The Indian School Journal

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THE INDIAN AND DENOMINATIONALISM

BY REV. ARTHUR P. WEDGE AT LAKE MOHONK CONFERENCE

THE most romantic, picturesque and problematical member of the American family is the Indian member. We are far better acquainted with him than with any other member, and far less. We have analyzed, discussed, tabulated and classified him, and he quietly but persistently shatters all our classifications. We all agree with the veteran missionary that the only difference between the Indian and the white man is the color of the Indian's skin, and at the same time agree with that other veteran Indian worker that after one year spent with the Indian he could have written a most exhaustive volume concerning the Indian—his traits, his history, his destiny—but that after a half century of contact with him, he dare not whisper, even to himself, a positive statement concerning the Indian.

As he sits today at the family table the Indian presents in himself the product of more than three centuries of the sifting, grinding processes of our civilization. Many forces and influences have been at work upon and with him. He has seen us at our worst and our best, in our poverty and our wealth. He has come in touch with our highest idealism and our grossest selfishness. We have injected into his veins the vilest of our blood, and the purest. We have deluged him with billows of sentimentalism, and persistently broken our treaties with him. On every page of our dealings with him, save the very first, is stamped the cut of the whiskey bottle; and we are spending yearly, and should spend more, a hundred thousand dollars to save him from the ravages of alcohol. For him the Federal Government has instituted a Department spending millions for his protection and development, and whatever the criticism of this or any other administration's policy, may be, no fair minded person can doubt the paternal purposes of the Government. Busy men of large affairs freely give of their time and talents as honorable commissioners in his behalf. In sub-

lime self-sacrifice multitudes of men and women have given their lives for him as Government employees, and mission station workers. Some on-the-job-for-what-is-in-the-job, the vast majority are of splendid vision and lofty purpose; and I pause here to lay at their feet, my tribute of personal appreciation. The Indian as he sits at the family table is the product of many forces and influences, and yet he is essentially Indian, and thrice three centuries of white contact would leave him still, essentially, Indian.

The Indian stands today at the forks of the road. If a year may stand for a mile, then not more than twenty miles ahead the forking roads come together again, and at their junction lies the estate of citizenship. Which of the two roads will the Indian take? What matters it, since each leads to the same goal.

The road to the left is a beautiful road, well and thoroughly made, with foundation of broken rock of legal status, and top dressing of education. It is the road of materialism. Will the Indian set his feet thereon? It is possible. He can do violence to his native mysticism, and turn his face toward this road. If he does, God pity him, and pity us, for he will be a materialist of the materialists; he will out-Herod Herod.

The other road is a beautiful road, as well made as the first. It is the road of Christian faith. Will the Indian set his feet in this way? It is for us to answer. The time has come to give the Indian Christianity. But have we not given him the Christian faith? From the days of that early member of my own society, John Eliot, and the Jesuit fathers, on through the years to this day, have we not given him Gospel? Indeed, yes. And has he not accepted it? Well do I know the splendid story of devoted Christian Indian manhood and womanhood from the ear days to this generation of Christian I dians, represented in this Conference Henry Roe Cloud and Arthur Parker. do not forget these, nor do I forget th barely thirty-nine per cent of the Indi population is today enrolled in th churches, and of this thirty-nine per ce comparatively few are Christian, save i name. We have gone to them with th water of life, in the earthen vessels of our denominationalism, and they have in large part neglected the water and ac cepted the vessel. There has been a re sponse, but not so much to Christianity as to Churchianity. The vast majority of the nominally Christian Indian do not, I fear, see any relation between faith and daily life, between creed and conduct. This is the pathos and tragedy of Indian missions. This it is that whitens the hair, and bends the frame, and cuts the furrows deep in face and heart, and forces from breast and lips the cry, "How long, O Lord, how long?"

As he stands today at the parting of the ways, shall we give him the Gospel? Shall we as a great Christian family give to him the one great two-fold message of faith and service—faith in God as father, and service for his fellows, because of his relation to God—a new proclamation of the Gospel, not as churches, but as Christians? Will he listen to this message? I am sure he will. Will he respond? I think he will. Then will he set his feet in the Christian highway; then will he have the incentive, the lack of which we now deplore; then will be placed in his hands the key to unlock the mystery of our white civilization; then will he be a better and more steadfast churchman; then will he, as in the last analysis he must, solve for himself the Indian problem.

DR. WHITE'S NEW ENTERPRISE

THE Returned Students Club met the Lac du Flambeau School in chapel at 7:30 P. M. January 20, 1915, and carried out the following program:

House called to order by the President
Reading of the minutes of last meeting ..... Secretary
Selection ..... Band
Address ..... T. L. St. Jermain
Trombone Solo ..... Joe Shadamo
Talk: Some of the things I learned at Hampton ..... Alex Bobidosh
Selection ..... Band
Talk: Some of the difficulties I have encountered in trying to make a living on an Indian reservation ..... Bert Skye
A general discussion of the above subject
Vocal Quartette
John Chicog, Henery Bisonigig, Elmer Sun, Thomas St. Jermain
Selection ..... Band
Discussion of By-Law

All the members on the program did well in the rendition of their various parts. Several impromptu speeches were made. Dr. White spoke as to how pleased he was with the success of the first program of the Club. Mr. John Lynch a man of much experience in matters of the reservation affairs and one who has seen much hard labor gave an interesting talk as to how his life had been spent on the reservation. He gave valuable advise to the youth with reference to learning early in life the habits of thrift and economy. He said while he had earned much money he had nothing to show for his work now. He urged that the proper way to make a living was on the farm.

Mr. T. L. St. Jermain, a product of the Lac du Flambeau School, spoke to some extent relative to the value of having organizations of this kind to encourage Returned Students. He said that education cannot be gotten in a few years, but that it is a life's work. He made it plain that it was a great mistake to expect a boy or girl who had been to a non-reservation school only a few years at most to be the very embodiment of civilization on an Indian reservation where he received no encouragement but often received discouragement in the way of utter indifference shown by everyone as to his welfare. He said that the purpose of the Returned Students Club was to continue the work of the non-reservation schools by taking an interest of the welfare of the Returned Students; by encouraging him to work at the trade which he had learned at school, and by surrounding him as much as possible with the same environments which he had enjoyed while at school in the way of society and having a library where the student may spend valuable hours in improving his mind.

Alex Bobidosh, a returned student from Hampton, gave an interesting talk upon what he had learned at Hampton and how he had utilized the trade, that of carpentering, since he came back from school. The efforts of this young man were spoken of with much appreciation by the superintendent because it exemplified what the Club was trying to do; to make the Returned Student do for himself by proper encouragement, and no matter how small a beginning the very mental attitude to try for one's self towards self-betterment is half the battle.

Mr. Bert Skye was to give a short talk on "Someof the difficulties I have encountered in trying to make a living on an Indian reservation". Mr. Skye was present but said he was not prepared for the task so others took up the subject in short impromptu speeches.

Our Band and Male Quartette did splendidly, each responding to several encores. It is also worthy of mention that there were many visitors present from the older Indians of the reservation who showed that they had a keen interest in the efforts of the young people to better themselves.

LIQUOR IN ITS RELATION TO CARLISLE

THE JOURNAL prints below a fine letter written by Supervisor Lipps to Dr. W. A. Hutchison of Carlisle, Pa., President of the Cumberland County No-License League, in reply to a letter recently visited this school and was informed by the superintendent that he experienced very little trouble with respect to his students getting liquor. At Chilocco, Oklahoma, we have an-

s and ... of your city schools with the view of ... aking some definite arrangements to ... system of our more advanced ... attend the Industrial ... cho at Chilocco.

ear Mr. Hutchison:

n in receipt of your letter of this n which you ask my opinion as e effect on the Carlisle Indian l of the sale of liquor in the town rlisle, and also as to what my exnce in general has been with re- to the sale of liquor in towns e Indian schools are located ghout the country.

reply I have to advise that the serious problem confronting me efforts to reconstruct the Carschool along broader and more nt lines is the local environment, ularly with respect to moral cons and the sale of liquor to our Instudents. Probably in all of our nonreservation schools there is or less trouble along this line, but as my observation and experience in no other Indian schools do we anything like the serious probhat confronts us here at Carlisle. instance, Haskell Institute, lo- at Lawrence, Kansas, is one of large nonreservation Indian ls. Lawrence, Kansas, is a dry and Kansas is a dry state. I ... in order that I might prepare ... final ... courses in instruction whereby ... designed to fully meet the ... students may ... that time Oklahoma was dec... wet, but in the three years I was at the school we did not have one-tenth part of the trouble in regard to students getting liquor as I have seen here at Carlisle during the few months I have been in charge of the school. At Phoenix, Arizona, we have another large Indian school. Until very recently, Arizona has been a wet state, and the town of Phoenix was a saloon town. My information is that comparatively little trouble has been experienced at that school with students getting liquor. At Riverside, California, and at Salem, Oregon, are two other large Indian schools. These schools, I am informed experience comparatively little trouble with regard to students getting liquor. I am quite sure that we have no other school in the Indian Service that presents so serious a problem in this respect as that of the Carlisle Indian school.

You also ask if I find the presence of so many drinking places in the town of Carlisle a serious barrier to the best interests of the school and a hindrance to its permanent growth. In reply to this question, I have to

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advise that some months ago I was called to Washington by the Commissioner of Indian Affairs for a conference, for the purpose of considering the proposition of thoroughly revising the courses of study at the Carlisle Indian school, and of increasing the efficiency of this Institution. As a result of that conference, the Commissioner approved certain recommendations made by me for revising the courses of study. I was authorized to visit a number of large vocational schools, for the purpose of securing as much information as possible regarding the more advanced methods and organization in use at these schools, in order that I might prepare, for his final approval, courses in instruction designed to fully meet the requirements of our more advanced, ambitious and progressive Indian young men and young women.

I have solved the problem of the courses of study and will soon be prepared to submit to the Commissioner of Indian Affairs what appears to me to be one of the most up-to-date and practical vocational courses ever adopted in any school with which I am familiar. I have also taken up the matter of broadening the opportunities for our Indian students, and I am receiving a great deal of encouragement along this line. In fact, there is no other Indian school in the country so favorably located in this respect. With so many good schools in this section of the country, we are able, under our Outing System, to give our students opportunities for continuing their education that no other school in our Service can give. For instance, I have just completed arrangements with the West Chester Normal school for sending six of our graduates to that school next year to take the normal course. I have about completed arrangements whereby we may send some of our students to the Millersville State Normal school next year. I am planning to send quite a number of our students to summer schools during the coming summer. I am also making arrangements with large industrial plants wherever possible for taking our boys and giving them a students, course in the various industrial trades. Only last week I sent six boys to Detroit, Michigan, to take the students, course in the Ford Automobile Works. These boys are carried under our outing system and remain students of this school. I have already spoken to you regarding a more definite arrangement for our advanced students to attend Conway Hall, and I have recently been in communication with the superintendent of your city schools with the view of making some definite arrangements whereby some of our more advanced students may attend the Industrial High school.

My idea is to be in a position to offer ambitious young Indian men and women an opportunity to secure at Carlisle any kind of an education that they may desire or that they are fitted to take on. From this you will see that I fully appreciate the great advantages of this locality for the education of the Indian youth.

There is, however, one very serious difficulty in the way. I refer to the social environment, and more particularly to the liquor evil, and its companion,—immorality. I regret exceedingly to be compelled to make this statement but there is no use evading the issue or trying to deceive ourselves. I could cite instance after instance, perhaps give names and dates and places, but such statements would probably not interest you. It will, no doubt, be sufficient for me to state that we are surrounded with all manner of temptation, and that women of doubtful character send invitations to our boys, follow them to our very door, and at every opportunity offer them inducements to violate not only the rules of our school, but the law of the land. Just how this problem can be solved, I am at a loss to even suggest. I am sure that there are hundreds and

even thousands of good, Christian, public spirited men and women in the town of Carlisle, who would not for one moment countenance this condition, if they fully realized the situation. I observe that you sign your letter as President of the No-License League. I realize fully that the saloon is tne father of vice but the liquor evil perse is not our only trouble. I regard the moral conditions of our environment fully as destructive to character as the liquor evil.

You asked me to offer suggestions. Being comparatively a stranger in this community, I do not desire to inject my personality into the situation or to appear to dictate to the good people of Carlisle what they should do to remedy the conditions I have referred to. I do believe, however, that the citizens of Carlisle should through some organized effort be advised and informed fully in regard to this most serious situation. It cannot be possible that they have the facts before them or that their attention has been seriously drawn toward this matter. I realize fully that business men, as a general rule, do not wish to take an active interest in problems of this nature. Usually the reason given is that they cannot afford to antagonize their customers.

I wonder if it has ever occurred to you that our educational institutions in the town of Carlisle are, themselves, quite large business concerns, and that they contribute quite largely to the merchants and other business establishments in the town. Desiring, for my own information, to get an idea of just what the Indian school means to the town in dollars and cents, I have just had our clerk run over our books and ascertain what amounts our school has contributed to the business of the town during the past year from January, 1914, to December 31, 1914. You may be interested in this matter yourself, so I will give you the following statement for your information:

Paid to regular and irregular employees	$67,356.91
For supplies purchased in Carlisle	25,359.44
Paid C. V. Ry. Co. for transportation	10,668.15
Checks approved, drawn against pupils' bank accounts, most of which was spent in Carlisle stores	31,880.15
Total	$135,265.01

Also several thousands of people from all parts of the country have visited the school during the year, most of whom left some money in Carlisle. It would seem perfectly proper to present these facts to your business men. You can, no doubt, make equally good showing as to your own schools.

In conclusion, I wish to state that I do not desire to be understood as criticising the good people of the town of Carlisle, or the officers of the law in your town. My experience has been that the laws are enforced in accordance with the public sentiment of the community. In my opinion, the good citizens of Carlisle will not, through neglect and lethargy, much longer permit conditions which conduce to the corruption of the youth to exist. Believing this as I do, I am going ahead with my plans for reconstructing the Carlisle Indian school along broader and more useful lines, with a view of making it such an institution as will be not only a credit to your town, but a credit to our government and to the Indian race. I should like, however, before finally presenting my definite plans to the Commissioner of Indian Affairs for his approval, to be able to assure him that the moral environment of the school is such as to warrant him in approving my plans for a greater, stronger and stable institutirn, offering greater opportunities in every way for the proper training and education of the more advanced and ambitious Indian youth of our country.

Thinking you for the co-operation you have given me in the past and anticipating a fuller, freer, and more mutual co-operation in the future, I remain,

Very sincerely yours,

O. H. LIPPS,

Supervisor in Charge.

SOME COMMON BODILY DEFECTS OF SCHOOL CHILDREN

By Mrs. A. S. White

LUTHER BURBANK, in an article, on "The Training of the Human Plant", says: "The curse of the modern child life in America is over-education, over-confinement, over-restraint. The injury wrought to the race by keeping too young children in school is beyond the power of anyone to estimate. The work of breaking down the nervous systems of the children of the United States is now well under way. Every child should have mud pies, grasshoppers, and tadpoles, wild strawberries, acorns, and pine cones, trees to climb and brooks to wade in, sand, snakes, huckleberries and hornets, and any child who has been deprived of these has been deprived of the best part of his education."

Let us be thankful that so far in the history of Indian education, that only applies to the white schools. Let the discouraged Indian teacher take that crumb of comfort the next time the Supervisor is in and Johnnie, as usual, fails to meet the requirements of her longing soul for a brilliant recitation. Are there no little hands waving frantically to receive permission to be first to answer the question? Never mind. Your big framed, big muscled, fifteen year old "redskin" has at least seen acorns—and blacked his tongue eating them—and will probably win the base ball game or track meet from his "pale face" brother's big brother that same afternoon. I say "pale face' brother's big brother" because the original "brother" who corresponds to your fifteen year old Indian in school grade, is very likely ten or eleven years old and owns a skinny little under-developed body, and a pair of eyeglasses that make him look like a dwarfed imitation of his grandfather.

It is the nature of teachers to be more ambitious than wise, and to long for such an abnormal and over proportioned mental growth as only a hydrocephalic head could hold. Consider for a moment the paradoxical comparison between white and Indian health by visiting first average Massachusetts school, and then Indian school out on the western prairies. The Massachusetts school children will look like physical weakling, pale, nervous, high-strung, with care worn brows and overstudied eyes, and a general facial expression of maturity beyond their years. In the Indian school you will think "What a husky set of children!" No pampered appetites nor overworked nerves there. Instead of the mental over-development of the young Emersons in Massachusetts, you find physical over-development among the Indians. All of which would naturally lead you to infer that the red race must be healthier than the white. But there is where the paradox comes in. The old Anglo Saxon tenacity flowing in the ancestral blood of the children of the Massachusetts school will pull them through bacterial battles that the Indian has no resistance power for, and thirty years later will likely find a half of the Indian school dead while nine tenths of the white school are yet alive.

We can't change the ancestral blood of our pupils to give them immediate

help, but because disease resistance is, like the many times attenuated cultures taken to finally form the immunity establishing vaccines, a gradual growth and accommodation of the different cells of the body, we can by training in habits of cleanliness, sobriety, temperance in all things, and hygiene, help them to gradually establish an acquired immunity which should in years become as powerful as that of the white race.

We can also make a study of the individual defects of the pupil under our immediate supervision and help towards their prevention and cure. Does Charles read hesitatingly and seem inclined to want to point to each word with his finger? Has he only done so the last few days, or for a long time? In the first case, examination by the physician will probably discover a fresh tubercular ulcer forming on the eyeball, in which case he will be kept out of school until the ulcer is healed and the resulting conjunctivitis subsided. If, on the other hand, his poor reading has been noticed for some time, he may need glasses to correct permanent defective vision caused by old scars left from former disease, or by strained accommodation. Perhaps he comes this morning with eyes red and inflamed from no apparent cause and the physician discovers the granules of a fresh infection of trachoma on his lids demanding immediate isolation from other pupils. Both the trachoma and tubercular conjunctivitis are infectious so of course necessitate proper observance of private ownership of school property and other measures of prevention and cure. Individual books with paper covers that can be removed and burned; individual pencils and pens so marked as to avoid any mistaken ownership kept in cloth pocket cases that can be washed and boile weekly; and individual desks.

The state of Indiana which has pe haps now the most stringent scho regulations of any State in the Unio has by recent act of legislature pas ed a law to allow no changing of pu pils desks during the school year. B that same law also the old fashioned double desk must go, and single desks and seats of the new approved style each adjustable to the sitting height of the pupil who is to occupy it—may be used. How few people in the world are proportioned alike! Some may be the same height from head to foot, but are their bodies and limbs in the same proportion? Many sit tall but stand short, while others sit short yet stand tall. Think of the small scholar sitting through a school session with feet dangling above the floor and little arms stretching hard to reach the writing lesson on top of the big desk! On the other hand, consider the equal discomfort of the tall, lanky boy whose long legs reach under the seat in front or stretch out invitingly to all who go stumbling down the aisle. What chance has either to feel the interest teacher would like him to in his lesson, or to grow the fine straight body nature entitled him to by birth!

Discomfort while sitting tends towards round shoulders, cramped lungs, spinal injury, chorea and other nervous disorders. How many teachers have to remind a pupil to hold up his book and stand straight when he reads! Would it be so often necessary if he had been sitting comfortably in one of the modern adjustable seats? An erect, graceful carriage of the body—the natural inheritance of all people—can only be acquired through physical comfort and health, and the freedom of muscular movement they inspire. Let us have the modern adjustable

desk and seat before the little growing bodies have a chance to wriggle into misshapen forms that need correction.

Probably the most bodily defects to be found among Indian children are those resulting from tuberculosis in some form—ulcers of the eye, hip joint disease, swollen and broken down cervical glands, cough, earache, and general decline. I wish to speak of the last two particularly. The latter is usually discovered by a gradually developing lassitude and inertia in an otherwise ambitious pupil, and by noticing the monthly weight record, which should be kept either by the physician, teacher or matron in all schools. Frequently a teacher, by calling the doctor's attention to a pupil showing these symptoms can help him to "catch" the case in time to save the child's life. Cessation from school attendance, plenty of fresh air play, outdoor sleeping, and care in diet will effect a cure when taken in time.

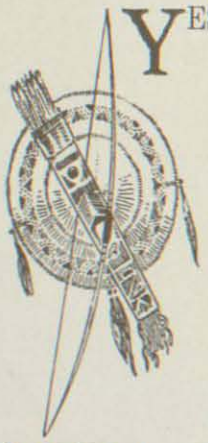
The other tubercular trouble that I wished particularly to speak of was ear trouble. The earache so frequent among Indian children and sometimes resulting in a partial deafness. A pupil in a school in Oklahoma aggravated her teacher for a month by her many manifestations of stubborness, contrariness, and generally ugly disposition. There were frequent punishments for the girl and much worry and annoyance for the teacher until one day, in a casual conversation, with the matron, the teacher learned that the girl received frequent treatment for earache, and suffered much. The stray news fell upon fertile ground, the teacher made further investigation and study of the case, discovering the pupil had once had a bad case of mastoid abcess leaving partial deafness and much suffering in its wake—enough to justify what little ugliness of temper had been shown in those instances of trouble in school, most of which had evidently grown out of the deafness that prevented a proper under standing of the recitation question. The teacher and pupil had no further trouble, and the doctor managed the cure.

A teacher of Indians requires rare tact, judgement and patience to overcome the handicap caused by the native reticence and diffidence of the race, but by careful observation and study she can usually find her pupils' defects and help the physician to remedy them just as well as a teacher of public schools. The splendid equipment of the Indian schools and the near and convenient residence of the service physician together with his great interest in his people, to whom he is health officer as well as doctor, make it doubly easy for her, so a conscientious teacher has no more excuse for failure in the physical welfare of her class than in its mental and moral.

BE courteous to all but intimate with few and let those few be well tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand all the shocks of adversity before it is entitled to the appellation.—George Washington.

A STORY OF INDIAN REGENERATION

By Kate McBeth



YES, it is true four Nez Perces were sent out in search of the Light or Truth about God. It was twenty-five years after Lewis and Clark had camped a whole month with them in the Kamiah valley. If Lewis and Clark tried to tell the Nez Perces about God they failed, and no wonder, for their message must pass through five interpreters to reach them. Soon after Lewis and Clark left, they heard from several sources that there was a God and that the white man had a book that told how to worship Him. At once they set up the sunpole and began the sun worship. But as time passed on they became more dissatisfied with their worship; it did not give them the comfort they expected. They kept saying, "If we could only find the trail of Lewis and Clark, they would tell us the truth about God." After twenty-five years of groping in this poor, blind way, they decided to send a delegation in search of the Book. They started out from the Kamiah valley, two old men and two young men; they found the trail and reached St. Louis. Old Speaking Eagle, the chief who had entertained Lewis and Clark twenty-five years before, was one of the number; he died in St Louis. The Cathedral records tell of his death, giving his long Indian name; and then a little later the other old man died near St. Louis. The two disappointed young men started home and one of them died on the way, his comrade burying him beside the trail. The last one of the four found many of his Nez Perce friends in the "Buffalo Country," Montana, and told them a promise had been made that a man would be sent with the Book. Year by year the Nez Perces kept looking for the "sent one." In 1835 Dr. Samuel Parker and Dr. Thomas Whitman found some of the Nez Perces away on the Rocky Mountains at the Green River rendezvous, looking for the promised messenger.

It was decided that Dr. Whitman should return from that point, and tell the eastern friends that it was true, that these Indians were anxiously looking for a missionary to bring them the Gospel.

In 1836 the Nez Perces were at the same place, only in greater numbers, and this time they were not disappointed, for there they met Dr. and Mrs. Spalding, Dr. and Mrs. Whitman, and Mr. Gray. The Nez Perces demonstrated their joy by shooting off pistols, riding round on their ponies and shouting, which somewhat frightened the new arrivals, their white friends. Old Mrs. Lawyer, a Nez Perce woman, loved to tell me about this meeting and the journey home. Dr. Whitman chose as his station a place called Wei-yel-at-poo in Washington among the Cayeuse Indians. Let me say just here that Dr. Whitman never had any connection, whatever, with the Nez Perces or the mission work among them. His tribe was the Cayeuse. Mr. and Mrs. Spalding and Mr. Gray were

guided by the happy Nez Perces up into the Lapwai Valley in Idaho. In 1838 a church was organized down at Dr. Whitman's station in Oregon.

It was three full years after Mr. Spalding came, before a Nez Perce turned to the Lord, and four years more before another one was added to the church. But faithfully he worked away for eleven years, till the year 1847, when on account of the restlessness of all the tribes of the North-west it was thought best to give up all mission stations among Indians. Mr. and Mrs. Spalding left, and for twenty-four years the Nez Perces were without any spiritual guide. They did not throw away the truth taught them by Mr. Spalding, but as time passed on they took back much of their old heathenism and then added to this the white man's vices. And so the Lord found them in about the year 1870, in a July camp in the beautiful Kamiah valley. Not a religious camp, but a gathering for gambling, racing, trading of wives and drinking.

Now into that degraded camp came three or four Yakima Indians from Father Wilbur's Methodist school among the Yakima Indians in Washington. They began to preach and the spirit came in such power that the place became a Bochem. They call it yet "The place of weeping." No white missionary there—just God and their guilty souls. There it was that they threw away the feathers and the tails of animals, which they wore as emblems of their attending spirits. They threw away their bottles and pipes. They say whiskey and tobacco are brothers. They also threw away their wives. How were they to do this, which one discard and which one keep? They could have said as they did in Ezra's time, "This is not the work of one day or two, for we are many who have transgressed in this thing." The quickening time had come. The power was not in the poor Yakimas. The seed which Mr. Spalding had planted nearly twenty-four years before was springing up. God's promise was verified: "My word shall not return unto me void." There it was, in that camp, that some of our good old men ond women were born into the kingdom. Is it any wonder that the Nez Perces have had camp meetings? It became necessary to have two camps. Along in the nineties we had a Boston agent who loved the spectacular and wanted to have a great time on the 4th of July, so invited the Christians to pitch their tents with the heathen on school ground. The Session did not see the danger and allowed the people to go and for some years there was the mixture of heathenism and Christianity on the same camp ground. Then after a time, the elders saw that the Lapwai church was being brought low, indeed. Then the elders said, for we had no pastor at the time, "Let us have our own camp, although there are only two or three of us." They went with troubled hearts to presbytery, and it gave the command, "Come ye out from among them." The wild ones were very indignant because of the division. They said, "No man has any business to seperate us; the Lord will do that when he comes."

It was a most severe testing time, for families would be divided. Some of the wild men said to their Christian wives, "Go to the Christian camp if you want to; I'll camp with the heathen and get another wife there." But although they had "little hearts," at the appointed time the elders and a few Christians moved in-

to camp, put up the worship tent, hauled tent poles and wood from the mountains, and got everything in readiness, hoping the Christians from the other five churches would come to strengthen their hearts. They feared many of their own people would not be strong enough for the test. Then one day a procession of men, women and children on ponies and driving pack horses came into camp; it was ministers, elders and people from Kamiah and Meadow Creek. They had heard the sound of the trumpet and resorted to the weak place in the wall. The heathen camp was separated from the Christian by just the mission ground. On one side we could hear the songs of the worshippers, and on the other the beat of the tom-toms and the yells of the war dancers. On the 4th of July there was to be a great heathen parade and they were all the morning bedecking themselves. About noon word was carried over to the Christian camp, that as an insult to the Christians, the wild ones were going to lead that great heathen parade in around the worship tent. There was no stir among the Christians, for Indians are quieter than white people. We watched the heathen fall into line on horseback and ride out into the public road, hundreds of them painted, in war bonnets and feather-bedecked. Just when they came out into line, out from the Christian camp rode seven Christian men and turned their horses so they formed a line across the road and stood there never moving till that great procession came up; then they halted them and said, "You'll go no farther to insult God's people." Of course, the heathen were angry, but the seven men stood their ground, and there were speeches first from one side and then the other; and after what seemed a long time to us, but I suppose was only a few minutes, that whole heathen procession turned and moved the other way, and we said, "Surely the day of miracles is not yet past." From the day of the separation, our Lapwai church began to grow in numbers and Christian character, and from being a poor, weak struggling church it has grown to one of the strongest of the six. We still have camp meetings, but the Christian camp is the great one, while the heathen has grown smaller and smaller each year. The old feeling about the separation has died away. Each year numbers of the heathen come into the Christian camp, and there some of them have found Christ.

VIEW SHOWING EMPLOYEES' COTTAGES AND HOSPITAL.

THE ART OF QUESTIONING

By Sadie F. Robertson

THE importance of method in all kinds of skilled work has always been recognized, and the skillful teacher will ever have in mind a definite purpose as well as a method in questioning her pupils.

Too often the teacher comes before the class and asks hundreds of questions which can be answered merely by an appeal to the memory as if the sole purpose of the recitation was to test the knowledge of her pupils. Instead of that, the true teacher, by skillful questioning, leads the pupil to find out for himself. Socrates so questioned as to lead the investigator to discover the truth. By a series of questions, generally answered by "yes" or "no" or by a word or two, he led up to some truth that was in his mind from the outset, and which he finally led his pupils to see and admit. Questions that may be answered by "yes" or "no" should almost always be avoided in teaching a class for such teaching is often far from Socratic. It admits of guesses and may not inspire thought, while the true Socratic teaching arouses interest, holds attention, and arrives at truth. By the former method the pupils can almost guess the correct answer from the teacher's inflection.

In order to be helpful the questioning should elicit attention, awake interest, and guide effort, and at the same time give the learner the pleasure of discovering the truth. The teacher and the pupil investigate together, but the pupil finds out for himself. The teaching question is a striking characteristic of the new education. The real teacher so questions as to lead the pupil to find out what he does not know, but the so called teacher so questions as to lead the pupil to repeat what he already knows. The teaching question is one of the best features of helpful class work, while the old question and answer method is one of the worst.

In order to ask good questions the teacher must think deeply and plan wisely. The time spent in preparing a number of good questions can not help producing good results. Listlessness will vanish and discipline during the recitation will not be necessary if the teacher's preparation has been thorough. She should be sure that her questions are clear and concise, that they are such as to interest all the members of the class, and that they require thought on the part of the children.

There are three kinds of questions which every good teacher uses. First, there are those intended to aid her in finding the amount of honest effort the pupils have made to master the lesson; next, there are those which she asks in order to make clear points which need explanation, and to furnish information not found in the text-book; and, finally, there are the questions which connects the new lesson with the preceding ones, and also enables the teacher to judge whether the recitation has made a lasting impression upon the class.

The teacher should never name the pupil whom she wishes to recite before she asks the question as this is equivalent to saying to all the others that they are not expected to recite on this particular topic and therefore they

need not think about it unless they choose to do so. How much better it is for the teacher to announce her question and then wait long enough for every mind to be active before calling upon any one.

When the teacher has once stated the question in language easily understood it should never be repeated for the benefit of the inattentive pupil, but if the child is dull of comprehension the teacher should wait a moment for an answer. It is a mistake to allow a pupil to make two or more attempts to answer a question. The teacher should look steadily at the pupil who is answering and require him to look at her, and to talk, not only to her, but to his class-mates as well.

A mistake made by a great many teachers is that of repeating the answers given by the pupils. The teacher who does this cannot expect the pupils to recite to the class or to pay any attention to the pupil who is speaking. Why should they do so when they know the teacher will tell them the same thing over in plainer language? The habit of repeating the answer really grows out of the fact that so many pupils do not speak distinctly and the teacher in her zeal to have every member of her class get all possible benefit from the recitation forgets that she is hindering instead of helping. Even if questions were used merely to stimulate thought it would still be unwise to repeat the answers.

There is nothing more beneficial to both teacher and pupils than for the former to write out six or eight pivotal questions on each lesson when writing the lesson plans and the teacher who makes a practice of doing this cannot fail to get good results from her efforts to instruct others.

WHERE THE WEST BEGINS.

By Arthur Chapman.

Out where the hand clasps a little stronger,
Out where a smile dwells a little longer,
That's where the West begins;
Out where the sun is a little brighter,
Where the snows that fall are a trifle whiter,
Where the bonds of home are a wee bit tighter—
That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins;
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more of reaping and less of sowing—
That's where the West begins.

Out where the world is in the making,
Where fewer hearts with despair are aching—
That's where the West begins;
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And a man makes friends without half trying—
That's where the West begins.

EVOLUTION OF AN INDIAN PREACHER

By Kate McBeth

(In Home Mission Monthly)

THE old buffalo country, Montana, in the olden time, was a common hunting ground for the western tribes—a battle ground indeed! for there they were constantly killing each other. That was in the days when ten scalps made a chief and these trophies dangled from the belt of the brave as proof of his valor. For years after the Gospel came among the Nez Perces, many of the wild ones would go off and spend years among other tribes. One of these roving mothers was making her way back to Nez Perce land, over the rough Lolo trail, with her little son. They were overtaken by some of the renegade Nez Perces, hurrying home to get into the fight going on between General Howard's soldiers and Chief Joseph's band of Indians. These travelers found the Christian Nez Perce Indians of Kamiah camped around their beloved church. While the mother and her boy were in camp there, the battle of Clear Water was fought above Kamiah (1877). Joseph and his company fled through the Kamiah Valley, making for the Lolo trail to cross the Bitter Root Mountains. General Howard's command came down to the Christian camp, which he wished to protect: "Move over to the other side."

To the surprise of many the mother followed with all haste the fleeing Josephs—showing plainly on which side her heart was—the little boy whipping his pony to keep up. They overtook the Joseph band. On and on they went, over in to Montana, thence taking a straight course for Canada. When they reached Bear Paw mountain they thought they would have a good rest for their ponies as well as themselves, but no! One morning the boy's mother, at break of day, awakened him with "Get up! catch the horses! be quick!" One of the horses had strayed a distance. As the Indian boy returned he heard firing, and a few steps farther on he saw the camp surrounded by United States soldiers. He and his mother were separated, he on the outside, and she a captive. All on the outside fled, the little boy on his pony following. While camping on the banks of the Milk River some Cree Indians found them, shared their food with them and guided them to Sitting Bull's camp in Canada, where they remained through the winter. The Sioux were very kind to them, but too poor to help them. Their food, while there, consisted of rabbits—and not many of them. They were about starved. How well that boy remembers it all now!

When they began their journey out, the streams were swollen and dangerous—one river in particular. There a raft was made by placing sticks between buffalo robes, the women and children placed on the raft to which a horse was hitched to swim and pull them across. How the little fellow cried and pleaded for a place on the

raft! but no; he had to grasp his pony's neck, plunge in and swim his horse just as the men did, crying as he went into the cold stream, "If my mother were here I would be on that raft too." The mother was then a captive in Indian Territory.

Was it chance, when traveling along in Montana that they met a band of Flathead Indians with a Nez Perce woman among them, who took the boy to her Flathead home? No, it was not chance. Neither was it chance that, long after this, while hunting with these friends they met a band of Nez Perces who guided the boy back to his own people. Clearly the Lord was caring for him through it all. He found a seat in the Sunday school of the First Church (Nez Perce Indian) of Kamiah, where his pleasant boyish face won our hearts. A Bible with his Indian name in it was his gift from the Christmas tree, and as he grasped it his eyes showed how he prized it. He could not read a word in it, but from that time his longing to know what it contained grew upon him. He was given a place in the Mission school in Mount Idaho. It was but a beginning, for his teacher, Miss Sue McBeth, was soon called to lay down the work she loved so well. When the Roundthaler Cottage was built on the Mission grounds at Lapwai, he and his little wife were the first to occupy one of its rooms. Nine years ago he was ordained, called and installed pastor over the Lapwai Church of which his mother, returned from her wanderings, was a member. Can we not see God's love in the history of this boy, now our Rev. Mark Arthur?

GOD WILLS IT SO.

By Amoretta Fitch.

If, sometimes, when your feet are weary,
And all your life paths seem so dreary,
And clouds have blotted out your sunshine,
Farther and farther seems your starshine—
God wills it so.

And if, sometimes, when friends you love depart,
Leaving you on earth with a broken heart,
And all your plans for love and future bliss
Seem all to have ended in a farewell kiss—
God wills it so.

And if, sometimes, you feel life's not worth living,
Remember, death leaves always some one grieving;
Someone to whom your loss stopped their sun's shining,
And whose life is spoiled by sad repining—
God wills it so.

And if, sometimes, you'll only turn the clouds about,
Your sorrows and your troubles you will rout,
Just trust and love your Father in the skies,
He'll bring all joys and dry all teardrops in your eyes.

THE LIFE OF THE PUEBLO

By Clifton Johnson

MUCH of New Mexico seems to the casual observer a half-naked and stony wilderness where only the scantiest population can ever find subsistence. But there is a vast amount of good land that only needs irrigation to make it productive and beautiful; and by utilizing the stream fully and getting artesian water from below the surface the aspect of the region may be changed materially. This, however, is in the main an unrealized possibility of the future, and at present pueblo life, with much of its aboriginal picturesqueness still retained, is characteristic of a large portion of the country.

Several of the pueblos are right on the line of the railway. Of these Laguna is perhaps best worth seeing, and, besides, it is the point of departure for visiting Acoma, which in situation and in primitiveness is the most fascinating pueblo in all the Southwest. I made the fifteen-mile journey thither from Laguna in a light farm wagon, accompanied by an Indian who served both as guide and driver. According to this Indian, the road was a very good one, but I concluded he meant in comparison with others in the region. Sometimes we dragged slowly along through sand ruts, sometimes bumped over a rough shoulder of rock, and there were sudden gullies and steep hills and stretches of hardened clay full of wheel tracks and hoof prints.

The scenery was rather forbidding. All about, at frequent intervals, rose the mesas, with their flat tops and their sides strewn with boulders that had fallen from above. Some of them were mere hills, other mountainous in size and height. The half-barren land between was dotted with bushy cedars, very thick-stemmed at the ground, but soon tapering off, and always dwarfed in stature. At last we descended into a big level valley that looked like the floor of some old lake. It was thinly grassed, and numerous flocks of sheep, horses, and cattle were grazing on it. Each flock of sheep included a number of black ones, and still more variety was added by the presence of several goats, which are valued, not only for their milk, but as a protection to the sheep from wild animals. The coyotes follow the flocks of sheep very persistently, and the old goats stand guard and fight the enemy, if necessary.

On ahead of us we could now see what is known as the "Enchanted Mesa," a vast castle-like rock rising with perpendicular walls from the floor of the plan to a height of four hundred and thirty feet. Its great size and ragged crags make it one of the most impressive natural wonders on the continent. Higher and higher it loomed as we drew nearer; and its name and the strange legends that have been told about it seemed quite in keeping with its peculiar character. According to one of the legends, the pueblo of Acoma formerly occupied this height, and the path by which the people went up and down followed a crevice where a huge portion of the face of the precipice had partially separated from the main mass. One day, while all of the inhabitants except three sick women were at work in the field on the plain below, there came a sudden storm, and the deluge of rain or the lightning sent the lean-

ing edge crashing down to the base of the mesa. The path was destroyed, and the sick women perished beyond reach of aid on the then inaccessible cliff, and the rest of the community sought a new place for their village.

Several exploring parties in recent years have been to the summit of the great rock. The first of these, led by an Eastern college professor, laid siege to the mesa with a mortar and a number of miles of assorted ropes, supplemented by pulleys, a boatswain's chair, and a pair of horses. Later parties have scaled the height aided only by a half-dozen lengths of six-foot ladders. They scrambled up a considerable portion of the distance over the loose stones around the sides of the precipice, and went still farther up a narrow gorge. Presently the ladders became necessary, but only in one or two places did they have to put all six together. Nevertheless, the ascent was arduous, and at the steepest points somewhat perilous.

On top is an area of twelve acres that is almost bare rock. The explorers find there bits of broken pottery, stone axes and arrow-heads, and ornaments made of wild hogs' tusks. The only indication of buildings is a regular arrangement of loose stones, which evidently were the foundation of a round room. That the mesa was ever the site of a pueblo seems doubtful. More likely it was used simply as a place of refuge for small parties cut off from retreat to the main village by marauding enemies.

Three miles beyond, at the end of the valley, on another wild mesa, is the pueblo of Acoma, a place of about half a thousand inhabitants. There it has been for seven hundred years, probably presenting from the beginning almost the identical appearance it does to-day. From a distance you would think that the long, continuous lines of adobe walls were a part of the mesa itself rising to a slightly greater height, but as you draw nearer you see occasional little chimneys and windows. The lofty table rock on which it stands is scarcely less romantic than the Enchanted Mesa, and the savage crags seemed to have been carved by thunderbolts.

At first sight no way presents itself of climbing the precipitous sides; yet the Indians have no less than ten trails up different crevices, two of which are practical for horses. We, however, stopped with our team at one side of the mesa, where rose, here and there, isolated brown pillars and ledges—gigantic statues of nature's own making. About the base of them were rude cedar fences and a few hovels where the Indians kept their milch animals at night. Beside one of these corral clusters we unhitched our horses and put them in a hut. Then we ascended a sand-drift that rose far up against the cliff, and, when that ended, clambered on up a narrow crevice which twisted this way and that, and sometimes passed over a strewing of boulders and sometimes beneath one lodged between the walls above. Steps had been rudely chipped out at the steepest points and little pocket-like holes made in the adjoining cliff for you to grip with your hand.

The top of the mesa is a gentle slope of solid rock with a somewhat irregular surface. In two or three places are deep hollows where the rain-water collects in little ponds, and this is the town's source of supply for drinking, cooking, and washing. The water looked rather dubious, but I was assured that impurities settled to the bottom and left it clean and

palatable.

Three parallel lines of homes and a church constitute the village. Each series of homes rises in several terraces, and the ascent to the top of the first terrace is made by great rough outside ladders. To climb to the upper terraces, however, a few stone steps often do service. The original purpose of this type of architecture was protection against enemies; for the first story was without doors or windows, and when the ladders were drawn up, the pueblos were safe from the assault of their rudely armed savage neighbors.

The walls are of stone laid in mud and daubed over smooth with mud inside, and frequently outside also. In constructing the roofs pine is used for the large beams, and across these cedar poles are laid close together. Next comes a layer of rushes and grass and the spiny leaves of the yucca. Then clay mixed with broken bits of wheat straw is put on. In a prolonged dry spell the roof is apt to crack, and unless the cracks are mended the rain soaks through and trickles down on the floor, where it muddies up everything. Sheets of crystal gypsum serve for windows, and the largest are about twelve by eighteen inches. They are windows of a single pane, set solidly in an aperture of the wall.

The dwellings have from two to eight rooms, including such as are used for storage, and these are not nearly as gloomy as one might expect, for they are kept thoroughly whitewashed. One of the largest apartments is the living-room. It is warmed by a fireplace—not a very economical method of heating, perhaps, but the walls are so thick and there is such lack of ventilation that a little fuel goes a long way. Wood is plentiful on the rough lands around, and the Indians can get all they want for the trouble of cutting and drawing it, or carrying it on their backs, as they sometimes do.

Across one end of the living-room a long pole is suspended from the rafters by thongs of rawhide. On this are hung all the extra clothing, blankets, belts, and some tanned buckskin not yet made into garments. Certain family heirlooms in the form of necklaces are likewise hung on the pole where they will attract the admiration of visitors. Some of these are very old, and are made of fragments of sea-shells and black and cream-colored stones shaped into beads. The best of them are worth fifteen or twenty horses.

A single sleeping apartment doe for an entire family. The beds are mattresses of wool laid on the floor. There is never much circulation of air in the room, and if the weather is cold it is shut up tight and the fireplace furnishes the only ventilation. In warm weather, however, the pueblo folk often sleep out on the terrace.

To descend to the lower rooms there is a trap-door and ladders. Climb down, and you find corn stored in a heap on the floor, and the wheat in big bins of plastered stone. Here, too, is the same sort of truck that white people usually relegate to the garret—broken tools and furniture, discarded clothing, and whatever other useless things would be in the way in the upper rooms.

The young people are inclined to adopt white ways and to buy home conveniences that were formerly lacking. For instance, probably half the families now have tables; but it used to be the universal habit to get along with a few little stools or blocks of wood and to eat on the floor, sitting on these or on blankets, while the bowls, platters, and other pottery containing the food

were distributed handily around.

In clothing, the Indians are gradually donning the garments of the whites, and, so far as the men are concerned, the transformation has often been complete. The elders of the tribe still occasionally wear blankets and colored turbans, and the women continue to be blanket-wearers. But the feminine gowns are of civilized cloth, and shoes and stockings are replacing the moccasins and leg-windings of buckskin. These buckskin leg-windings are supposed to have been devised as a protection against snakes, and the present-day wearers retain them as a matter of fashion. Yet in summer they find the buckskin so uncomfortably warm that they are apt to take it off and go barefoot.

The people are peaceful and thrifty. Those Indian tribes that roamed the mountains and plains have become wards of the Government, but the Pueblo Indians have maintained a self-supporting integrity. They irrigate in the valleys and raise such staples as corn and wheat and a variety of garden vegetables, apples, plums, and other fruit.

One of the picturesque incidents of the harvest is the wheat-threshing. A level circle of the ground is prepared with a surface of clay that is wet slightly and beaten and walked over till it is perfectly hard and smooth. After inclosing it with a fence of cedar poles, all the grain belonging to one farmer is arranged in the center in a big loose pile, perhaps a score of feet in diameter, leaving about eight feet between it and the fence. The threshing is accomplished by driving a dozen or so horses around the circuit, beginning about nine in the morning. A squad of men and boys are on hand, armed with whips to chase the horses, and the central pile gradually works down and all the ears are trodden out. By twelve o'clock the threshing is done and in the afternoon the straw is thrown into a pile outside of the fence, and the wheat cleaned up and everything made ready for threshing the next man's crop on the morrow. The grain is separated from the chaff some windy day by throwing it up in the air with wooden shovels.

The Indians have great herds of sheep that wander among the mesas the year through, and they have many horses and cattle. Certain kinds of grass in the Southwest cure on the stalk, and these and nibblings of sage-brush and cactus keep the creatures from perishing in the lean months. The rainy season comes in July and August, after which the grass flourishes and there is abundance of feed through the fall. The only creatures furnished winter shelter are the horses and such cows and goats as are milked. For the horses rude stables are constructed, but the cows and goats get along with corrals. The sale of wool and of the sheep and other creatures is the chief source of the Indians' income. Something is added to this by the women, who make pottery and dispose of it at the railway stations to travelers on the trains or to traders; and a portion of the men work for wages.

A good deal of the money that comes into their hands is not spent wisely; but the same might be said of the expenditure of any class in the world over. They gamble in a small way, buy candy and jewelry, cook-stoves, sewing-machines, and brass bedsteads, and make curious misfits in introducing modern articles into their ancient homes and half-savage habits of life.

Their amusements are more varied than an outsider would suspect, and

in particular, they enjoy races, both on foot and on horseback. One peculiar contest of speed and expertness consists in two rival parties going in opposite directions and each kicking a stick about a foot long and an inch in diameter over a course agreed on. This course may be anywhere from five to twenty miles long.

In the fall some day is fixed on for a rabbit hunt. The young men to the number of about a score ride off on horseback armed with clubs, which they hurl at every rabbit they sight. Each rider is eager to outdo his comrades and get the largest number, and they have a wild time chasing and heading off the rabbits. If fortune favors, they may secure an average of two or three apiece, but on the other hand, the whole crowd may kill only a half-dozen.

A hunt of a more serious sort, yet scarcely less enjoyed, occurs in November, when three or four parties of about ten in each go off some fifty miles in different directions and camp and hunt deer.

For real fun, however, from the Indian view-point, nothing quite equals a special race it is customary to have on St. John's Day. The start is made on a level piece of ground near the village, where a live rooster has been buried in the sand all but its head. The racers, from fifteen to thirty in number, mounted on their horses, go back from the rooster about two hundred yards and at a signal put their horses into a run. As they dash past the rooster each makes a grab at the bird until some one gets him. Then on they go in a mad rush engaged in a lively contest to gain possession of the captive chanticleer. He may change hands a number of times, and the fellow who brings him back to the starting-point is the victor.

After the harvest is finished dances are frequent until spring. Many of these are religious and commemorate some old tradition, and the participants dress up in all their barbaric glory. Other dances are merely social. There is not much movement in them. The dancers gather in a room and stand facing each other, one or two rows of men on this side, and similar rows of women on the other. Then they jump up and down with certain changes of step, keeping time to the energetic music of drums and their own chanting.

The climate is favorable to health, and the Indians are no longer swept off wholesale by smallpox. Rheumatism, pneumonia, and diptheria are perhaps the most prevalent diseases. They have a good deal of faith in the curative properties of roots and herbs, and when those fail, they call in a medicine man. The physician tries to effect a cure by incantations; and he may resort to breathing on the patient, or will use his eagle feathers to brush away the pain, or will stroke the sick person with a bear's claw, which is another implement of his trade. Often his labors continue for hours at a time. His reward is generally a present of provisions or some article of clothing.

Every tribe has its governor and other officers, elected annually. The voting is done at a public meeting, where the supporters of each candidate stand up to be counted. Once a month the council holds a session and settles quarrels and all other public business. This is a daytime meeting, and every official present receives a fee of fifty cents. Money for needful expenses comes largely from fines for drunkenness or assaults; but once in a while a small assessment is levied. Roads, bridges, fences, and irrigating

ditches are taken care of by each man contributing a certain amount of labor on them yearly. All the land is owned in common, but any family can have set off to it as much as it will cultivate. If this land is allowed to lie idle for three years, it reverts to the pueblo.

Except for a troubled period when the Spaniards overran the region, the Pueblo Indians have lived at peace with the whites. They gave our Government valuable help in its operations against the nomadic Navajos, both in fighting and as scouts. Their natural capacity, energy, and thrift place them decidedly above the average of red men, and their ways of life are strikingly original and interesting.

AN INDIAN SYSTEM OF DEBITS AND CREDITS

By May M. Longenbaugh

(In Youth's Companion)

WHEN the census enumerator in 1910 came to the Moqui Indian village of Hoteville, Arizona, the hostile chief, Yukeoma, refused to allow his people to be counted. To all arguments presented by the enumerator he stolidly shook his head and steadfastly refused to allow the enumeration of his people.

"No," said he, through the interpreter, "We want nothing of the white man's way because the witches make the white man do very many strange things; his talk is not straight; sometimes he talks with two tongues. I am sorry that he came to my village today; it gives my heart no pleasure to talk to him. I do not want to follow any of the white man's strange laws; the way of the Moqui is far better. The white man does not need to come to our kivas to count my people; I number my people and care for them all. If he counted my people I would not be sure that the strange marks he makes on paper would tell what is true."

The enumerator endeavored to explain further the purpose and accuracy of his numbering, but Yukeoma remained as unconvinced as at the beginning.

"I do not trouble the white man," said Yukeoma, "and he should not trouble us. He is not a welcome guest in my kiva; he does not need to count my people, for my "sieba" (bean jar) shows me the number of them all. For many years I have kept my sieba, and in this sieba I have one bean for each of my people; when one of them dies I take out a bean and throw it to the sun. When a child is born we are all very happy, and I call the "chaakwama" (heralder) to shout it on the streets of the village. Then I come home and add a new bean to my sieba. When I die I will leave this jar to my oldest son and he will count my people always in the same way. Now, I will speak the truth to the white man again: The good old Moqui way is best."

A MESCALERO APACHE INDIAN CEREMONY

HARRIET S. BROWDER IN SAN FRANCISCO CHRONICLE

IF ONE should look on the map of New Nexico he would fine situated in the Sacramento mountains, in the south central part, the United States Indian reservation of the Mescalero Apaches. It is 6700 feet altitude, nestling in a mountain canyon, with mountains encircling and surrounding, lifting their peaks high against the sky line. It is a scene of beauty such as one rarely looks upon—the wild beauty of the reservation seems a most fitting bode for these children of nature.

Arriving at Tularosa in the month of June, we were welcomed with a fine, bracing atmosphere. An auto was in waiting to convey us up the eighteen-mile mountain drive to the agency, passing and climbing, yet continually surrounded by mountains, with meadows and farms, scattered houses and Indian tepees interspersed. Our hosts, Mr. and Mrs. A. E. Thomas, who have been connected with the Mescalero Agency for fifteen years, naturally feel quite at home among the charges of Uncle Sam.

The agency proper is composed of many seperate buildings: The schoolhouse, a boys' dormitory, a girls' dormitory, the school kitchen, where the school children eat; the mess hall, where those employees connected with the agency eat. Also several cottages are included, allowing some the privacy of housekeeping.

The one store, where Indian basketry and bead work can be bought, and dry goods and groceries, too, contains the Postoffice, a most important place to visitors as well as the resident corps. There is an electric light plant, steam laundry and numerous other buildings. The school garden and orchard furnish fresh fruit and vegetables, and a reservoir the water supply.

On this reservation are also two churches—Dutch Reformed and Catholic—with many Indian members. In the Dutch Reformed the Indians are the elders, among them Natchez, who was a leader of the old Apache warriors' band whose chief was Geronimo and who married Geronimo's daughter. He has several children and one daughter who will soon be married.

Having seen Natchez at Fort Sam Houston in 1886, when Geronimo's band was captured by General Miles, it was a startling incident to meet him as an elder of the church. He is very erect, has a most kindly eye and quiet manner, and is seemingly as agile as the younger men.

Connected with the Dutch Reformed Church is a building termed "the Lodge." As its name implies, its purpose is to lodge the stranger, whether Indian or white.

The churches are not built by the Government, but belong to the denomination whose name they bear. The Dutch Reformed is a small frame building, painted yellow, with white trimmings, as are all the structures connected with it, with one exception the office or the administration building.

It was a very quiet, peaceful church

service which I attended. Mr. Harpe, the minister, and his estimable wife and family, seem to know just how to make the Indians feel that it is primarily their church. The class of Indians at Sunday-School has the blind interpreter, Uncas. As the teacher explains he interprets.

It seems most wonderful to me that the older men and some old warriors do come in a teachable spirit and have been brought under the influence of our religion.

The Catholic church is the only brick building on the reservation.

As school had not closed, it gave us the opportunity to see something of the children and larger girls and boys. Mornings and afternoons they filed back and forth from the dormitories and schoolhouse.

One morning the students marched into the schoolroom armed not with books, but pans, tin cups and unbreakable pitchers, for they were all going gooseberry picking in the school garden, where both gooseberries and currants were plentiful. We were invited to the last social, which took place in the commodious dining-room of the school.

This opened with a grand march, admirably conducted and commendably performed. A Virginia reel, Indian club drills, "Away Down South in Dixie" and a Swedish harvest dance composed the programme, which concluded with "My Country, 'Tis of Thee." The children are splendidly trained, both as to personal neatness and polite manners. The teachers are quite devoted to the work and find the children most tractable.

At the close of school the parents usually come for the children, as the Indians were to hold a celebration and had assembled about one and one-half miles from the agency. About 750 Indians were in camp. For a period of twenty years this celebration was prohibited by Uncle Sam, but for the past three years it has been allowed. It was really the debutantes' "coming out party." Its origin is believed to have found its inception in their sun worship. So religion is interwoven in all the ceremonies pertaining thereto.

The girl's tepee is constructed differently from all the other. In them and their occupants for these four days centers all the interest. The poles at the tops wave green leaves; the roof only is of tarpaulin. The sides are inclosed with felled trees, with their branches and leaves, giving the appearance of a green arbor. Their first movement is a run toward the sun, after which the girls remain mostly in their sacred tepee.

Losing from sight the Indian camp, in a few moments we emerged from around a mountain spur, when a second time the real picture of Indian life came to view. We found ourselves quite near enough to meet some women and girls crossing the beautifull meadow for water with kegs strappe across their backs. The men were turning their hobbled horses out for the night; from every tepee smoke emerged, as it was time for the evening meal. Over all the "blue" was settling.

In spite of a steady rain we ventured to the village, or camp, again on the first evening, July 1st. Most of the tepees were made of new tarpaulin, which gave an air of both neatness and cleanliness. Entering the two large kitchens we found the women preparing the bread, beans and coffee, and were offered a tent for the night should the rain prevent our return. Everywhere we were welcomed with smiles and courtesies. Emerging from the grateful warmth of the

big open kitchen fires, we seated ourselves in a wagon—to view the ceremonies—for even then the tom toms were sounding. In a very brief space of time fourteen Indian men appeared with bodies painted from the waist up, eagle feathers pendant from the arms to the ground, high moccasins and beautiful skirts of buckskin all beaded and fringed. Meeting the moccasins of a head dress, fashioned not unlike a candelabra, bobbing with each movement of the body. Then began the dance. A huge fire of uncut logs was burning in front of the girls' tepee. First, the dancers made obeisance to the fire, dancing to and from it and bowing to it. They saluted the girls' tepee by marching to and from it on the north, south, east and west, when they retired.

There were eight of these dancers in all, showing three different designs in the staining of the body from the waist up; each the insignia of a secret order. The staining was done in black. One showed the markings of the rattlesnake from the waist line in the back across the shoulders to the waist line in front; a small snake was left in imprint on each arm. So artistically was this executed that by the firelight glare it was most difficult to believe that the bodies were not incased in black stockinet.

A circle composed of elderly and young men and boys of all ages and the priests danced around and around this fire to the beat of the tom toms.

Presently, the girls joined the circle and danced also with a slow, even and graceful step, hands joining. Over the debutantes' very beautiful buckskin dresses hung long hair. Months' of time had been consumed by the mothers and grandmothers in the making of these costumes. They were handsomely decorated with fringes of the buckskin and beaded embroidery, which gave an added grace to the already beautiful garment. This dress readily commands a price of $50 when on sale.

In a round hole about two feet deep in the center of the girls' tepee burned an open fire. Around this the priests sat chanting and performing their weird incantations all night. The young girls remain here most of the time, occasionally rising and dancing—both in and out of their sacred tepee.

After 1 o'clock in the morning the women of the tribe are allowed to dance. Unlike our custom (except ing leap year), they invite the men. Should the invited decline—by courtesy—with respect and appreciation for the invitation he presents a present to the woman after the celebration is over.

Sleeping during the day for four days and four nights this keeps up. On the fifth morning the ceremonies are concluded with a religious rite.

Arriving about 6 A. M., we found the greens had been removed from around the girls' sacred tepee, exposing both them and the priests to the brightly shining sun, their faces toward the sun. Two Indians assisted the priests in preparing a yellow pollen of flowers, emblematic of fruitful, the color being a signification of the sun. From this each priest drew a picture of the sun on his palm, and then holding the palm toward the sun for about fifteen minutes, keeping up meanwhile a continuous chant, accompanied with a noise made by shaking a rattle of leather strips ending with deer hoofs. Turning and facing the girls, with very slow and deliberate actions, the priests anointed the debutantes' heads by rubbing this yellow mixture on the top and sides, and they in turn anointed the priests in like manner.

The hands, arms and feet of the girls were then anointed. This done, the beautiful scene of the mothers bringing their babies and children and themselves for anointing was enacted, which consumed about an hour. Presents to the women were also distributed on this last morning, these being calico dresses made up.

The conclusion of this ceremony is another "run" toward the sun, the most beautiful of all made by the girls.

All these rites were attended with reverence, and the priests seemed very fatherly and tender in all their actions. The priests, holding to one end of an eagle feather, the girl the other, led them out to where the sacred buckskin was lying on the ground on which they stood. The chants and the noise of the rattles marking time, one of the assistants taking up the bowl in which the yellow mixture had been prepared, placed it at a short distance from the priests, marking the point to where the girls should run and return to the priests. This was done three times. The fourth time three eagle feathers were stuck upright in the ground. The girls in running each plucked a feather, making this final "run" toward the sun, a distance of about one-quarter of a mile. This "run" did not include speed—the step was not unlike that of a graceful pacing horse.

Simultaneously with this last act, the poles of the girls' sacred tepee were lowered to the ground, thus ending the celebration for 1914.

THE RED MAN IS NOT A TANNED MONGOLIAN

By Arthur C. Parker

THE Red Man of America is not a Mongolian according to the Indian Commissioner, Hon. Cato Sells. Judge Sells is correct and several of the school book historians are wrong, foolishly wrong.

There were native Americans, American Indians, in America thousands of years before there were such races as the Chinese or Tartars, Manchus or Turanians.

When the first Americans entered this continent in remote geologic times there were no distinct races. All the individual of primitive humanity were of the same human stock, plain primitive human beings.

As branches split off from the parent stock and become isolated in the various geographical areas races of humanity commenced to form. Food, climate, habits and geography all conspired to mould the various races.

That the American Indian is not a Mongolian is common knowledge to every anthropologist. Any similarity that the Indian has to the Chinaman, for example, is merely a superficial similarity. Every argument presented by illinformed theorists falls when the truth is brought against it. The idea of such similarity originated in an odd way with Cuvier who divided the human family into three grand divi-

sions, based on physiological traits. Cuvier took his clue from Bichat who recognized three physical systems in mankind,—the vegetative or viceral, the osso-muscular and the cerebro-spinal. Happy thought was this to Cuvier who separated the black race from others because it was vegative, it filled its stomach and just lived; the yellow race was bony and sinewy, and was active, while the white race was brainy, and sensitive. The Indians and Malays, being left outside were shoveled over into the sinewy and bony race, and dubbed Mongolians.

Now it seems idle for the writer, who professionally is an anthropoligist, to repeat the well known arguments against the alleged Mongolian affinities of the American race. However, to catalog them we shall first say that there is no evidence in the language. "Oh yes there is", says someone. "So-and-so says there is." But, we still answer that no student of languages known to the world of science has found one single thread of evidence showing similarity. The languistic systems of the American tribes are far different in grammar and word compounding from the Mongolian. So great authority on Ural-Altaic languages, Dr. Heinrich Winkler positively denies any similarity, American Indian mythology and material culture are not Mongoloid in any respect.

Some insistent theorists may point out the color of the skin, the eye and the color of the hair in confirmation of his views, but the Indian's skin, whatever its varied hues may be, whether flesh, copper or cinnamon is not Mongolian yellow. The black hair of the red man is not Mongolian because it differs in shape, as a cross-section shows under the microscope. Viewed in reflected light, Indian hair shows an underlying tint of red-brown; the Mongolian, a blue black. In a few instances an arrested development of the eyelid causes the "slanted eye", seized upon as evidence of Mongolian affinity. Any surgeon will find this to be opicanthu—and can remove the disfigurement by a simple operation. This deformity of the muscles of the eyebrow is not infrequent in the white race.

An analysis of the formation of the skull and of the facial index shows no evidence that the American Indian is Mongoloid.

There have been theories that the Indians were the lost Welsh colonists, that they were ship wrecked Japanese and even the Ten Lost Tribes. Science has proven beyond question the foolishness of these theories and any text book used in school or college that repeats these errors is now relegated to the heap of out of date books.

Great Universities, such as Pennsylvania, Berkley, Yale, Harvard, Chicago and Columbia, have special courses in American anthropology. They maintain immense museums of archeology and ethnology and have upon their teaching staff scores of men who have made a life study of these questions concerning the American race. No ethnologist known to the writer believes that the Indian is a sort of acclimated Chinaman or a descendent of the Mongols of Asia, but he may believe, and likely does that the Indian descended from the same parent stock that produced the Mongol, and for that matter the Caucasian and Negro.

Those who persist in asserting the Mongolian affinity of the Indian should study modern books upon the subject or confer with men who are specialists in the science of human development.

No, the Indian is not one of the Ten Lost Tribes, his skull, his language and his character is not that of the Caucasian Semitic peoples. The American Indian is not a Mongolian of any branch of the yellow race. The American Indian is the aboriginal American and in his various divisions constitutes what is know to scientists as *the American Race*, the most widely distributed race in the world. As such it inhabited two continents which is to say the entire new world of the western hemisphere.

COMMISSIONER SELLS ON CROW AGENCY AFFAIRS.

(From Christian Science Monitor.)

CATO SELLS, Indian commissioner, has issued the following statement concerning the Crow Indian reservation of Montana:

"There have recently appeared in several prominent newspapers statements about conditions on the Crow Indian reservation in Montana. These statements relate almost entirely to occurrences under former administrations of Indian affairs, and where abuses have been found to exist they are being corrected as rapidly as dependable information sustaining same is obtained. Substantial progress has been made and our earnest efforts in this respect will continue.

"Before I was familiar with this situation an investigation had been commenced by the joint congressional commission and, recognizing impropriety of having two investigations at the same time, I deferred my own inquiries in order that the commission might be in no way interfered with in its work.

"However, having become sufficiently acquainted with the complications on this reservation to warrant a personal investigation on which to base a definite and fixed policy, in May, 1914, after careful consideration of the field service of the Indian bureau, the strongest man available for superintendent of the Crow reservation was selected, relieving the former superintendent, and in October, I spent 10 days on the Crow reservation in a diligent effort to acquaint myself with every section and condition.

"With the information thus acquired I have reorganized the agency force so that I am confident of speedy and gratifying results.

"The situation involves the right of individual Indians and also the rights and welfare of about 1700 Indians in their tribal capacity.

"The principal resource of this reservation is its grasing land, which is divided into six districts. From these pastures there was derived during the last fiscal year a revenue of approximately $160,000. These lands are grazed under permits executed in February, 1913, for a period of three years, the permits therefore expiring February, 1916. One permit has been submitted since our incumbency, but its approval has been withheld for investigation.

"The charge has been made that the Indian allottees have not been compensated for the use of the individual allotments, included in the several grazing pastures. But few of these allotments are fenced and consequently they form a part of the open range. These Indian allottees are clearly entitled to compensation for the use of their unfenced lands, and it has been decided that these allottees shall be fairly compensated in addition to their share in the tribal lease rentals. On the whole, it is a serious question of policy which I am giving careful consideration, looking towards the working out of a plan which will be suitable both for the individuals who have allotments within the tribal pastures and the tribe as a whole. However, it involves both questions of law and fact which are more or less complicated.

"On the several Sioux reservations where the ascertained fact seemed to justify such action it has been recently decided to discontinue the practise of permitting white men to graze their cattle on the range, there being this difference, however, between the Sioux reservations and the Crow that in the former the lands were almost entirely allotted while on the latter after most of the allotments were made there remained a large area of tribal pasture.

"Within the last 90 days, after strenuous effort, there has been recovered from stock lessees on the Standing Rock reservation in South Dakota approximately $15,000 in payment of damages to the property of numerous individual allottees covering a period of years.

"In June, 1914, there were purchased for the Crow Indians 7000 heifers, 1000 two year old steers, 1000 yearling steers and 250 bulls, which were placed on the range known as the Heinrich lease and his grazing territory reduced accordingly. A division fence was built to separate the Indian herd from the permittee's cattle. Concerning those cattle, the pasture and fence, the chief inspector and special agent in their report to this office say:

"The range occupied by said Indian herd is one of the best on said reservation or in the west. The same is well watered by creeks and rivers containing living water throughout the year. This range is an ideal one and the Indian cattle are doing remarkable well. We saw great numbers of these cattle and they were fat and sleek and in good condition, and it is worthy of mention that this Indian herd is now worth at least $75,000 more than the purchase price paid for same. In order to provide a proper range for this Indian herd a division fence was constructed. This fence was built in strict accordance with

the act of Congress providing for same and is an exceptionally good fence and well built. Five thousand tons of hay has been raised by and purchased from the Indians on said reservation during the present season for the purpose of carrying these cattle through the winter. Every necessary precaution is being taken to protect this herd. The stock business is the greatest industry on said reservation, and with proper attention this tribal herd should rapidly increase and make these Indians financially independent.'

"Referring to the statement that the irrigation system is being maintained out of Indian funds for the benefit of the white man, it may be interesting to know that a maintenance fee is now being assessed against all land irrigated by the systems and instructions have recently been given to collect fees from all white water users whether owners or lessees.

"This is being done not only to properly place the expense of operation and maintenance but also to prevent the purchasers of allotments from deriving service at the expense of the tribe and to prevent the use of tribal funds for the benefit of part of the Indians to the exclusion of others having irrigable allotments.

"The statement that some of these Indian lands have been purchased by lessees and others is evidently based on the fact that one lessee has purchased several thousand acres of deceased Indian lands where the heirs petitioned for its sale and where it was offered under sealed bids as provided by law. No land has been offered for sale recently and all proper precaution is being observed to prevent any one person or interest from securing such a holding as will amount to a monopoly.

"The withdrawal of the power site on the Crow reservation was in the interest of the Indians. The order of withdrawal is as follows:

"It is hereby ordered that the following described lands (3760 acres), valuable for power sites, be, and the same are hereby reserved from location, sale, entry, allotment or other appropriation, and that no trust or fee simple patent be issued as regards the lands until further orders.'

"This withdrawal prevents prejudicial action to the Indians, and will operate to conserve this valuable resource for the benefit of the tribe.

"The statement that these Indians are in a starving condition is without foundation, as is evidenced from the telegram from the superintendent of the reservation dated Jan. 3, 1915, as follows:

"Your wire today. No Crow Indians starving. Was in consultation with Shane, farmer at Reno, and Hargrave, farmer at Lodgegrass, yesterday. Called Foster, Big Horn farmer, on the telephone this afternoon and talked with others. None know of any suffering, and they are watching for just such cases. Farmer Oberlander is only one I cannot reach, but Simon Bull Tail came over from Pryor today and knows of no cases of starvation there. Farmers, stockmen, Indian police, field matrons, missionaries, physicians and others whose duties take them among Indians are instructed to keep watch for real cases of distress and report them immediately. There will no doubt be some cases with the old people when bad weather sets in, but we are prepared to give prompt relief in all such cases'.

"The charges of misconduct made against W. W. Scott when superintendent of the Crow reservation were referred to the chief inspector and special agent, who have made investigation and reported that the charges were without merit.

"The investigation report herein several times referred to, made by Chief inspector Linnen and Special Agent Cook contains the following statement concerning the general condition now existing on the Crow reservation:

"The subject of agriculture is being made a most important one on said reservation. Indians have been induced to do more fall plowing during the present fall and to put in winter wheat, and there has been an increased activity in encouraging the Indians to farm. With proper safeguarding of the Indians' herds and increased activity in farming these Indians should become very prosperous.

"There is at present a good strong man at the helm on this reservation, who is using every endeavor to strengthen and encourage these two great industries, and we have confidence in believing that his efforts will be successful in securing good results.

"In conclusion we desire to say that it is noticeable that conditions have materially improved on said reservation.

The Supreme Court yesterday upheld the right of a white man intermarried with a Creek Indian to inherit land allotted to his wife. The decision was announced in the case of George A. Solander. Washington (D. C.) Post.

THE PRICE OF A BOY.

From the Oglala Light.

NEARLY every man has his definite valuation. You can cast him up, and estimate his worth and fix a price on him; so much industry, so many talents, so much capacity, so much intelligence, and energy and power of will. He is formed, his worth is fixed and established; his efficiency will not grow much greater or less for all the days of his life. But it is not so with the boy. And that is just the consideration which makes a boy so interesting and precious a part of God's plan of things. His valuation is still undecided; still in the making. His worth is still dependent on his own will, on others' wills, and the shifts of time. He is like a check drawn blank; duly signed and of exhaustless credit; but with a blank where some one is to write the fateful figures. No one can be quite sure as yet whether these figures will make him pass current for a paltry sum, or for a vast and mighty treasure with men and God. And who is to fill the space left empty; who but the boy himself? This is what makes his young days of tragic interest. The boy himself, light, changeable, and uncertain—full of undeveloped virtues and budding and waking vices—he himself, with his schoolboy hand, must scrawl in the first faint figures which in all likelihood will deepen and darken to the sum total of his after worth. True, he writes as young lads do when they form their earliest characters, with guiding lines, and the teacher's firm, cool hand to steer the cramped figures safely along the copy. But what blurs and blunders they make, these poor boys, even with such kindly aid.

Be careful of the boys. Don't let them cheapen themselves forever by early follies, which only a miracle from Heaven can ever erase in after days. Don't give them reason to point to you in after life as the idle or careless cause of their youthful errors, who let them write cyphers into the fair check of their future goodness and greatness. It is so easy for the poor little fellows to waste their glorious possibilities and spoil their lives.

If you wish to invest your kindness and your care where they will bring great returns and develop great possibilities, invest them in the receptive mind and docile heart of a boy. If you wish to befriend some one to whom your friendship will mean unutterable things and who will repay your kindness with a lifelong gratitude, befriend a boy. When you find some young lad in need of aid, to set him right from some wrong start which he has made in the world, to rub out the cyphers which he has begun to write on the fair check of his life, and write in some figures of worthy merit, seize that opportunity. Think of the days when you yourself was a boy and estimate, if you can, what a mighty change it would have made in your life and your fortune if some one had befriended you when you were but a lad, full of glorious possibilities, a blank check, newly drawn by the hand of God. You cannot any longer erase from your heart and soul those lines which your boyish hand has written there. But all about you are young lives, young fortunes, which you can help and aid as no one helped or aided you. If you miss the opportunity, if you let the chance go by, these boys when they are old will have occasion to look back upon your dealings with them with sorrow and perhaps with anger. Do not do as you perhaps have been done by, but do by these lads what you would wish that some kind friend had done by you. Help and cheer, advise, encourage the boys.

The Red Cross Society.

Ask ten persons what the Red Cross organization is, and nine will answer that it is an organization that sends nurses to the field of battle in time of war. And thousands think of the work of the Red Cross in this way and no further. Of course the Red Cross work had its origin in the conservation of human life in time of war. But war in these days fortunately does not offer the broad field for Red Cross work that it once did, and so, step by step, the work has spread until now it reaches into every home in America, and the accident to the millionaire on a fast express-train may bring the Red Cross work into his home no less than a mine accident may bring it into the squalid home of the poorest Polish miner. In every serious disaster the Red Cross now figures prominently. Whether a factory burns in New York City and scores of lives are lost, whether the Mississippi rises and blots out hundreds of homes, whether the "Titanic" founders at sea, whether a mine caves in and imprisons scores of miners, the Red Cross comes immediately to the work of rescue, to the alleviation of the wounded, or to the succor of the survivors. To prevent personal injuries on railroads and trolley cars it has extended its work by the printing of thousands of posters. To the fight against tuberculosis it came with its inspirational "Christmas Seal" stamp, and in two years raised more than a quarter of a million dollars. When Russia or China or Japan starves, the American Red Cross sends food. Now it is to extend its valuable first aid work into every large industrial concern into which it can penetrate, and boxes of First Aid bandages and directions are proposed to be placed in railroad stations, mines, stores, etc.—Ladies' Home Journal.

CHIEF JOSEPH.

When I first saw Chief Joseph he was walking alone on the outskirts of the Nez Perces reservation. There was something in the majestic tread, the loneliness of the situation and his meditative mood that reminded me of pictures I had seen of Napoleon on the Island of St. Helena. He too, like Napoleon, had been banished. The portion of the Indian territory that had been assigned to him and his little band of followers was like a very small island in comparison to his beautiful Idaho.

As our wagon approached and Chief Joseph recognized his old friend, Mr. Nelson, their greeting was like the meeting of Joseph and his father Jacob in old Bible times. They talked of other days when Mr. Nelson was among them as their industrial teacher, the days when they were happy in the hope of soon being returned to their beloved Idaho. But now months and years had passed, sickness and death caused by the change of climate and the longing for home had reduced their little band to half its number, and when Chief Joseph pointed toward the little graveyard where the many small white flags floated over each new made grave, together the two men wept.

As we drove on we met Tom Hill. Now Tom Hill was not the best of Indians but he knew when he was treated right. His wife lay very sick in their little tepee near the river. Tom took out of his pocket a bottle of medicine, the only kind the doctor was giving her and Tom thought she needed more heroic treatment. He held the bottle up in disgust, and threw it with a vengeance off into the weeds and said: "Good to grease wagons". Before we left the Nez Perces agency, good Mrs. Nelson with her kind treatment and nourishing food had Mrs. Tom Hill almost well.

When we arrived at the Agency we were met by the agent who was also the doctor and the clerk-in-charge, and the only white man who lived there. He admitted us to his home, his wife was off in the States visiting, but the hospitable doctor not only gave us the freedom of the agency but his home also.

Mrs. Nelson took an inventory of the stock of provisions on hand and found we could have hot biscuits, tea and molasses for supper. (This makes me think of the first dinner a new cook served for us once. We had cabbage and ice cream.) We were deploring the lack of something more substantial when a rap was heard and when the door was opened three plump prairie chickens were given to us by one of the west's noblemen whose hearts are as big as the prairies.

Our mission to the Nez Perces agency was for the purpose of inducing them to give us some of their children for the Chilocco school.

The morrow was the Sabbath. Red Wolf was going to preach and the people would all be there. "This was the opportune time", said the doctor, "for us to make our plea for their children." An old organ that had been put out of service by the mice was hauled forth and the doctor spent the whole morning whittling pegs that the mice had nibbled off. When he had finished we had a rehearsal (the doctor had the time of his life in showing off his deep bass voice) and concluded we could have a very nice little voluntary as introductory to Red Wolf's sermon.

It was a beautiful Sabbath morning in August. The little room was crowded. Red Wolf preached a good sermon. The organ and our voluntary pleased the audience very much, and the memory of it all comes back to me like the time of youth which seems to reflect only peace and pleasure.

Through an interpreter we stated our mission. All our earnest pleadings were met by the same answer. They could not part with their children because their faces were turned toward Idaho. It was their promised land flowing with milk and honey, where old friends would meet, families be re-united and under the leadership of their beloved chief they would again be a united people.

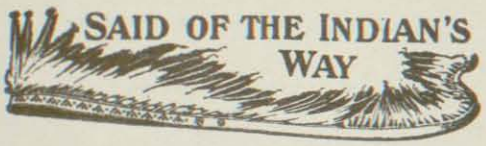
But finally after much persuasion and a binding promise that when the Government would return them to their old reservation in Idaho we would give them back their children.

The next day a wagon load of boys and girls so full that they were obliged to stand, shouting and singing and dancing, passed us on the prairies determined to reach Chilocco in advance of us.

The broad open prairies, with pretty wild flowers in bloom, an occasional prairie chicken ducking its head as if to hide, the beautiful expanse of a cloudless sky, the pee-wee of the meadow lark, and oh, the quiet and the peacefulness that steals over me as I think of the first days in Chilocco school, and the first children with which I had some part in bringing there.

Chief Joseph and his friend, Mr. Nelson have long since passed to the happy hunting ground, but may we not hope that with us all the very smallest atom of good or good intentions may more than balance the evil that is ever present with us.

E. D. S.



Bishop's Plea for Indians

In an address before the Indian Hope committee of the Woman's Auxiliary of the Diocese of Pennsylvania, Bishop Nathaniel S. Thomas, of the missionary district of Wyoming, drew an interesting picture of the life of the Indian in his diocese and the efforts that the church should make to futher his spiritual and temporal welfare. He spoke of the Shoshone and Rapahoe Indians particularly, who are under his care, and are suffering intensely because of a lack of industrial interests.

Bishop Thomas contended that the Indians had not been fairly dealt with and that as a consequence they were rapidly deteriorating. They were patronized and helped by us, he said, educated in our schoods, refined and protected in social intercourse, and when they returned to their people, for no matter how short a time, they were forced to go back to the primitive state of their ancestors. It was a discouraging thing, he said, to see the educated Indian boy go back to his blanket and fall into the uncivilized habits of the wigwam.

Bishop Thomas said that the Government owed it to the Indian to give him a means of using what it has given him in the way of training and education. There should be schools, especially industrial schools, and industrial centres where the trades taught the Indian could be continued and made a means of livelihood. The Government should not begin the civilization of these people and permit them to perish. The speaker then made a plea for the church to step in and establish schools for the Indians. He is especially anxious to organize an industrial school at Wind River, Wyo., and asked that Episcopalians generally to take an interest in the work and help him.—Philadelphia, (Pa.) Record.

Fighting Firewater

It is something new for the Indian to fight the liquor traffic. Yet that is just what the Northwest Federation of Indian Tribes is doing. Heretofore it has been one sort of white man that has sold whiskey to the redskin and another sort that has tried to keep him from it, with the aborigine a mere lay figure. But the Federation, in session in Tacoma, has asked the Federal Government for an appropriation of $150,000 for the express purpose of suppressing the sale of liquor to the Indians.

Demon Rum has received some body blows recently, with Russia prohibiting the sale of vodka and France frowning upon absinthe and contemplating foregoing all liquor. In Alabama a law has gone into effect which forbids even an advertisement of whiskey.

But those who speak for moderate use of alcoholic beverages, as well as the temperance forces, will wish the Northwestern tribesmen well in their fight against firewater. Whiskey has been an unmitigated curse to the Indians. It has been the blackest mark against the paleface—a refinement of cruelty which put to shame the crudities of tomahawk and scalping knife.

All who have a spark of feeling for a dying race will applaud the spirit which prompted the federation's action, at the same time feeling a vicarious shame that we have so poorly fulfilled our duty to our wards that it was necessary.—Washington (D. C.) Times, February 25, 1915.

The Indian Rises.

Charles Eastman, one of the best known Indians in our country and a most interesting man, announces that the Indian race is building up again—that the decline of the red man has passed the crisis and he is now holding his own. Civilization hit the Indian mighty hard. Tuberculosis is his worst enemy, it hits the red man harder than the white, probably because under his natural conditions the Indian wore next to no clothes and lived in the open, so that lungs and skin got the maximum of fresh air. He was immune then, but when civilization put him in trousers and houses he died of tuberculosis.

By degrees the Indians have become accustomed to the trousers and stuffy buildings, and the birth rate is beginning to overlap the death rate. The Indian of today is capable of high citizenship, and the Americans who have been here since Columbus and have always bewailed the extinction of the red man who thought he owned the wide prairies, the high mountains, the rich river valleys, the painted canyons, and the blazing deserts, are glad to have him come back to some owner ship and pride in the country.—El Paso (Tex) Herald.

Another northern Minnesota county jail has "gone empty" as a result of the suppression of the liquor traffic here. This time a report comes from Walker, the county seat of Cass county, that the county jail is without prisioners, and that the sheriff and town marshals are practically jobless. Here's hoping the good work may continue until the "lid" will finally cover all of Minnesota and reach over into South Dakota.—Flandreau, S. D. Weekly Review.

Dancing Classes for Indians Urged.

"Don't employ an Indian girl to work in your home if any member of your family has tuberculosis," was the advice given by Mrs. Clark Estabrook, Indian field matron for Tucson, at a meeting of the Ladies' Aid Society of the Presbyterian church Tuesday afternoon.

Mrs. Estabrook stated that Indians were extremely susceptible to tuberculosis and that Indian girls working as domestics in homes where persons were afflicted with this disease were very liable to become infected themselves.

The establishment of an athletic building for Indian girls and boys in the city, to be located at her residence on South Sixth street, was advocated by Mrs. Estabrook. The Indian young people, she declared, did not care for reading papers and magazines, but instead, were interested in games and sports. She urged that they be taught dancing and she stated that classes could be organized for the teaching of dances in order to entertain and keep them from dangerous acquaintances in the city. Such work, of the nature of social settlement work, would aid not only in helping the Indian domestic girls of the city, but would also keep Indians educated on non-reservation schools from relapsing into barbarism when returning to their native country.—Tucson, (Ariz.) Star.

Indian not passing, is now "arriving."

That the day of the American Indian is only beginning and that instead of passing he is "coming," is the belief of Thomas C. Moffett, former resident of Tucson and prominent worker among the Indians, whose book, "The American Indian on a New Trail" is to be used for study by the class of the Woman's Home Council of Missions.

Dr. Moffett says: "The North American native stock has been estimated as the highest type of pagan and uncivilized man—the finest raw material that civilization ever had presented to it for working into a better product. He is coming among us. It will not do to think of the Indian as a passing factor in our life."

The author of this book, as superintendent of Indian affairs for assembly's board of home missions, chairman of Indian affairs for the home mission council is recognized as an authority by the church at large.—Tucson, (Ariz.) Star.

Indian Pueblo, New Attraction in Garden of the Gods.

Many years ago the Garden of the Gods was used as a council chamber by the Ute Indians, who inhabited the Pikes Peak region. With the object in view of trying to restore some of the old atmosphere, the park commission will soon let a contract for an Indian pueblo to be built between two large rocks near the east entrance. It will be so located as to afford a splendid view of the garden and the entire mountain range, including Pikes Peak.

The pueblo is modeled after the Indian dwellings in New Mexico and the plans were drawn by T. P. Barber. It will be built of concrete, covered with red plaster to harmonize with the rocks and will have three terraces. It will be finished by April 1 and will cost about $6,000.

The first floor will contain a curio room, the roof of which will form the balcony for the tearoom above. The third floor will be a lookout terrace, from which there will be a superb view of the surrounding mountains.—Colorado Springs, (Colo) Gazette.

American Indians.

Carefully compiled figures place the Indian population of the United States as a date June 30 last, not including freedmen and intermarried whites, at 331,250. The exhibit of the distribution of this aboriginal remainder carries some surprises. One naturally looks for the largest groups of Indians to be located in Oklahoma, Arizona and New Mexico, and that is where they are found, but how many know that North Carolina has more than twice as many Indians within its boundaries as Nebraska and that New York State has half again as many Indians as Nebraska? Next to New Mexico in point of numbers comes South Dakota, with more than 20,000, and next to South Dakota, California with over 15,000. Minnesota, Montana, Washington and Wisconsin are closely bunched with around 10,000 to 11,000 while Deleware is last in the list with just five, and Vermont just above it with only twenty-six. The great state of Illinois, where the Black Hawk war was fought, counts but 188 Indians in its population, and Iowa, the Hawkeye state, has 368 located mostly on the Indian reservation in Tama county. Incidentally, it is worth noting that of the Indian classification of 331,250, scarcely half, or to be exact, 171,804, are of full blood, the presumption being that all the rest have a strain of mixed blood. Des Moines (Ia.) Farmer.

Indian Farmers Up to Date.

What is believed to be the only strictly Indian farmers' organization in the northwest has been formed by members of the Yankton tribe of Sioux Indians. The organization will be known as the White Swan Indian Farmers' association, and its object is to arouse renewed interest among its members in all branches of modern farming, so the Indians may prosper to as great an extent as the white farmers of the region surrounding their reservation.

The new and unique association elected the following officers: President, John Gassman; vice-president, Thomas Hunter; secretary, Peter Shields.

At their first meeting Indian members of the new association discussed various topics, including corn cultivation, the profits to Indians in raising small bunches of live stock, success and errors made by Indians in growing wheat and corn, care and breeding of stock on Indian farms. At another meeting to be held in the near future all Indians belonging to the association will be required to file a written report on their experiences in raising grain, hay, vegetables and other crops during the past season.

Meetings of the members of the association will be held at frequent intervals for the purpose of creating a greater interest among the Indians in farming, gardening, stock raising, care of poultry and other branches of farming.—Sioux City (Ia.) Journal.

Chippewas Protest White Earth Rolls.

With over one hundred full blood Chippewa Indians in attendance, a council was held at Ponsford at which delegates were present from White Earth, Leech Lake, Pine Point and Red Lake. C. C. Daniels of the legal department of the Indian bureau also attended.

Among the well know chiefs were: Nay-two-wah-be-tung, Leech Lake; Mah-zho-we-say, Red Lake; Ah-baw-e-ge-shig, White Earth, and Kay-dug-e-gwon-ah-ausk. Pine Point.

A petition will be presented and a delegation of full bloods sent to Washington to protest against the action of the mixed bloods at their Bemidji convention last fall, at which an effort was made to restore 86 mixed bloods to the White Earth rolls.

The Indians also will demand the reopening of the boarding school at Ponsford, which was closed in November. The children were taken to the White Earth school.—Duluth, (Minn.) News-Tribune

Makes Generous Gift to Indian School.

Miss Kate Fowler, of New York City, has given $5,000 toward the proposed Indian academy, which is believed will be located in Wichita. The gift is a part of the $50,000 being made up in the East for the erection of the first buildings.

It is expected that Miss Fowler will later endow the institution. Her wealth is estimated to be $64,000,000.

News of her gift came to Wichita Wednesday through G. E. E. Lindquist, secretary for Kansas, Nebraska and Oklahoma for the Indian Christian Association. Mr. Lindquist inspected the Tillinghast, Conine and Kimball sites on College Hill yesterday.

Mr. Lindquist before leaving Wednesday afternoon made public the following list of persons of influence who are back of the movement for the institution:

E. E. Olcott, of New York, president of the Hudson River Day Line: Knox Taylor, High Bridge, N. J., president of the Taylor Iron Foundry Company; Hon. A. R. Page, a Justice of the Supreme Court of New York; L. Weston Allen, Boston state senator; Wm. Sweet, Denver, bond broker; Dr. Chas L. White, New York, of the American Baptist Home Mission Board; Dr. Wm. Bancroft Hill, Vassar College; Prof. Joseph W. Roe, Yale University; Dr. Edward Dawson, Passaic, N. J., a leader in the Dutch Reformed Church; H. B. Peairs, Washington, D. C., of the U. S. Office of Indian Affairs; and Doctor Prissell, of Hampton, Va., an authority on Indian education.

Mrs. Walter C. Roe, one of the leaders of the movement and Henry Cloud Roe, a young Indian active in it, will come to Wichita in February.—Wichita (Kans.) Beacon.

Dam Built by Indians.

Across the San Eliju river, above the quaint settlement of Olivenhaim, is a dam which was built by the Indians under the direction of the padres. The dam is at the mouth of a narrow gorge through which the stream runs and was evidently intended to hold back water for irrigation.

It would appear to the lay student of hydraulics that this dam site could be improved at little expense and could cheaply be made to impound water enough for a community of several thousand. How long ago the Indians built it and how high it originally was, is hard to tell. Only a few stones of the structure seem to remain.—San Diego (Cal) Union.

Indians and Forests.

The Indian has frequently—and not always unjustly—been accused of criminal carelessness with fire, and to the ancestral habit of setting out fires in order to improve grazing for buffalo has even been ascribed the cause of the prairies, on which trees are once more being grown. But owing to the precept and example of Dominion fire-wardens this ingrained carelessness has—in northern Manitoba, at least—been supplanted by an enthusiasm for forest conservation. Several hundred Indians in the district promised to observe every precaution to prevent forest fires, and, as the Chief Fire Ranger writes, "The fact of no fires the next summer is proof positive that the majority of them faithfully kept their pledge." During the course of a few months sixty-three Indians voluntarily visited the Chief's headquarters to discuss the plans of the Forestry Branch in the matter of conserving the remaining forests in Western Canada.

Many of these Indians are sufficiently well educated to serve as fire rangers, and, following its policy of obtaining the best men possible for this work, the Dominion Government has enlisted quite a number of Indians in the fire ranging service, for which their knowledge of the country and their enthusiasm for the work make them admirably adapted.—Woodstock (Ont.) Review.

Indians In Iowa.

Five thousand Sac and Foxes were said to be dwelling upon the banks of the Mississippi in 1820; two Sac villages at the mouth of the Rock and Des Moines rivers in Illinois, and three Fox villages in the Iowa country, according to the Iowa Journal of History and Politics. Thirty-five lodges of Foxes stood opposite Fort Armstrong, twenty lodges at Dubuque's lead mines, and ten near the mouth of the Wapsipinicon river. During the trade year of 1819-1820 they had five traders who employed nine clerks and interpreters with annual salaries ranging from$200 to $1,200, and forty-three common laborers whose individual wages amounted to from $100 to $200 per year. These traders secured from the Indians in the very shadow of the walls of the government trading house at Fort Edwards 980 packs of all sorts of furs and peltries valued at $58,800. The tribesmen who did not hunt (their chief game resort was the Iowa country) dug and smelted from four to five hundred thousand pounds of lead per season, and also made mats. The Ioways at that time had villages on the Des Moines and Grand rivers.—Burlington (Ia) Gazette.

Indians standing on their Treaty Rights.

Affecting every Indian tribe of the state an action was started in the superior court here today by the Lummi Indians, backed by the other tribes, in which Judge Ed E. Hardin is petitioned to issue an injunction restraining Fish Commissioner Darwin from hindering the Indians by arrests and otherwise from fishing at their will in Puget sound under the treaty, giving them unlimited rights in fishing and hunting. Judge Hardin a year ago ruled the Indians, under the treaty with the United States, have the rights to take fish at any place and at all times.

Notwithstanding this ruling the state fish commissioner has caused the arrest of Indians on regular informations and announces his intention of continuing doing so. The Indians ask for complete relief and an allowance for all costs in presenting their case.—Seattle (Wash.) Post-Intelligencer.

Real Indian Wit.

Perhaps the last place one would look for the best joke of the New Year would be among the Mesquakie Indians, out in Tama county. But one might look far and not find a better story than the one modestly hidden among the news notes of the tribe appearing in the Mesquakie Booster.

One of the Indians—so goes the story—wanted to get some ready money at the bank and was told to get some responsible white man to sign with him. He applied to a white neighbor. "Why, my signature may not be any better than yours," responded the white man, who sought to evade the request. "I know that," agreed the Indian; "but mebbe we can fool the bank with your name".

How eastern romances dote on enlarging upon the romance of the west. The marriage of Richard Crocker, ex-boss of Tammany Hall, to a young woman of Cherokee Indian descent furnished occasion for a lot of senseless gush about the bride being an Indian princess. The fact that the Cherokee Nation was a miniature republic, with no royal family and with chiefs and other officers elected for limited terms only, seems to have escaped attention altogether.—Oklahoma City (Okla.) Times.

To Settle White Earth Indian Cases in Court.

C. C. Daniels brother of Secretary of the Navy Josephus Daniels, special assistant attorney general of the United States, with headquarters at Washington, and R. Powell, of the law firm of Powell and Simpson, of Minnesota, appeared before Judge Page Morris in the United State court at Duluth, and stated that the appointment by the court of George R. O'Reilly of St. Paul, formerly assistant United States attorney for Minnesota from 1894 to 1898, as master of chancery to hear, try and determine the so—called "White Earth Indian land cases", would be satisfactory to both the government and the purchasers of these lands from the Indians. The court then directed that an order be entered upon the minutes appointing Mr. O'Reilly master in chancery.

There are some 1,200 or 1,300 cases involving titles to lands allotted to Chippewa Indians in Becker, Clearwater and Mahnomen counties, Minnesota.—Duluth (Minn.) News Tribune.

Indians Want More Land.

The Indians on the Washaki reservation in the northern part of the county have started a movement to acquire more land. The more educated of the tribe are taking the matter up with Special Agent Creel at Salt Lake City. The Indians claim that the rising generation in Washakie will be without land unless something is done for them soon. The land surrounding the Indian village is all taken up, and it appears that if the Indians there are granted more land a new colony will necessarily have to be started in some other part of the county, if not outside the county entirely.—Ogden (Utah) Standard.

Rate Reduced to 6 Per Cent.

The interest on all deferred payments for allotted lands sold through the United States Indian Office here, has been reduced from eight to six per cent per annum, according to a telegram received from the Department Monday by Indian Superintendent Gabe E. Parker. This will be good news to people paying for Indian lands. The same rate of interest, six per cent, applies to the surface lands.

Mr. Parker was also advised that for the convenience of the public, Indian land sales from now on will be made from 10 o'clock in the morning until 4 o'clock in the afternoon. Formerly all sales were set for 2 o'clock in the afternoon. Muskogee (Okla) News.

Protects Indians from Drink Evil.

Supt. J. C. Hart, in charge of the government Indian school at Oneida, is bent upon putting a stop to the sale of intoxicants to the red men. Since allotment of the reservation lands was completed, there has come laxness of enforcement of the old law, many feeling that it was voided as to the Oneidas when their tribal relations ceased.

Supt. Hart holds that, since the government annuities still are being paid members of the tribe, the law still is in force. He is backed in this view by an opinion from Attorney General Owen, which the superintendent has embodied in a communicator to public officials and others in this vicinity. He says further:

"The purpose of the law was to protect the Indian from himself, to prevent his pauperization and the possibility of his becoming a public charge. That in some cases this is more than a possibility is now evident. Until nullified by adverse court decision, the law should be supported and enforced."—Superior (Wis.) Telegram.

Piano Causes Great Interest.

Who imprisoned the birds, and the sound of falling water and the music of the north wind in a black box with white teeth? That is what the Indians at the Nett Lake reservation wish to know.

A piano, the first one to arrive at the reservation, has been received at Orr and is arousing no end to interest among the redman. Many of them insist on taking off the cover to find out where the musical sound comes from.

Of course there are the others who have been away to school and who can play. They know there is no magic and explain it from heights of their newly acquired knowledge, but the old braves and squaws shake their heads, preferring to believe in the mysterious way of the Great Manitou who has imprisoned, for their pleasure, the melodies of the winds and wood voices.—Duluth (Minn) News-Tribune

Younger Students Advancing.

A number of the younger Indians at Fort Yates have organized a literary society for the advancement of the Indians, and also to provide some amusement. A football team will be organized.—Bismark (N. D.) Tribune.

SCHOOL, AGENCY AND FIELD

INSTITUTE FOR NEZ PERCE INDIANS

Tribesmen of Clearwater Valley Being Organized and Instructed on Various Phrases of Land Cultivation and Stock Raising.

FROM THE LEWISTON DAILY TRIBUNE

The Indians of the Nez Perce tribe residing in this section of Idaho gathered at this point today to take part in a meeting called for the purpose of organizing among the tribesmen an agriculture association, having as its object the enlightenment of the Indian as to the riches their acreages contain if they will but take to the soil and carry on cultivation or stock raising or engage in the dairy business, or any of the many industries for which the Indian lands are especially adapted.

The meeting convening here today will last through Thursday and with much interest manifested it cannot but result in great good to the middle-aged men and women of the tribe whose children now attaining an age when they will be capable of performing manual labor. On Friday the meeting will take up at Kamiah for one day's session and already great preparations have been made for calling together the Indian residents.

Today's meeting was addressed by Superintendent Sharpe of Lapwai agency, John Rogers of Kooskia who discussed "The Care of Stock," John J. Guyer of Kamiah, employed in the government service, who spoke on "Poultry Raising and Gardening," Miss C. W. Paulding, field matron for the government her topic being "Health among the Indians;" J. J. Swartz, government farmer at Lapwai, who talked to the Indians on "How to Prevent Smut in Grain," and James Stuart, a prominent member of the tribe, who spoke on improvement needed in Indian homes and how to bring them about.

The same speakers will address the Kamiah meeting Saturday.

Celebrate Second Anniversary of Superintendent.

January Sixteenth marked the second anniversary of Miss Gertrude A. Campbell's superintendency at the Eufaula Boarding School. The faculty of the school extended their congratulations and appreciation in a most novel way. They surprised her with a shower,—"a red tape shower." Early in the day each guest received in the form of an official document the following invitation:

January Sixteenth, as you see,
Is the Superintendent's anniversary.
Just two years ago on a day quite as cold
She took up the reins as she had been told.
Now this is our plan, no stupendous feat,
To gather together and secretly meet
At the little cottage that stands to the west
And thence to her own room with wishes the best
To shower upon her,—a real surprise.
So keep mum about it lest she surmise.
The hour for meeting is quarter of nine,
No bell will be rung, but do come on time.

Gathered together in the hallway which leads to Miss Campbell's apartments, the faculty tunefully announced their arrival by the round, "We're Here Because We're Here" which they quickly turned into "Three Cheers for the Red Tape and You" (an adoption of the patriotic air) when she appeared at the door to acquaint herself with the serenaders. With a rousing " Three Cheers for Our Good Superintendent, Three Cheers for the Red Tape and You" each one unfurled a streamer of red tape and hurling it high, let it fall in a shower upon the astonished hostess.

Attractive tally cards which looked very official with their bogus United States seals and more red tape were used for Progressive Forty-Two. The refreshments also carried out the official note for the dainty sandwiches were tied in still more of the proverbial red tape. The prize of the evening was not awarded to the person counting the highest score but to the hostess. It proved to be a beautiful anniversary cake aglow with the light of two bright red candles. Just before cutting the cake, Miss Campbell very graciously thanked her faculty for their loyalty and co-operation and likened her own experience as Superintendent of the Eufaula Boarding School, to the cheer and brightness of the candles.

Supt. J. D. Oliver, now presiding over the affairs of Nevada Agency and School, was one of the early employes of Chilocco. In 1889 he was the shoe-maker and at that time organized and instructed the school's first band. If we could be favored with a visit from him we would feel like holding a celebration.

AN INDIAN FARMERS' INSTITUTE ORGANIZED.

On Monday and Tuesday of the present week there was held at the Pawnee Agency, under the direction of the superintendent and the district farmers, a function that promises much for the progress of the Indian interests on the Pawnee reservation. Such function was in the nature of an Indian Farmers' Institute and initiated a movement which cannot do otherwise than further the mutual interests of our Indian farmers and their white neighbors, as well as those in the community at large. Such Institutes are well attended by representatives of more progressive Indian farmers and the discussions led and participated in by representatives were evidentiary of a keen interest and real understanding by the Indian attendants of the necessity of substantial efforts along agricultural lines and a determination to make real progress in such ways.

A formal association was effected for the furtherance of such interests, of which Mr. James Murie was elected president, Mr. Louis Bayhylle vice-president and Mr. R. M. Weimer secretary.

The addresses made by Mr. David Gillingham, Arthur Coons, Charles Knife Chief, Louis Bayhylle, John Moses, Adolphus Carrion, Emmett Pearson, Henry Minthorn and James Murie were especially worthy of mention and the discussions bearing thereon were prompted by the note-worthy spirit of interestedness and were in themselves bountiful assurance of real determination on the part of our Indian residents to better their conditions by the determination to emulate the best examples of our citizenship.

The interests of the ladies of the organization were represented by Mrs. William Perry, who in a few well chosen words expressed the sympathy of the ladies of the association for the effort manifested in the Institute.

Much credit is due to the officers at the Agency in the organization of this association and if the spirit manifested at the Institute is any assurance, the association is bound to be most effective in its aims and purposes, and the well known plans and policy of Indian Commissioner Cato Sells, who has evidenced such a note-worthy interest in the Indian's material welfare.—Pawnee, (Okla) Courier-Dispatch.

Address by JAMES MURIE.

The Indian belief is that when God created all things he made the woman first and then the man. The seed he placed in the hands of the woman that the woman might till the soil. For this reason it was the old-time custom of the Indian man that he allowed the woman to go into the field and see to its cultivation. It was felt to be a disgrace for the man to take a hoe and dig and plant. Ever since I can remember, the woman has had a small patch where she raised her own corn, squashes and beans and it has been only a few years ago that Indian men took any interest in farming.

In 1875 the Government passed a law, where the Indian who would break 15 acres should receive a patent. This inspired the influential men of our tribe and most of the chiefs and the leading warriors were the ones who went to work to build log houses and break 15 acres for his farm. Upon my return from school in 1883 I noticed that the most influential men and bravest warriors were the ones who made the best farmers at that time. At this time there were many educated young men and women among our people and many of them came with fine clothes upon them. They think that because they are educated by the Government that work will come to them. I am sorry to say that there are some people who are running around from one place to another having really no home, but I am proud of some of these educated ones, when upon their return will listen to their parents and will take off the white collar and put on the work collar.

Our people in the past have been unprogressive. To-day I am proud to see our men come up here and tell their own people of what they are doing upon their farms. I am proud of that.

In the beginning of this book, the Bible, it says it is an honor for a man to till the soil. I will read from the 17th to the 19th verses of the book of Genesis, Chapter 3. Now we find in this Bible where God says, "From the sweat of the brow they shall eat bread." Then my friends it is an honor for any man to farm. That has been my theme for the Pawnee Indians.

This Farmers' Institute is held for the Pawnee Indians and I feel very much gratified in the fact that most of our influential and leading men are present, for I feel and know that whatever they have learned here they will tell to those who are not here. This In-

stitute is not only for the English speaking people, but is also for the Indian in the blanket and the Indians with the hair hanging down their backs.

We are now under the protection of the Government, but must remember that the Secretary of the Interior is trying to put the Indians upont heir own resources, and the time is coming when we should be up with the whites in the cultivation of our land.

The Pawnees have been dependent upon mother earth for a long time to raise something in order to have food to eat. Because of the implements they used to dig the ground, the Spainards, who were hunting gold and silver, heard of the Pawnees in Nebraska. These gold hunters went to see the Pawnees, but they found that the implements were made of iron, stones, and bones of the buffalo and they were very much disappointed, but there was at that time a higher ambition among our people, for then they were really cultivators of the soil. We should continue to cultivate our crops and show the Government that we appreciate what it has done for us and even those who do not farm should take the matter up and help the young Indian who has returned from school. I am proud to say that there are young men among our people, educated at the different foreign schools, who are trying to live upon their own places and also there are young women who have returned to their people and have married good men and these men have taken them upon their farms and they are cultivating such farms, and have plenty of everything by cultivating their farms. I hope that our people will soon get out of debt and be independent citizens.

United States Civil Service Examination.

TEACHER (MALE AND FEMALE.)

Indian Service.

April 14-15, 1915.

The United States Civil Service Commission invites attention to the opportunity for appointment of qualified persons from the open competitive examination for teacher in the Indian Service, for both men and women, scheduled to be held on April 14-15, 1915, at all places marked "(E)" in section 2 of the Manual of Examinations for the Spring of 1915.

The supply of eligibles for this position has not been equal to the demand, and qualified persons are therefore urged to enter this examination. Twenty vacancies exist at the present time.

Full information in regard to entrance salaries and conditions of employment in the Indian Service is contained in section 32 of the Manual of Examinations for the Spring of 1915, and full information in regard to the scope and character of and requirement for the examination is contained in section 265 of the Manual.

Each applicant will be required to submit to the examiner on the day of the examination a photograph of himself or herself taken within two years, securely pasted in the space provided on the admission card sent the applicant after his or her application is filed. Tintypes will not be accepted.

This examination is open to all citizens of the United States who meet the requirements.

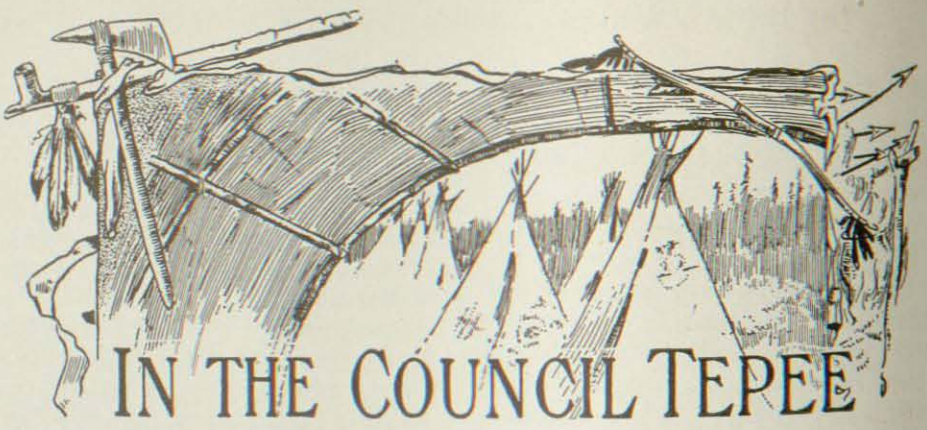
Persons who desire to enter this examination should at once apply for Form 1312 and a copy of the Manual of Examinations for the Spring of 1915 to the United States Civil Service Commission, Washington., D. C.; the Secretary of the United States Civil Service Board, Post Office, Boston, Mass., Philadelphia, Pa., Atlanta, Ga., Cincinnati, Ohio., Chicago, Ill., St. Paul, Minn., Seattle, Wash., San Francisco, Cal.; Customhouse, New York, N. Y., New Orleans, La., Honolulu, Hawaii; Old Customhouse, St. Louis, Mo.; or to the Chairman of the Porto Rican Civil Service Commission, San Juan, P. R. No application will be accepted unless properly executed, including the medical certificate, and filed with the Commission at Washington. The exact title of the examination as given at the head of this announcement should be stated in the application form.

Named Athletic Director at Carlisle Indian School.

Washington, D. C.—The appointment of Victor M. Kelly of Durant, Oklahoma, as foot-ball coach and athlette instructor at the Caslisle Indian School was announced today by Cato Sells, Commissioner of Indian Affairs. The appointee, better known as "Choc" Kelly, from the fact that he is a Choctow Indian, was formerly with the Texas Agricultural and Mechanical College and holds a record for work as a quarterback there. He succeeds "Pop" Warner; well known in the sporting world as a foot-ball coach.

A Loss to the Service.

It is learned that Mr. D. H. Kelsey, until January 1 in charge of Union Agency and since that time a Special Supervisor, has severed his connection with the Government Service and will henceforth be found in the New Daniel Building, Tulsa, Oklahoma. He is engaging in the oil and gas business with every assurance of much greater remuneration than his Government position afforded him. The Government loses and Tulsa gains.



IN THE COUNCIL TEPEE

INACCURATE MR. HASKIN

Mr. Frederic J. Haskin, a newspaper correspondent of wide reputation, writes very entertainingly, if somewhat inaccurately at times, upon almost all subjects. Of course, it is impossible for him to know all of the things about which he tells a wide circle of readers.

Recently he wrote an article upon the Pueblo Indains and some of his ideas were so at variance with those gained by the editor of the Journal from a three years' residence near and intimate official relation with them that some further inquiry was made. He states for example:

"It is a well known fact that upon returning to the pueblo from an Indian school the Pueblo Indian immediately relapses into barbarism. He discards his civilized garb, forgets all he has learned, and proceeds to live the rest of his life pretty much as if Columbus had not discovered America. This fact has generally been cited as proof that the Indian is imcapable of becoming civilized; but that explanation seems inadequate when it is taken into consideration that at the schools the Pueblo Indians lead civilized lives for three or four years, and some of them, who remain as artisans after they have completed their educations, for much longer periods. It is only when he returns to the pueblo that the Indian relapses, and then he does so immediately and completely".

I knew this statement was not true ten years ago and Superintendent Perry of Albuquerque School, a man of most unquestioned good judgment, who every year has three or four hundred of these young people, has this to say of present conditions:

"I do not know of any Indian, or for that matter, any class of white people, who get more out of their experiences and knowledge gained at school than does the Pueblo. If Mr. Haskins would visit the Laguna band of Pueblos and make a careful study of the people and their mode of living, he would find that education has civilized those who attended school and the rest of the band have become civilized through the example set by returned pupils, and I dare say, that he will not find a white farming community where its members live up to higher ideals than do the Laguna Indians. These Indians are intelligent, progressive, have good homes, ninety-nine percent of the men wear citizen's clothing and most of the younger class of women do, and those of them who do not, find the Pueblo dress better adapted to their home conditions than the new fangled hobble skirt worn by the white woman. A white woman of intelligence and good common sense, living in the village of Acoma, would adopt wearing apparel similar to what the Acoma woman wears and her dress would be no indication of her averting to barbarism. The statement that the Pueblo Indian immediately and completely relapses to barbarism when he returns to his Pueblo is made without regard to the facts and is not true".

To illustrate his statement as to the extreme conservatism of the Pueblos

Mr. Haskins relates this story—and it is a story:

"A striking example of the hold which these tribal fathers have over their people was encountered by a student at the University of New Mexico at Albuquerque. At that city is also located a large Government Indian school, which produces excellant football, basketball and baseball teams.

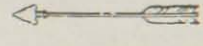
The Indian teams constantly meet the university students in athletic events. In this way the student in question became acquainted with a young Santo Domingo Pueblo named Tom Wolf, who was an excellent athlete. The two met in numerous games and quite a friendship sprang up, for the Indian was a clean player and a good natured, plucky chap, who always came out of the worst scrimmage with a grin on his face. For four years these two greeted each other on gridiron and diamond and then Tom Wolf went back to Santo Domingo and the reign of the caciques. Santo Domingo is only forty miles from Albuquerque, and the University student was not surprised one day to see Tom Wolf in town, but he was surprised at the Indian's garb, which was wholly barbaric from moccasins to a budding cue twisted with red wool. Nevertheless, it was the same old Tom Wolf, and the student greeted him as of yore. But Tom Wolf would neither see nor hear; he merely stared into vague distance. He had been commanded to renounce civilized life, and he was doing so thoroughly".

Superintendent Perry, whose own administration at the Indian School designated covers a period of six years, informs the Journal that he has gone through the records of his school, since 1894, and fails to find that any pupil bearing the name of Tom Wolf or, in fact, any pupil whatever from Santo Domingo Pueblo has been enrolled at Albuquerque. That is as far back as football was played at that Institution. Mr. Perry's courtesy is proverbial and instead of characterizing the tale related by Mr. Haskins as a more blunt person would he says:

"The "Tom Wolf" mentioned in Mr. Haskins' article as reverting to the blanket and refusing to greet or even speak to his University friend whom he had known for a period of four years, is decidedly the exception among Pueblos and it is possible that Tom Wolf is the only one of his kind among this tribe".

Concluding a most interesting letter Mr. Perry says that while some of the Pueblos are not as progressive as others because they have not patronized schools as liberally, those at Laguna, Acoma, Isleta, and others, are progressive. They are dressing as the white citizenry dress, are sober, reliable and industrious, are using up-to-date machinery, such as plows, threshing machines and hay balers and are in all ways conducting themselves in a creditable manner.

Of course, if newspaper correspondents, being paid for their product by the inch, were to confine their writing to the things they know there would be not nearly so many inches written, and the profits would be less satisfactory.



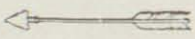
The JOURNAL is in receipt of Vol. 1, No. 1 of The Indian Scout edited at the Shawnee Indian school under direction of Mr. O. J. Green, Superintendent of the Agency and School. Mr. Green has been reaching the public heretofore through the "Mesquakie Booster" and " The Lower Brule Rustler". He always has something characteristic to say.

DR. WHITE'S CLUB.

On another page of the Journal is found a modest account of a very important meeting. On the Lac du Flambeau reservation in Wisconsin, Dr. Lawrence W. White, the new Superintendent, a man who does not undervalue land and money but places a much higher valuation upon a person, has gone into his work taking his conspicuous common sense with him and using it. He believes in salvation, especially of returned students, not by annuities or other treaty or free will offerings but by arousing, to quote him, "some general interest among these young folks in their own future welfare and also the welfare of those who have not been so fortunate as to receive the benefits which they have received from the non-reservation school."

Much too often those to whom the Government has loaned from $500.00 to $1000.00 or even more, in school privileges, go home only to wait for someone to continue making provision for them, putting forth no effort, as is their duty, to reimburse their benefactor by offering to society the efficient service of lives made more worthy by the opportunities afforded and used. Such young persons bring reproach to the schools and often cause parents to hesitate and even refuse to allow their children to go away to be trained. The parent is not so censurable, giving consideration to the brilliantly vestured beings that often alight at the reservation railroad stations, just returned from a term of three or five years at a non-reservation school, their minds filled with the love of the split skirts and peg topped pants of civilization but with nothing more enduring having taken hold upon them.

Here is to you, Dr. White, in your splendid effort to make people worth while out of the good, bad and indifferent material we are sending you from year to year. May your power grow and your courage never falter.



NOTABLE CHANGES.

January 31 Superintendent James A. Carroll relinquished charge of Osage Agency to Mr. J. George Wright who was until recently Commissioner of the Five Civilized Tribes after conspicuous service as Indian Agent at Rosebud, S. D. and as an Indian Inspector. By virtue of his office Mr. Wright had the management of many million dollars worth of tribal property in eastern Oklahoma. During all the years of his tenure of an office where he had to frustrate many unholy plans, and forward many proper ones with judgment and discrimination many men with schemes cursed his coldness but none doubted his integrity or ability. Pawhuska seethes with plots for divorcing the Osage from his huge and unvalued holdings and Wright is a splendid man to take care of the situation. The general opinion of those who know him is that any grafter who approaches him will be frozen to death before he, the Superintendent, acknowledges that he has heard what the proposition is.

Mr. Carroll has been very successful as a Superintendent, his administration of affairs at Mescalero, New Mexico, for many years having met the particular approbation of the Department. He now takes a work that makes him an intimate associate of the Indian Office and gives him very large responsibility.

MR. LIPPS AND LIQUOR.

On another page appears a most courageous and timely letter written by Supervisor Lipps, in charge of the Carlisle school, to the President of the No-license League of the city of Carlisle. The Journal is sorry to have to chronicle that notwithstanding the unanswerable statements of the Supervisor all the saloons of the city, with one exception, have been re-licensed.

The home of Dickinson college, Conway hall and the Indian school that has put the town on the map should care enough for the welfare of the young people who honor the place by making it their temporary residence to provide a morally as well as physically healthful environment. The states that have within their borders a large part of the Indian country are now dry and Carlisle should not be surprised if the parents of Indian children will choose to keep them in home schools that provide as good training with out the open presence of their arch-enemy, rum, rather than send them to a far country to be constantly confronted by the saloon operating under the protection and with the sanction of the community. It will also perhaps occur to the Indian Bureau, if Carlisle persists in countenancing the saloon, that it is not consistent with its admirable campaign against liquor as related to the Indian, to take the young people from the reservations, all dry territory, and transport them to a locality that fosters the most deadly foe the race has encountered.

GOODMAN, BROWN AND WYLY.

At the close of not less than a quarter of a century of service in the Indian Bureau, Superintendent C. W. Goodman voluntarily relinquishes his work at Phoenix School and retires to private life on his ranch. Mr. Goodman was first a Supervisor for a time, afterward serving successively as Superintendent at Keams Canon, Arizona, Pawnee and Chilocco, Oklahoma and Phoenix. Each change in Superintendency was a movement upward which fact bears its own comment.

Mr. Brown goes to the place relinquished by Mr. Goodman with an unusual amount of preparedness. His original appointment was as Principal at Otoe about twenty-two years ago. He has filled since, and in every case with conspicuous ability, the positions of Principal at Ponca, Oklahoma, Pottawatomie, Kansas, Winnebago, Nebraska, Pine Ridge, South Dakota, Principal teacher at Haskell Institute, Superintendent at Morris, Minnesota, and Fort Shaw, Montana and Supervisor of Indian Schools. His greatest work has been his reorganization of the Schools of the Five Civilized Tribes. He leaves those schools institutions of high order of merit, models that educators should love to visit and study.

Mr. A. S. Wyly succeeds Mr. Brown as Supervisor. As a member of the constitutional convention of Oklahoma, as Cherokee School Representative, as a Supervisor of day and boarding schools under the old organization and as a regent of the Normal schools of the State, he has always displayed ability, judgment and tact of high order. His appointment is everywhere approved and a successful administration is predicted.

In these appointments Commissioner Sells further justifies his reputation as a fine judge of men.

Chilocco Items of News

Supt. and Mrs. Allen, spent a few days at Tulsa and Muskogee the past month.

There will be about twenty-four girls graduate from the Domestic Art Department this year.

Mr. Rogers, our nurseryman enjoyed a short visit from his father, recently.

Mr. John T. Rogers, visited his parents in Winfield, a few days the past month.

Mrs. Sears, small girls matron, and her little daughter returned recently from a business and pleasure visit to Montana.

The Domestic Art Department have made fifty party dresses for the girls this year and have a great many more. yet to make.

Rev. Mr. Hamilton, Baptist Missionary held services at Chilocco Sunday February, twenty eighth for the Baptist students.

Mr. N. B. Johnson, accompanied the band on its trip to Tulsa and several other Oklahoma towns. He reports a very pleasant trip.

Miss Ila Mae Samples, our nurse, is away on her vacation at present. Mrs. Carruthers, hospital cook, is filling Miss Samples place.

Miss Ruth Love, a teacher in one of the public schools of Arkansas City, visited her cousin, Mrs. E. K. Miller, several days the past month.

Rev. Mr. Caughey and Miss Bedell who make monthly visits to the Episcopal students, spent Sunday, February, twenty eighth at Chilocco.

Mr. and Mrs. Hoskins and little daughter spent several days at Chilocco, during February, visiting Mrs. Hoskins' sisters, Mary and Anna Clark.

Mr. and Mrs. James Jones went to Tonkawa Feb. 23rd where Mr. Jones was referee in a basket ball game between Okla. University and Tonkawa.

The Onigum Exponent, an attractive paper published at Leech Lake, Minnesota, under supervision of Superintendent Carl F Mayer is our latest exchange.

Miss Ellen Williams, one of our students left, Saturday Feb. 27, for Red Moon, Okla. where she will fill the position of assistant matron. We all wish her success.

Mr. and Mrs. Leib write of their interesting work at Fort Lapwai, Idaho. Mr. Leib has the farm, garden, and dairy and Mrs. Leib is temporary nurse in the Sanitorium School.

The Sewing Department have just completed two sets of every day dresses for the large girls, and have started to make aprons for the Domestic Science girls.

Mr. P. A. McRae from Kingman, Kans, and Mr. Angus McRae from Goodrich, Kans., visited their sister, Miss Alma McRae, Domestic Science teacher, at Chilocco, a few days in February.

Our band gave a very fine concert in the auditorium, on the evening of February sixteenth. The Arkansas City band and several of her visitors attended this concert.

Edgar K. Miller, our printing instructor expects to return to Chilocco, the early part of March. Mr. Miller has had charge of the installation of the Indian Exhibit at the Exposition in San Francisco.

Mr. G. E. E. Lindquist spent several days at Chilocco, the past month. The band boys and gospel teams feel very much indebted to Supt. Allen and Mr. Lindquist for making their trip, to Tulsa so successful and enjoyable.

The hostler's, commissary's and disiplirarian's details joined together and gave their annual party, March fifth at Home Two. A short program, dancing, games and very nice refreshments, furnished the evening's entertainment to one hundred and twenty-five guests.

Y. M. C. A. and Y. W. C. A. Entertain.

At eight o'clock on Monday evening February fifteenth, about 300 persons gathered at the "Gym" in response to invitations to attend a Valentine Party given by the members of the Y. M. & Y. W. C. A.

The "Gym" was appropriately decorated in crepe paper and hearts. The color scheme being carried out in red and white.

The Chilocco Orchestra furnished several musical numbers for the occasion, and a short literary program consisting of songs, recitations and talks was followed by a Fortune Cake and Song Romance, after which all of the guests were asked to join in a Grand March led by the presidents of the Y .M. and Y. W. C. A. who finally led all to Leupp Hall where dainty refreshments were served by the Domestic Science girls.

One of the best basket-ball games of the season was played February 22nd at Chilocco between Oklahoma University and Chilocco. The score was 39 to 28 in Chilocco's favor.

Dr. Phillips went to his former home, at Pawnee, Okla. for a short visit with his wife, recently. Mrs. Phillips expects to come to Chilocco very soon, and they will occupy the upper floor of the house, east of Leupp Hall.

Chilocco as usual is doing things. Their latest improvement is an up-to-date, finely equipped dental office to be operated one day each week by Dr. H. J. Edwards. Dr. Edwards has passed the state board of Oklahoma as well as Kansas and has been doing the school work ever since he bought the office of the late Dr. Hodge, but it was thought a better plan to have the work done there. Dr. Edwards made his first trip today.—Arkansas City (Kans.) Traveler.

The following members of the Arkansas City Military band attended the concert given by the Chilocco Indian band at Chilocco last night.

Burton Strock, K. Weller Daniels, Cyrus Murray, Claude Wentworth, Earl Marshall, Charles Myers, Geo. McCully, Floyd Moon, Mike Foley, Ray Agan, Marion Jones, Merle White, and Charles Hover. The concert was very pleasing and was given in excellent style. C. P. Addington, the director, gave a cornet solo and William Moses, a baritone solo. The Indian band has just returned from a tour of Oklahoma towns in the interest of Indian Y. M. C. A. work.—Arkansas City (Kans.) Daily Traveler.

Hiawatha Open Session

The Hiawatha Literary Society gave an open session, in the school auditorium, February 19th. The society colors, red and green were used profusely as decorations, even to the programs, which were printed in red and green ink. Every number on the program was well selected and extremely well rendered and furnished an enjoyable evening for all present. The debate was especially interesting and all the speakers were well prepared. The judges, Mr. Lindquist, Mrs. Miller and Mr. Schaal, decided in favor of the affirmative. The Hiawathas should feel proud of their society, for the girls who took part in their open session, have held the society up to its high standard. Following we give the program in full.

Call to order and appointment of critic

Society Song ..... Society
Minutes of previous meeting ..... Secretary
Address ..... President
Song—"The Song of the Hatchet" ..... Home Three Girls

Appointment of Judges

DEBATE

Resolved: "That allowances or pensions should be paid from public funds to needy mothers of dependent minor children."

AFFIRMATIVES:	NEGATIVES:
Gwendolyn Johnson	Jessie Rogers
Nellie Hebden	Lizzie LaBarge

Piano Trio—"Polish Dance" ..... Isabella LaCass, Alice Lavers, Helen Pappan
Recitation—"Pro Patria" ..... Juanita Shunatona
Song—"Last Night" ..... Hiawatha Quartet

Judges' Report

Humorous Reading ..... Mary Johnson
Violin Solo—"The Shepherd's Evening Song"—Ethleen Pappan
Recorder ..... Ida Ground
Drill and Pantomine—"The Star Spangled Banner"—Thirteen Girls

Critic's Report

Adjournment

Chilocco Indian Concert Band Attends Convention

FOR the first time in the history of an Indian School a concert band of thirty pieces attended a state convention of Young Men's Christian Associations to furnish music and represent their school as delegates. This distinction belongs to the Chilocco Indian Concert Band. The State Convention of Y. M.C.A.'s was held at Tulsa, Oklahoma, February 11-14, 1915.

Last December the Band received an invitation to attend this convention where men of national and international reputation were to speak, where Oklahoma's schools and colleges were to be represented and where the best type of the young manhood of the commonwealth were to assemble for their annual meeting. It was fitting that the most unique musical organization in the state should receive a special invitation to this epoch-making convention of young men.

In order to finance such an undertaking concerts were scheduled at intermediate points enroute to Tulsa. With the generous cooperation of the Superintendent, Mr. Allen, the employees of the school, the director, Mr. Addington, as well as the loyal work of

the boys who practiced faithfully and conscientiously, this trip was made possible.

On Wednesday, February 10, the Band, thirty-two strong, left on a special car for Pawhuska where matinee and evening engagements awaited them. On arrival they were met by Mr. Hamilton, of the Baptist Mission, who escorted them to a place where a warm dinner proved exceptionally inviting and was soon disposed of by all concerned. After the matinee the band boys were invited to the Osage Indian School where they enjoyed supper as well as lodging. The evening concert was a success in every way. The theatre was well filled and the Band received well-merited applause. It is significant that at least one-half of the audience was composed of Indians. In fact, the returned students, as well as their parents, were staunch supporters of the Band at every place visited.

The next point visited was Bartlesville. Here a report went the rounds that since the boys were not members of the Union (A. F. & A. M.) the Band would not be allowed to appear. However, no malicious threat was intended for fairly good audiences received the boys at both concerts, among them being returned students from Dewey, whose memories of Chilocco were revived at thesight of the Band. Several of them said they were home-sick for Chilocco and one girl wept when the Band played "The Cuban War" and old glory was unfurled.

On Friday, February 12, the Band appeared in parade formation on the main street of Tulsa on the march to the Tulsa Hotel where a fine luncheon awaited them. Here they were greeted by the cheers of several hundred college men. Chilocco was not slow to respond and gave the "How-do-you-do and Hulla-ballou" to Tulsa and the Convention. The evening the Band opened the meeting at the Convention Hall with several appropriate selections. It was fitting that the Indian work of Oklahoma should be presented at this time. R. D. Hall, the International Indian Secretary, one of the speakers, said that the Indian delegation from Chilocco was a fitting tribute to the Y. M. C. A. work of the state. He declared that Oklahoma is the storm center of the Indian problem. "As go the young Indians of this state so will go the rising generation of Indians everywhere. We need a more united and aggressive effort to reach the Indian young men of this state for a constructive leadership," Mr. Hall said. G. E. E. Lindquist, the district secretary for the Indian work, followed, saying: "The Indians of today are on the gospel war-path. A new day is dawning for the Indians of this commonwealth in which the young Indian will assume the leadership because he has caught a vision of Christ who alone is able to meet the needs of his people."

Saturday afternoon found the Band at Sapulpa. Superintendent Graves of the Euchee School accorded the generous hospitality of the school to the band party. Splendid entertainment was afforded here during the entire visit. The concert was held at the M. E. Church where an appreciative audience gathered. Enthusiastic praise was given the director, Mr. Addington, and his fine aggregation.

Sunday was the great day at the Convention at Tulsa. At 2:30 the Band led the great parade to the Convention Hall. This parade was a significant demonstration of the Christian forces working for Oklahoma's conserved and consecrated manhood. Jim Goodheart, superintendent of the Sunshine Mission, Denver, told his story, holding the large audience in rapt attention. It was a remarkeable testimony of the transformation of a life-from darkness into light. Nearly a hundred made a stand for Christ at this meeting. The last session of the Convention was held in the Convention Hall that evening when four thousand people were present. The Band played "Joy to the World" and received generous applause. In fact, only the most favorable comments were heard regarding the Band on every side. Dr. Barbour, of New York, delivered a powerful message on Christian testimony at that service. This message was well worth the entire trip. The Convention closed with all delegates joining hands in a vast circle and singing "Blessed be the tie that binds our hearts in the Christian love."

The return trip to Chilocco was made via Pawnee where the Band was kindly entertained several hours between trains at the Pawnee Indian School. The boys responded with an impromptu concert. Superintendent Stanion and his associates, as well as the children of the school, expressed their appreciation of the music.

That evening the delegates returned, tired but happy, and aroused the school with their cheers. They were entertained most royally at the annual party of the Y.W.C.A. and the Y.M.C.A. where they sang, "Tipperary", but that's another story. Suffice it to say that the Chilocco Indian Concert Band made history on this their first trip to a Y.M.C.A. Convention; that their vision of Y.W.C.A. work, it's scope and it's program, was enlarged and intensified; that they carry many happy memories with them that shall live on and on and be cherished in their hearts in the years to come.