakie, Wyoming.
 Mary E. Wright, Teacher, Washakie, Wyoming.
 Mrs. S. L. Seward, Home Missionary's wife, Long Beach, Cal.
 Jeannette Woodruff, Field Matron, Wadsworth, Nev.
 Dorris H. Dutton, Teacher, Greenville, Cal.
 Ada H. Rice, Klamath Agency, Ore.
 John C. Hennessy, Chief Clerk U. S. Indian Warehouse, San Francisco, Cal.
 Christobel Gray, Clerk, Millerton, Okla.
 Eunice Miller, Matron, Millerton, Okla.
 Edgar K. Miller, Superintendent, Greenville, Cal.
 Mrs. Edgar K. Miller, Greenville, Cal.
 Walker Boone, Clerk, Schurz, Nev.
 Malinda House Boone, Schurz, Nev.
 Emily R. Hutchison, Financial Clerk, Round Valley, Cal.
 Charles Dushane, Teacher, Pine Ridge, S. Dak.
 James B. Royce, Superintendent, Carson, Nev.
 Mrs. James B. Royce, D. S. Teacher, Carson, Nev.
 Edgar A. Allen, Superintendent, Chilocco, Okla.
 Mrs. Edgar A. Allen, Chiocco, Okla.
 Miss Esther Allen, Chilocco, Okla.
 M. L. Devol, Teacher, Chemawa, Ore.
 F. W. Mitchell, Industrial Teacher, Chemawa, Ore.
 D. R. McLean, Tailor, Chemawa, Ore.
 Margaret D. Duncan, Teacher, Zuni, N. Mex.
 Mary A. Teter, Teacher, Zuni, N. Mex.
 Edwin Tabor, Teacher, Upper Lake, Cal.
 C. V. Peel, Clerk, Carlisle, Pa.
 Maggie Naff, Teacher, Lawrence, Kans.
 Lydia Spicer Pusse, Teacher, Tule River, Cal.
 Georgia A. Chase, Teacher, Albuquerque, N. M.
 Mary Fennel, Teacher, Isleta, N. M.
 Mrs. Eva L. Snell, Teacher, Ukiah, Cal.
 Gertrude Ferris, Asst. Clerk, Riverside, Cal.
 Mary Gray Arnold, Asst. Clerk, Riverside, Cal.
 Harriet M. Gilchrist, Field Matron, Tule River, Cal.
 Eunice C. Gilchrist, Field Matron, Tule River, Cal.
 Ida Steele, Principal Teacher, Zuni, N. M.
 Anna M. Ammon, Matron, Leupp, Ariz.
 Aycbe Sarracino, Field Matron, Isleta, N. M.
 Mrs. Anna D. Cobb, Seamstress, Hoopa, Cal.
 Margaret E. Dunham, Matron, Wyandotte, Okla.
 L. Pearle Ryan, Matron, Hoopa, Cal.
 Ella G. Marshall, D. S. Teacher, Rosebud, S. Dak.
 Rose L. Manuel, Cook, Sacaton, Ariz.
 Christina W. Paulding, Field Matron, Spaulding, Idaho.
 W. O. Smith, Farmer, Bishop, Cal.
 W. L. Pearson, Farmer, Whiteagle, Okla.
 W. A. Van Voorhis, Superintendent, Fallon, Nev.
 Gertrude A. Cowles, Teacher, Carson, Nev.
 A. F. Duclos, Superintendent, Ft. Mojave, Ariz.
 George L. Leaming, Principal, Ft. Mojave, Ariz.
 Nana Carrothers Leaming, Laudress, Ft. Mojave, Ariz.
 James R. Smith, Engineer, Ft. Mojave, Ariz.
 Enola Acord, Teacher of Housekeeping, Ft. Totten, N. D.
 Milton M. Thorne, and S. D. A., Ft. Hall, Idaho.
 Mrs. Milton M. Thorne, Ft. Hall, Idaho.
 Mrs. M. E. Thorne, Washington, D. C.
 Mrs. Bertha M. Loveless, Round Valley, Cal.
 Dr. George O. Keck, Physician, Field Service.
 Flora V. West, Teacher, Albuquerque, N. M.
 Leonidas Swain, Teacher, Port Gambie, Wash.
 Mrs. J. W. Cook, Teacher, Riverside, Cal.
 Mrs. Roma F. Ewbank, Matron, Riverside, Cal.
 R. Parrett, Teacher, Valley Centre, Cal.
 Mrs. R. Parrett, Housekeeper, Valley Centre, Cal.
 William J. Merz, Farmer, Ft. Mojave, Ariz.
 Lena Langford, Teacher, Polacca, Ariz.
 Mary Rose Thompson, Matron, Parker, Ariz.
 Jennie C. Howard, Matron, Parker, Ariz.
 Ida M. Weller, Matron, Parker, Ariz.
 Sadie M. Fleming, Teacher, Riverside, Cal.
 Alice H. Palmer, Teacher, Mekuskey, Okla.
 Harriet M. Chapman, Matron, Nevada School, Nixon, Nev.
 Eva H. Boggess, Nurse, Rosebud, S. Dak.
 Emma S. Alexander, Field Matron, Round Valley, Cal.
 Helen C. Sheahan, Kindergartner, Carson, Nev.
 Elizabeth A. James, Teacher, Nevada School, Nixon, Nev.
 Mrs. Fannie H. Dalzell, Teacher, Klamath School, Ore.
 Anna Rintelman, Kindergartner, Nevada School, Nixon, Nev.
 Dr. Ferdinand Shoemaker, Medical Supervisor, Field Service.
 J. R. McClellan, Farmer, Riverside, Cal.
 R. N. McClellan, Housekeeper, Riverside, Cal.
 H. M. Bowman, Missionary, Ft. Bidwell, Cal.
 Solomon C. Gory, Teacher, Rosebud, S. Dak.
 Susan M. Blake, Pasadena, Cal.
 Mrs. T. C. Edwards, Pres. Nor. Cal. Indian Association, Pacific Grove, Cal.
 Charles H. Adams, Missionary, Upper Lake, Cal.
 Mrs. W. A. Van Voorhis, Clerk, Fallon, Nevada.
 J. F. Singleton, Photographer, Field Service.
 Bion E. Mills, Industrial Teacher and Bandmaster, Yuma, Arizona.
 Clara H. Duclos, Clerk, Ft. Mojave, Arizona.
 Father Isidore Ricklin, Principal, Anadarko, Oklahoma.
 Francis A. Swayne, Superintendent, McDermitt, Nev.
 Nellie Swayne, Financial Clerk, McDermitt, Nevada.
 Francis Mansfield, Shoe and Harness maker, Carson, Nev.
 Barbara K. Ivan, Teacher, Ft. Bidwell, Cal.
 M. E. Waite, Farmer, Phoenix, Arizona.
 Caroline W. Andrus, Hampton Institute, Virginia.
 Hampton Glee Club, Hampton, Virginia.
 O. J. Green, Superintendent, Shawnee, Oklahoma.
 S. A. M. Young, Superintendent, Winnebago, Nebraska.
 John E. Snake, Policeman, Shawnee, Oklahoma.
 Mrs. C. J. Laffin, Field Matron, Warm Springs, Oregon.
 Amy M. Hazen, Asst. Clerk, Umatilla, Oregon.
 Ada M. Hazen, Asst. Clerk, Warm Springs, Oregon.
 Florence B. Marsh, D. S. Teacher, Riverside, Cal.
 Margaret M. Mitchell, Seamstress, Chemawa, Oregon.
 Samuel A. Eliot, Board Indian Commissioners, Boston, Mass.
 F. M. Conser, Superintendent, Riverside, Cal.
 Mrs. F. M. Conser, Riverside, Cal.
 Mary L. Arkaketa, Asst. Matron, Carson, Nevada.
 Miss Clara Duclos, Asst. Clerk, Ft. Mojave, Arizona.
 Minnie Brown, Dulce, N. M.
 Joe R. Schiffbauer, Sapulpa, Oklahoma.
 Carl B. Boyd, Superintendent and Physician, Campo, Cal.
 Ruth E. Boyd, Teacher, Campo, Cal.
 George A. Waters, Physician, Pawnee, Oklahoma.
 Katherine Earlongher, Teacher, Albuquerque, N. M.
 Evalyn Bentley, Field Matron, Keams Canon, Arizona.
 E. A. Hutchison, Superintendent, Round Valley, Cal.
 Lee Hardy, Financial Clerk, Tohatchi, N. M.
 Mrs. May Stanley, Teacher, Lawrence, Kansas.
 James Smith, Asst. Clerk, Phoenix, Arizona.
 Dr. L. W. White, Superintendent, Lac du Flambeau, Wis.
 Alice S. White, Teacher, Lac du Flambeau, Wis.
 J. B. Mortsoff, Superintendent, Hoopa, Cal.
 Eleanor E. Tebbetts, Field Matron, Tuolumne, Cal.
 Rose B. Fritley, Matron, Zuni, N. M.
 Mary Lydy, Matron, Crown Point, N. M.
 Cora L. Moore, Teacher, Glenburn, Cal.
 John J. Terrill, Special Agent, Austin, Texas.
 T. F. McCormick, Superintendent, Pala, Cal.
 Mrs. T. F. McCormick, Pala, Cal.
 Dr. H. E. Burbank, Teacher, Colusa, Cal.
 Dr. L. B. Sandall, Physician, Sabosa, Cal.
 Patrick M. Kennedy, Motorman, San Francisco, Cal.
 Daisy Washington, Stenographer, San Francisco, Cal.
 Emma Thompson, Stenographer, San Francisco, Cal.
 Joseph M. Carmon, San Francisco, Cal.
 Mrs. Clara I. Goodfellow, D. S. Teacher, Ft. Belknap, Mont.
 T. B. Wilson, Superintendent, Tacoma, Wash.
 Alfretta Wilson, Nurse, Madera, Cal.
 Edna Richardson, Student, San Jose, Cal.
 Manuelita Denetsonenbega, Student, Shiprock, N. M.
 Minnie V. Virtue, Housekeeper, Tule River, Cal.
 Mrs. E. A. Ripley, Nor. Cal. Indian Association, San Jose, Cal.
 Charles A. Olsen, Superintendent, Guinda, Cal.
 Mrs. Charles A. Olsen, Guinda, Cal.
 Lloyd Elliot, Wadsworth, Nevada.
 John A. Mack, Riverside, Cal.

A Good Report From the Kamiyah District.

The report of the day school Inspector shows that the Indians residing in the Kamiyah District number 244, composing 68 families. Of these, 64 families have permanent homes and 62 families have gardens. Forty Indians raise livestock and 34 adults are farmers. Twenty seven families have root cellars for storing vegetables.—Nez Perce Indian.



IN THE COUNCIL TEEPEE

THE INDIAN—FEDERAL AND STATE RESPONSIBILITY.

A good many years ago a Superintendent of Indian Schools had an Indian Service Institute to which all were urged to come and several persons were invited to contribute papers. There were six addresses of welcome and as many responses delivered, most all of them beautiful verbal bouquets, after which, there being a little time remaining before that stage was reached when the laudatory resolutions the appointed chairman had prepared were to be read, and adopted as read, a few papers were presented. Earlier in the year when several persons had been asked to prepare these papers they were at the same time requested to send copies to the Superintendent in advance. I did not realize the import of the last portion of this request until the place of meeting was reached and one gentleman showed me what remained of his paper after it had been censored and emasculated. My production had not been completed until about time to take the train so it went to the reading desk unrevised. This failure to have the objectionable expressions deleted made me a lot of trouble; for presuming the conference being a free clearing house for ideas I had written down those that occurred to me and presented them for what consideration they were worth. The consideration they were accorded was — and I speak advisedly — something fierce. The distinguished Superintendent called me to a curtain lecture that was hair-raising for daring to say anything that it had not been intended by those in charge of the conference should be said. The rebuke closed with the statement that plans looking to my promotion must be changed as I had manifested a sad lack of discretion as well as of ability to keep my ear to the ground.

I am sure that this is a different sort of deliberative assembly and that the leaders will, if my doctrine is believed to be unorthodox, choose to pulverize it rather than the honest though perhaps illogical author.

The expression, "The Indian—Federal and State Responsibility", used to describe the matter under consideration, suggests to us that in their relation to the Indian both the Nation and the several states of his residence must take credit or blame as he is saved or damned. In the past he has been exclusively a Federal problem; at present his welfare seems the subject of both Federal and state interest, and in the not distant future it appears that the states will become the sole guardian so far as one is required.

It should be observed at this time that we in all probability are not in harmony as to the definition of an Indian. A few years ago there came into existence an organization of great influence and usefulness in which none but

Indians may be active members. Persons who are one half, three fourths, seven eighths, fifteen sixteenths or thirty-one thirty-seconds white are eligible to active membership. This fact indicates that in the eyes of this organization the possession of any percentage of Native blood constitutes Indianhood. Such a definition generally accepted would insure us an Indian question for many generations. It would mean that anybody may be of that race from the Mohave racing through the mesquite tree arrayed in a gee string with his hair done up in Colorado river mud to the blonde princesses who twang their harps before New England groups of sentimentalists and tell the sad history of "my people", said people as aborigines being entirely mythical. It is extremely frequent that the most pitiful and moving tales about the wrongs of "my tribe" are recited by those who have never been accepted by any tribe, have no tribal connection and are professional Indians because being such is a lucrative business.

You may have heard in comparatively recent days of an "Indian Joan of Arc" going up and down the land with a pale face consort pleading for the rights of her people. Who are her people and what is their status? Indians, yes, but clothed with every right that any American citizen possesses except that an attempt has been made by statute and regulation to keep white people aided by the brighter members of the tribe from stealing or buying for a song the roof from over the heads of the less competent. It is true that a state statute forbade the sale of liquor to them but such special legislation, while well meaning, was unconstitutional and inoperative. It is my understanding that other champions of the liberties of the Indian have demanded that the legislature formally repeal this attempted abridgment of the privileges of the Native American.

In Oklahoma there are one hundred thousand members of the so-called Five Civilized Tribes running the scale of civilization from Crazy Snake to members of Congress and Registers of the United States Treasury—two of them. In color they vary from almost ebony to the most pronounced strawberry blonde. In shrewdness there is all the variance from the poor simpleton who will sell a million dollars worth of oil for a quart of whiskey to the one who is giving points to an astute ex-leader of Tammany Hall. Three fourths of this one hundred thousand people have no earthly business to be looking to the Government for any special consideration and should be ashamed to class themselves as Indians for any advantage that is expected to be gained thereby. Many of them, it is only fair to state, do not desire different treatment from that accorded other citizens.

In the Osage nation some of the most dissipated and worthless of the tribe are the princes and princesses who while clinging to their Indian rights and privileges with a tenacity that would be admirable if devoted to a better cause infest the towns about the reservation too indolent to do anything more laborious than pressing the button on the starter of an automobile. Many are too white to be recognized as Indians but still the Government maintains expensive machinery for administering their affairs. They are invariably dissatisfied with what is being done for them, mainly because money is not always forthcoming with sufficient regularity to keep up their expensive establishments.

A number of years ago I was detailed to make allotments to a northern band of Chippewas numbering about twenty-three hundred, only two hundred twenty-five of whom were full bloods. All the remainder of the band were mixed bloods descended largely from the French trappers of Canada. Hundreds of them gave little evidence, if any, of Indian origin and the native tongue was French. After the Riel Rebellions in Canada had been quelled the Dominion Government settled with its mixed bloods and notified them that nothing would be coming to them as Indians. They then transferred their residence to our side of the border and began a new campaign for land and money in this country. They are now counted with us, great numbers of them, and are a portion of our responsibility.

Returning to the Five Civilized Tribes it should be mentioned that twenty-six hundred whites, intermarried, were treated by the Government as Indians, so eager have we been to have a really big problem; and all know, who know anything about it, that one white man made over into an Indian can make fifty-seven varieties of trouble to every one created by the genuine article.

What do you think of this definition of an Indian?

One whose father is a full blood or both of whose parents are not less than one half Indian.

If you refuse to endorse it you must make your own and defend it, but my assumption is that it is so reasonable that you are in agreement with me. If so, we can at this juncture eliminate from special, Federal or state interest and responsibility in the neighborhood of one hundred thousand that are now being counted and looked after as Indians. It is probably no exaggeration to state that from this portion of the population originate nine tenths of the demands for greater consideration that are pouring in unending flow into the various departments in Washington. We should have the courage to let loose of these people and allow or even force them to swim alone even though it should make the census shrink terribly, cause the problem to appear comparatively insignificant, lessen the need of special machinery, take magnitude and consequent impressiveness from our work and even threaten the existence of our cherished jobs.

Of the Indian population falling within the definition above, a very large class have attended the many schools, Government, Mission and public, that are open to them and have there gained training of mind and hand that makes them stronger for meeting the issues of civilized life than the average non-Indian. Scan the lists of graduates of our schools for the race, visit the colleges of the land and you will discover hundreds every year that are equipped in everything unless it be courage and the power to stick to render not only good but even distinguished service to society. They have had that contact with the Caucasian by virtue of which they can measure power with him and know that they are his equal. This being true, and you know it to be true, why should there be for him such a special problem? He can live and thrive if he is willing to work, and no person has a right to live who will not persist in exercising to a reasonable degree the powers given him by his Maker and cultivated through the instrumentalities provided by parents or society. He will work. He may not when first turned loose with an unearned property to squander, if he has such, but just wait until he feels the spur of privation.

Many of you know, as I know, from a hard experience, that it is not comfortable to be extremely poor; but that condition beats all other known inducements to hustle.

The country is full of young Indians with superior training who are marking time about the agencies and the towns around them and deteriorating daily while waiting for an expectancy from the government. It may be a patent in fee to land, it may be a portion of a capitalized trust fund, it may be a share in royalties collected and disbursed by the Department or it may be the hope that a treaty broken years ago will be redeemed and something realized therefrom. Shall we not put an end to such an enervating condition, give these young people every cent coming to them, discount their expectancy and turn them loose knowing that henceforth they will have all that they earn and nothing more? This disposes of another larger body for whom the Government is responsible now in so far as it continues the degenerating policy of holding back something that constitutes a basis for the hope to live without work, and greatly simplifies and reduces the task of Nation and state. I am aware of the existence of that considerable body of people who, moved by sentiments of the most lofty order, content that we are greatly indebted to these earlier inhabitants because we have dispossessed them and broken many treaties made with them. These good people never fail to wake the echoes from California to Washington if an Indian, no matter how shiftless he may be, is reported hungry. The dispossession and the broken agreements must be admitted but there is no power that can restore the old order. Whatever debt is yet unliquidated must be discharged by making this formerly unenlightened people a part of the most wonderful civilization known, to be a part of which for a generation is a blessing worth more than centuries of unenlightened existence.

Having turned loose the whites, masquerading as Indians, the blue eyed, fair haired and blond Indians and those of darker color who have been taught to walk alone, effort can be concentrated on those who have not yet enjoyed educational advantages sufficient to give them proficiency in any occupation, whose contact with the white man has not been intimate enough to make them able to compete with him. Such are the adult uneducated full bloods and their children that are found on the reservations or former reservations like the Navajo, Pima, Papago, Mojave, Zuni, Cherokee or Creek. They are our responsibility and must be so long as any remain. Even with them there should be a constantly lessening control as they are able to assume charge of their own affairs.

An expensive organization is being maintained wherever there are allotments or funds to look after, for however little attention we pay to the Indian as a human being we are most assiduously caring for his property, preserving it, leasing it, collecting his rents and royalties, helping him to invest his money and in general putting off as long as possible the day when he will have to sweat. Our Indian Farmers, as a rule, have little to do with actual farming. For every one busy in teaching the adult how to make the best use of his resources there are a half dozen actively engaged in assisting him to scrape alone with the property he has coupled with the industry of a usually poor grade of lessees. Were the leasing business abandoned except in so far as it has to do

with the guardianship of the mentally or physically immature or infirm it should prove a most efficient incentive to industry. Do not understand that a reduced organization is at this time advocated. It should rather be increased *now* that it may be abandoned *soon*. However, the increase should not be in the form of more poorly paid and therefore usually incompetent teachers of industry. It would be vastly better to pay liberal salaries and require from the recipients much greater ability and industry than is now displayed, and have it *all* exercised along the line of real live leadership and instruction in making best use of the resources in hand. Once while temporarily connected with an agency it was necessary for me to stand by without permission to do anything and witness the waste of hundreds of thousands of dollars' worth of the resources of a tribe of Indians without there being any attempt made to teach the mastery of the calling involved. The man put in charge of this gigantic enterprise swore upon the witness stand in my hearing that he had no practical knowledge of the business which he controlled by the Government order. How long do you think it would take such teachers to place a tribe of full bloods upon an independent economic footing, able to handle wisely the millions of dollars' worth of property belonging to them? If you had a few billion feet of timber, for example, would you be contented for the free hand to be given men who were without experience in either logging, lumbering or any other allied business to handle not only the timber but several hundred thousand dollars in money previously accumulated? When men competent to handle and teach the business can be secured they should be used to the end that in fulness of time the native owner may be fitted to displace the hired man. Our job is often so badly bungled that it is a wonder to me that we can look an Indian or a salary check in the face without a consciousness of guilt. We may rest assured that no considerable advance toward independence can be made by these dependent people until they have been taught in class room, in shops, on the farm, in the lumber camps, on the range or wherever it may be by experts who are interested in imparting their knowledge to their pupils be they children or adults. Let the profession of a high conception of responsibility be reduced to practice.

While redeeming every promise made in the past and while protecting the hopeless element composed of the old and otherwise feeble in mind or body we should make a supreme endeavor to get hold of all young, with their consent if possible, without it if necessary, put them in proper environment and give them throughout the years of their youth efficient schooling—not for a term of three years, but until manhood and womanhood is reached. This should be supplemented by strong industrial training after formal school days are ended. A follow up program will be futile unless committed to a sufficient body of able and interested men and women, and the work of the schools will be made fruitful to the highest degree only if such a program is adopted.

When the Indian has been placed in a position where economic independence is possible, by the method described above, give him command of all his resources to use or misuse and let him enjoy or suffer the consequences. The adoption of this course will be hard on any plans for the perpetuity of the Indian business but it is my belief that whatever makes for permanency of the Federal system of supervision or control is destructive to those for whom its activities are continued.

Thus far I have discussed almost exclusively the relation of the Federal Government to the Indian because practically all plans looking to the amelioration of his condition have had their inception with the National Interior department. The states have exhibited very little concern for his welfare so far, their concern with respect to him being chiefly that his property be listed for taxation at the earliest possible date. In more than one state have the courts refused him their relief for no other reason than that he did not contribute to the revenues. Indians have been permitted to live without regard to marriage laws and in various other ways offend society, and offenders against them, even to murder, have gone unpunished for no better excuse than officials declined to use for their benefit any portion of the public funds. In many localities, and the number is constantly growing, it is true that the copper colored children are being allowed the privileges of the public schools but most of those attending are the lighter colored and more advanced.

The present indifference of most of the states to the interests of this portion of their population teaches us that they will become active in their behalf only when all reservations have been broken up, the lands added to the tax rolls, the families distributed among the general citizenship and a fair degree of advancement been attained.

Let the General Government, then, by all possible means strengthen and hurry its primary educational program, making the care of property which now receives the lion's share of attention and therefore operates as an efficient bar to progress, subordinate to the development of humanity, bringing quickly the day when the entire responsibility in this matter may in safety be requested to the several states. When that can be done there will no longer be an Indian problem any more than there exists an Irish problem among us, the commonwealths having only the duty of seeing that no "grandfather clause" legislation is attempted but that all citizenship of whatever race or color and without respect to race or color be accorded equal rights and equal opportunity.

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



WORTH REWARDED. Last October Lac du Flambeau was in need of a good Superintendent and Chilocco was deprived of its excellent physician, Dr. L. W. White. He has done so creditably that this spring when Greenville, California, called for a man of ample caliber to guide its destinies, Chilocco was requisitioned again and the best printer that ever entered an Indian printshop left the JOURNAL office.

To say we miss White and Miller and their families states the case very mildly. When they left we went into mourning but it was the kind of mourning that is always done when good people are called hence—sorrow tempered with joy in the knowledge that their future is assured.

Both men are busy in their new jobs and both are achieving notable results. A recent visit to Mr. Miller at Greenville proved beyond peradventure that Commissioner Sells acted with customary wisdom in selecting him. Everything about the place speaks the deep interest and the efficiency of Superintendent Miller.



PRINTER HILL. Mr. Homer Hill, lately of the Muskogee Phoenix, was selected to take charge of the JOURNAL office upon the promotion of Mr. Miller. His success in the position is predicted for he was for years a pupil of Mr. Miller's, added to which training is a long experience in up-to-date printeries. He and his fine little family are valued additions to the School family.

In and Out of the Indian Service

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

Important Indian Case Decided.

The supreme court of the United states recently handed down an opinion in the case of Pigeon vs. Buck on appeal from the supreme court of Oklahoma, in which it is held that where an allottee of the Creek nation died after receiving his allotment of lands that under the provisions of Chapter 49 of Mansfield's Digest of the laws in force in the Creek Nation from June 30th, 1902, to Statehood, the land allotted would, upon the death of the allottee descend as an ancestral estate. This opinion affirms the supreme court of Oklahoma in a number of cases and the circuit court of appeals in the case of Shultis vs. McDougeal, and will do much to settle titles in the Creek Nation which descended while the laws of Arkansas were in force.—Muskogee (Okla.) Democrat.

Indian School at Wichita Seems Assured.

One of the first acts of the commerce committee of the Wichita club was the guarantee of \$5,000 to be used in purchasing a campus for an Indian academy in the Fairmount district. The vote was taken at a meeting when a permanent organization of the commerce committee recently appointed was effected.

G. E. E. Lindquist, representing the Mahonk conference, which is to establish the school, stated that if the city of Wichita provides \$5,000 for a campus the conference would enter into a contract to expend \$60,000 in buildings. He said that it was expected a campus would cost \$15,000, of which the conference would pay two-thirds, leaving \$50,000 for buildings.

The action of the commerce committee was taken only after H. W. Darling, who is a member of Fairmount college board of trustees, announced that the college had agreed to cooperate with the Indian school in starting instruction this autumn. He said that the college library would open to the Indian students and that class rooms would be loaned if needed.—Wichita (Kans.) Eagle.

Indians Adopting White Man's Methods.

Pierre, S. D.—Indians out in the western part of the state, in Ziebach county, have not only taken up white men's methods of farming these last two or three years, but this week are engaged in making speeches to younger Indians who are attending the farmers' institute at Dupree. Puts-on-His-Shoes discoursed on the depth to plant potatoes, how they should be cut, the shape of the vegetable, etc., and Straight Head, both older Indian chiefs of the tribe talked on this subject. Robert Makes-Room championed the alfalfa cause and Giles Tapitola and Frank Corn the corn problem. The white farmers of the region who conducted the institute offered more technical discussions and instructions to the Indians, and the latter have an improvement over usual institutes in that their chiefs rise and in most solemn manner advise, even command, the younger generation to follow the teaching of the white instructors. The institute held this week at Dupree is considered the most promising one ever conducted.—Watertown (S. D.) Opinion.

Helping The Indians.

Among the many accomplishments of the Indian Bureau during the last fiscal year, perhaps the most noteworthy are the work for the suppression of the liquor traffic among the Indians; the reform effected in the manner of handling estates of the Indian children of Oklahoma, and the industrial program throughout the Indian country with relation to improved farming conditions and stock raising.

The use of liquor is so destructive from every point of view as to make its elimination a necessary preliminary to the accomplishment of practically every other betterment for the Indian. The Indian Office campaign against liquor has aroused the enthusiastic cooperation of the Indians and enlisted the universal approval of the white citizens throughout the entire country.

The Indian children of Oklahoma are the

richest average minors in the world, and they have until recently enjoyed the least legal protection. During the last eighteen months, through the efforts of the Indian Office, rules of probate procedure, which are said to be an improvement over those in force in any other State, have been adopted and promulgated by the Supreme Court and are now in full force and effect. Through their operation and under direction of the Indian Bureau, practically one million dollars has been saved to the Indian children and the same invested in first mortgage real estate security.

During the last twelve months nearly a million and a half dollars has been expended for the purchase of improved stock for the Indians on the several reservations of the country, and practically the same sum will be expended during the coming year. This expenditure is made from their own funds, or from a reimbursable fund. On the Crow Reservation, in Montana, in June last, there was placed seven thousand white face heifers, two thousand steers, and three hundred and fifty bulls, all Hereford stock. Under aggressive encouragement the Crow Indians cut and stacked five thousand tons of hay for his herd. Practically no loss was sustained during last winter, and now the Crows own one of the finest white face herds in America. The profit to the Crow Indians on this investment in less than a year is about \$100,000.

This spring the Indian Office has furnished the Indians nearly three times as much seed for crops as during any previous year, and there is every indication that they are becoming thoroughly aroused to their farming opportunity. Beyond question there is now justifiable reason to believe that the American Indian will soon become a "real thing" farmer and successful stock raiser.—Home Club Bulletin, (Washington, D. C.)

Indian Agents for Good Roads.

Lieutenant Stecker, Indian agent at San Carlos, desires the co-operation of the traveling public in order to maintain the Globe-San Carlos road in the best possible condition. Any person discovering any defect in the road is requested to notify Frank L. Gates, clerk of the board of supervisors, and he in turn will notify Lieutenant Stecker, who will immediately remedy the defect.

Former Agent A. L. Lawshe did a great deal of fine road work on the reservation and it is a pleasure to the people of the county to learn that Lieutenant Stecker entertains simi-

lar ideas as to the value of good highways. The lieutenant's expressed desire for information as to defects in the road will undoubtedly lead to continued improvements on the highways.

The contribution of \$500 made recently by C. E. Mills, general manager of the Inspiration Consolidated Copper Company, is expected to result in the early repair of the road through the White Mountains. This road is one of the most important from a scenic standpoint in the county, if not in the entire southwest.—Globe (Ariz.) Record.

Three Dead as Result of Trying to Force Jail.

Miami, Fla.—Three men are dead as a result of an attempt to day to gain an entrance to the county jail to release John Ashley, convicted of the murder of a Seminole Indian and sentenced to die June 18. The dead are: Wilbur W. Hendrickson, jailor; J. R. Riblett, a police officer; Bob Ashley, brother of the condemned man.

Shortly after 12.30 to-day, Bob Ashley approached the jailor's house, called Hendrickson to the door and immediately shot him.

Sheriff Hardee caused the arrest of others suspected of being implicated in an attempt to free John Ashley.

Everybody is cool in the face of the tragedy and Ashley will be executed according to order of the Governor.—Charleston, (S. C.) News and Courier.

Providing for California's Indians.

John J. Terrell, a special agent working under the Commissioner of Indian Affairs at Washington D.C., has just concluded the purchase of three widely separated tracts of land in Sonoma county, aggregating about 155 acres, valued at approximately \$4,500, to be used as permanent reservations for approximately 280 homeless and landless California Indians in the county.

The work of Mr. Terrell is a part of the general plan being carried out by the federal government to provide the California Indians who have been left homeless and landless by the incoming white immigration, with suitable permanent homes, where they can spend their last days without fear of being driven off at the whim of the white owners of the land.

C. E. Kelsey, who preceded Mr. Terrell in the work, spent some seven years in California and purchased 45 tracts of land aggregating about 7,500 acres valued at approximately \$140,000. There remains from the fund with

which he was provided about \$10,000, while the last session of Congress provided an additional \$10,000 for the work.

The three tracts purchased by Mr. Terrell consists of forty acres secured from Harmon Nobles in the Stewarts Point section, where the 118 Fort Ross tribe of Indians will be located. This provides for all the coast section Indians. A 75-acre tract purchased from C. H. Wilson three miles southeast of Geyserville and half a mile east of the Russian river in the foothills. This provides for the Indian in and around Geyserville, Healdsburg and Dry Creek, totaling 75; while those at Cloverdale may also be provided for there if they so desire in the future, although at present they have refused to join the colony.

The Indians in and around Santa Rosa and Sebastopol, about 80 in number, have been provided for by the purchase of 40 acres on Mark West creek, a mile east of the State highway. This is an ideal spot with running water alive with fish, wood for fuel and plenty of level land for growing vegetables, while in the vicinity are some the best ranches in the country where the Indians will be provided with all the work they will do.

In fact, the three principal items considered in selecting sites for the Indians are plenty of wood for fuel which will replace itself as it is used up; a good supply of water, preferably running water which can be used for domestic and personal uses with little or no effort to secure it; and a locality where the Indians can secure work without going too far from home.

The Indian nature is such that they will not cultivate crops for themselves. It requires altogether too much patient waiting. They will work for others and take their pay weekly or monthly so they can spend it, and make fairly good field hands.

In addition to the three tracts just purchased by Mr. Terrell, Mr. Kelsey purchased 54 acres in Alexander Valley for which he paid \$4,300, and located 74 Indians some years ago. It is said that there is only two Indian families remaining on the land, while the orchard and vineyard there have been allowed to go to ruin for lack of cultivation and care.—Santa Rosa (Calif.) Press-Democrat.

Guthrie, Okla.—Deputy United States marshals arrived in Guthrie from Pawhuska Monday with six federal prisoners, who were placed in the federal jail here. The prisoners are charged with selling liquor to Indians. Deputy

James Kirkwood who had charge of the prisoners said that the vigorous prosecutions for giving liquor to the Indians is making it very difficult for the Indians to get hold of the liquor. "But," he said, "The Osages have lots of money and the price charged them is no object if they can only get the liquor. I have known some of them to pay as much as \$20 for a half-pint of whisky."—Oklahoma City Oklahoman.

Lapwai Indians Making Progress.

The work being done by government employees among the Nez Perce Indians for their material advancement is showing results. The increased acreage in grain raised by the Indians this year, and the new interest taken by them in stock is noticeable.

A marked increase in the number of the tribe has occurred during the last five years. An annual census is taken by the agency officials and it has been found that the Nez Percés have increased 139 during the five years past. This is more striking from the fact that, for fifteen years following the allotting of the Indians' land in severalty, the tribe decreased in numbers nearly 500.

The agency officials believe the gains now made in population are accounted for by the greater interest taken in home improvement. Many of the Indian women are good housekeepers, and the officials of the agency are endeavoring to make the practice of clean, well ventilated houses with pure water supply, general among them. A field matron and government farmers are constantly at work on these plans.

Paul Corbett and wife of Kamiyah are examples of the progressive type of Indians. They are now supplying the town with blackberries grown in their own orchard, and have sold about \$50 worth of this fruit. Mrs. Corbett has in her cellar 450 quarts of fruit of various kinds, which she has canned for winter use. Their lands are well tilled, and they raise not only grain, vegetables and fruit, but hogs and cattle. All of their children of school age attend the public schools.

James Stuart is another example of a progressive Nez Perce. He has just completed the construction of a business building in Kooskia which is the best one in any town of the upper Clearwater valley. Mr. Stuart is a licensed surveyor, is employed by the government as a forest ranger, and is a trustee of the Presbyterian church at Kooskia.—The Spokesman Review (Spokane, Washington.)

Follow-Up And Enlistment Plan For
Returned Indian Students.

In the United States there are one hundred and thirty seven schools maintained by our Government for Indians. In these schools there are approximately ten thousand Indian boys and girls. It is very gratifying to know that our Government is maintaining a steady purpose to educate and develop these Indian youths and that most of these schools are doing a very efficient work.

In the past we have suffered great loss for want of some practical follow-up and enlistment plan that would save and enlist the returned Indian students when they have finished the course at school and returned to the reservation. So often when they have returned to their homes they find conditions and environments so different from the school that they immediately become nonplused and discouraged.

In school they have made many good resolutions and promises of what they would do when they return home, but alas, when they have returned to their homes they find it next to impossible to carry out their purpose. Many of these students while in school become Christians and unite with some church. Many of these return to a community without church privileges, others must return to churches that offer them no opportunity for service. With some of the tribes it is a disgrace for a young person to assume to any leadership, but we are thankful that this sentiment is gradually passing away.

In the schools these students have learned to do christian work mainly through the Y. M. C. A. and Y. W. C. A. but when they have returned to their homes they very seldom find either of these organizations. In most communities where there is a local church of some denomination there is no young peoples society of any kind and these churches are usually run exclusively by the older people. These conditions naturally discourage the young people and they soon drop out of sight, or what is worse, they join the Peyote feasts or some other form of heathen worship and are lost in a life of vice.

We believe that this great leakage should be stopped and that the powers of these young people should be turned into useful channels. And we believe that what ought to be done can be done. We are convinced that by the adoption of some simple and practical follow-up and enlistment plan that much can be accomplished along this line.

We propose to establish here at Bacone College, Bacone, Oklahoma, a central bureau of information, and from time to time send out such suggestions and literature as may be helpful, and without assuming any authority over any individual or church, give all encouragement and help possible to the establishment of better things for the returned Indian students. We propose to secure a complete list of all Indian students now enrolled in government schools, with their names, home address, name and address of parents and guardian, church preference, time when term in school expires, and as much of the personal history of each student as possible. Government officials have assured us that they will heartily co-operate with us in this plan. Then we hope to secure a list of all Pastors, Missionaries and Christian workers on each reservation and put them in touch with students before they leave school with a view to enlistment; to encourage the organization of young peoples' societies in every community. We believe that in this way we can bring great good to the future Indians. We expect to have this plan in full operation soon after the opening of the schools in September. If you are in any degree interested in Indian work we earnestly solicit your co-operation and help. Please write us and give us the character of work you are doing and such other information as you think will be helpful. Let our purposes be one to enlist every returned Indian student: first, in Christian service; second, in industrial pursuits; third, in the higher social life. Our slogan: A young peoples' society in every Indian community; young Indians for young Indians.

Yours for the saving of the Indian people.

G. LEE PHELPS,

Missionary for the American Baptist
Home Mission Society.

Among the numerous fullblood Osages who have recently visited this city none has impressed a Traveler representative so much as John Buffalo, of Hominy, Okla., who in his younger days was a member of Big Hill Joe's band of Osages. He is the very counterpart of Tecumseh as depicted in our old school history. He stands six feet, three inches, is straight as an arrow, and although 80 years of age is still a fine looking fellow with the carriage and bearing of the old chieftain. Mr. and Mrs. Buffalo make regular trips to Arkansas City about every three months and lay in a good supply of merchandise. On their last visit here Mrs. Buffalo bought over \$100 worth of dry goods of the local merchants.—Arkansas City (Kan.) Traveler.



Chilocco News in General



Mrs. Flora Iliff, wife of our Superintendent of Industries, is teaching temporarily.

Mrs. H. J. Granger of Vandalia, Michigan Mrs. Holloway's mother, is visiting the Holloways.

We are anxiously awaiting the initiation of the "Gym" since it has been completely overhauled.

Mr. Spencer Hylton, of the Kiowa agency, Oklahoma, brought a fine class of students on the 8th.

One hundred and sixty steel lockers have been purchased for Home Two and are now being set up.

Chilocco harvests are bountiful but we are unable to give a full account of the various crops at this time.

Mrs. Nora Hazlett of Ft. Cobb, Oklahoma, brought her two sons, Melcolm and Boone, to school on the 8th.

Superintendent and Mrs. Allen and daughter, Esther, visited the Exposition in San Francisco during July.

Mr. and Mrs. Schaal spent a part of their vacation in "cool" Colorado. They traveled in their "Universal" car.

Those of us who spent the "vacation" season at Chilocco enjoyed the after-supper base ball and tennis games.

Miss Agnes Deery, for twelve years nurse for the Apache prisoners at Fort Sill, Oklahoma, entered on duty as nurse at Chilocco in July.

Miss Susan Hildebrand of Pawhuska stopped off at Chilocco for a visit on September 8th while on her way to Emporia to attend the State Normal.

Some one has said: "Taking a vacation away from one's home and work is often the quickest way to better satisfaction with one's surroundings." Isn't it true?

The addition to the Haworth building our "schoolhouse," is progressing nicely. When completed this will be one of our most imposing buildings and one of the best in the Service.

Mrs. C. C. Wilson came back to Chilocco Sunday the 12th. She has spent two weeks in the Swedish Hospital in Kansas City, Missouri, but is now well on the road to recovery.

Mrs. James Mannington, formerly Birdie Allen, paid Mrs. Seneca and Chilocco a hurried visit September 5th. Mr. Mannington is now farming successfully. They are both former Chilocco students.

Most all the employees have had their vacations. "Some flew east and some flew west" but all have returned much refreshed and are ready for a hard year's work.

Mr. (Coach) and Mrs. Jones and daughter, Cornelia, visited various parts of Oklahoma in their auto during their month's vacation. Mr. Jones says he can't a'Ford to travel over such roads very much.

Several of our industrial departments, as well as the academic department, are now busy preparing exhibits for the Oklahoma State Fair to be held at Oklahoma City September 25th to October 2nd.

Otto Lomavitue of Keams Canon, Arizona, student from 1911 to 1914 writes that he has gone to Oakland, California, to engage in a bible study course preparatory to continuation of his work among the Hopis.

Mr. E. A. Porter, our principal and teacher of agriculture, is superintendent of the Indian Exhibit at the Oklahoma State Fair. He is kept on the go and says the Indians will have a fine exhibit—as good as the white man's.

Mr. Ezekiel Coulon of Oneida, Wisconsin, student and assistant carpenter at Chilocco for many years has been promoted to the position of carpenter at Leupp, Arizona. His manly christian character added to his skill as a carpenter should make him a valuable employe.

Rev. Frank Hall Wright, evangelist, accompanied by Mr. Clarence E. Barton of Yale Station, New Haven, Connecticut, a law student at Yale University, paid us a pleasant visit on September 8th. They went to Colony, Oklahoma, where Rev. Wright will conduct services with the Cheyennes and Arapahos. Rev. Wright is a Choctaw.

Athletic Notes.

Prospects for a successful year in athletics are very bright. We expect nearly all of the "C" men to return this year.

The out-door play ground apparatus has also been increased by the addition of a thirty-six foot slide, for the use of the small girls.

Chilocco will start the new school year with as nice and well equipped gym as there is in the state. The floor has been lowered, new maple flooring put in, and several hundred dollars' worth of gym equipment has been purchased.

The JOURNAL acknowledges receipt of two Indian fair programs and premium lists. One was held at Lower Brule, South Dakota, September 6-7-8; the other at Siletz, Oregon, August 24-25-26.

CONFERENCE OF THE SOCIETY OF AMERICAN INDIANS.

THE Society of American Indians will hold its fifth annual conference at Kansas University and Haskell Institute, Lawrence, Kansas, Sept. 28 to Oct. 3.

From the Lawrence (Kau.) World.

Most of the leading Indians of the country are members of this organization and with them are enrolled as associate members hundreds of prominent citizens, both men and women. Six college presidents are "Associate Indians" and editors, army men, educators, scientists and plain citizens by scores and hundreds are backing up the Society of American Indians in its fight for better conditions for the red race. The society has no connection with the Indian Bureau in Washington, although it has headquarters in the Barrister Building, Washington, where it watches the moves of Congress and other bodies that control Indian affairs.

The Indians who are coming to Lawrence at the end of September are such men and women as Dr. Charles A. Eastman, the noted Sioux writer; Rev. Sherman Coolidge, President of the Society of American Indians, a full blooded Arapaho; Hon. Charles D. Carter, Congressman from Oklahoma, a Chickasaw; John Oskison, one time associate editor of Collier's, a Cherokee; Marie L. B. Baldwin, a brilliant Chippewa lady who is an attorney-at-law; Arthur C. Parker, Secretary of the Society, State Archeologist of New York and a Seneca; Wm. J. Kershaw, attorney, and a Menominee Indian; Charles E. Dagenett, U. S. Supervisor, a Peoria and Dr. Carlos Montezuma, an Apache of Chicago. The brain of the race will be at Lawrence and likewise its heart, for it takes time and money and a patriotic spirit to draw together these red men of many tribes. Everyone pays his own expenses, unlike many convention delegates.

The subject of the discussion at Lawrence will be "Responsibility for the Red Man." The society will seek to determine how far the Indian should now be responsible for his own affairs, and it will seek to obtain an opinion as to what degree the government is responsible for the failures of the "Indian Policy" and to what extent the state, government and Indians themselves can contribute to bettering the conditions of the race.

There will undoubtedly be warm debate on the subjects of the "Reservation System," the "Indian Bureau," "Leasing of Indian Lands," "Intemperance," and the "Indian School System." Much time will be devoted to the problem of citizenship. Oddly enough the legal status of the Indian as a race has never been determined, and an Indian traveling across the country may be a federal ward in one state, citizen in another, ward of the state in another, and have no status whatever in another. The Indian at Lawrence is going to insist that he be allowed by Congress to know who and what he is.

One of the outcomes of the Lawrence conference will be a Proclamation by the President of

the Society of American Indians of a holiday known as "American Indian Day," a day to be strictly observed by all Indians and by students and friends of the race. Congress may be asked to recognize the holiday.

PRELIMINARY PROGRAM

Headquarters: Kansas University.

Note: Program does not list all speakers and is subject to additions and changes. We cannot yet announce several interesting features.

September 28, Morning: Registration and assignment of delegates and visitors to hotels and boarding places. Welcome committees will meet all trains.

September 28, Afternoon: Executive Session. Assignment of Committees.

September 28, Evening: Public welcome by city and university officials. Addresses and responses by prominent Indians.

September 29, Morning: Annual Conference Sermon by Dr. O. C. Brown. A special delegation will leave for Kansas City to participate with the Kansas State Chapter D. F. and P., in the erection of a marker to the memory of Ex-Governor Walker, a Wyandotte Indian, first Governor of Kansas.

September 29, Afternoon: Conference on claims and legislation. Consultation with Legal Aid Committee by delegates having claims and grievances.

September 29, Evening: Conference on Education. Indian Schools discussed. Emma D. Goulette, Chairman.

September 30, Morning: Conference on How Indians Themselves May Remedy the Condition of Their Race. How far are Indians Responsible? Addresses by Dr. F. A. McKenzie, Chauncey Yellow Robe, Stephen Jones, John M. Oskison, Rosa B. LaFlesche, etc.

September 30, Afternoon: The Present Progress of the Indian. Incentives and Drawbacks. Where Does the Fault Lie? What Can Be Done? Speakers: Congressman Carter, Wm. J. Kershaw, Matthew Sniffin, Rev. Philip B. Gordon, Henry Standing Bear, Rev. William Holmes.

September 30, Evening: Giving the Indian a Part in the Administration of His Own Affairs. Letting the Indian Know What is Being Done. Discussion of American Indian Day. The Indian's Loyalty to the Country. The Society's Memorial.

October 1, Morning: The Responsibility of the Government to the Indian. What the Government Does, What It Does Not Do and Where It Fails in Doing. Speakers: Hon. Gabe E. Parker, Charles E. Dagenette, John R. Wise, Carlos Montezuma, Thomas L. Sloan.

October 1, Afternoon: Inspection of Haskell Institute. Field sports and concert by the students.

October 1, Evening: The Problem of the Reservation. Morals, Temperance, Leasing, Industry, Home Conditions.

October 2, Afternoon: Announcement of the Platform. Nominations. Business. Business Session. Election. Message to Mohonk.

October 2, Evening: Unfinished Business. Adjournment.

October 3: Indians Assigned to Local Churches. Conferences on Moral Problems.

RESOLUTIONS ADOPTED AT STUDENTS' CONFERENCE HELD AT ESTES PARK, COLORADO.

WE, the delegates to the second National Indian Student Conference, held at Estes Park, Colorado, June 11-20, 1915, desirous of giving expression to the spirit of this Conference to our fellow students and friends, hereby adopt the following resolutions:

BE IT RESOLVED—

1. That we express our appreciation and gratitude to the Rocky Mountain Student Conference for the privilege of holding our second National Indian Conference at beautiful Estes Park, with the many delegates from so many universities and colleges of the west, participating with them in the same program and sharing their blessings.

2. That we recognize in the Student Christian Association of the Indian Y. M. C. A., an agency which is co-operating with the churches to evangelize and Christianize the Indian students, and that it deserves encouragement and support from all sources.

3. That we earnestly desire a more sympathetic co-operation on the part of government officials, with the Student movement in our schools and on the reservations, that the way ought to be prepared for an increased attendance at these Summer Conferences. We state it as our conviction that the needs of the Indian student is the same as those of other students, and the result of such epoch-making gatherings will be the same for the Indian race as it has so marvelously proven to be for other races of the world. We, therefore, express it as our conviction that the money expended in bringing delegates to such conferences is most worthy, and the superintendents of our great schools and agencies should count it a privilege to have delegates in attendance.

4. That we recognize that the greatest hope for the Indian people, as for every other race, is a Christian native leadership. We, therefore, earnestly appeal to the present student generation to respond to this call.

5. That, believing as we do in Christian Education, we hail with great joy the movement now inaugurated for the establishment of an international training school to be known as the Roe Indian Institute, at Wichita, Kan. We rejoice in the fact that out of our race, the Rev. H. Roe Cloud is the leading spirit in the movement and we pledge him and this school enterprise our united support and co-operation; we furthermore urge all members of the race to rally to his standard and support his worthy undertaking.

6. That, realizing that the Government Indian Schools do not permit Bible instruction as a part of the curriculum, we strongly urge that the churches take advantage of every opportunity given them in said schools and be more diligent in giving adequate Bible training.

7. That, realizing the terrible curse of the liquor traffic among our people, we most heartily endorse the strong position taken by the Commissioner of Indian Affairs and the Liquor Suppression Department, in their efforts to eradicate this evil. We pledge our support and co-operation in all efforts at law enforcement.

8. That we further express it as our conviction that the use of peyote or mescal by our people is ruinous to both body and soul. We deplore the fact that so many of our promising young men in many tribes have become addicted to this habit. We, therefore, heartily endorse every attempt made by the government and other organizations for the suppression of this insidious evil and pledge our co-operation to eradicate this evil by every means under our power.

9. That we recognize in the Society of American Indians a movement of lofty purpose and capable of much constructive work. We heartily recommend it to our Christian Indian young men and all members of the race.

A Navajo Fair.

The Navajos had a fair at Shiprock, New Mexico, September 15-16-17. Among their exhibits were stock, farm products and their famous blankets and rugs. The 17th was watermelon day and 5000 watermelons were cut.

MOHONK CONFERENCE.

October twentieth, twenty-first and twenty-second are the dates assigned by Mr. Daniel Smiley for the meeting of the Mokonk Conference on the Indian and other Dependent Peoples, in the hospitable invitations recently issued.

The subjects to be discussed as now arranged are:

INDIAN AFFAIRS

1. Present-day Needs of Indian Administration.
2. Conditions among the Five Civilized Tribes.

THE PHILIPPINES

1. Commercial Relations with the United States.
2. Agricultural Development.
3. The Language Problem.
4. Effect of Climate on Industry.
5. The Moros as a Factor in the Philippine Problem.

PORTO RICO

1. Social Conditions.
2. Agricultural Conditions and Prospects.
3. Effect of Climate on Industry.
4. The Language Problem.
5. Political Relations with the United States.

ROSTER OF EMPLOYEES, UNITED STATES
INDIAN SCHOOL, CHILOCCO.

Edgar A. Allen	Superintendent
Arthur E. Schaal	Clerk
Mrs. Ella L. Moses	Asst. Clerk
Miss Vinnie R. Underwood	Asst. Clerk
Napoleon B. Johnson	Property Clerk
Dr. George H. Phillips	Physician
Miss Agnes Deery	Nurse
Mrs. Cora V. Carruthers	Hospital Cook
Homer H. Hill	Printer
Edward A. Porter	Prin. and Tr. of Agriculture
Miss Sadie F. Robertson	Senior Teacher
Miss Katherine Krebs	Teacher
Miss Louise Wallace	Teacher
Mrs. Flora Iliff (Temp)	Teacher
Miss Emma Tooker	Teacher
Mrs. Alice T. Louthan	Teacher
Miss Mabel M. Berry	Teacher
Miss Gertrude Tyer	Teacher
Miss Annie Marsh	Teacher
Miss Katharine A. Egan	Teacher
Miss Lizzie H. McCormick	Matron
Miss Rose Dougherty	Asst. Matron
Mrs. Matilda Wind	Asst. Matron
Mrs. Josephine J. Sears	Asst. Matron
Miss Alma McRae	Domestic Science Teacher
Miss Christine Lazelle	Assistant
Miss Daisy B. Hylton	Seamstress
Miss Nellie Eddy	Assistant
Miss Inez Denney	Asst. Seamstress
Miss Kate Miller	Cook
Miss Mary McCormick	Dining Room Matron
Ignacio Roche	Baker
Mrs. Julia Jones	Laundress
John W. Van Zant	Farmer
Edgar G. Louthan	Assistant Farmer
Mack Johnson	Gardener
Thomas J. Gilroy	Nurseryman
Milton R. Holloway	Dairyman
Peter C. Martinez	Disciplinarian
James Jones	Assistant Disciplinarian
Blass Jaloma	Assistant Disciplinarian
Joseph Iliff	Supt. of Industries
Clifton C. Wilson	Carpenter
Charles P. Addington	Shoe and Harnessmaker
Isaac Seneca	Blacksmith
Bertes S. Rader	Mason
L. E. Carruthers	Engineer
Gilbert H. Romine	Asst. Engineer
William Moses	Asst. Engineer
Carlos H. Talamontes	Asst. Engineer
Amos W. Beezley	Painter
H. Keton	Hostler
John H. Smith	Night Watchman

Chilocco R.R. Time Table

Some trains on this division do not stop at our stations, but those here given stop daily. The Santa Fe station is 1½ miles east of the Administration Building; the Frisco station is about the same distance northwest. The station on the Santa Fe is known as Chilocco; that on the Frisco as Erie. Either station is the first stop south of Arkansas City, Kansas.

Santa Fe Trains

SOUTHBOUND—No. 17, 7:57 a. m.; No. 407, Shawnee Branch, 8:25 a. m.; No. 15, 5:35 p. m.

NORTHBOUND—No. 16, 11:35 a. m.; No. 408, 7:13 p. m.; No. 18, 7:55 p. m.

Frisco Trains

SOUTHBOUND—No. 609, 9:20 a. m.; No. 607, 5:37 p. m. Stop on Signal.

NORTHBOUND—No. 608, 10:13 a. m.; No. 612 6:00 p. m. Stop on Signal.

IF IT IS FROM PECK'S IT'S THE BEST

W. S. PECK

The Modern Grocer

Orders Taken and Special
Delivery for Chilocco

217 S. Summit St., Arkansas City, Kans.

T. B. Oldroyd & Sons

House Furnishings Undertaking

Good Stock; Reasonable Prices
Square Treatment

207-209 W. 5th Ave., Arkansas City, Kans.

PALACE GROCERY

THE MOST OF THE BEST
FOR THE LEAST

217 S. Summit St., Arkansas City, Kans.