

Palm Springs Indians

80/18

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FOREWORD

“How far this little candle throws its beams” depends largely upon you, gentle reader.

It was lighted by Elizabeth Green and graciously trusted to my hands for you. Unless your candle is already burning, please light it by this, and, in any case, make the place about you bright by lighting from yours the candles of your neighbors and friends, asking them to spread the light from theirs until all California is illuminated, and all the people say, “Amen” to this plea for justice to a dependent race.

MARTHA N. HATHAWAY

Long Beach,
California.

1923

THE INDIANS OF SOUTHERN CALIFORNIA AND LAND ALLOTMENT

Elizabeth Green, June, 1923

The Indian today has more friends, passive and active, than at any time before in his history. Groups organize in his defense, societies create committees to investigate his wrongs, and there is an ever increasing number of unattached individuals who give personal attention and effort to a study of the question or who are at least vaguely sympathetic toward what has become the "Indian problem." What is needed is more general, specific, and widespread information if this rather loose and ill-defined interest is to become effectively utilized for the actual good of the Indian race.

There needs, for instance, to be a more public knowledge of the implications behind the word "allotment" when used in connection with Indian lands. The average well-disposed person hears it used, says vaguely—"Oh yes, allotment. Good thing. Indians will own their own lands—be their own masters—become citizens—" There is a vision of a beneficent Government turning over to the wards whom they have so long protected choice acreages upon which to make tidy fortunes, along with the rights of citizenship and all the other blessings of civilization.

Land allotment is the most immediate problem facing the Indians of Southern California. It needs to be understood, in order that the friendly public may not be misled into promoting it or antagonized by the Indians' rejection of it. Efforts toward its prevention can form one of the most important lines of help that Indian defense organizations can carry on now, for once allotment becomes a generally accomplished fact there will soon be little left to the Indians to protect or defend. And it is now in process of being applied, this system of doling out to individual Indians small tracts of their tribal lands, throughout the Southern California reservation area.

Whatever may have been the defects or the benefits of the allotment plan in other sections, it is obvious to anyone conversant with the facts that in this section it does and will mean great injustice and misfortune to the Indians. The tribes of Southern California were, in the main, not agricultural people before the coming of the whites, and the lands which they held in those early days, remnants of which remain to them now as reservations, are not primarily agricultural lands. Subdivision of these lands for agricultural purposes upon anything like an equitable basis is a well-nigh impossible task.

I may cite the situation at the Palm Springs reservation, Riverside County, known as Agua Caliente Indian Reservation No. 2. It is largely typical of this section. I have spent the past winter among the Indians there and I know their attitude and appreciate their viewpoint and difficulties. Also I know the viewpoint of their white neighbors.

The Agua Caliente band is supposed to have a patent to 35,000 acres of land situated in the upper end of the Colorado desert (Southern California) where it joins the rocky San Jacinto range, and extending over part of that range. This is a part of the old tribal holding, much of which was lost to the Indian owners through the Wozencraft treaties of 1850 which were never ratified by Congress but which were "kept" to the extent of acquiring large sections of Indian land; no compensatory provisions were ever carried out. This present 35,000 acres of desert sand was set aside for the tribe (the Cahuillas) by the government some thirty years ago, after the story of "Ramona" by Helen Hunt Jackson had aroused a furore over the plight of the Mission Indians of Southern California. At that time the desert land was considered worthless and consequently was not begrudged to the Indians.

In the acreage near the mountain slopes and available to water from the canyon streams the

Indians carried on sufficient agricultural pursuits to keep them well supplied with food and the necessities of life. White men saw this land and coveted it. The Indians say that in 1884 through the then Indian Agent McCallum their first land losses began. Today all the fertile land by the mountain is in white hands. It forms now what is called the village of "Palm Springs," a white village, although remains of old fruit trees and a cemetery mark the older tenancy of the Indians. The reservation line has been pushed farther out into the desert, and the Indians no longer hold full water rights to the stream which comes down through that lost land in an open ditch.

This white village has gained fame as a wintering place. Those early fortunate land settlers are reaping big rewards for their early-bird proclivities. Land is selling in that section to which white people hold (more or less cloudy) title at from \$1500 to \$2000 per lot for building purposes, and sumptuous desert homes are building fast. The villagers are complaining that they are too "cramped," the space between the mountain and the present reservation line is too narrow and confining. They must have room to spread; the district must be opened up for "Progress." Coupled with this—adjacent land down the valley has been found to be excellent for date culture—

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given adequate water. The worthless land so generously allowed to the Indians years ago (from what had always been theirs) is now valuable; ergo, the white man must be given a "fair chance." A handful of individuals from a dying race must not be permitted to stand in the way of Development. —So reasons, and frankly states, the white villager. —Furthermore, there are three magnificent canyons within the Indian territory, each bearing a life-giving mountain stream as yet (all but one) undeveloped, and nurturing palms of great beauty, the scenic value of which, must no longer be risked in Indian hands. These canyons are wanted for a Park by the enterprising citizens of Riverside County and some of Los Angeles. To do them justice many people favor this park plan from a sincerely disinterested motive of "preserving the canyons," not understanding the value of the lands to the Indian owners or their unwillingness to part with them. Still furthermore, the Indians possess very valuable hot sulphur springs adjacent to the village site. There are, in fact, many reasons why this territory should be "opened up."

This is the white man's view, and because of all this he feels that an allotment of the reservation is a commendable thing. I think they honestly believe, too, some of them, that the

Indians will be better off. Just how I am not certain. Here is the Indian's view.

This land, as was said in the beginning, is desert land. Without adequate water it is worse than useless. The water source is restricted. A stream is brought down from Chino Canyon (half of which canyon now "belongs" to a white man), and is used for the village water supply. A stream is brought down from Tahquiz Canyon, Indian land, and flows through the village, where a certain percentage of it is available to the use of a designated number of white settlers. The more distant Andreas Canyon (one of those wanted for a Park) has a good stream which has been partially developed but never brought down far enough to benefit more than four or five Indian holdings. The water in Palm and Murray Canyons (the other two proposed Park sites) goes to waste except for the cattle who water there, no conservation system ever having been constructed. In summer the streams, which are fed by snows from the peaks, dry up for a period. There is no storage system. Even in the best "water years," as the Indians put it, when conditions through the winter have been especially conducive to a large water supply, there is never an abundance of water for cropping time. What water there is reaches only a small area out of the thousands of desert acres within the reservation.

What, then, about allotment? If the allotments are made sufficiently large to make a living from under ordinary conditions, who will get good irrigable land and who will get their tracts out in the barren desert? There is not enough within the present water area for even the proposed forty acres apiece.

The allotment agent for this district, Mr. Wadsworth, answers the above questions by saying that the location has been carefully examined and the following plan laid out to fit conditions. Land available to water, that is, along the present Andreas water-line, is to be apportioned in five-acre plots to each individual. This, he admits, constitutes the maximum amount of good agricultural land under the present water system, the maximum, that is, now left in Indian possession. That water system, he further admits, is developed just about to its fullest capacity. One of the five Indians now developing land in this territory asks—"How can this water irrigate fifty-one five-acre farms right, when with just us five we have to wait on each other for water and in mid-summer, maybe not get any? This is not answered.

Mr. Wadsworth's further plan provides for the apportionment of the present Indian village site (where, with the exception of the five holdings along Andreas water above referred

to, the homes and most of the cultivated lands now are) into two acres to each individual. This means the cutting up of old home sites, the reapportionment of improved acres. It is one of the sorest points in the minds of the Indians. Mr. Wadsworth explains the so-called necessity by saying that this land, adjacent to the white village and to the hot spring, is potentially very valuable land, and that it would be an "injustice" to all the Indians to leave it unapportioned or in its present state of unequal apportionment.

Mr. Wadsworth was then asked if it were the government's intention (obviously yes) to enter an Indian community and upset the entire system of tribal autonomy, set at naught the communal laws by which, through its Council, the tribe or community arranged its internal affairs, apportioned its lands and governed its members. He admitted that in cases such as this—and often—it was necessary to the carrying out of the allotment plan. It meant nothing that the *Indians themselves* (and they have a unanimous consent system in their councils) had made this land apportionment amongst themselves. It would be "unjust" to them to sanction it, to leave them unmolested.

This idea was further elaborated upon by Mr. Wadsworth through the explanation that

the "self-styled" captains and headmen who only the minority, the "aggressive" Indians, held unfortunate power, ever objected to allotment, and then only from selfish interests. The government must protect the good, "loyal" Indians—the "quiet majority," from these trouble-makers. Another statement which needs investigation. How does it happen, if this is true, that objection at Palm Springs was unanimous, that none of the members have signed for their allotments?

To complete the Palm Springs plan each individual is to be allotted forty acres, inaccessible to water, out in the desert.

What of the thousands of acres remaining over from the allotment? The Indians feel no certainty concerning this point either. Probably it will be sold, for a song, as all this other desert acreage was originally sold, the proceeds to be used by the Indian Bureau, no one knows how, "for the Indians' benefit"—assuredly in ways not in accordance with the Indians' own idea of "benefit"—and then re-sold according to present day Palm Springs evaluation. "Development." "Progress." A recent statement from Hubert Work, Secretary of the Interior, gives the assurance that "there is no authority of law to take any land from the Indians and the unallotted lands will remain in tribal ownership." If this be true,

what is the point in allotment? Mr. Wadsworth says that surplus lands are usually sold—"at the wish of the Indians." If past practice is any guide, that means virtual confiscation, with a "tribal fund" sunk in the Bureau at Washington. It is of some point here that the Palm Springs Indians have never drawn allowances from Washington; they are as a community self-supporting. They are not wanting money spent for "improvements" that they do not ask for—which is the way of "tribal funds" in the Bureau at Washington.

The whole scheme, as it looks to the Indian, who is the one affected by it, is the preposterous one of doling out to individual Indians small bits of the large acreage which is already theirs (at least a potential wealth so long as it remains theirs), and the uncertain fate of the remainder. It means the readjustment of old homes and improved lands, losses, general injustices. All of this without the consent of the Indians, without their previous knowledge or understanding of the terms of the change. They hear rumors, disquieting rumors, but never anything direct. Then one day the government surveyors appear. At Palm Springs this happened on April 30 last, when the headmen were away at their Federation Convention at Riverside. These men went to the office of Superintendent Ellis at

Riverside to learn what it was all about. He told them it meant allotment. They then, through their Federation, sent wired protests to the Secretary of the Interior and other officials and friends asking that allotment proceedings be halted until they could be consulted in the matter and could learn the nature of the new plan. The Palm Springs tribe wrote out a more detailed protest, signed by all their members, and sent that to Secretary Work. Forces are at work to halt proceedings as desired, but what can be the outcome still remains to be seen. If the work of allotment in this particular case (and in many others similar) is allowed to go on it will mean one more grave injustice, one more blot on our national conscience.

The allotment plan is supposed to be a great benefit *available* to the Indians. And yet it is being progressively *forced* upon them against their will throughout Southern California. That the Palm Springs Indians do not want it and have never asked for it is attested by their written protest. In other sections as well attempts have been made to get the Indians on record as desiring allotment by making up a tribal roll which they are told to sign, without knowledge of the purpose. At Malke Reservation, Banning, these attempts have been going on for some time now, and five-

acre allotments actually made, but the Indians are refusing to recognize them. Specific information on this case can be secured through Segundo Chino, Malke Reservation, Banning, California. The cases can be multiplied. Coachella reservation is in the throes, and looking desperately about for help. What must be done is to halt these immediate activities until some general defeat of the whole allotment scheme can be worked out. Unless this can be done there is little point in continuing "welfare work" for the Indian.

The Yuma Indian reservation, Imperial County, California, offers a clear example of the fruits of allotment against Indian wishes. Their lands were allotted in 1912, in ten acre plots. They are still trying to get relief from the leasing evil—a system whereby some seventy percent of their holdings is leased out by the Agent, often without the individual's consent and sometimes without reimbursement to him. The accompanying petition to the Secretary of the Interior was dictated by Arsenius Chaleco and John Curran, interpreters for the Yuma delegation at the May Convention of the Mission Indian Federation at Riverside.

What is going to be done to relieve all these people?

Agua Caliente Indian Reservation
Palm Springs, California,
May 1, 1923.

To the Secretary of the Interior,
Washington D. C.

We ask you to take away these allotment surveyors until we can find it out just what they are going to do. Nobody notified us they were coming. The Agent Mr. Ellis cannot tell us what becomes of all our land.

The Indians never signed any agreement or made any petition for allotment. If any paper with list of our names was sent it is not right. Agent put down our names without we knowing it or what it was for. Our tribe is whole against allotment.

We have patent for our land and we do not want it to be taken away without our consent. We want to keep it whole.

The reason we don't want allotment is because our land is desert land and there is not enough good farming land for everybody forty acres. If the land is allotted then there is no grazing land left and could not keep cattle. We have to keep cattle to help make living. Even our best water years would not irrigate forty acres apiece. Now we can use what water we have on as much land as it will do for and have our other land for cattle. Then we can do nicely and decide everything for ourselves inside our own land if the government give us a fair chance.

Agent Ellis says after allotment the government will make us citizens. Best the government gives us citizenship *first* if they want to

do it, then we know how to act upon it and can do everything right. If our land is taken away first then it is lost and we have no show to fight for it. We ask make us citizens with all our land then we can do with it ourselves what we like to.

We are hearing that after this land allotted a piece by Palm Springs would be set aside for a townsite. Agent Ellis told us just now that ten acres around our hot spring will be set aside. We don't know what for. We don't like this kind of proposition on our land. White people already sell the land they got away from us in Palm Springs for \$1500 to \$2000 a lot. They want to push us away and get more our land cheap to sell like this.

We want to find it out all about these things before surveyors do anything. We don't know where will be our forty acres, near water or out in desert. We don't know what becomes of other thousands acres of our land. If it is sold we want to sell it. Other times people said money will be for developing water but Indians never get it. We want to know all these things so we ask it you send these surveyors away.

(Signed) Pedro Chino, Captain,
(and members of the tribe.)

EXTRACT FROM A LETTER FROM
LEE ARENAS, PALM SPRINGS, MAY
13, 1923, CONCERNING ALLOTMENT
SITUATION AT AGUA CALIENTE
INDIAN RESERVATION NO. 2

"This morning I was talking to Mr. Wadsworth the allotment agent. He showed me a

copy of instructions he had but he would not give me a copy.

“He said this was a law made about 36 years ago about the land being allotted to each. 1 acre to each for a village and forty acres of irrigatable land for farming and ten acres around the Bath house was to be set aside. But they did not say for what purpose. One of the surveyors said it was for a “Park.” But the purpose of the 10 acres was not mentioned in the copy of the instructions. Mr. Wadsworth said the instructions were changed afterwards. So that each individual was to receive 2 acres for village, 5 acres near water line for farming and 40 acres off on the desert. But how this plan was changed or who changed it we do not know.

“We hope Mary Austin will soon be sent here to inspect what is going on.

In taking 10 acres around the Bath house the best of our land is taken. Orchard we have planted and big fig trees, and a number of homes and ground that has been improved for years. Then giving 2 acres apiece for homes. Some of us have worked hard to clear and cultivate this land, and have trees grown large for shade and fruit trees bearing fruit. This will be divided and some one else will get the 2 acres we have worked to bring up and we get something where nothing is growing. We hope help will come soon.”

(C O P Y)

Palm Springs, Calif., July 15, 1923.

My dear Miss Green:

I want to thank you for the quick reply to my letter. Your letter of July 13 is welcome. I am pleased to hear that you have been so fortunate as to have a talk with John Collier. I have just been reading of his fine work for the Pueblo Indians of New Mexico and Arizona. I feel hopeful to hear that he has been investigating our land grants, for if he could do so much for the Pueblos the undertaking of our land ~~xxxxxx~~ settlements would seem small. I am praying that the President will give the executive order to stop the work going on here. It seems to me, to permit even a small reservation like ours to suffer under this new allotment arrangement is not only hurting our people here, but the other reservations who will sometime come under similar troubles. I understand the Bursum bill is to be considered again in December; this causes me to feel that whatever can be done we must lose no time in doing. I fear there is coming a day when it will be too late. The article I read told of the interest of the Smithsonian Institute in the appeal of the Pueblos. It seems to me the Institute might lend us a hand because of the Indian writing on the rocks of Andreas Canyon.

The letter which came to me and which I said I returned unopened was doubtless my "SELECTION FOR ALLOTMENT", which the other Indians received in that mail. I was without courage to open such mail, so I returned it. This form signed by Wadsworth (Allotting Agent) as sole signer is a puzzle to me. (See copy) Does this mean that on receipt of this paper I am OWNER of the acres mentioned? Is this equal to a deed? Under the "Lenroot Substitute" it would seem to me a final deed would be delayed. The letter accompanying the just mentioned notice says the new owner is to pay off for the improvements made by the squatter. According to the article about the Pueblos, the Government pays off all squatters for their improvements on the land. (There seems great difference in the interpretation of the law. (See copy of letter)

I am truly grateful for the work Miss Hathaway is doing in securing interest in our affairs. (Printing of allotment pamphlets)

About the allotment here--Juana is the only one already on other lands. You know she is not really one of us. She is of another tribe, therefore is really not entitled to land here. She came here where her husband (white) worked. They did not want to pay rent, so they asked the Agent to let them move on the reservation. Mr. Wadsworth has now permitted her to move onto new allotted land. Although the land belongs to Miguel, she has just built a new house and feels certain she can hold the lands.

The only word about selling the village is the circulating rumors of the white people who hope to buy individually from the Indians. They are looking for big bargains.

Miguel has asked me to send you a copy of his paper just received. He seems most troubled because it reads "SELECTION FOR ALLOTMENT"; he says he has had no say whatever about what he shall have and does not like to be so credited. He has no idea where this land described is situated. The letter suggests this is a final order or settlement.

C O P Y

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He seems to have no one to whom he may turn for advice, and would like some advice if you can see through the intentions of the agent. (See copy)

(Signed) Lee Arenas.

(Attached to above)

DEPARTMENT OF THE INTERIOR

United States Indian Field Service

Palm Springs, Calif.
June 21, 1923.

Mr. Miguel Saturnino
Palm Springs, Calif.,

My friend:

In addition to the five acre tract given you under the water system, where you now have your alfalfa, near Lee Arenas', I have given you for your own son Adolfo the five acres adjoining on the south, which is now being cultivated by Charles Gabriel. Gabriel is not entitled to land on this reservation, as he is allotted at the Morongo reservation. In order that he will not lose by this action, it will be no more than right for you to come to some sort of an understanding with him for the improvements he has made on this piece of land. If you will let him have this season's crop of alfalfa I believe he will be very reasonable about a settlement. This will give you and your son ten acres in one piece of land, besides the two lots where you are now living, and two 40-acre apiece in addition (note: non-irrigable land. E.G.) described on the certificates enclosed herewith. The three allotments to each of you, totaling in all ninety four acres, should be of great value in the future.

Your friend

W. Wadsworth,
Special Allotting Agent.

(Accompanying certificate).

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SELECTION FOR ALLOTMENT
On Agua Caliente Indian Reservation, 1923.

This is to certify that Miguel Saturnino has selected the
Lot No. 52, Sec. 14, Tp. 4S., 4E., 2 acres;
N $\frac{1}{2}$, SE $\frac{1}{4}$, NW $\frac{1}{4}$, 26 do 5 acres;
also the NE $\frac{1}{4}$ SW $\frac{1}{4}$ of Sec. 26, Tp. No 4S.,
Range No 4East of the S.E. M., containing 40 acres, more or less,
according to government survey.

Not valid unless approved by the Secretary of the Interior.

W. Wadsworth - allotting Agent

Palm Springs
July 18, 1923.

Dear Miss Green:

.....

A letter from Dr. Comstock of the Indian Welfare League says "An assuring statement from Commissioner Burke -- 'nothing will be done to interfere with the Indians' continued use of the unallotted lands unless with the written consent of the Indians. There is no authority of law to sell or otherwise dispose of these lands unless with the written consent of the Indians concerned.'"

Now, although Mr. Wadsworth did not make the announcement in my hearing, it is reported that 160 acres lying below the hot springs has been withheld from allotment, and it is concerning this valuable village land facing Indian Ave., (and bordering the narrow strip of "white village" - E.G.) that we are wondering; the quoted statement of the Commissioner must apply to that. The evidence of the withholding of this land is the fact that Marcus Pete was from choice awaiting this land, but his wishes were not considered at all, and he is now living off the reservation. Mr. Wadsworth did state to Miguel that this land had been set aside but did not say how much. One time he stated to me that ten acres there would be set aside.

About the meeting to be arranged here Dr. Comstock writes "I find that there is insufficient time to arrange for a meeting this month..... But I can see that there is no danger of any action being taken at this time that would in any way jeopardize your interests. I believe therefore that we should arrange for a big meeting some time in October, when we could have all the people on hand who are interested. At that time I would endeavor to get several members of our Council to be on hand so that you would have the advantage of their advice and cooperation."

I am wondering if Congress is to reconsider the Bursum bill in December, and the "cleaning up" of the Indian Bureau is promised through new legislation, whether "sometime in October" is not too late to do us any good. What do you think?

I will quote again from his letter -- "One reason why the allotment law was made was because it is only with land that has been allotted to individual Indians that unquestionable title can be secured. ... Once an Indian has received his land in fee under the allotment law, there is no danger of it being taken away from him."

As you well know, we do not want the allotment at all. But if it is true we must, there are many questions in my mind. Are we then citizens? Can we vote? Or are we still under the limits of the reservation, since there are still unallotted lands held in common? Do we lose our rights to appeal to the Federal courts, or do we fall under the local courts? Is a document of allotment equal to a deed? And does a child inherit allotted lands? I will admit it gives us a bit of responsibility in ownership and power to transfer our property, but I greatly fear advantage will be

taken of this responsibility. We are anxiously awaiting your advice.

.....

July 30.

..... It is quite impossible for anyone who has not seen the situation for himself to fully understand how dependent we are on certain waterways, and how impossible of usefulness some of our lands are. We feel that the holding of the lands in trust is just giving the Bureau and its officials another chance to cut down our portions and put more limitations on us. If we are fit for citizenship and ownership on some future day, set by the government, why are we not now?

The agent told us that 160 acres of our best village land are not to be allotted. Then too, the land at the base of Tahquitz canyon are being withheld I have just learned. This land is impossible of cultivation but it brings in returns from the fact we can lease it for winter campers. Little by little it comes to me, and is true of us all, that all the water is to be taken from our control and our best lands withheld. Under these conditions the rates for water could be increased until we would be forced to desert our lands, and if deserted during this period of trust we of course would lose them. To leave us with our lands in common is our only solution.

We believe in living in our simple way, each working for the good of all with things in common. It was the way of early tribal living and it binds us together in many ways. This scattering of our lands and tribes, few as we are, means the remaking of our whole lives. Most of us are too old to rebuild and remake our lives. It is true to interfere with our land is to work against our hearts. A very real disturbance. Life to us is more than "bread and butter", and these lands are everything to us.

.....

Sincerely your friend,
Lee Arenas.

511 Crane Ave.,
Turlock, California,
August 10, 1923.

Dr. C. Hart Merriam,
care Mrs. H.A. Atwood,
904 W. 11th St.,
Riverside, California.

Dear Sir:

May I offer as an introduction the statement that John Collier requested me to communicate with you? We have been conferring by correspondence (since I saw him last in San Francisco in July) concerning a matter that is very deeply entrenched in my sympathies, the Palm Springs Indian Reservation in its struggle against allotment. As you may know, Mr. Collier's organization, the American Indian Defense Association, has definitely committed itself in opposition to the Mission reservation allotments, and is making its first fight upon the Palm Springs case, which is so typical and, being just in process, so demonstrative of the workings of the allotment law.

Mr. Collier has asked me to send to you the enclosures herewith. They contain the main informative points relative to conditions on the Palm Springs reservation. The copies of letters from Indian friends there will give you an idea of the urgency of the situation. Things there have reached their most crucial point, since they are awaiting merely the official action of Secretary Werk to make the allotment process, for that reservation, irremediable. It is Mr. Collier's feeling as well as my own that only immediate measures can halt this "final decree", and that such measures must take the form of strong protest to the Secretary of the Interior NOW, before he has time to complete the formalities of approval upon his return to official duties in Washington. The Association at New York is making such protest, and the Santa Barbara branch of the Association is also active, -- likewise Mrs. Atwood and others. Will you write an urgent demand to the Secretary, too? *ok*

For most persons the interest of the Palm Springs situation lies in the certainty of its general application. For me, having been in such close touch with the conditions and with the Indians themselves, the interest is personal as well. But I realize that its chief importance lies in the fact that what is happening there is only an indication of what will continue to happen until all the little groups of the Mission reservations have been swallowed up. That is why it is doubly necessary that a halt should be called at once, at this particular point, because each succeeding accomplishment of the Bureau in the application of the allotment law makes the progress of that law more difficult to stop.

From the point of view of general interest in Indian affairs, the clearest argument against the allotments is that they entirely set at naught the workings of tribal self-government and bring complete confusion to existing economic conditions. They

confiscate and transfer from one Indian to another the improvements of a lifetime, upon the agricultural and home lands. As for the non-agricultural lands, there can be offered absolutely no practical reason or excuse for their allotment -- no such argument as that of "incentive to improvement", for instance. These lands have for generations been put to their only possible use under the existing water system -- or lack of it -- the common grazing of the tribe's cattle. If allotted, what Indian is going to fence his individual cattle onto a barren forty-acre plot? The so-called chief argument for allotment, referred to above -- "incentive to improvement through individual ownership"; does not hold here or in the case of the agricultural lands either, because the Indians have long ago worked out their own system of parcelling out lands to individuals and are and have been improving the same. This new and arbitrary readjustment acts on the contrary as a great discouraging force, making them feel that there is no certainty of tenure, no permanency anywhere, no warrant for the expenditure of effort and time upon the land. They are left the prey to an immense and profound weariness, disillusionment, disheartenment.

Will you address Secretary Work at once and in most strong terms, urging him to suspend action at least pending a further inquiry? Will you point out to him that many contested questions, both of fact and of policy, are involved and that those interested in Indian welfare insist that there be opportunity for these contested questions to be thoroughly cleared up before the allotment law progresses further in its application to the Mission Indians. From his point of view no emergency demanding immediate action exists. If what he proposes to do is beneficial it will be no whit less beneficial a few months hence, after he has had time to satisfy interested persons of that beneficence. Will you make it just as strong as you possibly can make it, and as quickly?

You will note in the enclosed pamphlet, which Miss Hathaway of Long Beach kindly asked to have printed and distributed, the gist of what I have investigated for myself at Palm Springs during my past winter there, and the substance of what I have elicited personally from Special Allotting Agent Wadsworth, in charge of the Mission allotting work. It gives practically every argument against the allotments -- his explanations! The only true, not argument but reason, for the allotments, can be the reducing and "opening up" of the reservations -- and that means the ultimate extinction of Indian civilization.

With great appreciation of your help,

Most sincerely yours,

Elizabeth Green.

PALM SPRINGS TROUBLES

Miss Elizabeth Green, in a small pamphlet entitled 'The Indians of Southern California and Land Allotment' (June 1923), writes concerning the lands of the Agua Caliente band at Palm Springs:

"In the acreage near the mountain slopes and available to water from the canyon streams the Indians carried on sufficient agricultural pursuits to keep them well supplied with food and the necessities of life. White men saw this land and coveted it. The Indians say that in 1884 through the then Indian Agent McCallum their first land losses began. Today all the fertile land by the mountain is in white hands. It forms now what is called the village of 'Palm Springs,' a white village, although remains of old fruit trees and a cemetery mark the older tenancy of the Indians. The reservation line has been pushed farther out into the desert, and the Indians no longer hold full water rights to the stream which comes down through that lost land in an open ditch." (pp.3-4)

And continuing, Miss Green states that the allotment agent for this district, Mr. Wadsworth, says that land available to water, that is, along the present Andreas water-line, is to be apportioned in five-acre plots to each individual. This, he admits, constitutes

the maximum amount of good agricultural land under the present water system, the maximum, that is, now left in Indian possession. That water system, he further admits, is developed just about to its fullest capacity. One of the five Indians now developing land in this territory asks--'How can this water irrigate 51 five-acre farms right, when with just us five we have to wait on each other for water and in mid-summer, maybe not get any? This is not answered.

Mr. Wadsworth's further plan provides for the apportionment of the present Indian village site (where, with the exception of the five holdings along Andreas water above referred to, the homes and most of the cultivated lands now are) into two acres to each individual. This means the cutting up of old home sites, the reapportionment of improved acres. It is one of the sorest points in the minds of the Indians." (pp.7-8)

"Mr. Wadsworth was then asked if it were the government's intention (obviously yes) to enter an Indian community and upset the entire system of tribal autonomy, set at naught the communal laws by which, through its Council, the tribe of community arranged its internal affairs, apportioned its lands and governed its members. He admitted that in cases

such as this--and often--it was necessary to the carrying out of the allotment plan. It meant nothing that the Indians themselves (and they have a unanimous consent system in their councils) had made this land apportionment amongst themselves." (p.8)

In spite of the fact that the Honorable Secretary of the Interior Hubert Work states: "There is no authority of law to take any land from the Indians and the unallotted lands will remain in tribal ownership.", the forced allotment of their lands is regarded by the Indians as meaning virtual confiscation. It means the doling out to individual Indians of small bits of their own land with uncertainty as to the fate of the remainder. (pp.9-10)

On April 30, 1923, government surveyors appeared at Palm Springs--this at a time when their head men were away attending their federation convention at Riverside. They went to the office of Superintendent Ellis at Riverside to learn what it was all about. He told them it meant allotment!

Exec Order of Dec 27, 1875 signed by US Govt

that certain "decedent lands" are hereby withdrawn
from sale ~~that~~ as reserving for the
present use & occupancy of the
"Indians".

Add lands added - Exec. order of May 15, 1876.

5-201 Selection for Allotment on Agua Caliente
Indian Reservation, 1923

This is to certify, that Miguel Saturnino has selected
the lot No. 52, Sec. 14, Tp. 4S., 4E., 2 acres,

[Handwritten signature]

[Enclosed in letter dated Calum Spgs, Calif June 21, 1923,
& signed W. Wadsworth, Allotting Agent.

Mr C Hart Merriam
1919-16th St
Washington D.C.

El Paso Ariz
March 21 1924

My Dear Sir

Your letter Feb 23rd just received

It was the Mission Indians at the
La Jolla Indian Reservation near Warner Hot
Springs San Diego Co. The Indians did stop
me from surveying allotments and was only
going to give me two hrs to get off the reservation
& ask them to wait until I could leave
from Washington D.C. I did not send in the
report that appeared in the L.A. Times Feb 6th
The Indian Dept called out 15 policemen
and I completed the work in a few days
& did not destroy crops or tramp down their
plowed ground as they reported

Very respectfully

William F. Johnson
US Geologist in Charge

Indians of Southern California; Allotment

By MARTHA N. HATHAWAY
Long Beach, California

The Indian today has many friends, passive and active, than at any time before in his history. Groups organize in his defense, societies create committees to investigate his wrongs, and there is an ever increasing number of unattached individuals who give personal attention and effort to a study of the question or who are at least vaguely sympathetic toward what has become the "Indian problem." What is needed is more general, specific, and widespread information if this rather loose and ill-defined interest is to become effectively utilized for the actual good of the Indian race.

There needs, for instance, to be a more public knowledge of the implications behind the word "allotment" when used in connection with Indian lands. The average well-disposed person hears it used, says vaguely—"Oh yes, allotment. Good thing. Indians will own their own lands—be their own masters—become citizens—" There is a vision of a beneficent Government turning over to the wards whom they have so long protected choice acreage upon which to make tidy fortunes, along with the rights of citizenship and all the other blessings

of civilization.

Land allotment is most immediate problem facing the Indians of southern California. It needs to be understood, in order that the friendly public many not be misled into promoting it or antagonized by the Indians' rejection of it. Efforts towards its prevention can form one of the most important lines of help that Indian defense organization can carry on now, for once allotment becomes a generally accomplished fact there will soon be little left to the Indians to protect or defend. And it is now in process of being applied, this system of doling out to individual Indians small tracts of their tribal lands, throughout the southern California reservation area.

Whatever may have been the defects or the benefits of the allotment plan in other sections, it is obvious to anyone conversant with the great injustice and misfortune to the Indians. The tribes of southern California were, in the main, not agricultural people, before the coming of the whites, and the lands which they held in those early days, remnants of which remain to them now as reservations, are not primarily agricultural lands. Subdivision of these lands for agricultural purposes upon anything like an equitable basis is a well-nigh impossible task.

I may cite the situation at the Palm Springs reservation, Riverside County, known as Agua Caliente Indian Reservation, No. 2. It is largely typical of this section. I have spent the past winter among the Indians there

and I know their attitude and appreciate their viewpoint and difficulties. Also I know the viewpoint of their white neighbors.

The Agua Caliente band is supposed to have a patent to 35,000 acres of land situated in the upper end of the Colorado desert (southern California) where it joins the rocky San Jacinto range, and extending over part of that range. This part of the old tribal holding, much of which was lost to the Indian owners through the Wozencraft treaties of 1850 which were never ratified by Congress but which were "kept" to the extent of acquiring large sections of Indian land; no compensatory provisions were ever carried out. This present 35,000 acres of desert land was set aside for the tribe (the Cahuillas) by the Government some thirty years ago, after the story of "Ramona," by Helen Hunt Jackson had aroused a furore over the plight of the Mission Indians of southern California. At that time the desert land was considered worthless and consequently was not begrudged to the Indians.

In the acreage near the mountain slopes and available to water from the canyon streams the Indians carried on sufficient agricultural pursuits to keep them well supplied with food and the necessities of life. White men saw this land and coveted it. The Indians say that in 1884, through the then Indian Agent McCallum, their first land losses began. Today all the fertile land by the mountains is in white hands. It forms now what is called the village of "Palm Springs," a white village, although remains of old fruit trees and a cemetery mark the older tenancy of the Indians. The reservation line has been pushed farther out into the desert, and the Indians no longer hold full water rights to the stream which comes down through that lost land in an open ditch.

The white village has gained fame as a wintering place. Those early fortunate land settlers are reaping big rewards for their early-bird proclivities. Land is selling in that section to which white people hold (more or less cloudy) title at from \$1,500 to \$2,000 per lot for building purposes, and sumptuous desert homes are building fast. The villagers are complaining that they are too "cramped," the space between the mountain and the present reservation line is too narrow and confining. They must have room to spread; the district must be opened up for "Progress." Coupled with this, adjacent land down the valley has been found to be excellent for date culture, given adequate water. The worthless land so generously allowed to the Indians years ago (from what had always been theirs) is now valuable; ergo, the white man must be given a "fair chance." A handful of individuals from a dying race must not be permitted to stand in the way of Development. —So reasons, and frankly states, the white village.

—Furthermore, there are three magnificent canyons within the Indian territory, each bearing a life-giving mountain stream as yet (all but one) undeveloped, and nurturing palms of great beauty, the scenic value of which, must no longer be risked in Indian hands. These canyons are wanted for a park by the enterprising citizens of Riverside County and some of Los Angeles. To do them justice many people favor this park plan from a sincerely disinterested motive of "preserving the canyons," not understanding the value of the lands to the Indian owners of their unwillingness to part with them. Still furthermore, the Indians possess very valuable hot sulphur springs adjacent to the village site. There are, in fact, many reasons why this territory should be "opened up."

This is the white man's view, and because of all this he feels that an allotment of the reservation is a commendable thing. I think they honestly believe, too, some of them, that the Indians will be better off. Just how I am not certain. Here is the Indian's view.

This land, as was said at the beginning, is desert land. Without adequate water is worse than useless. The water source is restricted. A stream is brought down from Chino Canyon (half of which canyon now "belongs" to a white man), and is used for the village water supply. A stream is brought down from Tahquitz Canyon, Indian land, and flows through the village, where a certain percentage of it is available to the use of a designated number of white settlers. The more distant Andreas Canyon (one of those wanted for a park) has a good stream which has been partially developed but never brought down far enough to benefit more than four or five Indian holdings. The water in Palm and Murray Canyons (the other two proposed park sites) goes to waste, except for the cattle who water there, no conservation system ever having been constructed. In summer the stream

which are fed by snow from the peaks, dry up for a period. There is no storage system. Even in the best "water years," as the Indians put it when conditions through the winter have been especially conducive to a large water supply, there is never an abundance to a large water supply there is never an abundance of water for cropping time. What water there

Concluded In Next Issue

BRAND OUTBREAK STORY MALICIOUS

President and Secretary of
Mission Indians Denounce
Report Printed as False.

Replying to a dispatch that appeared in the Los Angeles Times Feb. 6, purporting to be a statement by W. H. Thorn, surveyor, that an Indian outbreak was imminent among certain Mission Indians, Adam Castillo and Ben Water, president and secretary of the Mission Indians, recently issued a statement, characterizing the surveyor's remarks as false and malicious and asserting that no outbreak whatever is threatened. Their statement follows:

"It has come to our attention through an article in the Los Angeles Times of Feb. 6, that one W. H. Thorn, a surveyor engaged in surveying some of the reservation lands, made a statement that Indian outbreaks had not ceased but that on the contrary an Indian outbreak is now imminent among certain Mission Indians.

"We denounce such a statement as wholly false, untrue and malicious. The Mission Indians of California yield to none in their loyalty as American citizens, and have not threatened or intend, nor do we now threaten or intend, any outbreak or uprising whatever against any person or persons.

"W. H. Thorn, while engaged in surveying, preparatory to a forced allotment of reservation land, against the wishes and over the protest of the majority of the Mission Indians, entered with his party in many instances upon the cultivated lands of Indian farmers, injuring and destroying growing crops. The owners of the crops protested and endeavored to prevent him, but in no instance that we are able to ascertain was any violence attempted. At any rate none was intended.

"The Mission Indians have ascertained that such surveying party has due authority under the law to run lines of survey wherever they may fall and has directed and will continue to direct Indian farmers to confine themselves to a verbal protest, but permit the work to proceed without interference.

(Signed) "ADAM CASTILLO, Pres."
"BEN WATER, Secretary."

Los Angeles, Cal., Times
FEB. 6, 1924

INDIANS OF CALIFORNIA IN UPRISING

Trouble on Desert Keeps
Redlands Man from His
Daughter's Wedding

EXCLUSIVE DISPATCH
REDLANDS, Feb. 6.—W. H.

Thorn, for many years a government surveyor, knows that the days of Indian uprisings are not over. Mr. Thorn had planned to come home last night to attend the wedding of his daughter, Miss Inez Thorn, to Harold Domke of Azusa. But an uprising of the Indians on the Mojave Desert, kept him there guarding government property, a ticklish job, especially when two stray bullets went through the tent where he slept.

Mr. Thorn has been in charge of a party doing surveying work for the government on the desert. The Indians of the section have been restless and last week the unrest came to a head with an attack on the school building and threats against the surveying crew.

The surveyors were forced to quit work but remained to guard their property until something is done to quell the uprising. So Mr. Thorn missed a wedding which he wished to attend.

ONE EDITOR'S VIEW OF PALM SPRINGS INDIANS' RIGHTS

(From the La Verne Leader)

Helen Hunt Jackson years ago aroused the conscience of the nation by her book, "A Century of Dishonor," in which she recited with graphic pen the treatment accorded to the American Indians by our government, and the advantage that has ever been taken of these primitive people, once the owners of our entire domain, but now the wards of the government. Formerly they lived in the midst of great landed possessions, their comparative small numbers permitting them to have their choice of location for their villages, with fertile soil, plenty of water, good hunting and fishing, and such surroundings as are dear to the heart of the untutored and primitive man. How is it today with the Indians of our Southern California country? While little is made public of the fact, yet these people have been crowded back into the mountain nooks and desert spots, where even a white man can scarcely eke out a living. Most of the men in fact leave their homes or "hogans" and work for adjoining ranchers and fruit growers at certain seasons of the year to earn a little money to help in self-support. In former times we have seen them go in little caravans to the big sheep ranches at sheep shearing time. And they were always wanted for such work, as they were good workers.

Some years ago a large body of land surrounding the San Fernando mission was sold to a corporation. Near the mission lived an old Indian with his family on land that had been his possession for a great many years. But the sheriff soon came to dispossess the old man and his family and he was turned out shelterless to seek a home. On their way to Los Angeles a driving rain overtook the plodding Indians; the old Indian developed pneumonia and was soon laid away in a pauper's grave.

Thus the "shiftless" Indian has ever been pursued by the "thrifty" white man, who has forgotten the Tenth Commandment.

A case is now attracting some attention which seems in every way unjust to our "brother in red." At the Agua Caliente Indian reservation at Palm Springs, part of their land lies in a number of picturesque canyons on the north side of Mt. San Jacinto, the balance in the desert. People in the town of Palm Springs, which has become a winter resort, wanted additional attractions and have asked the government to have these canyons set aside for a park. The government then offered to buy the land from the Indians for use as a government park, but the Indians refused to sell. Here was their village and their homes and the little plots of ground they cultivated; here are a number of mountain streams and pasturage for the cattle raised by them, which gives them perhaps the greater part of their living. If they left the sheltered canyon homes,

which have been theirs for fifty years or more, and sought a new home on their remaining arid desert lands, they would soon be penniless.

However, the government insisted and offered a little more money, but the Indians have refused to deed their lands.

Now comes another phase of the matter. Without the consent of the Indians, government surveyors have been surveying these lands and it is announced that these Indian lands will be allotted to the individual members of the tribe. Two acres are to be given to each family in the canyon, available to water, and 40 acres in the desert. Their present homes in the village will have to be abandoned. They will have no pasturage for their cattle, and their whole mode of life will be changed.

The Indians did not ask for and do not want this allotment and have protested against it. They have a patent on their land as a whole and want to keep it so that they may be able to keep cattle and live in their village according to their tribal custom.

Is it not a contemptible procedure for us who talk about liberty and individual rights to force a small handful of Indians to lose their homes and be dispossessed of their lands against their will, when they have a clear title to their land from the United States government which should be as valid as any deed to our homes or property? Is the fact that they are poor Indians—wards of the government and not citizens—and reason for the unjust treatment of these primitive people?

It is certainly a reflection upon us as a Christian nation that we have been liberal and generous in dealing with the people of foreign nations—the Chinese in the Boxer troubles, the Philipinos in the Spanish war, and the Cubans as well, but here in our homeland we have ever oppressed the Indians, the original owners from whom we acquired our great domain.

We join our earnest protest to the many that are being raised that this allotment scheme be not forced upon the Agua Caliente Indians against their will.

APRIL 10, 1924

U.S. ACT MAY MAKE INDIANS WARDS OF S.D.

364 ✓
Asserted Blunder Threatens To Dispossess Red Men Land Tenants

Threatened with destitution through an asserted official blunder in Washington, which will deprive them of their scanty back country homesteads, the Mission Indians of San Diego county have joined in a protest to Secy. of the Interior Work.

Petitions protesting their dispossession, prepared by Atty. Herman Freese of San Diego and Jonathan Tibbett of Riverside, are being signed by the red men by the score. The matter will be taken up at the southern California conference of Indians at Riverside April 20.

The prospect of the 1000-odd Indians affected becoming wards of the county, also has focused the attention of county officialdom on the situation.

The measure against which the Mission Indians protest is a decision of the bureau of Indian affairs to allot the remaining government lands of the county to the Indians in severalty.

The partition, it is asserted, would give each individual slightly less than five acres, and most of the tracts would be barren hill land, unfit either for agriculture or grazing.

At present the Indians living outside the reservations occupy the land in common, and by farming disconnected bits of alluvial land, are able to make a living. Many of them have built houses, fences and barns and made other improvements.

"It now appears that families who have improved their tracts will be deprived of the fruits of their years of labor," the petition states, "thus leaving the industrious and frugal members of the tribe homeless and helpless, to become paupers."

The Mission Indians, possibly the most peaceful of all aboriginal tribes, have fared worse at the hands of the government than any others, according to Freese.

"They formerly occupied the lowlands that are now the white man's orchards and ranches," he said. "Great slices of their land were taken away in Spanish and Mexican grants, and they were pushed back into the hills.

"The United States took away more of their territory in the treaties of Temecula and Santa Ysabel, in which many promises were made the Indians but never fulfilled.

"The partition of the little land that is left is likely to complete their ruin. By depriving them of their cultivated lands and allotting worthless hillsides to them, a large number may be made public charges as paupers and a burden on the taxpayer."

MORGAN HILL, CAL. TIMES
JULY 20, 1923

Seche

FRIDAY, JULY 20, 1923.

National Parks or National Fairness. 364

Just now the Indians of the Agua Caliente reservation, near Palm Springs, in Southern California, are fighting to keep a valuable part of their diminishing lands, 1,000 acres of magnificent canyons. The plan for securing these canyons assumes a seemingly disinterested form—the creation of a "national monument" to "preserve" the native palms of this region. "The public good"—yes, but who thinks about the Indians' interest? Or of the fact that these palms have been preserved under centuries of Indian care?

The whole point of the injustice lies in the overwhelming force of the public opinion which says "We want this, so it is right," over the voiceless minority of the Indians.

There is a Congressional Act authorizing this "Palm Canyon National Monument" and providing for the consent of the Indians, and for payment of some agreed sum by private subscription, into the Indian Bureau. This sounds fair. But the Indians do not want to sell. They want the land itself, for water, wood and grazing—all indispensable in this sparse land. They have twice refused the paltry sums offered. But they feel the increased pressure, taking various forms. They have a background of double-dealing, of unexplained transactions, of injustices, worked through their agency and by white land-grabbers, that leaves them perplexed and hopeless in the face of disaster.

They have protested to the Secretary of the Interior that they do not want to sell, asking that they be not forced to do so and that no disposition be made without their consent. They want to be let alone. And many of their friends have petitioned the secretary not to grant a lease or make other disposal without the Indians' free consent. With that threat removed they may keep their lands in peace, unafraid in their refusal to sell. Will their petition be heard?

ELIZABETH GREEN.

Palm Springs, California.



MEANWHILE Secretary Hubert Work of the Department of the Interior is to be congratulated on overruling the plan for the allotment of lands belonging to the Palm Springs Mission Indians in California which would have necessitated taking barns, orchards, and improved land from one Indian to give them to another, and in consequence have disorganized the tribal life.

On hearing the arguments of the representatives of various Indian welfare organizations, as well as the Chamber of Commerce of Los Angeles, supported by affidavits, maps and other documents, Secretary Work agreed to withhold his signature from the allotments and postponed any action into the indefinite future. The Palm Springs tribe is thus given a continued lease on life in a region where they have been from time immemorial, and where their lands were guaranteed to them under one of the "lost" treaties of 1854.



Summary Graphic, 277, Dec. 1923.

Indian Welfare: Educational Reports

1907-27

REPORT

OF THE

Superintendent of Indian Schools

TO THE

Commissioner of Indian Affairs

1907

REPORT

OF THE

Superintendent of Indian Schools

TO THE

Commissioner of Indian Affairs

1907

CHILOCCO, OKLAHOMA

PRINTING DEPT. U. S. INDIAN SCHOOL

1907

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REPORT OF THE SUPERINTENDENT OF INDIAN SCHOOLS.

DEPARTMENT OF THE INTERIOR,
OFFICE OF SUPERINTENDENT OF INDIAN SCHOOLS,
Washington, D. C., September 25, 1907.

SIR: I have the honor to submit herewith the twenty-fifth annual report of the Superintendent of Indian Schools. As in preceding years, the greater part of the time I have spent in the field visiting and inspecting schools, and detailed reports on their condition, defects, and requirements have been submitted to you from time to time.

Through correspondence and circulars of instruction, and by personal directions when in the field, we have endeavored to conduct the educational work along the lines you have outlined, and to increase thereby the efficiency of the schools. Efforts have been made to obtain a closer correlation of the class-room and industrial work by giving individual assistance to teachers and through demonstration lessons presented at the various institutes. Teachers have been encouraged to study the conditions on the reservations and the individual characteristics of their pupils, and to use this knowledge in their efforts to adapt the instruction to meet the requirements of local conditions and the practical needs of pupils.

As you are aware, many teachers entering the Service have the mistaken idea that their efforts should be directed toward transforming the Indian child into something else, instead of developing him along natural lines, and do not seem to realize that the methods suited to white children must be materially modified in instructing Indian children. In view of this it has frequently been found necessary to spend considerable time at a school in order to assist teachers inexperienced in the work to adapt their courses of instruction to meet the needs of the particular tribe of Indians they are teaching and to prepare sample lessons for their guidance. While the plan of assisting individual teachers requires much time and labor, the efforts put forth are showing good results.

EMPLOYEES' CONFERENCES.

In compliance with the instructions contained in a circular letter sent to the field, most of the schools have established employees' round-table conferences. These meetings are held at stated periods, usually weekly or biweekly, at which difficulties encountered in the several departments of the school are discussed, and ways and means to overcome them are considered. The good results of these conferences are noticeable at many of the schools. They are especially helpful in securing a closer correlation of the class-room and industrial instruction, and it is hoped that all the schools will conduct them during the current year.

SCHOOL COMMENCEMENTS.

A large number of schools arranged their commencement programmes in accordance with the suggestions contained in a circular let-

ter issued by your direction, and in all instances they proved interesting and instructive. The public heartily approved of the exercises, which were more practical and less theoretical than formerly, and which brought out the actual acquirements of pupils and exemplified the methods of instruction, especially industrial.

SANITATION.

Sanitary conditions at most of the schools visited have been much improved in recent years. There can be little doubt that many of the children enter school with inherited tendencies to disease, particularly to tuberculosis, and special efforts have been made to prevent its development in pupils thus predisposed. The strongest hope in combating this deadly disease, however, lies in instructing the school children in the precautions to be observed, and employees have been urged to give this subject special attention.

TEACHING ENGLISH.

Teaching the Indian child to speak English is naturally the first step in his training, and efforts have been made to give him a working knowledge of the language in the shortest practicable time. We have found that many teachers do not give sufficient drill work; that they fail to understand that often the Indian child does not readily comprehend what he is being taught, and in his recitations is merely repeating from memory. To overcome this teachers have been urged to adapt their methods to suit the peculiar characteristics of the pupil; to teach objectively, and always to begin the teaching of English with the use of illustrations and objects familiar to the child. Endeavor also has been made to have the teachers require much oral work in recitations, and to stimulate responsiveness in the child. Studying the child and suiting the training to fit each case has proved beneficial to both teacher and pupils, and has given the former increased interest in the work and the latter greater self-reliance. There has been a marked improvement in many schools in the facility and rapidity with which the children learn to speak English.

INDUSTRIAL TRAINING AND HOUSEHOLD ECONOMY.

Endeavor has been made to carry out your policy of giving industrial training and household economy a foremost place in Indian education, and it has been our constant aim while visiting schools to impress upon superintendents and employees the importance of having all instruction practical.

It is generally recognized that knowing how to cook is one of the main accomplishments which the Indian girl must have if she would become a good housekeeper, and we are trying to have cooking thoroughly taught, so that each girl, before leaving school, will be fully qualified to prepare meals intelligently and economically for a small family, to keep accounts, and to take complete charge of the work of a small home. In view of the fact that the cook's time is largely taken up in pre-

paring meals for the school table, the girls can acquire little knowledge of family cooking merely by assisting in the preparation of food on a large scale, and we have endeavored to have the theory of cooking taught in the class room, as is now done in many of the city and rural schools for white children. To this end an outline course was prepared and, with your approval, included in the curriculum at the beginning of the last school year. The course provides a series of detailed directions and sample graded lessons, in which the theory of cooking is correlated with language, number work, composition, etc. Some of the teachers have taken this up in earnest, and it is hoped that better results will be obtained than hitherto in this important branch of any girl's training.

AGRICULTURAL INSTRUCTION.

The constant aim of all agricultural instruction has been to enable pupils to obtain practical results by simple means, at the same time giving them sufficient acquaintance with the principles of agriculture to enable them to understand the reasons for the various farming operations. To accomplish this we have endeavored to have the children take up the study of seeds in the class room during the winter—the teacher conducting experiments and illustrating the processes of germination—and in the spring to have them, under the supervision of the class-room teacher, do the actual work of laying out the garden plots, preparing the soil, planting, tending the growing plants, and harvesting the crop. Almost every school where suitable land can be had has adopted the system of having individual gardens for the smaller pupils. This has given excellent results and has increased decidedly the interest in farm work generally. The girls as well as the boys are given instruction in gardening. The average farmer's wife usually has to superintend, if not do a great deal of her own gardening, and it is essential that Indian girls be taught how to do such work.

We have endeavored to have teachers adapt the instruction to local conditions, and in sections where stock raising is the principal industry they have been urged to give special attention to this subject, and, after instruction in the class room, to take the pupils to the barn or pasture, where the farmer or dairyman will give instruction in the management and care of stock, including the raising of calves, and will point out the distinguishing characteristics of different breeds of cattle—those best for beef and those best for the dairy.

During the last two years superintendents have been urged to do more extensive work in the dairy, and we are glad to report that some of the schools are giving special attention to it. Matrons and housekeepers also have been requested to have the girls as well as the boys learn to milk, and especially to have the girls taught the care of milk, to make good butter and cheese, and to keep the utensils of the dairy in a sanitary condition. In a few of the schools this work has been taken up by the class-room teachers and correlated with language, numbers, etc., and it is hoped that another year a much larger number will do so.

DAY SCHOOLS.

Most of the day schools have continued their record for good work during the past year. As I believe you deem the civilizing and elevating influence of these schools upon the older Indians to be a most important part of their usefulness, we have urged teachers and housekeepers to follow the instructions of the Office and make it a part of their duties to visit regularly the homes of their pupils and instruct the parents in proper modes of living—keeping their huts or tepees neat and habitable, how to prepare and cook their food, how to sew, etc. Each year the influence of these schools becomes more apparent, and on every reservation where they have been established the good effects upon the adult Indians can plainly be seen. The child, on going to his home at night, carries with him, consciously or unconsciously, the civilizing atmosphere of the school. The lessons of cleanliness and neatness especially are not lost. The love of home and the warm reciprocal affection existing between parents and children are among the strongest characteristics of the Indian nature. It is not strange, therefore, that the mother is frequently unwilling to be parted from her children for the time necessary to cover a term at a boarding school, but she usually makes little objection to their attending the day school, knowing that they will come home to her each evening. By bringing civilization to the door of the Indian, instead of attempting to take him to civilization, family ties are maintained, while the industries and habits of civilization are given an early start, and your policy of extending the day school system wherever practicable can not but result in great good to the Indian.

INSTITUTES.

A great deal of attention has been given to the supervision of institute work, which has been carried on for a number of years, in order to bring the Indian workers together and get before them methods of instruction which are particularly adapted to the teaching of Indian children. In compliance with your directions, institutes were held as follows: Standing Rock Agency, N. Dak.; Rosebud Agency and Pine Ridge Agency, S. Dak.; and the general institute, or department of Indian education, at Los Angeles, Cal., in connection with the annual convention of the National Educational Association.

All of the institutes were well attended, and employees manifested greater interest in the proceedings than heretofore. Demonstration lessons were presented to emphasize methods of instruction which it is hoped will secure a closer correlation of the literary and industrial instruction, and thus will give to pupils a training that will better fit them for the work in which they will most probably engage after leaving school.

In view of the fact that the schools had been called upon for material for the Indian exhibit at the Jamestown Exposition, no general request was made for material for the Los Angeles institute, but there was a small exhibit of class-room papers, sewing, art needle-work,

baskets, pottery, etc., which proved interesting and instructive to the teachers in attendance. An exhibit of native Indian art, prepared under the supervision of Miss Angel De Cora, attracted special attention.

RESUME.

The progress made during the year, while not especially striking in any particular direction, has been steady and substantial in nearly all branches of the educational work. The teachers are realizing more and more each year the importance of adapted the instruction to local conditions and immediate needs of pupils, and more practical methods of teaching now prevail in most of the schools than hitherto; however, we feel that much remains to be done to bring the work up to the desired standard of efficiency.

There is urgent need for the employment of additional domestic science instructors, who can devote their entire time to teaching the girls family cooking. Better facilities for this work should be provided at a number of schools, but they need not be extensive, as better results will be obtained with the equipment usually found in the dining room and kitchen of a small home.

The Indians are fast becoming factors in industrial pursuits, especially in those sections of the country where you have established employment bureaus. Large numbers of school boys have, as you are aware, also found profitable employment during the year, and it is believed that this number will increase rapidly as employees become more familiar with the practical educational policy you have adopted.

In conclusion, permit me to express my appreciation of the strong support you have always given me in my work.

Very respectfully, your obedient servant,

ESTELLE REEL,

Superintendent of Indian Schools.

THE COMMISSIONER OF INDIAN AFFAIRS.

APPENDIX.

BRIEFS OF PROCEEDINGS, PAPERS, AND DISCUSSIONS AT INSTITUTES.

ROSEBUD INSTITUTE,

(Rosebud, S. Dak., Sept. 11-13, 1906.)

The sessions were held at the boarding school, Jesse B. Mortsof, day school inspector, presiding and Mary F. Crickenberger, teacher, performing the duties of secretary.

HOW TO MAKE THE DAY SCHOOL ATTRACTIVE.

J. P. Wasmund, Teacher, Upper Cut Meat day school.—A few beds of flowers will add much to the appearance of a place, and a good school garden will prove to be a great attraction to the pupils, especially during the winter months when they have but little to eat at home and will go a long way to get a good meal. Individual gardens cultivated by the children will also make them feel that they have a personal interest in the school. A milch cow, some chickens, ducks or geese, a few pairs of pigeons and a pig or two will prove very interesting and instructive to the patrons as well as the children, and make the place seem more home-like to all concerned. The patrons need the example in keeping and caring for live-stock and poultry, and there is no place where the example can be set so well as at the day school.

The class room should be clean and the walls should frequently be given a coat of whitewash or paint. A few good pictures on the walls will also do much toward making the place attractive. Pupils should be made to keep clean, and we employees should be neat in personal appearance. Above all, we must learn to love and be interested in our pupils. We must not only try to appear interested, but must, if necessary, cultivate the habit of being interested. A good motto for all of us would be that which the head physician at New Orleans had placed over his door during the yellow-fever epidemic at that place, to cheer his tired and often discouraged assistants. It read: "Always wear a smile on your face and a bouquet in your buttonhole."

IMPORTANCE OF STUDYING THE INDIVIDUALITY OF THE CHILD.

Agnes M. Capleese, teacher, Rosebud Boarding School.—Child-study by a teacher means such an acquaintance with every child as will enable the teacher to adopt such methods of instruction and to produce such environment as will insure the most rapid progress possible in the development of all classes. It should be the aim of every teacher to note the peculiarities of each child. If a child is disposed to be active, does his activity have a purpose, or is it aimless and purposeless? Herein comes our opportunity for child-study, and an adaptation of our work in accordance with the knowledge gained. We teachers have found that absolute uniformity in school is impossible, much less desirable. Children's ideals and motives are constantly changing, and methods of instruction and management must change with them. We should know our pupils. Differences in disposition, in physical temperament, in home life, in previous education, in motive, etc., should control in all cases, and here the wise teacher will recognize the necessity of knowing the child. Years ago a teacher would enter a school and call the children to order, and proceed to teach them as a collective whole. As a result the less capable child was, to use a familiar expression, "left behind." Perhaps the reason or reasons for this child seeming less capable may have been overcome by a wise teacher who would discover the cause and proceed to develop the inert faculties, deemed not existing before. It may have deficient reasoning power, or deficient memory.

The teacher should know mind. A knowledge of a subject may suffice for one who does not wish to teach the subject, but the true teacher must know the mind. This knowledge will provide the universal law, and a knowledge of the particular child will furnish the diversity, the exceptions, the peculiarities that must be taken into consideration. The teacher who recognizes this law is generally patient, far-sighted, and must be a good judge of human nature. A proper understanding of the child brings sympathy between teacher and pupil, without which successful work would be impossible.

METHODS OF TEACHING ENGLISH TO INDIAN CHILDREN.

William S. Kreigh, teacher, Black Pipe Creek day school.—It is not enough that pupils be able to read from their books and spell and write the lessons from dictation, or even from memory, as they may do this and yet be unable to use in conversation what they have learned. In order to get a working knowledge of English they must understand the words so they can use them themselves. Our language teaching should, as far as possible, be objective. Pupils readily learn the names of objects in the school room and on the playground, of the flowers and plants in the yard and the vegetables in the garden. I took a large tomato before my class. They had learned the name, for I had showed them how to plant them. They had watched them grow and ripen in the garden and had been eating them for their dinners. A small tomato placed beside a large one brought out the words "large" and "small." A green one brought out the words "green" and "ripe." A rotten one, "good" and "bad." Nature at all seasons furnishes material for our work, and they become very much interested in it.

Many of the lessons in our readers are not suited to Indian children. If we are going to make any progress we must teach them about the things with which they are familiar. I write sentences on the blackboard for them to copy, leaving blank spaces for them to fill in. I correct the sentences at first, and as they advance, have them correct the sentences. I find it helpful to the larger pupils to dictate sentences for them to write. Short sentences should be used at first and longer ones as they improve; and it should be about some object in plain view.

I consider it a great help to secure the good will and cooperation of the parents as far as possible. Get them to see that we respect their language, but that their children should learn English, not to supplant their native tongue, but for the value it has for them.

HOW TO MAKE NUMBER WORK PRACTICAL.

B. P. Alexander, teacher, Rosebud Boarding School.—In my limited experience with a class of thirty pupils in the fifth year, I have found it a very good plan to have at least fifteen minutes, say once or twice a week, set apart for accuracy and speed in solution of problems, but accuracy should have the preference over speed. Insist at all times on neatness of work, but do not overburden the child with analysis. The tendency in most schools today is to introduce clear-cut processes in the solution of problems and let the analysis accompany the deductive stage. In conducting a recitation in arithmetic, when the class is not too large, eight to ten pupils may be sent to the board and assigned problems, and in this way the teacher may be able to detect the strong and weak points of pupils. Repeat this process until all the members of the class have been to the board. Brief explanations by pupils may sometimes follow their solutions. Make free use of the board, as pupils generally take as much, or more, interest in blackboard work than in studying from the book all the time. Another very good drill is to have pupils hand in written work frequently to be corrected by the teacher, and again returned to the pupils with corrections, asking pupils to observe the corrections. This affords the teacher an opportunity to see who is putting forth the best efforts.

If there is any school that should be practical in its tendencies, it certainly is the Indian school. Pupils should be given problems about things with which they will come in contact in after life. Teach them to compute the number of acres in a field when the dimensions are given. Teach them the rudiments of surveying by using the rod-pole and computing the number of acres in plots of ground. I am led to believe that pupils will take much interest in problems of this kind, as they are more concrete, more tangible, and at the same time more readily understood than problems from the text-book.

I think that mental arithmetic should also be considered. In introducing this, very simple work should be presented; and it is an excellent way to bring out the fundamentals. Construct the problems so that they may bring these out. By a little patience on the part of the teacher much speed may be developed along this line. At no time while this exercise is in progress should pupils be allowed to use pencils.

I think it would be safe to say that many problems which involve a great deal of mental energy, and at the same time contribute nothing new after their solution, may be omitted. The time spent in their solution might well be taken up in something more practical.

WHAT THE INDIAN BOY OF SIXTEEN SHOULD HAVE LEARNED IN THE DAY SCHOOL.

H. W. Caton, teacher, Whirlwind Soldier Camp day school.—He should know

the proper time and method of planting all the common vegetables and grain—so far as practicable—their care and handling in the field and out, the care and preparation of the soil, and reasons for each step. He should know how to feed and milk cows, and care for their calves; how to feed, drive and groom horses; and how to feed pigs and chickens. Indian children should be compelled to keep clean in person and habits while in school, and instructed carefully in the elements of physiology and hygiene.

RESOLUTIONS.

Resolved, That it is the sense of this institute that the salaries of day school employees, especially the housekeepers, should be increased.

Resolved further, That, since many of the charts and text-books now in use contain much matter not adapted to Indian pupils, text-books and charts should be prepared especially for use in Indian schools; and

That, as most of the Indian homes consist of a single room with a dirt floor, greater efforts should be made to induce the Indians to build larger and more sanitary houses; and

That more land should be provided for the use of day schools in this section for proper instruction in the industries adapted to the local needs of pupils; and

That thanks be extended to all whose efforts have contributed to making the institute a success.

PINE RIDGE INSTITUTE.

(Pine Ridge, S. Dak., September 25-28, 1906.)

The sessions were held at the boarding school, Edward Truman presiding and John W. Lydy performing the duties of secretary.

ADDRESSES.

Rev. A. F. Johnson.—I greatly appreciate the honor allowed me in extending to you a very hearty welcome to another of these institutes that ever bring into prominence many of the evidences that the schools on this reservation are not a failure. I wish to take this opportunity to congratulate the schools upon the success of their work as I meet it from time to time in visiting our schools, and churches on the reservation; and I want to say to you don't be discouraged, for in my words of welcome I have every reason to give you an optimistic view of our progress.

The American nation from its very beginning placed great emphasis upon education, a system of education that enabled the scholar to place right values upon his surroundings, and I congratulate you upon the progress the Indian is making along these lines today. He must learn comparative values of his surroundings, household and ranch supplies, the most economical use of his money, etc. In our institutes let us discuss how we can lead the pupils to these ends, and we will not only prepare them for their place as fellow citizens, but will win the sympathy of your patrons.

Rev. Fr. Schmitt.—We have come together to talk of our affairs and to learn of each other. We can learn, no matter how long we have been in the service. It is a special gift to be able to teach any child, and especially Indian children. Our Commissioner wisely puts much stress upon the industrial side of our work. What advantage to the children is knowledge that they cannot use? Most of them will live on ranches, and we must teach them things that will be of use to them there. It is better for a boy to know how to mend a broken harness, and a girl to know how to cook and sew, than to be able to name all the mountains in Asia.

WHY WE ATTEND INSTITUTES.

Edward Truman, teacher, day school No. 29.—As teachers in the Indian school service, we find many obstacles and difficulties in our work of advancing and elevating these people, and with the privileges offered at these institutes we are enabled to compare notes and interchange experiences in connection with our work. If a teacher has had unusual success in a given line of work, it is his duty to give us the benefit of his experience, that we may be able better to perform our duties. But

what are our duties, and have we fully discharged them when we have taught the Indian child the rudiments of book learning? That is an important factor, but to my mind it is only the beginning of the work that is to fit the coming generation for citizenship, and we will find many important matters that are worthy of our consideration. Living as we day school teachers do, in the camps, no other employees in the Service come in closer touch with their daily life, or know more of their real needs, and it is our duty to do what we can towards bringing about those conditions which are for the best good of the Indian.

THE IMPORTANCE OF PRACTICAL PROBLEMS.

T. J. Jackson, teacher, day school, No. 5.—Beginners must of necessity learn processes whereby numbers contribute to the understanding of arithmetical language. This work should be accomplished with as great a play of the reasoning faculties as circumstances will allow. You may be interested to know something of my methods, and the way I have developed them. However, the individuality of each teacher must, of necessity, mold his own methods.

I conceived the idea of a store as a result, primarily, of my dissatisfaction with my work in numbers. The previous work seemed to be of that vague, hazy sort. I flung texts to the wind and by the help of the boys built a school store. Here goods supplied by the Government were displayed. The counters were equipped with measuring devices, scales, etc. Price-lists of every commodity were written on the board and a day book and ledger provided. Thus we started and everything used at the school, or issued, had to go through the store. Problems met us at every turn. Each day the cook-girl came to buy her groceries for dinner, and the store-boy entered the problems on the board for the class and weighed out the goods. All would compare and later entries would be made in the books. This was made a working part of the school, and later we developed a system of credits and debits. The pupils were allowed pay by the hour for their industrial work, then they would buy at the store such goods as were furnished. A girl got her order from the housekeeper to buy a dress buttons, etc., as soon as she had a sufficient credit. So with the boys' suits, caps, boots, etc. These transactions introduced more problems. They could understand this and gradually grew to liking it, as they were able to apply what they had learned and see how it benefited them. I was soon able to turn the entire store over to the pupils and now they vie with one another as to who will be the next storekeeper. Later the advanced class took texts and knew what they were for, and another store class was started. We are now starting a third store class, the larger pupils helping the smaller ones.

INTENSIVE CULTIVATION IN SEMI-ARID REGIONS.

A. E. Whiteis, teacher, day school No. 25.—It is usually customary for those in the Indian Service to try to make those things which are dear to their own hearts applicable to the Indian's education. This is proper and right, and it shows that they are interested in the work they are doing. And so the subject we have under discussion would lose its interest if we could not in some way apply it to the Indian's education. It seems to me that there is nothing that could possibly be more practical in the life of an Indian than thorough education in agriculture, especially that phase of the subject which pertains to the tilling of the soil. I do not believe that enough importance is attached to this phase of the Indian's education on this reservation. Why not teach him how to cultivate and improve the land allotted him? I believe that in the boarding school, this part of his education should be pushed to the front. The day school teacher should do more along this line. Try to get it worked into these young boys' minds that they can raise these good gardens just as well as a white man, and teach them to do it right. Do not plant a garden and then allow it to grow up to weeds. He can do that much at home. It is no trouble to get the Indian to plant in the spring, but it is hard to get him to care for it after it is planted. I find the children enthusiastic over planting a garden, but when it comes to cultivating it they seem to have lost much of their enthusiasm. Teach the children to take a certain amount of pride in seeing how clean they can keep the garden, and how well they can cultivate it. I believe it would be a good plan to try to work up a sort of rivalry among the boys of the different schools, by seeing who could raise the best garden and keep it the cleanest.

RECREATION AND PLEASANT SURROUNDINGS.

Julius Henke, teacher, day school No. 16.—The Indians are an active out-door

people, and this is a good characteristic. We should not try to transform the Indian's characteristics but improve them. We can use this particular characteristic in an educational way, besides it is a great benefit to their health. We might use it to develop their tastes and also to direct them industrially, but I wish to call attention to the opportunity offered to teach English by giving the pupils opportunities for play and recreation in the proper manner.

Associates have influence for good and bad upon the child's character. Its material surroundings are its material associates and the influence of its material associates are felt just as certainly as those of its personal associates. The child's surroundings do not entirely determine his destiny, but the child with pleasant surroundings will be safer, when other things are equal, than a child with unpleasant surroundings. Pleasant surroundings are most sanitary, and sanitary conditions determine to a great extent our physical well being.

TEACHING LOCAL GEOGRAPHY.

Horace E. Morrow, teacher, Rapid City school, S. Dak.—Interest is a great factor in education. The Indian child loves his home and show him that you are interested in it. Ask him where he lives—is it in a ravine or on the medium highland, or the very high? How much level land is there near his home? How much of this is low down on the creek? How much on the second height of land, and on the greater height? Compare the land around his home with the land around the school. When he goes home let him bring back different soils, woods, stones, and compare them with those around the school. Have him describe the banks of the creek, the cliffs, their formation, color, the kinds of clay or stone; what is now growing on this land, and what might it produce. Refer to the school garden and farm and compare what is grown there with what might be grown on the land at the boy's home. Have each pupil make a map and write in a note book the main points discussed in the class room each day. Take first the creeks, then the issue stations, day schools, churches, post offices and stores. Strive to get as many pupils as possible to make short talks, relate little incidents, talk about the wild animals, birds, and the fish in the streams on the reservation. Measure a mile in different directions, mark $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, and use these fractions in considering distances. Make the bean the object of study for one week and take up in this way each vegetable, grain, etc. Talk of that wonderful germ of life in the seed.

I believe this, together with the problems and language connected with it, may be studied with profit by almost any grade for thirty minutes daily for two or three years, and it may be adapted to any locality by making a study of the resources, imports, exports, and work in which the people are engaged. I emphasize constantly the words of that excellent Government cook book—that all work should be cleanly, quickly, and well done—and I find the pupils glad to cooperate with me.

HYGIENE AND SANITATION IN THE DAY SCHOOLS.

Dr. L. Slamberg, day school physician.—Much that can be easily accomplished in the way of hygiene and sanitation in different surroundings can not possibly be accomplished here at the present time. Given, however, that each tries to do the best he or she can, we find that the subject naturally comes under two heads,—cleanliness and proper diet. When a person keeps himself and his surroundings absolutely clean and lives upon properly prepared and rational food he lives pretty nearly up to the standard of what hygiene demands. Now everybody who wants to can observe cleanliness, but the situation is entirely different when we enter the domain of proper feeding. Often have I felt that if a poor child could be given proper food the constitution would in all probability be enabled to successfully fight such germs of disease that had found their way into the system, while on the other hand, if insufficiently and improperly fed, what we are able to do in the way of drug medication does not receive the assistance of an organism fit to fight for recovery. This is where one of our limitations comes in; when the physician demands, for example, that an anemic patient be fed milk and eggs, in the majority of cases it cannot be done. Should we, then, cease advising, and reason—well, it can not be done, I may as well not talk about it. No, even if no immediate results are obtained, it is still our duty to constantly impress upon the minds of parents and guardians the importance of a rational diet. There is to my mind no doubt whatever that the Indians, as a rule, love their children, and those who place some confidence in the physician may, little by little, be impressed upon to look upon these things in a rational way.

An important factor is the water. During the summer of 1906 there has been in my district numerous cases of digestive disturbances, due, undoubtedly, in the majority of cases, to impure drinking water, derived from creeks and water holes. In every case seen the absolute necessity of boiling the water used for drinking purposes has been insisted upon, and I believe the advice has been carried out.

It was my privilege recently to visit a number of the day schools with Inspector Duncan, and I was pleased to observe the generally clean condition of the bath rooms. Too much attention can not possibly be paid to the bath. In fact, I believe that a person accustomed for years to the bathing at school will in later life continue to do so in many instances, and will by his habit of cleanliness necessarily exert an educating influence on his surroundings. But while the daily toilet can never be too well done, we must not lose sight of the fact that careless supervision may be the cause, indirectly, of transmission of disease. If a child with one of the contagious eye disease uses a towel, which is later used by some other pupil, great harm may easily be done; and there is no doubt that the laws of hygiene demand that each child has for its own use an individual towel, comb, brush, wash-basin, etc. While fully appreciating the efficient work done by a majority of the housekeepers, and recognizing that careful supervision in this respect demands constant vigilance and added labor, still the importance of preventing contagious diseases is so evident that I expect a hearty cooperation on the part of all school employees. Constant attention should be paid, also, when bathing to the condition of the skin, and no child with any eruption, whatsoever, must be allowed to enter the bath room used by others without thorough disinfectants being used immediately afterward.

HOW I TEACH INDIAN GIRLS TO SEW.

Mrs. Paph Julian, housekeeper, day school No. 10.—The work of learning to sew, as does all school work, naturally begins at the bottom—begins with the smaller girls. I start them on their way by doing with them a certain amount of individual work. I also give the small girls a chance to learn something of needlework. I give them small pieces of work to do by hand—such as making an iron-holder, or hemming a towel, and take some pains to show how to do this work. A regular sewing class comes in the afternoon three times a week. No prominence is given to the fact that they are a class, or that they are learning to sew. The idea kept before them is that there is a large amount of sewing to be done, that it must be done well, and that there is no one to do it but themselves. Each girl must not only do her own sewing but that of two or three smaller girls. Each older girl in the class has one middle-sized girl put under her, for whose work she is held responsible. She gives attention to her own work, and at the same time shows this girl how to put her work together, etc. The sewing having previously been divided up, these two girls are assigned their division of it. When the industrial hour is up each girl's work is laid on the table. I then look over the work before it is put away, and any defects which are noticed must be corrected next sewing day. I would like to emphasize too that this sewing of theirs makes no pretense beyond being good, substantial, and neat. The principal training they get with us is in plain sewing.

Emma L. Truman, day school housekeeper, Day School No. 29.—When one sees the needlework of the mothers of the school children, it is a reminder of the necessity of teaching Indian girls themselves how to do neat and durable sewing. When the older girls get so they can run the machine, I have the younger ones help in the way of basting, making button holes, etc. The very youngest girls that can use a needle at all are kept busy working button holes in little strips of cloth prepared for the purpose. Then they are also supplied with dolls, and encouraged to make clothing for them from scraps of cloth or calico.

When a piece of work is not properly done it has to be taken out and done over, even if the process has to be repeated several times. When the work is neatly done, they get due praise for it, and the work is used to encourage others to imitate it.

HOW TO TEACH FAMILY WASHING.

Mrs. F. Long, housekeeper, Day School No. 9.—In order to accomplish the best results the teacher should give personal supervision to the work until it is thoroughly mastered by the pupil. All of us perhaps are more inclined to look at the washing as so much work to be done rather than an opportunity to give a lesson, but it will

do little good to teach the Indian how to do things that our manner of living require of us if he still clings to the ways of life and the custom of his ancestors. Throughout the whole course the teacher should bear in mind that the usefulness of her work will be in proportion to the degree that she is able to influence the pupil to approve and adopt the right notions of the industrial ideas taught. Our notions of those things cannot be forced on the Indian by the iron hand of discipline alone, but must be placed before him as a successful kindergartner presents things to little children for their consideration and decision. The best way to influence their decisions in favor of our way of looking at things is to compare the good in all lines of our teaching with the bad, and then let the pupil draw his own conclusions. If an Indian girl is to do a washing she must either want clean clothes, or she wants the money that the washing will bring her. If she really wants the money she will then be anxious to do the work well so as to please her employer and thus secure steady work. When this is her mental attitude she will first experience the need of knowing how. The task of teaching the mechanical process of washing clothes is very small as compared with the task of developing the desire to do the work. But still, a practical knowledge of the how, as well as the why, must be imparted.

NURSING THE SICK AT HOME.

Dr. Ralph H. Ross, Supt., Pine Ridge Boarding School.—The subject of nursing is one of the most difficult problems that the physician has to contend with, for unless your surroundings are hygienic and everything is in a sanitary condition your nursing, to a great extent, will be for naught. I would therefore call your attention to three important points in nursing, without any of which it is impossible to do justice to yourself or your patient.

1st.—Hygiene or Sanitation. This will I divide into (a) hygiene of the sick room, and (b) hygiene of the sick person. Regarding hygiene of the sick room, have plenty of light and plenty of air. The temperature of the room should never exceed 72 degrees. Ventilation should be permanent and continuous, but so made that the patient is not exposed to a draft. With reference to the hygiene of the sick person, there are physicians who claim that all diseases are of microbic origin, and if this is so, as we know it is in tuberculosis, pneumonia, typhoid fever, the eruptive fevers, etc., then everything that comes in contact with the patient is liable to cause in those who do the nursing, if they are at all susceptible, a similar disease. Antiseptics and disinfectants are the fighters we have to use in these cases, and heat or fire is the best. Burn those articles that are of little value and boil those that you wish to save. Of medicines, formaldehyde, corrosive sublimate, carbolic acid, and chloride of lime are the four most common, important and powerful disinfectants. Formaldehyde is used in 1 per cent solution; corrosive sublimate, 8 grains to a pint of water; carbolic acid, 2 per cent—5 per cent solution; and chloride of lime, 6 ounces to a gallon of water. All articles that are infected should therefore either be burned, boiled, or disinfected, and not buried or thrown into cesspools, or sewers, before being treated with a proper disinfecting agent.

2nd.—Proper diet. No absolute rule of diet can be laid down, but the diet of the sick room must be concentrated, easily digestible nourishment. Milk, eggs, scraped raw meat, and soups and broths without any grease. Raw eggs are the most easily digestible and—although at first are not easily taken they are soon well liked—are the most concentrated food we have and also the best.

3rd.—Proper administration of medicines. By this I not only mean the giving of drugs prescribed by the physician, which of course must be done in the manner and at the times directed, but I would call your attention to one medicine, if you call it such, which if properly used will accomplish wonderful results, and that is water. Cold water is the best and safest antiphlogistic known. It can be used externally in three ways: 1st, as the cold bath, in which the patient's body and limbs are submerged in water at about 70 degrees; 2nd, as the cold pack, which consists of wrapping the patient in a sheet or cloth wrung out in cold water; and 3rd, as a sponge bath in which the body and limbs are sponged in cold water.

Now the question arises how are we who are not physicians going to better the physical condition of these Indians who are placed in our care for the greater part of ten or twelve years of the most important period of their lives? The physicians who are on the different reservations are doing all they can to educate the Indians towards the care of the sick and regarding preventative medicines, but what can be done by the few physicians among these or any other Indians? The only way any good can be brought about is—as we are trying to do in all branches of learning—through the education of the children. And that is why every teacher can accomplish a world of good by teaching simple rules of health and hygiene to the pupils. Our

work is among this younger generation and it is through them that we will educate the fathers and mothers and uncles and aunts. With some knowledge of healthful living to combat, fight and eradicate disease, the outlook for these Indians is good, for I am not of the opinion that they are dying out, and the result will either be the absorption by a stronger race, or the survival of the fittest.

VISITS OF TEACHERS AND HOUSEKEEPERS IN HOMES OF PUPILS.

J. J. Duncan, Day School Inspector.—One of the purposes of the Patrons' Reports is to furnish an incentive for both the teachers and housekeepers to be good workers, digging after the facts that will help them better to understand the conditions of the Indians' homes. I believe the results have been a better knowledge of the home life; whether progressive or unprogressive, whether the homes are kept clean or dirty, or breeders of disease; and a better knowledge of what they have in their homes, and what they need. It would be safe to say that if these visitations were not required not more than one out of every ten homes would have been entered. To know every house intimately gives one a consciousness of power that could not otherwise be had. It certainly increases the knowledge of the environments in which these children live; and as teachers in the Indian service are required to teach according to the environments, then all the facts called for should be cheerfully and carefully studied. The great value of the day schools is in the influence they have on the homes of the Indians among whom they are located, and it is certainly reasonable to know as much about the homes as possible. Going to the home in time of sickness and death would, it seems to me, forever knit friendship.

In giving a summary of these reports for the last year I do not lay any claim to absolute accuracy in the data given, but coming as they do from 59 different people they are reasonably correct, and will certainly help us to better understand the conditions.

920 visits were made to the homes of the Indians by the teachers, and 474 by the housekeepers, during the year. A summary of the reports of these visits show that 261 men work, 140 can read and write, and 147 have a working knowledge of English. The 391 men patrons are reported as having about 5151 head of cattle, 4501 head of horses, and as having put up 6689 tons of hay. Only 46 of the 391 own any kind of fowl, and the total number owned is 422. Only 85 milk any cows, the total number milked being 204. These two facts are quite easily ascertained, and I presume are nearly accurate.

The sum of all the men, women and children reported upon as occupying these homes is 2095, or nearly one-third of the population of all the reservation. This would make only one chicken for every six persons on the average of those reported upon, and less than one cow milked for every ten persons on the average. Knowing the value of eggs and milk as a healthy diet, can we do better than turn our teaching strongly in the interests of these two things, the chickens and the cows? Correlate your lessons along these two lines, and in the end there will be good results. If every home on this reservation milked one or two cows the year around, and each home had some chickens, there would be a great stride made towards a more "perfect living," which is Spencer's definition of education.

Other items in the housekeepers' reports show that of the 393 patrons reported upon, 271 occupy one-room houses, 30 have only one window, only 180 are reported as good as to cleanliness of homes, beds, children and the women themselves; 280 belong to church sewing societies; 2183 children have been born to these mothers, 1327 are still living, or about 60 per cent; only 9 have no beds; 265 have tables; 389 have chairs, and 86 have sewing machines.

The worst feature of all is the fact that only 76 of the 393 are reported as having good ventilation in their homes, the rest generally being reported as bad. In many of the houses the windows are fastened in immovably, there being no effort made to ventilate by the windows. I believe you will agree with me that this subject needs to be "aired." Is there any wonder that so many children die? From July 1, 1901, until July 1, 1906, the "Records of Births and Deaths" kept at the agency office show that 1163 died during these five years, and of this number 307 died between infancy and one year of age, 203 from one to five years of age; or 26 per cent of all deaths the past five years were from infancy to one year of age, and 17 per cent from one to five, which makes 43 per cent, nearly half of all the deaths from infancy to five years of age. Surely all deaths can not be attributed to tuberculosis. At least the general tubercular idea should not get possession of us so thoroughly that we will fail to see there are other causes, some of which are as follows: Improperly ventilated homes, uncleanliness, improper diet, inattention to the medical needs of the mothers—running around with sick children before

they are strong enough—going to the issues in the dead of winter and camping out in thin canvas tents. For lack of milk sometimes babies are known to be fed coffee boiled in a black coffee pot.

From a study of the homes of many of the Indians these things seem paramount: Teach these Indians to keep clean houses, raise vegetables, keep chickens, milk cows, and they will not only be educated along useful lines, but there will also be much less said about tuberculosis, for more Indians die on this reservation from lack of proper consumption than of consumption. A lesson that should be taught the children at school, judging from the ventilation at home, is that there is such a thing as oxygen. Teach both by word and experiment.

I know there is no little work connected with the visiting of homes, and in making out these reports, but "science knows no difficulties," and the thing that is not hard to do is not much worth doing.

I wish to thank all the teachers and housekeepers for their efforts in making out these reports for the past two years, and to express a wish that you will not be satisfied in copying your old reports, but make a special effort to make a more thorough and complete report than ever before.

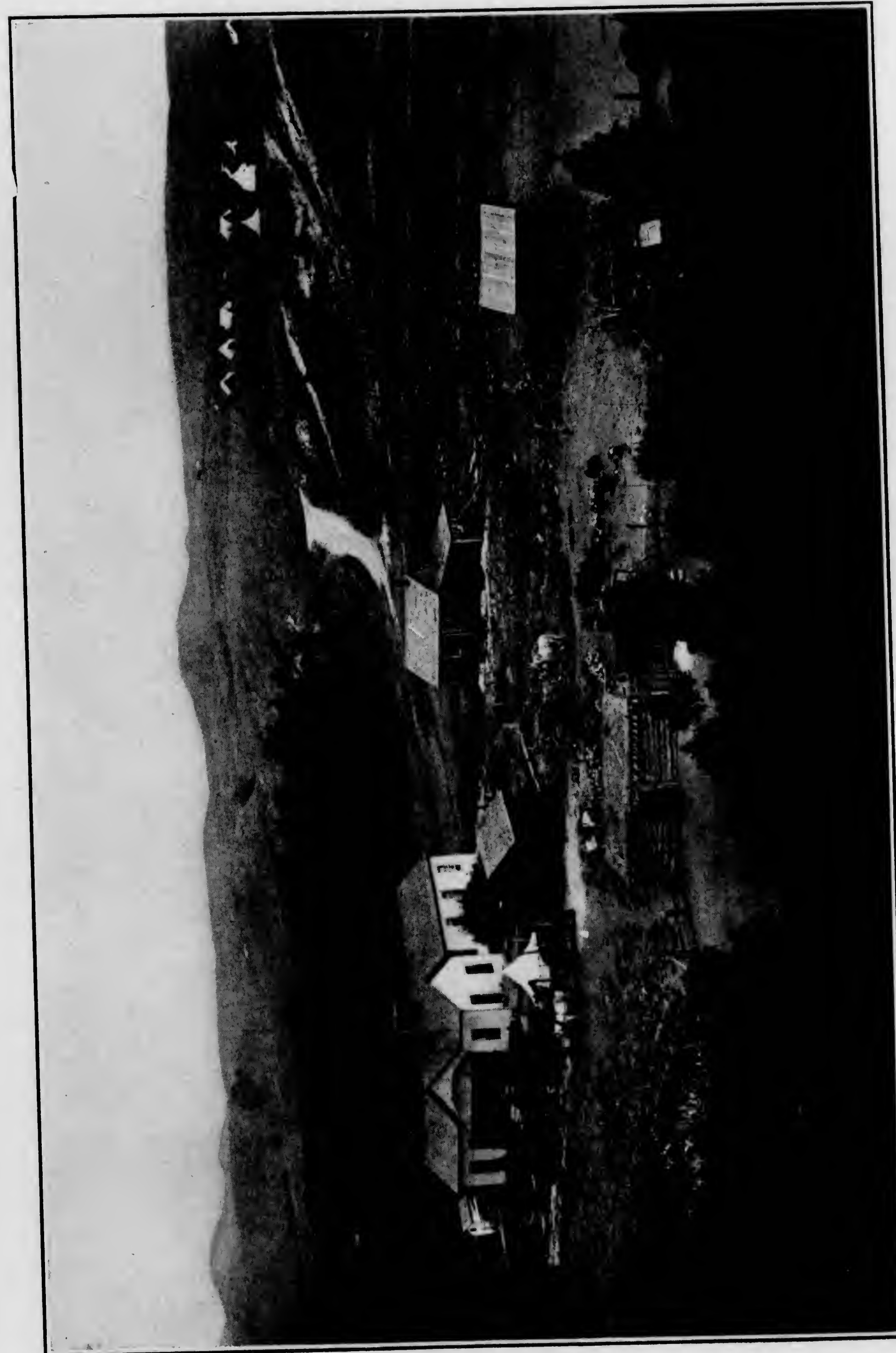
TEACHING BUTTER MAKING IN THE CLASS ROOM.

(Demonstration lesson presented by George W. Robbins, teacher, and M. H. Robbins, housekeeper, day school No. 28.)

Before giving a lesson on butter making the class should be taken to the barnyard and there shown the characteristic points of the different breeds of cows, explaining why a particular breed is best for producing milk, butter, or beef. This will arouse pupils' interest; and a lesson on this subject not only affords an excellent opportunity for teaching reading, composition, writing, arithmetic, cleanliness, economy, etc., but it will be the means of imparting knowledge that will be of great assistance to pupils at their homes.

Note. In presenting the accompanying lesson the methods of butter making were illustrated, a quart of cream being churned during the recitation. The housekeeper, with the assistance of some of the girls, went through all the processes—preparing the churn and placing the cream therein, churning, taking out the butter, salting, working and weighing it, washing and drying the different vessels used, etc. While this was being done, the teacher conducted the recitation. As the pupils used were small the questions were necessarily made very elementary, but they may be made easy or difficult—according to the advancement of the class.

- Q. What cows are good for butter?—A. The Jerseys.
 Q. What cows are good for milk?—A. The Holsteins.
 Q. What cows are good for beef?—A. The shorthorns.
 Q. What are the girls doing?—A. They are churning.
 Q. Where do we get the cream?—A. From the milk.
 Q. Where do we get the milk?—A. From the cow.
 Q. What is the first thing to do when milking?—A. Brush the cow.
 Q. Why?—A. So the dirt will not go in the bucket.
 Q. What next?—A. Take a clean pail and milk into it.
 Q. What next?—A. Then strain the milk into a clean pail.
 Q. What will we strain the milk through?—A. Through a clean cloth.
 Q. Then what will we do with the milk?—A. Make butter.
 Q. Make butter as soon as it is strained into a clean pail? George, what do you think we will do next?—A. We put it in a cool place.
 Q. How long should we leave it in a cool place?—A. About one or two days.
 Q. Then what do we do?—A. We skim the cream off the milk.
 Q. What will we do next?—A. Put the cream into the churn and churn it.
 Q. Will we churn at once?—A. No! we will wait a day or two.
 Q. How can we tell when to churn?—A. When the cream is a little sour.
 Q. How else can we say that?—A. When the cream is ripe.
 Q. What does that mean?—A. A little sour.
 Q. What should be the temperature of the cream when churning?—A. About 60 degrees.
 Q. How long will it take to churn it if the cream is just right?—A. About $\frac{1}{2}$ or $\frac{2}{3}$ of an hour.
 Q. How long did it take us once?—A. About ten minutes.
 Q. That was too soon, wasn't it? How did the butter look?—A. It was white and yellow.



HE DOG'S CAMP DAY SCHOOL, ROSEBUD RESERVATION, SOUTH DAKOTA.



PREMIUM MILK MAID, A MOJAVE STUDENT OF THE CHILCOCCO AGRICULTURAL SCHOOL.

- Q. Was it white and yellow both?—A. It was warm.
 Q. You are telling too much. Tell what color.—A. It was white.
 Q. That will do. Julia, you tell why it was white?—A. Because it was too cold.
 Q. Myrtle, you tell?—A. The cream was too hot.
 Q. What made it hot?—A. We put hot water in it.
 Q. After the butter has come, what will we do with it?—A. Wash it in cold water and then work it.
 Q. Where do we wash it?—A. In a clean pail.
 Q. How do we wash it?—A. We use a paddle or spoon.
 Q. What else will we do?—A. Salt it.
 Q. How much salt do we use?—A. $\frac{1}{2}$ oz. to one pound of butter.
 Q. Do some people use more?—A. Yes, one ounce to a pound.
 Q. How much is an ounce?—A. One-sixteenth of a pound.
 Q. How many ounces in a pound?—A. Sixteen.
 Q. Tell us some other way how much is an ounce of salt? Did we measure it?—A. Yes.
 Q. What with?—A. A big spoon.
 Q. Give another name?—A. A tablespoon.
 Q. What do we do after salting it?—A. Work with the paddle.
 Q. What next?—A. Then we put it in a cool place.
 Q. How long?—A. About a day.
 Q. Then what do we do?—A. We put more salt in and work again.
 Q. Would we put more salt in if it were salty enough?—A. No.
 Q. Then what will we do?—A. We will work it again.
 Q. Why will we work it?—A. To get the milk out.
 Q. Don't we get water out, too?—A. Yes.
 Q. What do we do next?—A. We put it away in a cool place.
 Q. Raymond, what will we do?—A. Put it in a clean jar and put in a cool place.
 Q. That will do. George, what do you say?—A. Mould the butter and put it away.
 Q. What do we call the machine we use?—A. A mold.
 Q. (Teacher holds up different measures.) What is that?—A. That is a gill.
 Q. What is that?—A. That is a pint.
 Q. How many of these does it take to make one of that?—A. Four gills make one pint.
 Q. Say it another way?—A. One pint is four gills.
 Q. How many of this in this?—A. Two pints make one quart.
 Q. How many of this in this?—A. One quart is two pints.
 Q. What is this?—A. That is a gallon.
 Q. This makes how many of this?—A. One gallon is four quarts.
 Q. How many of this in this?—A. Four quarts make one gallon.
 Q. One time you churned in a jar. How much cream did you have?—A. One quart of cream.
 Q. How much butter did you get?—A. Twelve ounces.
 Q. How many ounces in a pound?—A. Sixteen.
 (Teacher showed steelyards and had boy explain their use.)
 Q. (Teacher holds up $\frac{1}{2}$ gallon glass jar.) How much does this hold?—Four quarts.
 Q. Do you think that will hold four quarts?—A. I do not know.
 Q. How many do know? (Several raised their hands.) Tell him, George.
 —A. Four quarts makes a gallon.
 Q. Then how many will this hold?—A. Two quarts.
 (Teacher at this point explained some of his "homemade" measures and told how he uses them.)
 Q. How would you keep cream cool in the summer?—A. Put water in a tub and then set the jar in the water and set in a cool place.
 Q. Where would be a cool place?—A. In the well.
 Q. Where can we find a cool place at our school?—A. At the spring.
 Q. Where else?—A. In the cellar.
 (By this time the girls had finished churning and the children were asked to guess on the weight of the butter.)
 The butter had been put into two pails and the boys weighed it and got correct results, as follows:

Pail and butter weighed.....1 lb.

(1) Pail weighed.....	9 oz.
Butter weighed.....	7 oz.
Pail and butter weighed.....	2 lb. 3 oz.
(2) Pail weighed.....	1 lb. 8 oz.
Butter weighed.....	11 oz.

(It is hoped that teachers generally will conduct similar lessons, adapting the instruction, of course, to suit local conditions and the needs of the individual classes.—Superintendent of Indian Schools.)

Clarence Threestars, teacher at day school No. 28, with a class of 20 pupils, conducted exercises just as he does at his own school. He gave several recitations ranging from the primary grade to about the fourth year, and illustrated how he used objects in teaching reading, numbers, language and geography; and from these demonstration lessons new teachers obtained much valuable assistance.

RESOLUTIONS.

Resolutions were adopted expressing the appreciation of the members of the institute for the many courtesies extended to them by the boarding school and agency employees; also for the great amount of unselfish work performed by those who had charge of the arrangements, and for the valuable suggestions offered and assistance rendered by Superintendent Reel. A special resolution was adopted concerning the importance of improving the medical service, a copy of which was forwarded to the Commissioner of Indian Affairs.

DEPARTMENT OF INDIAN EDUCATION.

(National Educational Association, Los Angeles, Cal., July 2-12, 1907.)

The sessions were held in the State Normal School, Harwood Hall presiding. The music was furnished by the Sherman Institute Girl's Mandolin Club.

GREETINGS.

Mr. Harwood Hall, Supt. of Sherman Institute, Riverside, Cal.—This institute is convened by authority of the Bureau of Indian Affairs, under the direction and supervision of the National Superintendent of Indian Schools, for the purpose of conferring together in order to facilitate the furtherance of the policies outlined by Commissioner Leupp, in the education of the Indian.

The Indian Department of the National Educational Association is an important one, and therefore it should be the aim of each worker to make this session profitable and interesting to ourselves as well as to visitors. As we are engaged in a truly great and noble work with a view to assisting in uplifting a race, we should be zealous in pushing this work ourselves and enlisting the sympathies of others. The success of any enterprise depends upon the interest its members have in its welfare and prosperity. So, in order for the Indian workers to have an anxious concern for the success of this work, it is essential that we know what is being done, and there is no better means to accomplish this than that occasioned by being present at a convention of this kind. The exchange of ideas, the reports of work at different schools, and the discussions of vital topics by able educators can not help but be highly beneficial to us all.

With such interest and loyalty as have been shown by Indian school workers in the past and by studying and carrying out the present policy of the Commissioner of Indian Affairs, I can see nothing less than great gain and benefit for the Indian schools and the Indian race in general. It is my hope that each and everyone present may receive renewed inspiration and help from the various meetings and conferences arranged for this institute, and that all will take an active part and help to make the convention a real success. The management extends the hand of help and friendship to all, and thus we will work as a unit.

Before taking up the routine of this institute it will be our pleasure to listen to several addresses by well known and prominent speakers, and I now have the honor to present to you the Right Reverend T. J. Conaty, Bishop of Los Angeles.

Right Rev. T. J. Conaty, Bishop of Los Angeles, Cal.—For four years past I have come in contact with Indian life, both in church and in school and on the reservation,

and I have learned to give to the work the greatest consideration and deepest sympathy, for I felt what seemed to be at times the almost helpless condition of the Indian and this spurred me to do my share in relieving it so that nothing that could be done should be left undone to improve and better that condition.

My duty brings me in contact with certain elements of Indian life. I have in this Diocese probably four thousand Indians who are affiliated with the Catholic Church; whose traditions, whose very sense of religion came to them from their Catholic ancestors. As such, the Government in its kindly disposition has placed them within the reach of the church that the spiritual needs of these Indian children may be cared for. In order to do that work satisfactorily I realize that it is my duty and the duty of every American citizen to aid the Government in its policy for the improvement of the physical, intellectual, and moral condition of the Indians. It has been my privilege to place clergymen, at the expense of our office, whose entire time is given to the Indian work. Besides that, as those acquainted with Indian affairs in California know, there are two boarding schools maintained by the Catholic Indian Bureau at Washington—maintained largely by Mother Katherine Drexel, who has given her life and fortune to the Indian cause. In these boarding schools we have had this year two hundred and ten children. It was my privilege, two weeks ago, to attend the closing exercises of both of these schools, one at Banning and the other at San Diego. I want to say to the credit of them that I was delighted at the improvement in these Indian children, not only at the general improvement in manners and behavior, but also at the improvement in music, grammar and speaking, as the examinations so well showed. I have felt at times discouraged at the small returns for the large amount of work done, but I felt this time as if the sacrifice had been worth while and I really came away with even more consolation and more encouragement in seeing these Indian children in their successes than that which appears in some of our more fashionable academies and boarding schools. The opportunities are fewer, the advantages lesser for the poor Indians, and when in spite of all there was that splendid result I felt a great debt of gratitude to those teachers, the good Sisters, who in these schools are developing the best there is of character in these Indian children along the line of manhood and womanhood. There has been much done, and there is much to be done to make these wards of the nation capable of taking their places among their fellow citizens.

It has been my privilege to come in contact with other Indian schools and I wish to express to you the delight I felt in visiting these schools, to feel the splendid manhood that governs them, to realize there is the desire to do only what is best for the Indian, and let us not forget that while teaching him his letters it is well to strive to promote the religious sense that he may possess. Therefore, it is a credit to the fair-mindedness of our Government that it strives to bring every influence to bear upon the work of developing the Indian character. It never forgets that religion has a great power over the Indian as over all people, and hence it gives every opportunity to have the Indian in touch with the religion which his parents desire.

My experience, especially at Sherman Institute, has proven that this is a type of the great Indian schools of this country. There is seen the noble, successful effort, which under high-minded officials is aiming for the higher and better condition of the Indian along the lines which lead to the best citizenship.

I bring my word of cheer and encouragement to the Indians themselves and to the teachers, and beg God's blessing on those who are unselfishly striving to improve the condition of our good citizens of this Republic, and that they may show gratitude to the country which is making them capable so that one day they may provide for themselves. I stand ready to assist in this noble work by all the means at my disposal.

Hon. A. C. Harper, Mayor of Los Angeles, Cal.—As the advance guard of this great educational association that is about to meet with us I welcome you to the City of Los Angeles this morning, and I believe it is especially fitting that you people who are working for the uplifting of the aboriginal American should meet first in this assembly.

Now, I can't talk to you this morning as Bishop Conaty did about the work of the association, of Sherman Institute and of Carlisle school. I do not know a great deal about the work, but here in Los Angeles I will say that we are especially proud of Sherman Institute, and especially proud of that great educator, Dr. Harwood Hall. We all realize the splendid work he has done at that school and feel grateful that we have him with us.

I will say to you that our homes are open to you. We are glad to have you with us and will do anything we can to help your cause.

Col. George LeRoy Brown, Santa Monica, Cal.—I am glad to see gathered together today so many workers in the Indian Service and I congratulate you upon the success of your best efforts, upon the flourishing condition of your work today, and that the brightest prospect is for the future.

I wish to bear testimony today that it is my belief and firm conviction that the present Commissioner of Indian Affairs is working along humane and practical lines which are best qualified to ameliorate the present condition of the Indian race, and to insure future usefulness. His long years of interest and of useful work deserve the highest praise. He has gained the confidence and the respect and affectionate regard of all, whether of red or of mingled blood, who are interested in the welfare of the Indian.

I am glad today to be permitted to assure you all of good fellowship. Good fellowship extends to all those who do all they can for others, and the best of good fellowship is a good woman. There are few Indian women within the reach of my voice today, but I say to you, and my heart goes out to all, lift high your heads and be proud that you are Indian women, for in your hands is placed the power to uplift a race. Generations yet to come will depend upon your purity, your devotion, your loving sacrifice, and your endurance in right living; and I say to you Indian boys and Indian men within the reach of my voice today, lift high your heads and stand for the right; just as your ancestors in days of old stood forth, stand forth and fight for an honorable and useful place in the land of your fathers.

Hon. E. C. Moore, Superintendent of Schools, Los Angeles, Cal.—I want to bring you the greeting of some thousand teachers of Los Angeles, for we are very much interested in your work. Many of us feel that you have a better time than we have, but you perhaps think that you have a little more lonely time. We think it would be great fun to get out where you are at least part of the year, and this exchange would not only be good for you but good for us. I have a feeling that the business of teaching is about the same wherever it takes place, full of perplexing and difficult problems that can only be solved by infinite care, patience and much enthusiasm for a great work. I myself had an experience at one time in teaching people of another race, not the race that you are engaged in teaching, but it was on the frontier where conditions were more or less difficult. I know that the problems of teaching become exceedingly difficult at times, and as the difficulty increases the importance of the work increases, for of all things it is certain in this country that every American must be educated. When I worked in the southern part of our country I found that the fight was pretty largely against me, and I have been depressed many times, but I never had such a wholesome idea in that connection as I got when I visited the City of Mexico and found out what they were doing in that southern republic. I do not know how it is in this country, but in Mexico the Indian race is a civilized race. The inhabitants of Mexico, as well as of all other republics south of us, are much prouder of their Indian ancestry than of any Spanish blood that they may have in their veins. The Viga in Mexico City is adorned by the colossal bust of Guatemozin, the last of the Aztec emperors, while on the Paseo de la Reforma is that of Cuauhtimoc; in other places are the statues of Juarez and of Santa Ana, the great liberator; and Bolivar is immortalized in bronze in every capitol of the south. These were all Indians, as is also Porfirio Diaz, President of Mexico. While the Indians of South America count their clans by millions, only nineteen per cent of the population is white, or nearly so. Why, therefore, should not the "Amerinds," the original inhabitants of this country, be proud of being Indians and be assisted in progressing along certain lines best suited to their conditions, and the possibilities that may open for them in the near future? It is a fact that it is an old race, that it has traditions of civilization, traditions of art, and literature that we here in this part of the country are too prone to forget. I am one of those people who do not believe very strongly in the God-given superiority of any individual or of any particular race. Now, I am hoping that whatever may be done, some place may be found for the preservation of the old arts of this people—the old arts of this people by all means should be preserved. We should not be simply satisfied in teaching them Anglo-Saxon civilization; we should also allow them to teach us something about their art. We should not permit the arts and crafts of this people to be lost, nor to be merged with those of the white man, but we should foster the native expression so that something useful and beautiful may be added to the art of America and open new avenues of usefulness to the Indian artist. There are some things that we teach in our local schools that come from the Indian and they are more useful than many other studies that we give white children.

There is no form of teaching which will not be improved by the comparison of the different forms of instruction, and by the getting together of teachers to ex-

change their experiences. Institutes are necessary among the city teachers, among the country teachers, among the teachers of every special department of education. They are good, wholesome things to have, and we are glad to have the teachers of the Indian schools meet here in Los Angeles. It seems that this is the most fitting place in the United States to hold such an institute, for it was here that the problem of the Indian was first successfully dealt with.

RESPONSES.

Hon. Francis E. Leupp, Commissioner of Indian Affairs.—It was worth coming all the way to Los Angeles to meet Dr. Moore, and find the man I have been looking for, the man who is willing to exchange jobs. If I can only induce him before I leave Los Angeles to take mine, I shall have accomplished a great end.

But, apart from that, I am most delighted to have met Dr. Moore and to have heard the words he has just spoken here, which have the absolute ring of truth in them. It takes courage as well as conviction for a white instructor, especially one like Dr. Moore, to stand up here and say what he has said. He has spoken of the vaunted civilization of the Caucasian race, leading up to the vain notion we have conceived that we must bring everybody into line with us. A friend of mine expressed that idea very well a year or two ago in a public address, when he dubbed it the "standardization of dependent peoples," taking for a simile the standardization of railroad units and of mechanical appliances of various sorts. Standardization means a requirement that all appliances belonging to a certain group shall have certain uniform dimensions—a certain length, a certain width, a certain thickness—in order to fall into relation with other appliances which are to be used at the same time.

Now, that does very well with mechanical appliances, but we have something else to deal with in the Indian problem: we have human beings to deal with, and you cannot standardize human beings. What Dr. Moore said was absolutely true, that there are some things the Indian might teach us. Many an old Indian has said to me: "The fault we find with the white man is that he takes too much trouble to live." There is a heap of truth and good philosophy in that. We fritter away energy on little things—mere trifles that are not worth considering—and hence overlook very often the more important things; we waste so much time and energy on non-essentials that we are liable to neglect some of the primary duties of life. Think of our struggles for social prominence, our struggles for wealth, with the apology of "providing against the rainy day"—why, we lay up enough to cover the whole world with umbrellas, when we only need one to sit under.

I was glad to hear what Dr. Moore said about the preservation of Indian art. That has been a hobby of mine for twenty years. We go through the art stores of a city like Los Angeles and find Turkish rugs, Japanese pottery, Chinese carving, and the like; we find paintings brought from France, Italy and Germany. Then we look around and ask: "Where are the Indian exhibits?" Why, my friends, we have in the Indians of this country a race of natural artists. There is an artistic instinct in these people that is astonishing when you come to find it out. We have ignored it for many years, as we are apt to ignore the good thing which lies right at our door. I was born in the city of New York and lived there until I was thirty years old, yet in all that time I never visited certain places of special interest which outsiders would come hundreds of miles to see. I was where I could visit them at any time, and that was perhaps the reason why I did not visit them at all. It is probably just the same way with these Indians. We have them right here under our very eaves, and for that reason most Americans know less of them than they know of any other people in any part of the world.

But I rejoice to say that matters have taken a new turn in Indian art. I remember going into an Indian school once and seeing a class of Indian children drawing, with painstaking effort, American flags, American shields, and other conventional designs with which we have patriotic associations. And it was supposed that these children were receiving an "art education." Now, I am not trying to "bear" patriotism; I had rather "bull" it. I believe in teaching Indian children to love their native land and its institutions—that this country is their country quite as much as ours, and perhaps a little bit more. I should like to see them brought up with every instinct of patriotism in them emphasized and encouraged. But, my friends, there is no patriotism in art. Art is universal; and, instead of pinning little Indian children down to work at forms of art which are alien to them, I should try to draw out of them what has come down to them in their blood, the ideals of their own people. The Indian can contribute as much as the member of any other race to the art of the world. He can contribute as much as the man of any other race to

this great cosmopolitan mosaic which we call "Americanism;" and, since he is the original American, I think that it is not only his right, but also his duty.

I was very glad to hear another thing that Dr. Moore said. (You will think, by the way, that Dr. Moore has made my talk for me. Well, he has. All that is left for me is to emphasize the ideas he has brought out.) I mean his reference to the patience, the infinite patience, needed in our work. You remember the story, possibly, of the benevolent gentleman who was walking through a city street about midnight, and as he passed a certain apartment house saw a man leaning against the doorway in a manner which indicated that he was not in condition to care for himself. The philanthropist approached him and asked: "My friend, what is the matter; can't you get up stairs?" "No," hiccupped the other. "Would you like me to help you up?" "Yes." So he carried the drunken man on his back up to the second story, and then, reflecting that there might be a disagreeable scene when the poor fellow's wife saw him coming home in such a state, he opened what, by the dim light, he took to be the door of the inebriate's apartment, thrust him hurriedly through it, and ran down stairs again himself. A half-hour later he had occasion to pass the house a second time, and there was the same drunken man propped against the side of the entrance. So once more the good soul shouldered his helpless burden, and repeated the previous performance. A little later in the night he was in the neighborhood again, and there saw the same unfortunate in the same place as before. He started forward with the usual benevolent purpose; but no sooner did the drunken man recognize him than he staggered away and threw himself into the arms of a passing policeman, exclaiming: "Officer, protect me from that man! He's been doing nothing all night but carrying me up stairs and throwing me down the elevator shaft!" Well, that is a good deal like what the Government is doing to the Indian. With the most philanthropic purpose it keeps carrying him up to a higher level and then letting him drop, so that, after all is done for him, he seems to be little better off than before.

Unfortunately, this is the too common story of the Indian schools, and we may as well face the fact. But, my friends, we should not feel discouraged; for when you have had an Indian as a child for a number of years and have instructed him in the way in which I hope all of you try to, you have put something into him which was not there before, and which cannot be dragged out of him again. He is never the same person after having been to school that he was before he went. Something that has gone into him is going to bear fruit—if not in this generation, in a later one. His children will start on a different footing from what he did. They will not have to unlearn his inborn distrust and fear, his original hatred of the school, his suspicion of everybody with a white skin who came near him. The father knows now from his own experience that really the white people are the Indian's best friends; that there are persons of another and more powerful race who stand ready to devote their lives and all their best energies to helping him up. The child will not only inherit that sense, but it will be encouraged in him by the father; so, if you have not made an impression which you can discern in the first generation, you will see it in the second or the third.

But let us not make a mistake, on the other hand, about the schools. The schools do not contain all the elemental wisdom of the world, crystallized, as many seem to think. The schools are merely trainers of the Indian, after all, and in that training I believe in following the line of least resistance. There used to be a notion—I thank heaven it has gone now among all people who are worthy to have anything to do with Indians!—that you must crush everything Indian out of the Indian and turn him into a white man in order to make him fit for good citizenship. I denounce that as pure heresy; it is contrary to every law of nature. In the olden time they tore the babe from its mother's breast and sent it away into an alien country whose civilization and associations were entirely different from anything known to his ancestors, and tried to create him over again—to make him forget that he had any parents, to despise and adjure all the ways of his race, in short, to metamorphose his own identity through shame. Why, my friends, that is not the way to stimulate the manhood of the Indian. What we should do is to stir up in him a proper pride of race, not rob him of his language, not rob him of his traditions, not rob him of all that has made him love his home and cemented the tie between himself and his parents. How much wiser to let him expand along natural lines—to build on what we find already founded. You cannot, if you try, change an Indian into a white man, so what is the use of trying? Why not, instead, try to make a good Indian of him? We don't try, when we bring a German or Frenchman to this country, to make him over into a person of English or Spanish ancestry. We don't try to turn him into anything other than what nature intended him to be. We give him the privileges of our institutions and simply tell him to develop according to his normal bent. Even

when we endeavor to add to his general store of knowledge, it is only to give him a fresh weapon with which to fight the battles of life.

Now, my friends, one thing more and then I am going to stop. I want to see in the Indian School Service less importance attached to the non-essentials, the mere superficial side of life, and a great deal more attached to the inside, the core, the essential—the character which must be the basis of all conduct. We have got over, I hope, talking about "going back to the blanket" in any other than a figurative sense. The old idea was that the blanket was for the Indian not only a badge of degradation, but degradation itself. Why, when I went to college, about forty years ago, I found there students wearing shawls—they were men who were working their way and could not afford overcoats. We did not consider that there was any degradation in a shawl worn by a white man for economical reasons, and I do not see why there should be any more degradation in the Indian's wearing a garment in which he has grown up. Depend upon it, when the time comes for the Indian to shed his blanket he will shed it. When the pinch of hunger has led him to work, and the blanket interferes with the work to be done, it will be laid aside soon enough.

I have often likened the Indian to a tadpole, which is born in the water with a tail, but without legs. We cannot make its legs grow any faster by chopping off its tail—nature, in her own good time, will attend to that. When the tadpole develops legs, and is able to hop about on the land as a frog, its tail drops off of itself. So the Indian will voluntarily drop his racial oddities as he becomes more and more one of our common body politic, and learns to breathe the atmosphere of our civilization as his own.

Miss Estelle Reel, Superintendent of Indian Schools, Washington, D. C.—It is not necessary for me to assure the Indian workers that we deeply appreciate their presence at this meeting, and I am sure that I voice your sentiments when I say that we are very grateful to our esteemed Commissioner for taking the time and trouble to meet with us. It is the first time that a Commissioner of Indian Affairs has ever attended one of the institutes, and we feel especially honored by his presence.

As many of you remember, we met here eight years ago and I want to say to our hosts, the Mayor and the Superintendent of Schools, who have assured us that they will do everything possible to make our stay pleasant and profitable, that we consider ourselves fortunate in being able to meet here again this year.

The value of an education to any child lies in its usefulness to him after leaving school, and therefore throughout this convention we wish to emphasize the essentials in educating the Indian. We want especially to urge the teachers to give close attention to the demonstration lessons which will be presented by teachers in the Service who have made special preparation, and which will show more particularly how the Office desires you to correlate the literary and industrial work in order that the instruction given may best meet the immediate and practical needs of pupils. I also want to urge you to attend as many of the department and general sessions of the National Educational Association as you can.

ELEMENTARY MANUAL TRAINING.

Arthur H. Chamberlain, Dean and Professor of Education, Throop Polytechnic Institute, Pasadena, Cal.—All education has the same ultimate purpose, namely, the training of true citizens for service; and whether the color of our pupils be white, or black or red; whether the work be in the city crowded with its tenements and enveloped in an atmosphere of commercialism, or upon the broad western plain, it must be remembered that it is the work and the spirit of it that makes the profession. The dignity, and loyalty, and honor, and finally the regards of those in the service to which you have the privilege of being attached, are as great as those pertaining anywhere in the world.

Perhaps in many ways the Indian schools can teach us knowledge and wisdom. In point of fact I am persuaded that they can. Especially in the matter of industrial education, the work of the Indian schools is in these days remarkable. Those of you who are familiar with the "Course of Study for the Indian Schools of the United States, Industrial and Literary," issued as far back as 1901, will, if you compare this with many of our own courses of study for the elementary grades today, find the advantage rests largely in your favor.

Let me first call your attention to the fact that individuality is worth while. Individuality is another word for initiative, for the one who proceeds on his own initiative and who tramples tradition under foot will assert his individuality. "That

knowledge is of most worth," says President Jordan, "which can be most directly wrought into the fabric of our lives; that discipline of most value which will best serve us in quietly unfolding our own individualities."

In industrial work particularly, the conditions that surround the student, the environment in which he is placed, the social and civic life of the community, the industrial, commercial, and financial atmosphere pertaining; all this together with the student's likes and dislikes, his strengths and weaknesses, his abilities and shortcomings, must be thoroughly considered in planning work, that individuality may be developed and character formed.

This is another way of saying, "emphasize the real, eliminate the non-essentials." To do this we must consider the materials and possibilities that lie immediately about us. It is vain to reach out for intangible things—to practice methods or work through processes that should be considered under the other conditions. I have found that in manual training the work in the Indian school is sometimes made formal and of little value on account of this desire to follow the lead of certain schools for whites. Certain it is that nowhere is there such opportunity for real, purposeful work as is in the Indian schools. The work in the Indian schools should be adapted to local condition wherever the school may be, regardless of what is done elsewhere.

In order to bring out this individuality and character spoken of we must emphasize the thought and expressive side of the student's nature. While the Indian as well as the white man should be taught to do things well, technique is always secondary. The model, or project, or process is not given primarily that the student may become an expert workman but that he may be helped to become an ideal citizen. Should you make a perfect machine for your Indian you will still be behind the mark as the machine of commerce is superior to the educated machine. When technique becomes thoroughly developed you have uniformity and this means loss of individuality.

Care must be exercised lest the mistake be made of being too educational in the methods used. What is needed is an industrial form of work. The manual training of our schools, as already suggested, is too narrow and restricted. There is little danger to come from following the lead of the trade school, provided only the educational principle be applied. I suggested that the power to make or construct is not supplemented by the power to think. The arbitrary following of a fixed curriculum will not accomplish desired results. That which is done must have direct and particular reference to the student.

As to the lines of industrial work adapted to the Indian schools, perhaps all of the various media may be used to a greater or less extent, and textiles and basketry should find a chief place. Rushes, flags, willows, coarse yarns, rags, raffia, reed splints, sweet grasses, all may be utilized. Most schools are provided with an equipment for the teaching of elementary wood work and in some instances iron work can be done, but if the equipment is crude and the facilities meagre, the best use is seldom made of what is at hand. Here is where the services of the organizer would be most valuable, in showing how an equipment could be improvised and utilized along the lines of legitimate industrial processes.

Work is a great agent for good. It is one of the strongest elements in salvation, both of the spirit and of the body. Work seldom kills and few people overwork. We many times become over occupied, but not over worked. To my mind the problems of the Indian School as of all schools, can best be worked out on real industrial lines. Put the boy to work,—not simply doing something, but doing something of value; let him invent, build, construct; teach him a trade that he may be master of his tools, his utensils, his machinery; demand of him thought, skill, results; teach him to be useful to himself and to others and the most that can be expected of any man has been given,—service.

PRACTICAL TRAINING FOR INDIAN PUPILS.

Samuel T. Black, President of State Normal School, San Diego, Cal.—The American people view with keen satisfaction the really earnest efforts now being made by the Government, through the Indian Bureau, for the amelioration of the Indians' condition. Shall it consist in continuing him as a ward of a nation? Or shall this guardianship gradually give way to, and prepare for, intelligent and responsible citizenship? There can be but one answer—Citizenship.

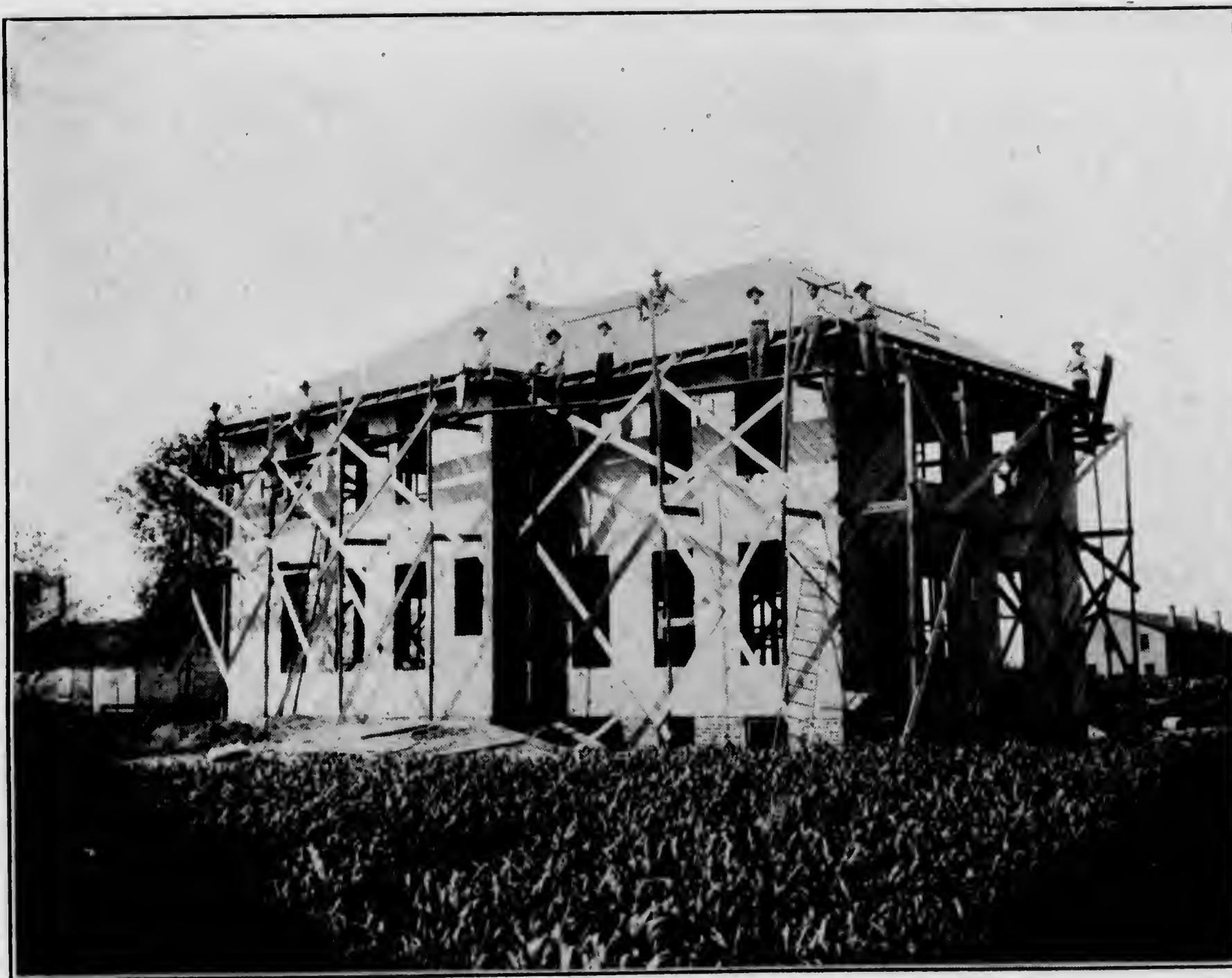
Commissioner Leupp has committed the Government, beyond recall, to this policy. Lands are being allotted in severalty to the Indians. They are being taught trades and occupations; schools have been established both on and off the



VEGETABLES RAISED BY PUPILS AT UPPER CUT MEAT DAY SCHOOL, ROSEBUD RESERVATION, S. D.



A RETURNED STUDENT'S HOME, NEZ PERCE RESERVATION NEAR KAMIAH, IDAHO.
(Courtesy of *The Indian School Journal*.)



PUPILS CONSTRUCTING HOSPITAL, GENOA SCHOOL, NEBRASKA.
(Courtesy of *The Indian News*.)

reservations; all of which tend to industry, thrift, independence, self-reliance, culture, and a sense of responsibility—qualities which are essential to good citizenship, whether the individual be white or red.

In leading the Indian up to the goal of citizenship, the teacher must display an important part. I do not know that any attempt has been made by the Government to train teachers especially for the Indian schools. The best normal schools in all civilized countries have established courses in the history of education and child study, and require their students to pursue them. The reason for such courses is self-evident. The teaching of Indians, it seems to me, would be more intelligent and effective, if preceded by a careful instruction in Indian history and characteristics. If called upon to specify the qualifications of the teacher in the Indian Schools, I would be tempted to place this knowledge near the head of the list. The other qualifications are those that all teachers should have in common, with special emphasis on sympathy—the kind that begets unlimited patience, and the faith that removes mountains. General scholarship I take for granted.

An important question arises here. What shall we teach the Indian? In order to answer this intelligently, we must keep in view two things: First, what he is; and second, what do we wish him to become? As to the first,—he is no exception to the general rule. He is simply the product of heredity and environment. I have already quoted from the report of your Commissioner as to his characteristics in his natural state, wherein he speaks of the Indian's hospitality, parental affection, etc., and then asks this significant question, "Is not this a pretty good foundation upon which to build?" Further on in his report he says "The Indian is a natural warrior, a natural logician, a natural artist." Besides having all these admirable qualities he is imaginative and deeply religious. So much for heredity. As to environment, it is probably just as true of the Indian as of the white race, that the groups of persons having exactly similar environments are exceedingly small. So that the educational problem in this respect does not differ materially from that met with in white schools.

If we would successfully educate the Indian we must endeavor to develop the traits he does not possess by an appeal to those he does possess. He lacks industry and thrift, because in his natural state he has not needed them. But he is a natural artist, and his artistic sense may be appealed to by a judiciously arranged course in manual training until, finally, he may be led to enjoy even the useful as well as the artistic results of his labor. This, in my judgment, is the pivot around which all his education must center, because just in proportion as he develops a taste for making things, will he see the necessity of knowing and finding out about things. When he has reached this point, reading will be a necessity, and writing follows as a matter of course. As he progresses, mathematics will become essential. The traditions of his people, if adroitly appealed to may further stimulate a desire for reading and writing. And thus there may be laid the foundation of a practical and even generous education.

The course in manual training should become as early as possible applied manual training. The Indian should be taught how to make things, and how to use them. In other words, his manual training should be conducted along industrial lines involving enough of carpentry, brick work, leather work, iron work, etc., to enable him to do his own repairing. Practical training in farming by means of the school garden should accompany his manual training, so that when he reaches maturity, he will be prepared to make his allotment profitable enough to support himself and his family. Habits of industry and thrift should be inculcated during his whole period of tutelage. Without these, he would be at the mercy of the unscrupulous when thrown upon his own resources.

Thus far I have had only the Indian boy in mind. With the girl as with the boy, her education should begin with manual training, but should differentiate along other lines. Where the boy branches off to his woodwork, etc., the girl should take up the household arts, including sewing, cooking, the care of the house, care of children, care of the sick, the hygiene of the home, etc. Her natural artistic taste should be utilized in simple home decoration. As with the boy, emphasize and encourage habits of industry and thrift. These habits coupled with applied manual training should constitute the very essence of all Indian education. If you succeed along these lines the rest of his education will almost take care of itself.

Since all instruction must be carried on in the English language, the teaching of English must begin at an early stage in the education of the Indian boy and girl. It should accompany, and be applied to his industrial work. When he goes out from the school he should be able to speak, read, write, and understand simple English.

His industrial training naturally calls for an elementary knowledge of arithmetic.

tic. This, too, should accompany and become a part of his industrial training. Arithmetic considered and taught as a separate branch of learning, without showing its relation to practical affairs, is dry and uninteresting to all pupils—Indian or white. The course should cover the simple operations, and their applications to ordinary business affairs, and should enable the Indian to keep his accounts, including the calculation of interest on indebtedness. It should also include some simple legal knowledge regarding the nature of obligations of ordinary business contracts, and the transfer and incumbrance of real estate. He should be taught the significance of signing and endorsing promissory notes.

A limited knowledge of geography is closely related to industrial training, and should be given in connection therewith. The Indian ought to know something of the resources of our country, its industries, its great waterways, its trunk railways, its important business centers, and their location. All of this could be and ought to be done by means of talks illustrated by pictures and maps. By the way, the picture should be used extensively in all forms of Indian education.

I have said nothing regarding the teaching of history, and yet brief talks on industrial history, illustrated by pictures—or better still, by good stereopticon views—would prove a valuable adjunct to the practical training herein suggested.

I cannot leave this question without referring to the Indian's imaginative and religious traits. Much may be done for the Indian, morally and spiritually, through these attributes. No system of education, practical or otherwise, should neglect the spiritual side of human nature. In these intensely practical times we are apt to overlook these finer qualities of the human soul. The Great Spirit to whom the Indian bows so reverently should not be taken out of his life upon entering school, unless its place is supplied by a nobler ideal.

Permit me to say in closing that the paramount duty of all teachers in all kinds of schools is to teach and train children. We must remember that arithmetic, geography, manual training, and all other branches are not ends. They are but means to an end, namely the rational development of the child along intellectual, spiritual, physical, moral, and industrial lines; in other words, the development of the highest type of character. To do this successfully, we must, if necessary, transfer our chief interest from the subject to the individual. Just in proportion as we fail in our sympathy for the individual, will we fail to do our best work. High order of scholarship will, of itself, never make an efficient teacher, nor will sympathy. But combine the two and the result is a great teacher.

ESSENTIAL FEATURES IN THE EDUCATION OF THE CHILD RACE.

George P. Phenix, Superintendent of Academic and Normal Departments, Hampton Institute, Hampton, Va.—The family is the unit of society; and it must be the unit in all attempts at social betterment. Since the most important thing for the family is that all its members be healthy we must unquestionably regard training in healthy living as the first essential feature in the education of a race. The physician, the nurse, the field matron, and the missionary, or whoever it is that ministers to bodily ills, exercises a function whose possibilities it is hard to overestimate.

A comparison of the old and new ways of life—the well ventilated tepees with the superheated air-proof houses that succeed them, the inability of the Indian to move his new house away from the accumulation of filth when conditions had become all but intolerable, the overcrowding of the new houses which the size of the tepees rendered impossible in the old days—makes clear the fact that under the old conditions the quantity of infecting material was kept at a minimum and at the same time the Indian's power of resistance was kept at its maximum so that opportunities for infection were few. Under the new mode of life conditions were reversed. Everything favored the increase of infecting material and while the Indian's power of resistance was reduced and, through overcrowding, the opportunities for infection increased enormously. In 1896 the death rate among the Sioux of Pine Ridge had risen to 52.88 per 1000—a number considerably in excess of the birth rate—and of this high death rate nearly one-half was due to tuberculosis. The unsanitary conditions under which the Indians often live are only too familiar to many of you. They have been recalled here in order to emphasize what follows.

Tuberculosis is one of the most serious diseases with which civilized and semi-civilized people are afflicted, but it is by no means the only one. There is an enormous waste of life due to ignorance in caring for the minor diseases which are often preventable. Diseases of children head the list. The number of children one may see in a single day afflicted with maladies of various sorts even among the

more settled tribes of the southwest appals one. Many ills receive no attention except what some non-medical government official may in his kindness administer on his occasional visits. While tuberculosis existed among the Indians before they came into contact with the white people, yet at that time the disease was rare among them and remained so until they changed their nomadic to a settled life in houses.

To alleviate or to prevent bodily ills most men will make some effort, and to gratify the desires of their children parents will do much. For these two reasons the physician, the day school teacher, and the field matron can probably accomplish more immediate good than any other agencies. Their work gradually converts needs into wants and so raises the whole standard of life. Much must of necessity be left to the slow processes of evolution; and nature is never in a hurry.

Next in importance to health in the home we must place efficiency in home management; hence I would have as the second essential such training of the children as shall tend to secure this end. This is the opportunity of the school. I have in mind, however, not the prevailing type of public school in the East. Valuable as the school of the usual type may be in its proper place, it after all deals with matters remote from what are strictly the essentials of education. Neither have I in mind the boarding school, whether on or off the reservation, for we must bear in mind that the most important part of education is a thing of the home, and any school which breaks up the family by taking the children—especially young children—out of it can never do this needful work. The relation of parent and child is one of the most vital and stimulating factors in the elevation of a race, and anything which tends to weaken this relation is to be deplored.

Fortunately the ideal type of school has already been evolved. I refer of course to the Indian day school. Indeed, I can conceive of no more effective instrument of civilization than the day school at its best.

There are enrolled in Government boarding schools over twenty thousand pupils, many of whom are very young. In the day schools there are less than five thousand pupils. This proportion is not as it should be.

Day schools naturally differ considerably in equipment and in efficiency, but if we visit one of the better sort we shall find an efficient man with an efficient wife, in charge. The husband and wife occupy a little cottage which they have transformed into a model home. A school house is near by and the necessary buildings for housing such horses, cows, and chickens as the little farm may support. There is enough land fenced in for garden and pasture. The whole place is neat and well kept.

This type of school is unique. Human ingenuity could hardly devise a simpler or more effective means for uplifting a backward people. The home is perhaps the most valuable half of this interesting institution, for here the girls prepare the daily lunch; here they get their first lessons in sewing and learn to make their own dresses; here they wash, dry, and iron their clothes, and learn important lessons in the matter of personal cleanliness and hygiene. The little farm, which is but the outside half of the home, offers to the boys opportunities analogous to those which the girls enjoy within. The lessons in gardening and caring for animals are of the most valuable kind and relate the school to the home in a natural and wholesome way.

So far as the work of the school room itself is concerned, if the children learn to speak and write the English language, acquire through pictures and books some knowledge of other places and other peoples whose customs differ from their own, and get a little knowledge of numbers it is quite enough. The rest may safely be left for other schools to do for such pupils as go to them.

A NEW TYPE OF SCHOOL.

Hon. Elmer Ellsworth Brown, United States Commissioner of Education, Washington, D. C.—I am wholly without experience in the matter of Indian education and shall not try to instruct you on that subject. It is only fair, however, that I should say that I am at this time specially and deeply interested in all that you are doing in the education of the Indian, because of the problems we find in the Bureau of Education in the education of the Indians and Eskimos of Alaska; and I feel sure the Bureau of education has very much to learn from the Bureau of Indian Affairs with reference to the problems that confront us in Alaska. In some respects they are the same problems that you are facing in the Bureau of Indian Affairs; and in other particulars they are very different, particularly our problem of the education of the Eskimos and the special type of education which is based upon the introduc-

tion of the reindeer—the introduction of a new industry, necessitating and intended for a new type of industrial education for those people.

Now, you are engaged in various kinds of industrial education among the Indians, and I am sure that for both of these classes of natives which we have to deal with in Alaska we shall learn very much from what you are doing here. And I should add that we shall do our best to accomplish something up there that may make some small return for what we shall get from you.

It is possible that I may be able to make some little suggestion of a purely general sort. I cannot say what ought to be done, but that is not what you expect of me. Probably you expect me to make some suggestion as to the bearing of these educational efforts that you and the Bureau of Education are engaged in upon the larger educational problems of the time. There are two ways that occur to me now in which it seems that this education of the Indians and Eskimos has a very important bearing upon the large educational movements of the time. The first of these relationships I would speak of somewhat in this way: Repeating what has been said elsewhere, our educational development, our development of elementary education, particularly within the last few years, has shown a peculiar tendency of two types of education of apprenticeship. I think it is fair to expect that these two kinds of education, which are really the commanding types of education and which have gone apart for many centuries, are now to converge and give us a new type of school. I think that in our general education we are working toward a type of school that is different, very different, from the ordinary elementary A. B. C. and arithmetic school of the past, and that the new type of school is but fitting together the best things of the literary school and the best things of the whole apprenticeship system. The school means this—that a man is to be prepared by ideas for the doing of things. Apprenticeship means this—that a man is to be prepared for the skill by the actual doing of things. Now both of these things are needed in a well developed education—both the apprenticeship and the ideas that shall give to the apprenticeship its value.

What you are doing in these things in the Indian schools is teaching us a lesson for all our education; and that brings me to the second way in which I think our general education, and such special education as you have to do with, are coming together. It may be somewhat as follows: We are finding of late that the peculiar types of education which have arisen under special conditions have taught us things that we had overlooked where the conditions were more normal. In some respects the problem of education has been simplified and clarified for us by putting it in the form of the education of a special class. Now, that has happened in a dozen ways of late. Curiously, two of the most significant ways in which it has happened have come to us from the state of Alabama. I refer to Tuskegee and Hellen Keller. In one year there appeared Booker T. Washington's "Up from Slavery," and the story of Hellen Keller's life, and for the general student of education both of these books were significant—tremendously significant, and stimulating—for the work of general education. They showed us some things about the training of the senses under those very difficult conditions that Miss Sullivan had to fight, that we had not seen before. They showed us what we can do to advantage for white people under normal conditions, by showing what the colored man has done under the tremendously accentuated difficulties of the man who is working his way up from slavery. These two things wrote large for us some of the things that we had overlooked in our general education. Now, as I have said, in these things are the finest, the most suggestive relationship, so far as I have studied the question, between the work you are doing in the Indian schools and the work of general education with which the Bureau of Education is mainly concerned.

The little more that I have to say I should like to say with reference to these two relationships. You are to teach us lessons for general education, because the peculiar conditions of the education of the Indians are throwing out in sharp relief things that would otherwise be overlooked in the education of the normally constituted civilized community. Furthermore, the particular way in which you are to give us help in the improvement of our educational practice, is by showing us how the training of a man to do an actual day's work by doing an actual day's work is going to fit into and reinforce the traditional instruction of the school. Great stress has been laid upon the work of manual training and the work of agriculture. I may have something to say about these before I get through, but I should like to turn now to another side of this work of apprenticeship that seems to me of even greater significance for our general education. This other thing that I wish to speak of specially, and I do it with great reserve because I know so little about it—I speak of it simply because I am interested in it—is the manual training, the domestic training, you provide for girls. In some respects, the work you do for the girls has

larger significance for the making of a sound American civilization among the Indians than anything you can possibly do for the boys. We, in our problem of general education, are faced by the normal conditions of our time. We realize the fact—and if we did not realize the fact all we have to do is to read the morning paper and we would realize it—that a large part of the moral issue of this present day centers in the home. What are our schools, our ordinary schools for white boys and girls, going to do to improve these conditions that affect the American home? That, I believe, is one of the most urgent problems of general education in this present time. Now I don't believe that good cooking is going to solve this problem, but I do believe that it will do something towards solving it. As a man, I may say frankly that for me good cooking makes a great difference in the home, and I trust I give good evidence that my wife has cared for that side of the matter.

One of the most interesting things that have come to us from Europe of late is the story of what is done by the London school board to teach good housekeeping to the girls of the poorer districts of London. There again we are getting suggestions from abnormal conditions that should teach us lessons for our normal conditions. The accounts that have come to us are not all complete. Some of them are in the form of little notices in such articles, for instance, as that of Mrs. Kelley's in a recent number of the Century Magazine; some information has come to us by word of mouth from these teachers that have been visiting us under the arrangements made by Mr. Mosely. What has been done seems to be simply this, that in the neighborhood of some of the large board schools in the more crowded portions of London houses have been got that are very much like the ordinary house in which the ordinary life of these people is carried on. And into these houses girls have been sent in classes from the neighboring school to do the ordinary work of cleaning, making beds, cooking all of the ordinary things that make a house homelike and comfortable, and sanitary. Now this one little experiment has appealed to me most strongly. I do not believe that that sort of thing can be carried on for a long time in any neighborhood without having the effect not only on the health of the homes of that neighborhood, but also upon the sense of the home. And the sense of the home is the thing we want to cultivate. Now you are doing a work for girls of which I get some glimpses here and there. It is, I believe, preparing the girls to make, under the conditions that obtain in the communities, simple, dignified, clean, attractive, American homes; different, undoubtedly, from the home of the East, and that should be so,—I should think that the homes of one race ought to be different from the homes of another race. There should be some things that represent the peculiar tastes, the peculiar excellence of that race, whatever it may be,—it should encourage those elements of comfort, of neatness, of self-respect, of care for the things that are becoming and tasteful, for those things that go into homes everywhere where there is anything that we Americans would call a home. In so far as you can teach the girls of your Indian schools to make homes of this sort, I think that you are preparing the Indians to resist the bad influences of the white man, and I hope you will help to teach the white man how to do the white man's work.

Now this is the most that I have in mind to say at this time. The work in manual training and the work in agriculture is of very great significance to us in general education. At the present time we are finding in the United States a great deal of interest in agricultural education. Do not feel that what you are doing in the way of training for agriculture in the Indian schools is done as a separate and isolated work simply because you are in the Indian schools. You are doing it as a part of the great movement that affects our schools in general. In half a dozen of the states legislation has been had during the last year with reference to agricultural education. The National Government has gone on step by step furthering agricultural education. One of the most important steps was taken early in March of this year, when a large addition was made to the endowment of agricultural and industrial colleges in the states and territories, a portion of which may be used in training teachers of agriculture for the lower schools. This provision will have a very great and significant influence on the extension of agricultural education. Now I believe that you will be able to work out important problems in your teaching of agriculture, in your apprenticeship in the work of farming, in your apprenticeship in the care of live stock. I believe that you will be able to teach in your apprenticeship along these lines, lessons that will be of use to us in our agricultural work. It is in view of such questions as these that your gathering here is of more than ordinary interest and certainly of an interest that extends far beyond the range of the education of the Indian, which of itself is of such fascinating interest.

MANUAL TRAINING IN THE INDIAN SCHOOLS.

M. Friedman, Assistant Superintendent, Haskell Institute, Lawrence, Kansas.—In the first place the end and purpose of our work is quickly to arouse the Indian to a material awakening by placing within his grasp opportunities for learning a trade of most usefulness to himself and to his people, and of his own choosing. Careful attention is given to shop, which should be roomy, well lighted and ventilated. Each student should be supplied with a definite place to work and wherever possible should be given a place, under lock and key, to keep his "kit" of tools. This will create in the student a pride in his equipment and a desire to take care of the tools entrusted to him. In all shop work a definite course of study and work should be mapped out. No instructor can, with impunity, do his work in a shambling, harum-scarum manner, trusting to fickle chance or inspiration of the moment that the ultimate result will be satisfactory, and therefore doing no planning for the morrow or the month to come. Every student should have reasonable assurance before commencing on his work of the ground he is expected to cover. In all work, economy of materials should be insisted on.

In carrying on industrial instruction in Indian schools two phases of the work must be taken into consideration: (1)—In every shop of every Indian school, productive work with a real market value must be done; repairs on buildings and the school plant can not be neglected except with great risk and attendant loss; equipment is urgently needed from time to time. We believe that valuable opportunity in application is presented and a fine lesson is learned by students in being required to do this work themselves. Their education thus rises above the misnomer of a forced gratuity. They have really put forth some legitimate personal effort to gain it. (2)—Instruction must be given regularly.

A course of study and practice has been evolved which combines by practical exercises the essentials of the trades. After the first few exercises in the use of tools, each succeeding exercise presents a new principle to be mastered or something tangible to be done. We do not rest content with teaching the making of a joint, rather we advance a bit further and take a decisive step. After the pupil is able to make a joint he is immediately taught the application of that knowledge and skill by making a useful article of furniture, a household utensil, or some part of a house. Thus, he is daily receiving practical lessons in home building.

Vitalize the instruction. Let it deal with the real things which the student must know and face when his school days are over. The teaching of principles is vastly important but, by all means, teach their practical application, or they will become meaningless and soon be forgotten. Let the literary classes visit the shop with the teacher so that the pupils can see the industries at close range. Let them see the shoeing of a horse, the ironing of a wheel, the processes of furniture making, stone cutting and brick laying, and rather than detract from the efficiency of either the shop or school-room, this partnership will lift them both to render greater service in the common cause of education of men. Throughout the length and breadth of the land in our education of both rich and poor, white, red and black, we are striving to bring up the new generation in the spirit of toil, the toil of the hand that comprehends the toil of the brain.

NATIVE INDIAN ART.

Miss Angel DeCora, Instructor in Native Indian Art, Carlisle Indian School, Carlisle, Pa.—The time has not been long enough since the subject was put into practice to show some of the possibilities of adapting Indian art to modern usages.

Indians, like any other race in its primitive state, are gifted in original ideas of ornamentation. The pictorial talent is common to all young Indians.

The method of educating the Indian in the past was to attempt to transform him into a brown Caucasian within the space of five years, or a little more. The educators made every effort to convince the Indian that any custom or habit that was not familiar to the white man showed savagery and degradation. A general attempt was made to bring him "up to date." The Indian who is so bound up in tribal laws and customs, knew not where to make the distinction, not what of his natural instincts to discard, and the consequence was that he either became superficial and arrogant and denied his race, or he grew dispirited and silent.

In my year's work with the Indians at Carlisle I am convinced that the young Indians of the present day are still gifted in the pictorial art.

Heretofore, the Indian pupil has been put through the same public school course as the white child, with no regard for his hereditary difference of mind and habit of

life; yet, though the only art instruction is the white man's art, the Indian, even here, does as well and often better than the white child, for his accurate eye and skillful hand serve him well in anything that requires delicacy of handiwork.

In exhibitions of Indian school work, generally, the only traces of Indian one sees are some of the signatures denoting clannish names. In looking over my pupils' native design work, I cannot help calling to mind the Indian woman, untaught and unhampered by the white man's ideas of art, making beautiful and intricate designs on her pottery, baskets and beaded articles, which show the inborn talent. She sits in the open, drawing her inspiration from the broad aspects of Nature. Her zig-zag line indicates the line of hills in the distance, and the blue and white background so usual in the Indian color scheme denotes the sky. Her bold touches of green and red and yellow she has learned from Nature's own use of those colors in the green grass and flowers, and the soft tones that were the general tone of ground color in the days of skin garments, are to her as the parched grass and the desert. She makes her strong color contrasts under the glare of the sun, whose brilliancy makes even her bright tones seem softened into tints. This scheme of color has been called barbaric and crude, but then one must remember that in the days when the Indian woman made all her own color, mostly of vegetable dyes, she couldn't produce any of the strong, glaring colors that they now get in aniline dyes.

The white man has tried to teach the young Indian that in order to be called a so-called civilized person, he must discard all such barbarisms.

It must be remembered that most of the Indians of the Carlisle school have been under civilizing influences from early youth and have, in many instances, entirely lost the tradition of their people. But even a few months have proved to me that none of their Indian instincts have perished but have only lain dormant. Once awakened, it immediately became active and produced within a year some of the designs that you have seen.

I have taken care to leave my pupils' creative faculty absolutely independent and to let each pupil draw from his own mind, true to his own thought, and, as much as possible, true to his tribal method of symbolic design.

The work now produced at Carlisle, in comparison with that of general school work, would impress one with the great difference between the white and the Indian designer. No two Indian drawings are alike, and every one is original work. Each artist has his own style. What is more, the best designs were made by my artist pupils away from my supervision. They came to me for material to take to their rooms and some of the designs for rugs that you have seen were made in the students' play hour, away from the influence of others—alone with their inspiration, as an artist should work. It may interest you to know that my pupils never use practice paper. With steady and unhesitating hand and mind, they put down permanently the lines and color combinations that you see in their designs.

We can perpetuate the use of Indian designs by applying them on modern articles of use and ornament that the Indian is taught to make. I ask my pupils to make a design for a frieze for wall decoration; also borders for printing, designs for embroidery of all kinds, for wood-carving and pyrography, and designs for rugs.

I studied the Persian art of weaving from some Persians, because I saw from the start that the style of conventional designing produced by Indian school pupils suggested more for this kind of weaving. We shall use the Navajo method as well, but the oriental method allows more freedom to carry out the more intricate designs. The East Indian and the American Indian designs are somewhat similar in line and color, especially those of the Kasak make.

I discourage any floral designs such as are seen in Ojibway beadwork; Indian art seldom made any use of the details of plant forms, but typified nature in its broader aspects, using also animal forms and symbols of human life.

With just a little further work along these lines I feel that we shall be ready to adapt our Indian talents to the daily needs and uses of modern life. We want to find a place for our art even as the Japanese have found a place for theirs throughout the civilized world. The young Indian is now mastering all the industrial trades, and according to the wishes of the Honorable Indian Commissioner, there is no reason why the Indian workman should not leave his artistic mark on what he produces.

DEMONSTRATION LESSONS.

At the close of each session demonstration lessons were given by teachers in the Service, showing how the class-room instruction in the different grades may be

correlated with the work of the various industrial departments. Classes of Indian pupils were used in the presentation of these lessons, synopsis of which are included in the report of the proceedings for the assistance of teachers who were not present at the institute.

TEACHING AGRICULTURE IN THE CLASS ROOM.

(Presented by Miss Bertha D. Proctor, teacher, Sherman Institute, Riverside, Cal.)

Note: In this lesson current prices, local methods of cultivation, etc., have been used. These, of course, vary in different sections, and teachers should be careful in order that pupils may be given accurate information on whatever subject is taught.

We should correlate arithmetic, English and composition with agricultural subjects in the class room and endeavor to give the pupils practical instructions that will enable them better to understand the various farming operations. Alfalfa is grown in many sections of the United States and perhaps at most of the Indian schools, so lessons on this subject can be given with profit by many of the teachers present. The subject, however, is too broad to bring out all the points in the brief time allotted me for presenting this lesson, but you can readily see the value of agricultural instruction in the class room.

If you do not grow alfalfa in your section, perhaps your principal crop is wheat, or corn, or cotton. Do not burden the minds of your pupils with information concerning crops they never saw or cannot be successfully grown at their homes. For example, do not waste time teaching orange growing in Montana. If you are located in a grazing section, emphasize stock-raising in the class room. Instruct your pupils in the industry in which they will most probably engage upon leaving school.

Shobe may pass to the board, draw a plow, putting the price under it. You may also answer, in writing, the questions on the board. (Indicating where.)

Q. Antonio, how much does it cost to bale hay?

A. About \$2.00 per ton.

Q. What is the average price of alfalfa hay?

A. \$12 to \$14 a ton.

Q. What is the average yield per acre?

A. The average yield is about 1 ton.

Q. Agnes, what does agriculture give to the world?

A. Food, medicines, materials for clothing, etc.

Q. What are the agricultural crops grown at the ranch connected with Sherman

Institute—our school?

A. Alfalfa, oats, and barely hay.

Q. Describe briefly the alfalfa crop?

A. It grows from 1 to 3 feet high, according to location and soil; it has purple flowers which are long, loose clusters—(Like this); the seed are yellowish brown in color—(like these); the roots grow very deep in the ground—(like this). (Pupil displayed specimen in each case).

Q. How would you select alfalfa seed?

A. I would select fresh seed of a greenish hue, plump and bright in color.

Q. What is the color of the old seed?

A. Reddish brown or black.

Q. What kind of soil is best for alfalfa?

A. A deep sandy loam.

Q. How would you prepare your land before planting?

A. The preparation of the soil should begin in the fall. The land should be freed from weeds, and then subsoil from 15 to 20 inches so that the roots may go down deep and can stand a great deal of dry weather. A liberal coating of mulching should be plowed under at the time of subsoiling. If the land is allowed to stand idle for some time after plowing, it should be thoroughly disked. I would run a harrow over the ground a day or two before seeding and then make the ground smooth and level so that it can be easily irrigated and the mower can run over it with ease and safety.

Q. Why do you work the land so thoroughly?

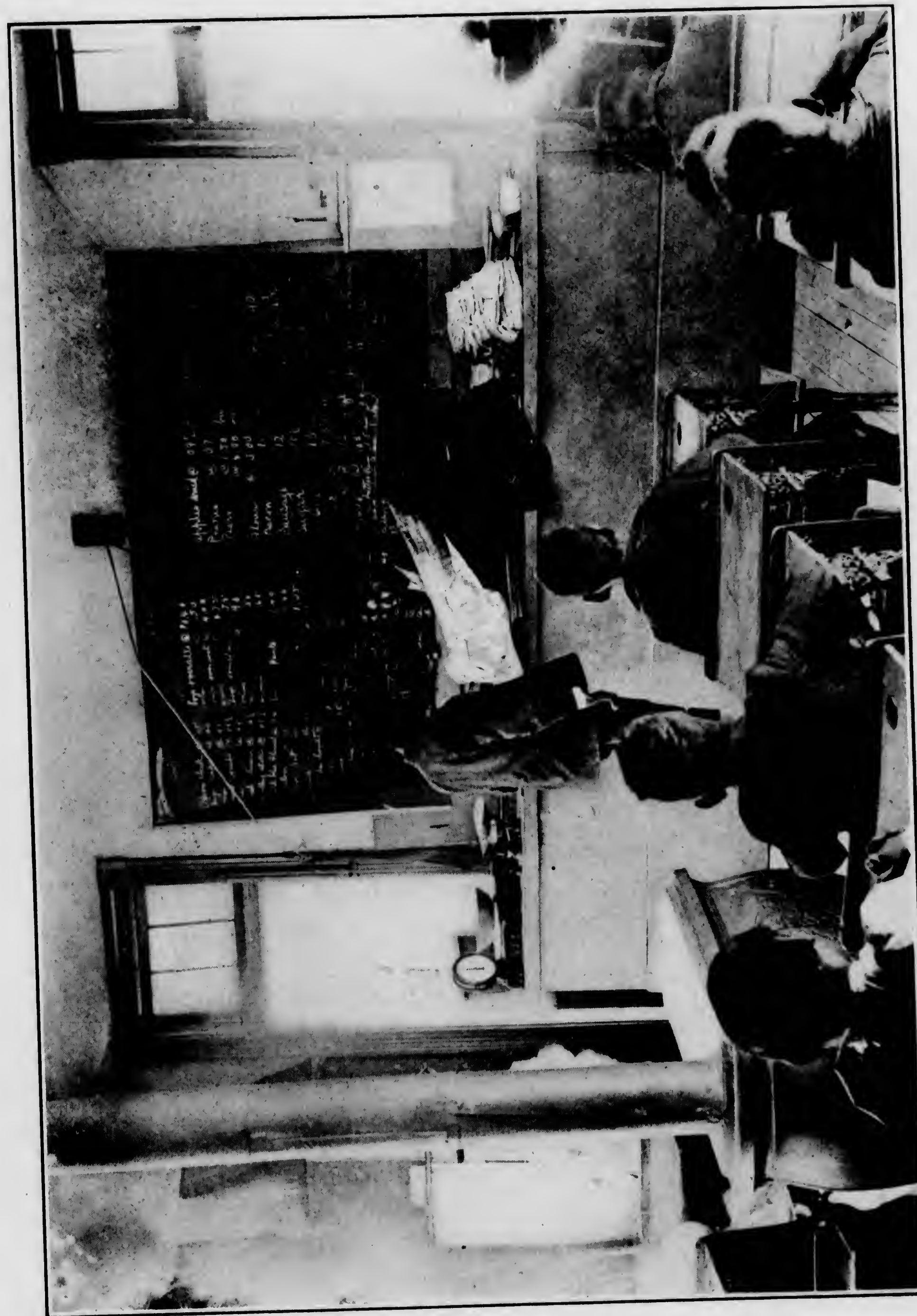
A. So that the soil will be like a sponge, drinking in all the rain that falls.

Agnes may pass to the board and write a check in payment for a rake, and then solve the problem on the board.

Q. Antonio, what is the best time of the year to sow alfalfa seed?

A. In January or February, according to the weather.

Q. How would you sow the seed if it is a dry year?



PUPILS CONDUCTING A STORE AT No. 5 DAY SCHOOL, PINE RIDGE RESERVATION, SOUTH DAKOTA.



GRAIN AND VEGETABLES RAISED BY UTE INDIANS AND EXHIBITED AT THEIR FAIR, SOUTHERN UTE AGENCY, OCTOBER, 1907.

- A. The land ought to be irrigated before sowing.
 Q. How would you do it?
 A. I would check off the ground and fill the checks with water; when dry enough I would plow and harrow and smooth it.
 Q. How long before it should be watered after seeding?
 A. About 2 months.
 Q. Shobe, how much seed should be sown to the acre?
 A. 20 to 25 pounds.
 Q. What is the cost of alfalfa seed a pound?
 A. Local price is 14 cents.
 Q. How is alfalfa sown?
 A. With an Eschohon seeder or drill.
 Q. What is meant by sowing broadcast?
 A. Sowing the seed with the swing of the hand.
 Q. How deep should the seed be sown?
 A. One-half inch. It is often drilled 2 ways, which gives it a better stand. When intended for a seed crop it should be sown thin. Thick sowing improves the hay crop.

- Q. How long does it take to produce a crop?
 A. 6 months, generally, if sown early.
 Q. Antonio, how often can alfalfa be cut in one season?
 A. About 6 times.
 Q. How many tons will an acre yield in a season?
 A. 6 tons.
 Q. When do you irrigate alfalfa?
 A. As soon as the hay is taken off the field.
 Q. How long does it take for it to grow large enough again?
 A. 30 days.
 Q. When is alfalfa hay ripe?
 A. When it is in flower.
 Q. How do you care for the hay?
 A. Cut it with a mower and let it dry, then rake into windrows and shock for convenience in loading; then it is loaded and stored in the barn or stacked.

- Antonio may now pass to the board and answer the following questions.
 Q. How much water does it take to irrigate an acre?
 A. 10 inches.
 Q. What is meant by an inch of water?
 A. It is water running through an inch hole for 24 hours under a 4 inch pressure. In California a miner's inch is nine gallons per minute.
 Q. What is the price of water at Sherman?
 A. From 10 to 25 cents, according to season.
 Q. How much will it cost to irrigate 1 acre?
 A. To irrigate 1 acre it takes ten inches of water running 24 hours. If 1 inch costs 15 cents, 10 inches will cost 10 x 15 or \$1.50.
 Q. We will now look at Shobe's blackboard work which speaks for itself. Shobe may explain how he finds the profit on 1 acre of alfalfa.

Shobe: 1 acre requires 10 in. water at 15 cts. per in.	\$1.50
20 lbs. seed at 14 cts. per lb.	2.80
Labor	3.00
	<hr/>
	\$7.30
Selling price of a ton of alfalfa	\$14.00
Cost of a ton of alfalfa.....	7.30
	<hr/>
Profit per acre	\$ 6.70

Agnes may now tell us what it costs to raise an alfalfa crop of 20 acres.

Agnes: (1).	\$25.00 cost to level 1 acre.
	20 acres.
	<hr/>
	\$500.00 cost to level 20 acres.
(2).	25 lbs. seed to 1 acre.
	14 cts. per lb.
	<hr/>
	\$3.50 to seed 1 acre.
	20 acres.
	<hr/>
	\$70.00 to seed 20 acres.

- (3). $\frac{\$1.50 \text{ to irrigate 1 acre 1 time.}}{6 \text{ times.}}$
 $\frac{\$9.00 \text{ to irrigate 1 acre 6 times.}}{20 \text{ acres.}}$
 \$180.00 to irrigate 20 acres 6 times.
- (4). $\frac{\$1.00 \text{ to cut and shock 1 acre.}}{20 \text{ acres.}}$
 $\frac{\$20.00 \text{ to cut and shock 20 acres.}}{6 \text{ crops.}}$
 \$120.00 to cut and shock 6 crops on 20 acres.
- (5). $\frac{\$2.00 \text{ to bail 1 crop 1 acre.}}{6 \text{ crops.}}$
 $\frac{\$12.00 \text{ to bale 6 crops 1 acre.}}{20 \text{ acres.}}$
 \$240.00 to bale 6 crops on 20 acres.
- (6). $\frac{\$500.00 \text{ to level land.}}{70.00 \text{ seed.}}$
 $\frac{180.00 \text{ irrigating.}}{120.00 \text{ to cut and shock.}}$
 $\frac{240.00 \text{ baling.}}{\$1110.00 \text{ total cost of raising 20 acres.}}$
- (7). $\frac{20 \text{ acres, 1 crop, 1 ton to acre.}}{6 \text{ crops.}}$
 $\frac{120 \text{ tons.}}{\$14 \text{ selling price per ton.}}$
 $\frac{480}{120}$
 $\frac{\$1680 \text{ total amount of hay sold.}}{1110 \text{ total cost of raising.}}$
 \$ 570 net profit on 20 acres.

Most of the children have land or will be allotted land when they are old enough and we must prepare them in school to make good use of it.

CORRELATING ARITHMETIC AND CARPENTRY.

Presented by Clarence L. Gates, principal teacher, Sherman Institute, Riverside, Cal.—I shall try to show briefly the manner in which we correlate the industrial with the literary work at Sherman Institute. This makes both of vital interest to the pupils; it enables them to speak, read, and write intelligently of their work and to perform it understandingly. In this lesson I have chosen the subject of carpentry, because it is one of the most important industries for boys. In correlating this subject, the style of houses best suited to local needs must be studied. All industries taught at an Indian school, however, furnish abundant material for class room work in reading, composition, drawing and numbers.

- Q. What kind of houses do the Indians have on your reservation in Montana, Alfred?
 A. They have frame houses.
 Q. What kind of houses are on the reservation in Southern California, Ray?
 A. They have frame and adobe houses.
 Q. Which is the better, frame or adobe?
 A. A frame house is better.

- Q. Why?
 A. Because adobe houses are not neat and when they get out of repair they cannot be repaired easily.
 Q. What kind of a house would you build if you wanted a house?
 A. A frame house.
 Q. What is the first thing you would do if you were going to build?
 A. I would first draw my plans, then make an estimate for the amount of lumber that would be needed.
 Q. Mention the different kinds of lumber needed in the frame work of a house?
 A. Sills, floor joists, studding, ceiling joists, plates, rafters, etc.
 Q. For what else must you estimate?
 A. Hardware—such as nails, butts, locks, sash pulleys, sash cord, sash locks, hinges, etc.
 Q. Is there anything else for which to estimate when building a house, Alfred?
 A. For finishing materials, doors, windows, base boards, cornice, shingles, siding, flues, and foundation.
 Q. What is the first step in the work of building?
 A. The foundation must be built good and strong. It must be square and level.
 Q. How would you square the foundation?
 A. By measuring six feet on one end from the corner and eight feet on the side, then if the hypotenuse is ten feet, the corner is square.
 (Alfred illustrated the above by a drawing on blackboard.)
 Q. After the foundation is built, what must be done?
 A. We must measure and cut the floor joists and place them about 15 inches apart, bridge them and make them solid.
 Q. What step is next in order?
 A. The studding and plates are put into place and nailed and braced. Then we lay our ceiling joists and roof framework, such as rafters, ridge board, collar beam, etc.
 Q. After the framework is complete what would you do?
 A. Cut the door and window openings, and make the door and window frames and put them in place.
 Q. What is very important in this work?
 A. Careful cutting. Every piece must be square on end and stand straight and be square and level.
 Q. After the framework, what work is next to be done?
 A. The outside finishing; then the inside finishing.
 Q. How are houses finished on the inside in Southern California?
 A. Houses are plastered.
 Peter, you may write a composition on the blackboard, on "House Framework."
 Ray, you may explain the drawing of a plan of a house, showing the ground plan, side, and end with truss roof.
 Q. What does it cost to manufacture adobe brick in Southern California?
 A. The cost is very little, if you live in a locality where there is adobe mud.
 Q. How are the bricks made?
 A. They are molded, then laid in the sun to dry.
 Q. What is the price of lumber in Southern California?
 A. About ten dollars per thousand feet.
 Q. How do you know?
 A. The carpenter told me.
 Problem.—Alfred, at ten dollars per thousand, find the cost of the lumber for the frame work of the house Ray has just planned.

62 pieces of studding 2 x 4 inches by 10 feet;	413
6 plates 2 x 4 inches by 18 feet;	72
8 plates 2 x 4 inches by 24 feet;	128
8 sills 2 x 4 inches by 18 feet;	96
4 sills 2 x 4 inches by 14 feet;	37
2 sills 2 x 6 inches by 18 feet;	36
16 floor joists 2 x 12 inches by 18 feet;	576
9 ceiling joists 2 x 6 inches by 18 feet;	162
18 rafters 2 x 4 inches by 14 feet;	168
Total number of feet of lumber	1688
Price per M. feet	\$10
Total cost for lumber	\$16.88

Peter exhibited the model which he made of a house built after the plans drawn by Ray. He handled and told the name of each part, measuring and giving dimension, and set up the frame-work of the house. (Teachers should use objects as much as possible in instructing Indian children—Supt. of Indian Schools.)

PRIMARY LESSON IN GARDENING.

Presented by Miss Carrie M. Darnell, teacher, Sherman Institute, Riverside, California.—By correlating the class-room subjects with the industrial work of the school, pupils, while learning to speak, read and write English, gain a great deal of valuable information concerning work of all kinds; they draw pictures of objects handled, they first write words, then phrases, which gradually lead up to short sentences, such as, rake; the rake; my rake; I have a rake; we have two rakes; Juan has a little rake; thus action words and governing words are gradually introduced. Little counting lessons and number problems also creep in; for example, 2 rakes and 1 rake are 3 rakes.

2 rakes.	4 hoes.
1 rake.	2 hoes.
3 rakes.	2 hoes, etc.

I frequently write the word upon which I am drilling. To make the transition from script to print easy, I typewrite all words or sentences, just as I have written them on the board, and let pupils read them in that form. When the words are mastered I turn to a lesson in some reader, on the subject we have studied in class. Pupils usually find but little difficulty in reading the printed page. The industrial work given in the class room furnishes action, which the child requires, and enables the teacher to clothe dull, prosy class-room subjects with interest.

To those who may say this lesson has been given before, I explain that it would be tedious to you to listen to the continuous drill which is necessary in teaching non-English speaking pupils the common words of a new language; and you would have no idea of the results. I have drilled for many months on the simple words in daily use in our language, and give this lesson to show you what results may be accomplished by perseverance and industry, and by using subjects which appeal to the child mind. You will find it necessary to interest the child in something he can grasp. Words alone convey nothing to his little mind, but when preparing a nice luncheon (in teaching cooking in the class room) words stand for objects that enlist his interest.

Industrial work, therefore, gives rudimentary knowledge on a variety of subjects. The work in this demonstration lesson cannot be given in one lesson in the school room. It will depend upon the mental development of the children, and their knowledge of English, so the work must be given more slowly to some than to others. All work should be given gradually, one word at a time, and to those who grasp it less readily persistent drill and infinite patience on the part of the teacher will be necessary.

I will give a brief lesson showing how we correlate garden work with class-room subjects.

Q. All the beautiful vegetables and flowers have a home, just the same as the boys and girls. Where is this home?

A. In the soil.

Q. Name some of the kinds of vegetables that like to live down under the soil?

A. Potatoes, beets, turnips, onions, etc.

Q. Give me the names of some of the vegetables that live above the soil and see the sunshine?

A. Tomatoes, beans, corn, melons, etc.

Q. Why do we make gardens?

A. To have things to eat and to sell.

Q. Each may name some vegetables we raised in our little garden at Sherman.

A. (A number of vegetables were named.)

Q. Susie, how large is your garden?

A. 4 feet by 6 feet.

Q. Susie may measure on the floor the length and breadth of her garden.

A. Susie measures, saying: "This ruler is 1 foot long; 6 times this ruler will be 6 feet; 4 times this ruler will be 4 feet."

Q. When may we make our school gardens?

A. In the spring or in the autumn.

Quincy may pass to the board and write the answers to my questions.

Q. What is done first in making a garden?

A. Quincy writes: "The ground is ploughed."

Juan may read what Quincy has written?

Q. Why did they plough the ground?

A. Quincy writes: "To turn over the soil."

Q. Susie may read what Quincy has written. The other pupils may answer orally.

A. To soften the ground; to loosen it so we can sow the seed.

Q. How is the garden bed made?

A. It is sunken in the ground 2 inches.

Q. Why made this way?

A. So it will hold the water.

Q. Where did you plant the seed?

A. In little furrows, 1 inch deep.

Q. Then what did you do?

A. Covered the seed over with soil.

Q. Why?

A. So they will be in the dark; to get moisture to sprout; so the sun will not burn the roots.

Q. Then what did you do?

A. Watered it.

Q. How often should we water our gardens?

A. Once a week.

Q. Why water the garden?

A. So the plants can take food from the soil.

Q. When the plants came up what did you do?

A. Pulled up the weeds.

Q. Why pull up the weeds?

A. They drink the water and choke the plants.

Q. Frances, John, Rosario, each may draw a picture of one of the vegetables raised in your garden.

A. I raised a turnip. (Drawing.)

I raised a radish. (Drawing.)

I raised a beet. (Drawing.)

Juan may go to the board and write answers to my questions.

Q. How many radishes did you raise?

A. I raised 24 radishes.

Q. What did you do with them.

A. I ate 4 radishes and sold 2 bunches.

Q. You may write upon the board how many radishes you had in 1 bunch.

A. 10 radishes.

Q. How many radishes in two bunches?

A. 10 radishes.

10 "

20 radishes.

Q. How many radishes did you sell?

A. 20 radishes.

Q. How much money did you get a bunch?

A. I got 5 cents a bunch.

Q. Write how much you got for 2 bunches?

A. 2 x 5 cents are 10 cents.

Q. Sarah, tell us of your beets?

A. I raised two rows of beets.

Q. How many beets in each row?

A. I had 9 beets in one row and 8 beets in another row.

Q. You had 9 beets in one row and sold 4 out of that row, how many beets did you eat out of that row?

A. 9 - 4 are 5. I ate 5 beets out of that row.

Q. You had 8 beets in the other row, how many did you eat?

A. I ate 4 beets out of that row.

Q. How many beets did you have left?

A. I had 8 less 4 which equals 4, so I had 4 beets to sell.

Q. How beets did you sell?

A. I sold 4 beets from one row and 4 beets from the other row. 4 and 4 are 8.

Or 4 beets and 4 beets are 8 beets.

Q. How much money did you get for these beets?

A. I got 6 cents for each bunch, I had 2 bunches, 2 x 6 cents are 12 cents.

LAUNDRY WORK.

Demonstration given by Rosa Golsh, pupil, under the direction of Miss Anna E. J. Smith, teacher, Sherman Institute, Riverside, Cal.—My work is in the laundry. I have washed and ironed shirt-waists, white dresses, skirts, shirts, and underwear. I will tell you how to launder a shirt-waist. First, wash it in warm suds, then boil it for 15 minutes. A white waist should always be boiled, but not colored clothes as it makes them fade. After boiling the waist, it should be rinsed in two clear waters, then rinsed in a bluing water. (The bluing water should be sky blue in color.) It is then ready to be starched. Starch should be made by using 3 tablespoons of dry starch, and one quart of water. First pour a little cold water on the dry starch, mixing in a smooth paste; then add a quart of boiling water, slowly, stirring all the time, so it will not become lumpy. Then starch the waist and hang up to dry. When dry, sprinkle with cold water, roll tightly and lay it away for 30 minutes, then iron.

I will now demonstrate how to iron a shirt-waist. Iron the cuffs first, then iron the sleeves. Iron the collar next—iron it dry so it will be stiff. After this slip the waist over the board and iron the front, then the back. Always let the sleeves hang down while you are ironing the body of the waist, so they will not crush.

Note.—During this explanation the pupil washed and starched a waist; also ironed a waist that had previously been prepared for ironing, which she passed to the audience for inspection.

DRESSMAKING.

Demonstration in pattern drafting given by Agnes Aguilar, pupil, under the direction of Miss Harriett Harvey, teacher, Sherman Institute, Riverside, Cal.—I belong to Sherman Institute dressmaking class; Mrs. B. I. Canfield is our instructor. We use the Vienna System, which consists of the square and curved rule. I am going to demonstrate to you the making of our uniform. It is made of blue flannel. The skirt is a plain nine gored skirt, with jumper. It is worn with a white waist.

Note.—The pupil took the measurements for a waist (writing them on the board) and explained how each should be taken.

I will now draft the waist pattern. I will first take the measurements—the bust, waist, front, back, under arm, neck, and arm's eye.

Bust. I stand behind the lady and take this measure over the most prominent part of the bust and well up over the shoulder blades in the back. Take this measure easy—not tight—just so the tape-line will be smooth, and add 1 inch more than the tape-line calls for.

Waist. Take this measure around the smallest part of the waist line, and take off 1 inch.

Front. Measure from collar bone to waist line and add 1 inch.

Back. Measure from the joint in the neck to the waist line.

Under arm. Take this measure well up under the arm and down to waist line (with the arm down), and take off $\frac{1}{2}$ inch.

Neck. Take this measure around the neck just above the collar bone.

Arm's eye. This measure must be taken very loosely.

For want of time I will not draft the skirt.

(After the measurements were taken the pupil drafted a waist pattern on the board. She then exhibited a waist pattern and a skirt pattern and also a completed skirt, which she had made at the school.)

COOKING.

Demonstration given by a class of pupils under the direction of Miss Anna E. J. Smith, teacher, Sherman Institute, Riverside, Cal.—The boys and girls are taught cooking at Sherman. The subject is studied in the class room theoretically, and class frequently prepare some dish. Having steam heat in the school room, we take the prepared dish to the kitchen where it is cooked. During the cooking pupils are instructed relative to keeping up the fire, the temperature of the oven, and how to cook the special dish thoroughly. When cooked, the "dish" is then taken back to the class room where further instruction is given.

Besides the class-room work pupils should be given much practice in making bread, and planning, preparing, and serving meals for a small family. We give this practice in our cooking school, and our pupils also go into the homes in our neighborhood where they learn self-reliance. Their judgment is also cultivated be-

cause they must do the family marketing, plan meals for the requisite number of people, see that the quantity is ample but nothing wasted, and the cost comes within a specified amount.

At Sherman we give out the same materials several successive days, and teach pupils how to cook them in a variety of ways. This instruction prepares our girls to be good homemakers. My class will tell you of the dishes they are now going to prepare, and will give the recipe for each.

Tomato Soup, by Tonita Trojilla.—Among the various vegetables used for soups the tomato is one of the most important. Many different kinds can be made, and tomatoes are also used in small quantities in other vegetable soups.

I will now make a tomato soup which I trust you will find very good. This is the famous soup served at "Uncle Sam's convention," at Sherman Institute, May 15, 1907.

In the stew kettle, I will put one quart of tomatoes, a pint of water, twelve pepper corns, a bit of bay leaf, four cloves, two teaspoonfuls of sugar, one teaspoonful of salt and one slice of onion. I will cook twenty minutes and then add $\frac{1}{2}$ teaspoonful of soda, two tablespoonfuls of butter and three of flour, which have been creamed together. After adding these, cook for one or two minutes, strain through a sieve and serve.

Tea, by Matilda Coby.—A meal is not complete without a beverage. Tea, when served with ice and lemon, is very refreshing on a warm day. I put two teaspoonfuls of tea in a porcelain vessel and one quart of boiling water, and let it steep five minutes. Cool and serve with ice and slices of lemon. This amount will serve six people.

Biscuits, by Recordia Beresford.—Soup is very pleasing to the taste and iced tea is refreshing, but neither are very nourishing. If you want to please a man, give him some good light biscuits, right from the oven; so I have chosen biscuit-making for my demonstration.

To two cups of flour, I add four teaspoonfuls of baking powder and $\frac{1}{2}$ teaspoonful of salt. Then I sift these ingredients in order to mix them well and make the flour light. Sometimes I sift it twice to make it very light. I next add two tablespoonfuls of butter or lard, or one of each, and work this in with a knife. When well mixed add three-fourths of a cup of milk or water, or half milk and half water, then mix lightly with a knife. It is impossible to determine the exact amount of liquid owing to the difference in flours. One should be careful not to mix too long as it toughens the biscuit. Toss on the floured board, pat and roll lightly to $\frac{1}{2}$ an inch in thickness. Shape with a biscuit cutter, put in a floured or buttered pan and bake for ten minutes in a hot oven.

Fruit Salad, by Solida Tortuga.—I think something cooling would be appropriate for today, so I shall show you how to prepare my favorite salad, which is a fruit salad. This may be made in various ways, but I prefer equal amounts of oranges, and bananas, sliced thin. To these I add a cooked mayonaise dressing about half as much as I have fruit. In making this dressing, I mix together $\frac{3}{4}$ teaspoonful salt, 1 tablespoonful sugar, $\frac{1}{2}$ tablespoonful cayenne pepper, and mix thoroughly. I then beat the yolks of two eggs slightly and add them and stir well. Then I add $1\frac{1}{2}$ tablespoonfuls of butter and $\frac{3}{4}$ cup of milk; place in double boiler and stir till it becomes heated. Then I add $\frac{1}{4}$ cup of vinegar, gradually, and stir constantly until thickened, then chill.

After mixing the dressing with the fruit, I arrange it in a bed of lettuce and serve.

Note.—The above dishes were prepared by pupils during the explanations, and when all were completed they were served to the audience.

ORANGE GROWING.

Presented by Miss Maggie Naff, teacher, Sherman Institute, Riverside, Cal.—In order to prepare our Indian pupils for the battle of life, teachers must study their individual needs, and the special occupations in which they will engage upon leaving school. If they have land, the cash crops of the locality should be taught. If cattle raising is the industry, this should be taught in connection with language, arithmetic and other lessons.

Orange culture has been chosen as the subject of my lesson as it is a lucrative industry here in Southern California. At Sherman Institute, our school, this is one of the subjects we teach in the class room, as this will be of practical benefit to

many of our pupils. Some have worked in packing houses and orange groves. In one of the older settlements of this section, some of the Indians own orange trees; more of them may follow this occupation in the future. We are fortunate at Sherman in having so able an instructor as Mr. Cruickshank, our director in farming and gardening, whose information is of great assistance to teachers and pupils. We frequently take pupils to the garden with note books and pencils, and as he gives instruction the class will take notes; these notes are used for language and composition work in class later.

Fellow teachers, when you return to your schools you will not teach orange culture; perhaps you may teach the raising of wheat, or corn, or sheep. We should select the industries which our pupils will follow, individual talents and preferences of course being considered; but, whatever our subject, we are bringing out originality and preparing them for useful work, to guard against being cheated in store and other business transactions.

Lesson.—Q. How does Riverside Valley, where our Sherman Institute is located, rank among other orange producing sections?

A. Riverside Valley ranks first in the world, and it is the only place where Navel oranges are produced.

Q. How are oranges propagated?

A. They are grown by seeds and by budding. (Pupil showed seed and also a few buds.)

Q. How would you select your seeds?

A. From a robust growing orange tree with good sized fruit.

Q. How is the seed sown?

A. The seed is sown as soon as taken from the fruit in beds of prepared soil, and covered with half an inch of fine sand and shaded with a lath house.

Q. How is the fertility of the seed maintained when taken from the fruit?

A. They are put in tins with juice from the orange and sealed up.

Q. How long should seedling trees remain in the nursery?

A. Until they are about two years old. (Pupil showed a small tree.)

Q. What kind of oranges are of the best commercial value?

A. First, the Washington navel; second, the Valencia late. (Pupil showed the different kinds of oranges, named and explained the characteristics of each, and how they may be recognized.)

Q. Why is the navel orange budded?

A. Because it has no seeds. Budding is the only way to keep the variety true.

Q. How should the buds be selected to get the best variety?

A. They should be selected from a healthy tree of good habit and smooth-skinned fruit.

Q. How is the bud held in place until it unites with the stock?

A. It is held in place by being wrapped with budding twine or with waxed cloth torn in strips $\frac{1}{4}$ of an inch wide. (Pupil illustrated this by doing the work hastily.)

Q. How old are the budded trees when ready to set out in the orchard?

A. They are two years old, as it takes one year to grow the stem and one year to grow the top.

Q. What kind of a situation and soil would you select for an orange grove?

A. The best place is a foothill, with a south or southwest exposure; sandy loam, with decomposed granite soil.

Q. What is the price of orange land in Riverside Valley?

A. The prices of land are from \$400 to \$600 per acre.

Q. How would you prepare the ground for the orchard?

A. First, plow the high places and grade them into the hollows; then plow all of the ground and if necessary subsoil it; then harrow and level with a leveler.

Q. What is meant by a subsoiler?

A. It is a plow that plows twenty inches to two feet in the ground.

Q. What is the cost of grading and preparing the land for a grove?

A. It cannot be determined rightly, but ranges from \$2.00 to \$30 an acre.

Q. What is the cost of young trees?

A. Trees cost about thirty-five cents each when four years old, when you grow them yourself.

Q. Would it pay to grow trees in a nursery for your own orchard?

A. No; time is money in orange growing; buy your trees from a nursery and let your orchard be growing; then you can raise young trees to sell and thus pay for those you have bought.

Q. What do trees cost from a nursery?

A. The value is from 25 cents to \$1.25, according to demand and size of tree.

Q. How are citrus trees generally handled when planting?

A. They are balled.

Q. What do you mean by balled trees?

A. The roots are cut with a sharp spade about six inches from the stem, all around the tree, and the soil taken up with it, wrapped in a sack and tied with balling twine. (The pupil balled a tree to illustrate that he knew how to do what he was talking about.)

Q. How many trees are needed to plant an acre?

A. Generally 108 trees are needed to plant an acre, planted 20 feet apart each way.

Q. How should they be planted?

A. They are placed in the holes already dug. The balling twine is cut, and three-fourths of the hole filled with soil. Finish filling with soil. The trees should be straightened while wet.

Q. How would you lay off an orchard?

A. Get a wire the length of the rows one way, and stretch it tight; get a pole the same length as the stated distance between the trees, or have a piece of tin soldered on the wire, the exact distance between the trees; then drive a peg in exactly where each tree should stand.

Q. How could you dig the holes and have your trees in the right place?

A. Before I start to dig, I get a stick with three notches, and place the middle notch in the peg already in the ground; then drive a peg in each notch at the end of the stick; then remove the middle peg and dig the hole. When ready to plant, put the stick with the notches on the pegs and place the tree in the middle notch and your trees will be in the right place.

Q. Agnes, what will it cost to plant a ten acre orange grove, if the land is worth \$400 an acre, and it requires 108 trees at 75 cents each to plant an acre, and all the expenses for grading, digging holes and planting costs \$30 to the acre.

A. Agnes:

(1).	\$400 cost of 1 acre of land. 10 acres.

	\$4000 cost of 10 acres.
(2).	\$.75 cost of 1 tree. 108 number of trees to plant 1 acre.

	600 75

	\$81.00 cost of trees to plant 1 acre. 10 acres.

	\$810.00 cost to plant 10 acres.
(3).	\$30.00 expense to the acre. 10 acres.

	\$300.00 total expense for labor.
(4).	\$4000 cost of land. 810 cost of trees. 300 expense for labor.

	\$5110 total cost of grove.

Q. How should the orchard be cared for after planting?

A. In the dry season it is irrigated every thirty days, and cultivated every fifteen days, three ways.

Q. Why should the ground be cultivated?

A. It is cultivated so that the soil will hold moisture, to keep the weeds down and allow the air to get to the roots.

Q. How do you prepare to irrigate?

A. Before irrigating four or five furrows should be made between the trees.

Q. Why do you irrigate?

A. We irrigate so that the tree roots can gather the plant food from the soil.

Q. What is the cost of irrigating per acre?

A. It costs \$1.00 per acre for water and 60 cents an acre for labor each irrigation.

Q. When do trees begin to bear fruit?

A. Three years after planting a tree will produce one box of fruit; when eight years old there are about six boxes to a tree, and when fifteen years old ten boxes to a tree. A seedling orange tree at 30 years of age will yield thirty boxes to a tree if well cared for.

Q. When do you begin to prune the orange tree?

A. Begin pruning about five years after planting, removing the dead wood and suckers or water shoots.

Q. In one year what will it cost to care for a 10 acre orange grove, cultivation \$25 per acre for a year, \$1.00 per acre for each irrigation and 60 cents an acre for labor, irrigating eight times a year? (Teacher had previously written this problem on the blackboard and pupil had solved it, and at this point he was called upon to explain his solution.)

- A. (1). \$25.00 per acre for cultivation.
10 acres.
-
- (2). \$250.00 for cultivation during 1 year.
\$1.00 for water each irrigation of 1 acre.
.60 for labor each irrigation of 1 acre.
-
- \$1.60 expense for each irrigation of 1 acre.
8 irrigations in 1 year.
-
- \$12.80 expense during 1 year for irrigating 1 acre.
10 acres.
-
- \$128.00 expense during 1 year for irrigating 10 acres.
- (3). \$250.00 for cultivation.
\$128.00 for irrigation.
-
- \$378.00 cost to care for land in 1 year.

Q. How are oranges picked off the trees?

A. They are clipped with one-fourth of an inch of the stem left on the fruit; if not, they are culls. (Pupil showed oranges as picked—in crude shape—with stem.)

Q. Why are the stems left on the oranges?

A. To preserve the fruit from rotting.

Q. If we sold the box in New York for \$3.40, how much would be the profit for oranges from a ten acre grove, fifteen years old, ten boxes to each tree, 108 trees to the acre, if it costs 30 cents per box to grow them, besides the following expenses for each box: 7 cents to pick and haul to packing house, 43 cents free on board the cars; 17 cents for icing; 90 cents for freight; 20 cents to commission merchant; 3 cents for cartage? (The problem had been previously written on the blackboard and solved by the pupil, and at this point in the lesson pupil explained it.)

- A. (1). \$.30 cost per box to grow.
.07 " " " " pick and haul.
.43 " " " " pack f. o. b.
.17 " " " " ice.
.90 " " " " for freight.
.20 " " " " to commission merchant.
.03 " " " " for cartage.
-
- (2). \$2.10 total expense per box.
\$3.40 selling price per box.
2.10 expense per box.
-
- \$1.30 profit per box.
10 boxes to a tree.
-
- \$13.00 income from 1 tree.
108 trees to 1 acre.

\$1404.00 profit per acre.
10 acres.

\$14040.00 profit on 10 acres.

Q. When fruit is gathered how is it cared for before shipping?

A. It is placed in boxes and hauled in orange wagons to the packing house, where it is cleaned, sorted and packed, then placed in cars ready for shipment.

Q. Where is the fruit shipped in order to get the highest prices?

A. That depends on the market, and prices vary according to demand. The most of the fruit from California is shipped to Chicago, New York and Boston.

Q. What are the prices per box in Eastern markets?

A. That cannot be determined definitely. Prices for navels range from \$1.75 to \$6 per box. Valencias sometimes from \$3 to \$11 per box.

Q. What is the shipping season from here?

A. The shipping season for navels is from October to May; for Valencias from June to September, and seedlings from April to July.

Q. How many cases of oranges were shipped from Riverside Valley during the past season, and what were the returns?

A. In 1906, 28,000 car loads of oranges were shipped from Southern California, bringing \$30,000,000. Growers got \$12,000,000. Riverside growers \$3,500,000. Railway Company and other expenses absorbed the remainder.

The following business letter was written by one of the pupils during the recitation:

Mr. W. W. Watson,
Chicago, Ills.

Sherman Institute,
Riverside, Cal., April 4, 1907.

Dear Sir: I am shipping you today by A. T. & S. F. Ry. car No. 3029, 384 boxes of navel oranges, which are of first class quality and were grown in San Jacinto section.

Will you please endeavor to secure the highest market price, and, when sold, remit to me the proceeds, less your commission, which, I believe, is 7 per cent of the gross receipts. Upon receipt of your bill of sale, if the markets are satisfactory, I will be glad to ship you more oranges.

Very respectfully,

Q. What is the value of full-grown orange trees?

A. A healthy and vigorous bearing tree is valued at \$100. The profits in one year will pay a large interest on \$100.

Q. What is the value of some orange groves in Riverside Valley?

A. They are valued at from \$1000 to \$1800 per acre, according to localities as well as kinds and condition of trees. Valencias are as high as \$2000 an acre.

Q. What are the diseases of orange trees and how are they treated?

A. For the insects which infect orange trees, fumigate at night or dull days for red, white and purple scales, as fumigating in the bright sunlight would burn the leaves. For black scale the trees should be sprayed.

Diseases rarely occur in orange groves that are well cared for. In gum disease the parts should be well scraped with a knife then apply coal tar and ashes. For die back, cut the tree back and give a good dressing of barnyard fertilizer to stimulate the growth. (This answer was written on the blackboard by a pupil.)

ROUND-TABLE CONFERENCE.

Chairman—Hon. Francis E. Leupp, Commissioner of Indian Affairs.

Nearly everybody else has had a demonstration here, and now I want one of my own. These two boys (calling two pupils to the front) are from Oraibi, where the old Hostile chief, Yukeoma, told me last year that his followers were not going to let us have any children from their Pueblo. I ventured to disagree with him: I thought we *should* continue to have Oraibi pupils in our schools. These two boys are here, as you see, and have been showing you what they have learned during the last year. *Quod erat demonstrandum.*

These boys, like the others at Sherman Institute, are learning not simply the lessons taught in books, but more valuable things—how to carry responsibility, how to take care of themselves, how to hold their own against the whites. I am glad to see that monogram on the Sherman Institute banner (pointing to the Sherman flag

containing a monogram composed of the letters S. I.) It comes pretty near being a dollar mark. Sordid as it may sound, it is the dollar that makes the world go around, and we have to teach the Indians at the outset of their careers what a dollar means. That is, in some respects, the most important part of their education. We are doing it everywhere. Last year we sent about forty boys from Fort Defiance—Navaho boys—into the beet fields of Colorado. They came back a month or two afterward with some \$1600 jingling in their pockets. Every one of those boys learned a valuable lesson. Moreover, every one of those dollars has been invested in sheep; and when those boys come to make their homes they will have something to start on—something they own themselves, and something that they got by their own labor. That is the reason we are trying to teach these Indians such practical lessons as we have had here today.

I want to say just a word about Miss Angel DeCora's address. When it is printed I hope you will all read it, because Miss DeCora could not speak loud enough for all of you to hear, on account of the condition of her throat. Somebody came to me this morning and wanted to know if I had seen an article in the local press in which doubt was expressed whether she would have the support of the authorities in such work as she is doing! As the idea of reviving, or perpetuating, Indian art and its ideals, was one of my earliest aspirations, and as I had to struggle hard with Miss DeCora to induce her to leave the private practice of her profession and come in with us and take up this task because I thought her better fitted for it than anyone else I knew, I feel that I am reasonably safe in prophesying that, through this administration at least, she will have "the authorities" behind her.

Now I shall be very much pleased to hear from anyone who has any critical or other thought to express, or any inquiry to make; and I hope you will forget all about our relative official rank, and treat me with perfect freedom. We are all here together as fellow-workers, standing on the same footing, trying to do something for our Indian people; and if we can help each other in an out-and-out talk in this way, it certainly will be a very well-spent time for me and I trust will be for you.

Question from the audience.—For how long a time has this idea of teaching the Indians to take care themselves been agitated?

Answer.—In a theoretical way, it has been worked on for a long time, but we have been trying lately to carry it out in a more practical fashion. For example, instead of herding the Indians together and keeping them away from the whites, we have tried to get them mixed in with the white people, in the hope that they will absorb a good deal of valuable knowledge from experience—not always the best that the whites have, but something of importance to their life work. Instead of shutting them up in a hot-house and trying to train them artificially by furnishing them with special implements and teachers and everything else, we are trying to make them learn right out in the open, as people of other races do. We sent last year a thousand or more Indians away from the reservations and into the world to tackle all branches of labor. We sent them into the Colorado beet fields; we sent them to dig on the irrigation ditches; we sent them where they could work at building railroad embankments, and in all those ways tried to accustom them to the working habits of the white man.

It does the boys and girls good to go out to work away from the schools even during the school months. I am perfectly willing to credit a school with all their children put out in this way, because it is quite as essential a part of their education as anything they can learn from books. My policy includes not only the sending of Indians out among the whites to learn their ways and break away from reservation life, but I have procured from Congress, as probably some of you do not know, two or three pieces of legislation covering other phases of the subject but all pointing in the same general direction. One, for instance, permits us to give an Indian, as soon as we are satisfied of his capacity for taking care of his own affairs, his patent to his land in fee; another, to give any Indian, when we are satisfied of his ability to care for himself, his share of the tribal fund. In that way we are trying, just as fast as we can, to take each Indian out of the mass and set him on his feet as an individual citizen just as soon as he is able to take care of himself. We should do for the Indian precisely what we are doing for the white man—give him the rudiments of an education, teach him what money is, teach him the value of things, and then let him dig out his own future. Of course it means that a considerable number will go to the wall, but those who survive will be well worth saving.

Q. What is being done in the schools and on the reservations in the way of temperance work?

A. Only the general teaching of temperance. I think perhaps the most valuable work for temperance is to get hold of a conscienceless dramseller here and there and put him in the penitentiary. That is a more practical lesson, as a rule, than teaching what are the ingredients of alcohol and what effect it has on the human system. We were beaten in one big legal fight on this subject in the spring of 1905. But although the dramseller in that case won, the Government had at least the satisfaction of learning that it had put him out of business and left him \$1500 in debt. If we could simply break up the trade of every one of these fellows, I think we could keep them from debauching the Indians with impunity.

Q. I was reading an article the other day in which it was said that the present idea was to transfer the Indian schools from the jurisdiction of the United States Government to the care of the different states. Is that so?

A. That is in a measure true, but of course no such sweeping statement should go unchallenged. What I am aiming to do is to take the non-reservation schools—which, as I said a day or two ago, are on the road leading downward—and turn them over to the State or local authorities. A plan I should like to pursue is this: to get the States to take any of the non-reservation schools which we can spare (and there are about twenty of these) with the understanding that they shall be preserved as educational institutions by the State or local authorities, and that for, say, the next ninety-nine years, any Indian who wants an education there shall have his tuition free—he to furnish his own board and clothing, books, etc. If I could induce the States to take them in this way, and the United States Government to give them up, I should achieve something I have been looking forward to for a long time. Dartmouth College in New Hampshire started as an Indian school, and I believe it has in its charter as a college a provision that any Indian who wishes an education there can have his tuition free. That was what gave me my idea many years ago, for I saw that in that way we could get out of the tangle into which we have fallen. The non-reservation schools, most of them, are simply kept in existence by sending out runners in every direction to gather the children in by main strength, if they have to be half-torn to pieces in the process when two or more emissaries get after them at the same time. I want to get rid of that sort of thing as quickly as I can, and bring our work down to the point where every school will stand on its own two feet, and derive its support from the fact that it is actually needed and fills the want. The resolution of nineteen or twenty of our non-reservation schools into State schools for whites and Indians indiscriminately would tend to the same end as the labor program already described, of mingling the races together.

With regard to the schools on the reservations, they will gradually merge into State and local institutions also. In time we shall put one reservation boarding school after another out of commission. Then will come the question: "What shall be done with it?" The local authorities will probably say, "We would like this for such-and-such an institution," and the Government will simply sell it for that purpose; or, if it is to be continued as an educational institution with such a proviso as I spoke of, the Government would doubtless be willing to make a present of it to the State. Finally our little day schools, which are at the foundation of our whole system, will in all probability merge, in the course of twenty or twenty-five years, into little village schools, continued by the local white government, but conducted for all the people alike; they will become a part of the great common school system of the United States, which has done so much to make our country what it is today.

Q. You spoke of putting the Indian upon his own feet so that he can take care of himself and children. When we give the Indians land and tell them to work for themselves, it seems to me there should be someone to look after them and see that they progress in the right direction—someone to look after the old Indians. It seems to me that there should be white people on the reservation from whom the Indians can learn how to live, and do things properly not because they are forced to.

A. If I understand you correctly, you have struck the right note. It is good, sound sense to let the Indians do their own self-improvement just as far as it can be done. Bring in among them the whites who will guide them and steer them, withdrawing the guidance and steering as it becomes less and less necessary, and the Indians will learn in that way that they must take care of themselves. There is nothing in the world that does a boy or a girl, an Indian or anyone else, so much good as taking care of himself. The Indians will never get one step further up while someone else is taking care of them. My notion is to put them on their feet and let them do for themselves, with only a little encouragement—as we hold out a finger before the tottering child that cannot quite walk. Let them get on in that way instead of being tied to the apron strings of the Government.

Q. If the Government physician on a reservation could be made a health officer, authorized by law to see that things are kept clean and make the Indians under-

stand that his sanitary rules come from the Government, I think the question of sanitation would be greatly improved. I find that the Indians on our reservation think that everything that comes from the Government is the thing to do. Often when I ask them to do things, they say, "Maybe Washington not like it." If the physician can be made a health officer, then he can go further, with the aid of the field matron or missionary, toward helping the Indian.

A. That is a good idea. I shall be glad to have you write me a letter about it when I get back to Washington, and I will take it up at once. The agency physician is already, by virtue of his office, the health officer of the reservation, and ought to be so understood and respected; but if it be necessary to clothe him with more of the insignia of authority, I will give every physician a large parchment with a broad blue ribbon and a big red seal attached to it, and if that does not impress our red brother I do not know what will.

Q. You spoke about giving over certain schools to other authority. Did you mean that the Indian pupils must furnish their own books, board and clothes?

A. I meant just that. The present practice of feeding and clothing and lodging an Indian free in order to make it easier for us to force upon him a degree of learning which he does not wish, and of which in most cases he can and will make no use, is all folly. It only cultivates the spirit of pauperism in him. A grounding in the rudiments he should have, whether he seeks it or not; but everything above that he should aspire to, and be willing to work for, just as the white youth does.

Q. Now in regard to the allotment question. Do you think the Indian ought to have been made to earn his own land just like others in this country?

A. Most assuredly. I don't mean the old Indians—the able-bodied ones. We began all wrong, by giving the Indian his home whether he wished it or not, and then telling him he must work and earn his living on it. That is reversing the process of natural evolution. But an earlier generation did just that; we inherit the system, and now, as President Cleveland once expressed it, it is a condition and not a theory that confronts us. We have got to make the best of a bad situation we didn't create for ourselves.

The old fashioned Indians we cannot hope to do anything with; they will have to be gently eased down the steps to the grave; but as they pass away other generations come in after them whom we can steer aright because we can begin while they are still young enough. The initial mistake was made long ago, before any of us were handling affairs. Let me show you the logic of it. The Government started out with the idea that the Indians at one time owned all the land, so, when the land was to be divided up, every Indian must have a piece of it. Now as that piece of land is not going to be in the city but in the country, what shall the Indian do with it? We must require him to farm it, of course, because farming is the only use the open country can be put to. So it was decreed that every Indian must be put upon his piece of land and required to make his own living there.

Now what would happen to us if we were each set down upon a piece of land and told to make our living out of it regardless of our wishes or abilities? I know what would happen to one man—I should starve to death. It is the same way with the Indians as with us; they have as great a diversity of talents as we. One is a mechanic, another is an artist, another takes kindly to the law, another does clerical work exceedingly well. To take all these people indiscriminately and say, "You must plow your land and sow it, and reap and market your provisions, and in that way make a living," is about as sensible as to decree that all the people of the world should follow one pursuit. What we ought to have done in the first place was to absorb the Indians into our civilization, never recognizing them as a separate people, never making special laws for them, but making them subject to all the laws that were made for all the people. We ought to have treated the Indian just like any human being, just as we treat any foreigner who comes to this country, only showing him a little more favor, perhaps, because he was here first. Had we started with him in that way, as soon as he had come to want land and a home he would have earned them by his own good right arm, as other men do. Then he would have appreciated them, because the impulse to own his home would have come from within and not been forced upon him by an overcharitable Government.

As I have said, we can't get away from the mistakes which an earlier generation made; we are obliged to deal with conditions just as we find them; but what we must do now is to work back by degrees into the right path, leaving the Indians, as soon as practicable, to make their living for themselves. And that is why, when some of you superintendents call on me to allow you to erect new buildings, to establish an electric lighting plant, to install a new laundry or a steam cooker because it saves labor, or to buy something else which the Indian will never have or see at his home on the reservation, I do not allow you all you think I ought to. When you

feel, sometimes, that I do not treat you very generously, it is not because your request is bad in itself, but because the particular principle that I am struggling to carry out is exactly opposite to that represented by your request. We are trying to deal with the Indian just as we find him on his own ground—to frame his schooling with a view to what he is going back to when he leaves school. By the same process of reasoning, I want to put the Indian back upon the same footing with the white man, and with every other man of any race or color in this country—where he must, if he goes to school, pay for his own board and lodging and clothes. Unless the local government extends some special privilege to all its people I don't want the Indians to get it. I want to take him out of the category of curios and make a man of him!

Q. I have read several things that you have said in regard to abolishing all the non-reservation schools, and we at Haskell have been quite anxious about it. There has been considerable unrest; the people don't know whether the school is going to be abolished next year, or whether it is going to stand for a number of years. Is your policy a sweeping one? Do you believe in abolishing all, or do you believe there is a place for a few?

A. As I was telling the superintendents the other day, I should like to make the descent gradual. I should prefer to get rid of one school at a time, and should put Haskell among those last on the list to be abolished. I want to say with regard to Haskell that it is doing good work, just as Riverside is doing good work. I have seen Riverside's demonstrations here, and have no doubt that Mr. Friedman could get up and give some from Haskell just as good. Haskell is making quite a specialty of its clerical course, which is one that I like very much indeed, because there are a great many young Indians who are taking most kindly to different sorts of clerical work. They make excellent stenographers as well as bookkeepers, and they write well, as we all know—doubtless due to the manual training the Indian has had through his many generations of ancestors who have had to make everything they used with their own fingers. Haskell, I feel safe in saying, will be among the last to be abolished, because its geographical position is such that it ministers to a large population of Indians who are likely to take to clerical occupations. I think that by degrees some of the branches which are now taught at Haskell might be turned over to some of the other schools, but I don't think Mr. Friedman need pack his trunk for some time to come.

Q. Do I understand you to say that the outing system should be extended to all boarding schools?

A. The outing system I should be glad to see extended to every boarding school in the Service. Indeed, I believe the outing system is the best feature of our schools. I think it is a great deal better than all the learning we can cram into the children from books. In the first place it takes a child at an age when his disposition and his impressions of life are being formed, and puts him among white people in a family where he learns to know them and not to fear them. It also has a great influence on the white people; it teaches them that not every good Indian is dead—a fact which is very important they should learn. But the outing system is a limited one; it is bounded by neighborhoods. Therefore, I am applying the outing principle on a large scale—getting children out from the schools and into the actual big world among white laborers, just exactly as white boys go out from school to earn their living. I should be glad to see every teacher adopt a little outing system of his own if he can, with a view in the future of sending the children into the larger activities of the world beyond the neighborhood in which the school is situated.

Q. Would you consider that practicable in a day school? One of the first questions asked by inspectors is: "Let me see your enrollment; let me see your attendance." And unless I can count the outing pupils I cannot show the required attendance. What should I do in such a case?

A. Refer him to the Commissioner!

I think it highly beneficial to the children to go out to work, for it keeps them often from unfortunate associations on the reservation. We know that for the ten months of the school year they are under good influences. If they had homes to go to which were like the homes of our Caucasian children, I should say that a school year of ten months was too much. I think it is just as well to send them out for a couple of months during the school year, giving them as much liberty as is compatible with the running of the school; send them out, and let them get that vital contact with the world which does us all so much good; let them learn their lessons of industry on a farm, for instance, where farming is carried on in earnest, and not in the imitation way in which it is done at the school or on an agency farm. Send them into shops where real shop-work is done to earn real dollars, not merely to preserve school discipline. I want the schools credited with the attendance of the

pupils for all the time they are out on these little journeys into the world, for the children have simply changed teachers; they have passed from the teacher who is salaried by the Government to the teacher who is training them because of the actual value he gets from their labor.

Q. How about sending them to the public schools?

A. In regard to the public schools, I will say that the more Indian children we can get into them the better it will suit me. I should like to have every one of them in a public school instead of in a Government school.

Q. When the pupils' term is up, which is usually three years, would it not be a good plan to let them go out and work, and cut them off from their school supplies during the time they are out, not letting them come in for their board and clothes, and to lie around the school all day Sunday, going back on Monday morning? I have seen this done in the school where I am. They will go out and come back on Sunday with the excuse that they are sick, when really nothing is the matter with them. Would it not be well to make them go out and stay out during the two months, providing their own clothing and everything they need?

A. Yes, if they can earn them. That suggestion is all on the same line along which I have been talking. The Government has, with the best of intentions, pauperized the whole race of Indians. It is our business to try to neutralize this influence and reverse the practice.

Q. Are the larger pupils enrolled in a day school to be continued on the roll and counted as in attendance when they are out at work?

A. Yes, if it is not done surreptitiously. Be candid with the Office, tell us what you are doing, and ask authority. I purpose to carry out these ideas to the fullest extent, and give our teachers the benefit of every child constructively in attendance, if they will simply take charge of the children and see that they get out and work at some gainful occupation. Such outside work is much more valuable than any they could do in the class room. I shall every time be very glad to give the teacher the credit of having done his or her whole duty if the children are brought to the school, started in the rudiments, and then sent out to places where they can be taught actually to do something for profit.

Q. Should the old Indians and their children be educated, and is it to be forced on them?

A. Some of the old Indians have learned a thing or two of late years, particularly those who have come into close contact with a school. That is where the day school is doing the great work. It is right under the nose of the old Indian, and after a while he learns to respect it. Of course, there is still, among some of the old Indians, a very great opposition to education, or to what we style education. The old-fashion Indian wants his child to follow the old Indian ways, and believes they are better for it. We have to put the school proposition on very practical ground with him. First we appeal to his instinct of self-protection. We say: "The white people are coming into your country, and unless you and your people know the English language and are able to read and write and cipher a little you cannot hold your own against the whites. Now it will do no good for you to say the whites ought not to come—that they ought to stay away and leave you alone—for they are coming, and are here." After we have appealed in that way, if he still resists, we say plainly to him that his children must go to school long enough to learn the simple things, whether he likes it or not. And if he then still does not listen to the words of the Government, we send the policeman or the soldier to show him that we mean business.

Q. Is there uniformity in the treatment of the different tribes throughout the United States? And how, for instance, does the treatment of the California Indians by the Government differ from that of the more savage tribes?

A. A full answer to that question would be pretty complex. The tribes differ, of course, as do different peoples of the Caucasian races, and we have to adopt a variety of methods suited to the respective tribes. We treat an agricultural people like the Hopis, who for many years have been subsisting in a poor way by their own labor, in a very different fashion from that in which we treat the proud and warlike Sioux. The California Indian, in my judgment, is in a better position today than nine-tenths of his brethren in the United States, and he is so because the Government has done less for him. He has been stripped of pretty nearly everything—a blessing in disguise, for by virtue of that he has been obliged to get down and work for a living; and I look to see more Indians of the California tribes saved than of any other group in the United States.

Q. I have been very much interested in the outing system, and I should like to ask you this question: Suppose a person comes to a large school to get fifty pupils



CHILOCCO SCHOOL FARM PRODUCTS AT THE KAY COUNTY FAIR—PRIZE-WINNING EXHIBIT.

to work for him, what is the basis of choice by which a superintendent or teacher should choose those fifty? What should lead him in his choice?

A. I will tell you what rule I should apply: I should study my children to know who among them would receive most benefit from going out—that is, which ones show some capacity for appreciating the advantages of such a chance to touch elbows with the world. When a child shows a disposition toward progress, he should have the benefit of the outing rather than the one who will simply take a lesson because you require him to, and let it run out of his mind as water runs off a duck's back. It is a mighty good plan, whether you are dealing with children or with adults, to give your help not to the inert, but to those who show some interest in helping themselves.

JOINT MEETING OF SUPERINTENDENTS' AND TEACHERS' SECTIONS.

Chairman—H. E. Wadsworth, Superintendent of Shoshone school, Wyo. Secretary—C. L. Gates, Principal Teacher, Sherman Institute, Riverside, Cal.

Supt. C. W. Crouse, of Fort Apache School, Arizona, introduced the subject of getting children into school, and said if parents objected to sending their children to school it was difficult to handle the matter, and asked for a remedy other than force.

S. A. M. Young, teacher, Pima Reservation, Arizona, said we need not feel badly if we must use compulsion in sending children away. C. F. Swain, of Cahuilla day school, Cal., emphasized Mr. Young's remarks by citing instances where persuasion and pleading would not avail and force did.

Supt. E. B. Atkinson, of Colorado River Agency, Arizona, said he had no trouble in filling his school but that the pupils, after completing the course, were opposed to going away to nonreservation schools. He said he believed in force with justice and judgment in such cases.

Supt. Ira C. Deaver, of Fort Yuma School, Arizona, said he had the same trouble at Yuma that Supt. Atkinson spoke of; that, while the children were willing and anxious to attend school there, it was hard to get them to go away to school. He advocated building up day schools and reservation boarding schools, so that it would not be necessary to send any children away.

Supt. L. A. Wright, of San Jacinto, Cal., said that he had requests for pupils to be sent as far East as Haskell and Chilocco, but that he does not see why the day schools could not do practically the same work as the boarding schools; that in their schools they aimed to give practical instruction in both literary and industrial work; and that he believed pupils can be educated in day schools far beyond the point we think possible.

J. E. Maxwell, additional farmer in charge of Navaho Indians at Leupp, Ariz., said he had no experience in transferring pupils, but believed that by becoming acquainted with pupils and their parents they can be led to see the advisability of going away to school, and that no compulsion would be necessary.

Mrs. Fannie L. Benavidez, teacher at Sherman Institute, Cal., spoke of her experience in collecting pupils for non-reservation schools, and stated that she first tried to gain the confidence of parents and pupils; that sometimes she would not mention her mission until almost ready to leave the reservation.

Mrs. Ida McQuestion, teacher at Puyallup School, Wash., said that one of the teachers at their school, who was very successful in soliciting pupils, used the same methods as Mrs. Benavidez spoke about—visiting the parents in their homes and entering into the home life. She said that the old Indians would often send their children with this teacher because she was a woman and they did not like to say no.

W. H. Stanley, teacher at Saboba day school, Cal., said he admitted the lovely qualities of women but that different Indians had different characteristics; that while that method would work sometimes, it would not always. He said the personality of the teacher had much to do with getting pupils, and that a teacher should not hesitate to be a playmate of the pupils at all times possible, preserving his dignity and authority for school room at the proper time and place; that if the larger schools would advertise more by means of pictures and literature it would be a great inducement for pupils to seek transfer to those schools.

Chairman Wadsworth then spoke, saying Indians should be trained just as white people under the same circumstances; that in their state there is a compulsory school law; that while it did not apply to Indians, he told the Indians that he would make a rule that would apply to them, and that every child of school age would have to be in school; that the next year there was no difficulty in securing all children of school age.



STUDENTS AT WORK IN THE MODEL GARDENS AT THE CHILOCCO SCHOOL.

Fred B. Freeland, teacher, Colville Agency, Washington, said he had noticed that pictures of different schools, and of the work done there, often interested and created a desire on the part of pupils of the smaller schools to go where they would have better advantages.

Supt. C. H. Asbury, of Carson school, Nev., said he had observed in the different schools with which he had to deal that the personality of the teacher meant everything; that one school, in particular, which was always filled, had a teacher whom the pupils respected very highly, and that the President and Commissioner Leupp were no authority in comparison with this teacher. He believed that the schools that had difficulty in getting pupils to attend had teachers who failed to get in touch with pupils or parents.

Hon. Francis E. Leupp, Commissioner of Indian Affairs, said: I have always noticed that in an army the man who knows most about how the battle should be fought is the soldier stationed in one part of the field, while the general on the hill-top, whose position enables him to survey the whole field, knows the least. My friends, if frankness is a fault, I must confess that it is one of mine, and I might as well tell you now that the non-reservation school is doomed. There are perhaps a half-dozen such schools that furnish practically all the educational facilities which are offered to Indians in certain districts, and it may be necessary to continue these for some time to come. As for the rest of them, their discontinuance ought to proceed as rapidly as possible in view of the strong pressure that will doubtless be brought to bear in their behalf by certain communities whose chief reason for existence is the presence of these schools there.

The little reservation day school is treated as the educational bone and sinew of the Service under my administration. What the Indian child really needs, and all that the Government is called upon to give him, is training in the rudimentary branches. And this he can get, and ought to get, right at home, in close touch with his own people, without going hundreds of miles away from the country in which he must spend the rest of his life.

Now, my friends, I want to appeal to the logical sense which I trust is in working order in all our minds, though perhaps it is overlaid a little with dust in some of them. I want to ask you where you can find anything in our American system of education which corresponds to the notion of the Government's taking an Indian child from one part of the country, carrying him off to some other and distant part, educating him there, and then turning him loose to take care of himself in any way he can? We certainly do not do that with the children of our own race; if we did there would be a riot tomorrow. What I am trying to get down to with the Indian is precisely what we have started with, and continued with, in the education of the white child in every State in the Union. At the basis of all education in this country is the little cross-roads red schoolhouse. Now, we have got something to correspond with that in the Indian Service in the little day school, planted right in the midst of a tribe, where the children attend school during the day and return to their homes at night, and where their parents daily absorb something of what the children have been doing.

Years ago I had my attention especially called to the value of one of these day schools in visiting the Walpi pueblo. I lived in the house of one of the snake priests while there and it gave me a chance to study the Indians at close range. A mother and her two little daughters took care of our party; they kept our room clean, they made our beds, they cooked our food, they did everything that ordinary housekeepers would do, and everything was done pretty well. I finally asked the mother where she learned all this, and she said, "My daughters taught me." "Where did your daughters learn it?" I asked. "At the little day school at the foot of the mesa."

Now, there is your practical result! And I believe in it so thoroughly that I insist that the rudimentary training given in our day schools must be given by force if necessary. Above the ignorant parent's choice or notions, the needs of the child and the right of the Government to intelligent citizenship are to be considered. The child must learn English—to read, to write, and to handle simple figures—so that he may be able to protect himself in his dealings with the white men who surround him. The children can usually be induced to come to school by kindness, by persuasion, by the usual arts of child-attraction; but to school they must come, whether their parents wish them to or not—at the point of the bayonet if need be. One faction of the Oraibi Indians, known locally as the "Hostiles," informed me last summer that that could not be done! Now, it is one of the peculiar functions of the Roosevelt administrations to accomplish impossibilities, and my response to these Indians was sent in care of a squad of cavalry. In my first negotiations with them I had given them the privilege of sending their children to any school they might choose. What was more, I had told them that they could have all the day

schools they wanted, right there at home, but that their children must go to school somewhere, even if they had to be carried off by force. They replied that such talk was all nonsense; that they had heard it many times before, but that nothing ever came of it. I told them that perhaps that was true, but that now they were hearing it again, and that when they heard it from me I meant every word I said.

After the troops went to see them; I again told them that they could take their choice of schools, but that their children must go somewhere. I appealed to them in this way—that it is not a question of any good to come to the Government, excepting indirectly, but that it was the rights of their children that I was standing up for, especially their right to learn enough to enable them to cope with the whites in ordinary intercourse when they grew up. I assured the older Indians, moreover, that I had no purpose of forcing the higher branches of learning upon any of their children. They retorted that their people did not want anything to do with the whites; that their fathers had warned them not to let their children go to school and learn white ways; and that they intended to follow the advice of their fathers rather than of Washington. When it became plain that there was no use in longer trying persuasion, the only alternative was to take the children away from them by main strength. I am pleased to say that not a tear was shed, nor was there a whimper, on the part of the children in parting from their parents. They liked to go to school, and went with the troops perfectly quietly, for the soldiers were kind and gentle with them.

Now, there was also a "Friendly" faction at Oraibi, but I had studied Indians too long to cherish illusions as to the meaning of the professions of good will on the part of this Friendly faction. I assumed that their friendliness was largely for strategic purposes. The chief of the Friendlies was one Tewaquaptewa. As he aspired to being recognized by our Government because of his loyalty and obedience, we suggested to him that the only way he could fit himself for properly ruling his people was to learn to speak the language in which the laws of the land are written—the language of the Government that he was expecting to uphold him. We told him that he could go to any school he might select, and asked him which he preferred. Now, this man was 35 years old, and naturally loath to go to school, so he took refuge in the argument that it would be a great hardship for him to part with his family long enough to take a course at school. We met this with the comment that the way the white man got along when he was going away and didn't wish to leave his family, was to take his family with him. This seemed to leave the Friendly chief with no further objection to fall back upon; as a result, you may go to Riverside and witness the unique spectacle of an Indian chief and his family all attending school together; and I would just as lief extend that practice all over in the Indian country if the old Indians would go on such terms. But the children must go, whether or no. Not even a battery of artillery could keep the young Indian away from school if I had my way. I would train him amid his own natural environment, giving him a sufficient knowledge of the three R's to enable him to hold his own. That is all I should feel called upon to give him, and that is all I should demand his learning.

Now, a word in regard to the transfer of children to non-reservation schools. When I was on the Navajo reservation the other day the Indians near Fort Defiance asked for a council. I had a long talk with them in the presence of a lot of Indian Service people who had gathered there, including one or two non-reservation school superintendents. During our talk one of the Indians said to me: "How about sending our children a long way off to school? Have we got to do that?" "No," I answered, "you haven't got to, if you will send them somewhere close at home." "But," said he, "what are we to do in a case like this? A white man comes driving up to my hogan in a fine buggy with yellow wheels. He says he wants my child to take to his school a long distance away. He talks very nice, and shows us pictures, and tells us what a beautiful school his is; and bye-and-bye my wife and I consent to let him have our child to carry away. Then the child falls sick, and we know nothing about it till this man sends it back to the reservation all weak and ready to die; and the first we know of it, the agent sends me word that my child has been left at the agency all sick and weak, or perhaps dead, and tells me to come and get it. Now, that's all wrong. What shall we do about it?" "Why," I replied, "your remedy is in your own hands: don't send your child away. Pay no attention to the man in the buggy with yellow wheels."

I had hardly uttered the remark when I felt a tug at my coat, and, looking around, I found one of the superintendents staring up at me with a scared look, and asking in a hoarse stage whisper: "But what is to become of my school?" I answered: "I don't know, and I don't much care. The Indians and the Indian Service do not exist for the sake of your school; the school is to minister to the In-

dians, not the Indians to the school!" Now, as far as I have to say, the policy of the Indian establishment is going to be a diminishing policy, not a pay-roll policy, and we are going to get rid of the non-reservation schools wherever we can.

There is another matter I want to call your attention to, and that is the practice of furnishing clothes and serving noonday meals at some of the day schools. No State or local authority does that for its own children, and it must be stopped some time in the Indian Service; for we have got to prepare the Indian for citizenship in more ways than one, and among his lessons must be that of independence. Of course, some of you will argue that if the noonday meal is eliminated the parents will not send their children to school. Well, that depends. At some of our little day schools already the children bring their lunches with them, and I have discovered this result, that the mothers are now showing considerable pride in seeing which of the children will have the best lunch. The mothers are beginning to show some of the same spirit also in the matter of clothing their youngsters, where we have cut off the Government gratuity.

So, bear in mind, my friends, from now forward as long as I remain Commissioner, that the day school is always to be the first subject for consideration in Indian education, the first thing to be cared for. The Agent or Superintendent who aspires to recognition at the Indian Office will get it soonest by setting up as many day schools as he can attend to. As long as the money holds out and he can find children to fill them, any Superintendent shall have all the day schools that he can establish.

In regard to compulsory removal of children to non-reservation schools, that must stop! There must be no more force used to send children away, if they are sent away at all. If you know children whose talents and ambitions will warrant their taking a higher course than they can get at home, try to persuade them if you choose, but do not bring any pressure to bear, for the Indian, like the white man, must lie in the bed he makes for himself. The lessons that are of most worth to any of us are the lessons of our own experience. The mistakes that we make are the best steps upon which we can possibly rise. This is just as true of the Indian as of the white man. He is a human being like the rest of us. And if he does not care to educate his children beyond the mere beginnings of learning which we compel all children—red, white or otherwise—to acquire, the responsibility for the result will rest with him, not with us.

ROUND TABLE CONFERENCES—MATRONS' SECTION.

(Two Sessions.)

Chairman—Mrs. Elsie E. Newton, Special Agent, Washington, D. C. Secretary—Miss A. M. Chingrin, Matron, Pima School, Arizona.

The meeting was called to order by the Chairman, who, in her opening talk, emphasized the importance of the Matrons' work. Among other things she said: The Indian child may be more orderly but he is not as cleanly as the white child; and he has, besides, generations of uncleanness behind him. Cleanliness becomes a great necessity when the Indian changes his mode of life and comes into closer contact with the white man. The matron stands in the relation of mother to the Indian children; the responsibility for their physical welfare in the school depends chiefly upon her. She should be wise in adapting them to the change from camp life to school life. Proper ventilation in the dormitories is important, as often the Indian child suffers in coming into steam-heated houses. Some teaching along this line is necessary. Sanitation and hygiene are the first essentials of a home, although this does not deny to outward appearance its proper place. She described the home of an Indian school graduate who had returned to the reservation to live—the house was modern in style, its equipment and adornment a good imitation of an average American home, but the ventilation was wretched and other sanitary features were lacking.

The clothing supplied for Indian schools was then taken up in detail. The discussion of hats brought out the fact that the present straw hats are not blocked to suit the Indian's head, and are unadapted to the needs of both girls and boys.

The matrons expressed themselves as wishing for single beds, only, in the dormitories.

Blankets, needles, underwear and household commodities in general were discussed.

The chairman inquired of seamstresses their ideas of adapting our styles of dress to the Indian figure, and also regarding the wraps most useful.

Mr. Close addressed the meeting on the importance of a uniform system of cut-

ting throughout the Indian Service and announced that cutting and fitting lessons would be given free during the institute to all who cared to avail themselves of instruction in the Vienna System, which is used in the Indian Schools.

At the second session Mr. Close demonstrated the draughting of patterns after the Vienna System and explained the cutting, basting and fitting of a waist and the measuring and draughting of a skirt.

The chairman further discussed the materials purchased this year and the importance of aprons, the use of buttons and other supplies. She emphasized the importance of teaching the Indian child to do certain individual things. So much time is necessarily taken up in the routine work of keeping a school in order that the child often goes home less capable than he should be in some directions. For instance, in the sewing room the pressure is usually such that only one or two girls out of the detail are accomplished in button-hole making. Now, all the necessary underwear is bought ready-made, and seamstresses should have much more time for individual teaching.

In conclusion, it was suggested that rag carpets be made at the schools from waste from the sewing room; that each school endeavor to make its own loom and to follow as closely as possible Indian designs and coloring.

RESOLUTIONS.

Resolved that, as this is the first time a Commissioner of Indian Affairs has ever attended our Annual Institute, we hereby express our appreciation of his presence throughout this meeting; that we are grateful for his advice and encouragement; that we will use our best efforts in fostering the native art of the Indian; and that we will faithfully and loyally strive to carry out the policies he has outlined.

Resolved further, that we greatly appreciate the untiring and efficient efforts of Superintendent Reel in introducing into our schools practical methods of instruction, and her persistent labors which have made this Institute the most successful yet held:

That we tender our thanks to Mr. Harwood Hall, President of the Department, for the able and impartial manner in which he has presided over our meetings, and for his courtesy in entertaining the Indian workers at Sherman Institute; that we are grateful to the teachers and students of Sherman Institute who have so ably demonstrated to the public the practical training given at that noted school; and that we appreciate the opportunity and benefit of meeting with the National Educational Association:

That we acknowledge the courtesies extended and the hospitality of the people of Los Angeles, and that we thank the local press for the extensive reports of our proceedings.

ADDRESS BY HON. FRANCIS E. LEUPP, COMMISSIONER OF INDIAN AFFAIRS.

Delivered at Los Angeles, Cal., at a General Session of the National Educational Association.

When I was asked the other day to take part in this meeting of the N. E. A., it was with the understanding that I should give you only ten minutes of rather rambling talk, and that is all I could hope to do. The subject which has engrossed so much of my life is so large, and embraces so much, that it would take weeks to lay it before you in anything like detail.

You have millions of children to educate; I have only some 300,000, but a good many of these are grown up, which makes the task rather difficult. The Indian is an adult child. He has the physical attributes of the adult with the mentality of about our fourteen-year old boy. One of the great difficulties that we have met in dealing with the problem presented in his case has been the failure of the two races to understand each other. Our race has been misled to a very large extent by the two extreme views that we get on the opposite sides of the continent. The Eastern view, usually termed the philanthropic view, is that the Indian is a perfect being, and that it is the business of the white race to keep him alive by giving him everything in sight. At the other extreme stand the group of persons who insist that the Indian is a poor creature, a mere cumberer of the earth; and the white men who hold this view, when they get to the last degree of generosity and benevolence, treat him as they treat a dog to whom they throw a bone to keep him from starving.

And so, between the philanthropist on the one hand, and the eminently "practical" citizen on the other, with a little interlarding of the old school geographies, we obtain a very extraordinary view of the Indian. One of the things we are taught in our school books, for instance, is that the Indian has no sense of humor—that he

is a grim and morbid soul. My friends, there never was a greater mistake in the world. No people have a keener sense of humor than the Indians. Around their camp fires at night I have heard them tell funny story after story, and the laughter has kept up as long as there was anyone awake to respond.

A year or two ago I was visiting the Klamath reservation in Oregon and had the Indians at a council. I had only recently appointed a new superintendent there with the duties of an agent, and I said to them: "My friends, while I have seen a great many things here which I like—the way you build your houses, the way you cultivate your fields, and the way you care for your cattle, the self-dependent spirit you show—still, there are certain things I should like you to improve in. I have given you a first-rate agent, who takes the greatest interest in your affairs. I selected him because he had done so well everywhere else, and I know that he is doing well for you, too. But since I have been here and living in his house, I have observed that at any and all times, waking or sleeping, he is subject to your demands. When we are at the table at meals, you call him out; when he is just ready to go to bed, you call him down stairs; and all for business which could have been transacted earlier in the day, or could just as well go over until the morrow. Now, my friends, an agent, like every one else in this world, *must have some time to rest.*"

Then I paused a little, to let the idea sink in; when an old man over in the corner, who spoke a little English, piped out: "The *last* agent rested *all* the time!" (Laughter.)

We hear also that the Indian is dishonest. People tell you that you must not leave a thing around loose or the Indians will steal it. You may remember the story of the good Bishop who was crossing a reservation, and, when night came, began looking around him. "What are you looking for?" inquired his Indian guide. "A place to hide my watch, my purse and other valuables," he answered. "Oh, never mind that," said the Indian, "there isn't a white man within a hundred miles of here." (Laughter.)

A delegation of Osage Indians visited me at Washington about three years ago. After we had had a long council, a sub-chief put his hand down under his blanket and drew forth a scroll, which he handed me saying: "I wish my father would look at what is in this scroll, and tell me whether it is like what we have been talking about here today." I opened it, and found that it was a parchment writing signed by Thomas Jefferson's Secretary of War, setting forth the friendly relations between the Government and the Indians, and closing substantially as follows: "Attached to this parchment is a chain of pure gold. Until that gold shall tarnish, the friendship between the white man and his red brother shall remain undimmed." I looked in the upper left hand corner, and there, sure enough, was the chain—a very good one about 18 inches long and heavy. It was intact, just as when, in 1804, President Jefferson's Secretary of War had fastened it to the parchment. One hundred years had elapsed. In the interval, these Indians had gone through many vicissitudes of fortune; they had lived in tents, in holes in the ground, in brush houses, in log houses; they had not had a bank or safety vault in which to deposit this parchment; and yet in all those hundred years, the chain had not found its way to the pawn shop! I think, on honesty, those Indians could give points to San Francisco! (Applause)

Well, we hear that the Indian is naturally a dependant creature, and that he enjoys the pauperized condition to which an ill-judged philanthropy has degraded so many of his people.

Why, my friends, in 1895, the Navajo Indians had had a particularly hard winter. They had lost multitudes of their sheep, their crops had failed, and they were reduced to eating their ponies, which is about the last thing to which Indians will resort. Someone in Congress introduced a paragraph into the Indian appropriation bill, granting \$20,000 to furnish rations to the tribe. No sooner had the news found its way to Arizona, than I received letters from two old Navajo head men, imploring me to use all the influence I possessed to prevent Congress from passing that appropriation. Why? "Because we do not want our young men to learn to eat the bread of the Government!" (Applause.)

If that had happened among white people, you would call it a pretty fine exhibition of character: I do not know why it is not equally fine among red people.

Again, we are told that we can never do anything toward really civilizing the Indian, because he is not "adaptable."

My old friend Quanah Parker, chief of the Comanches, used to do a great many favors for the cattle men who were down in his country, looking after their affairs, seeing that his Indians did not kill their stock, and so on. By and by the cattle men thought they would give him a rather nice present in token of their apprecia-

tion. They first gave him money to build a house, as he had said that he would prefer a nice house to anything else. The next year they came around but found no house there, and asked Quanah the reason. "Oh," answered Quanah, "I had some debts to pay and some poor people to feed, and the money is all gone." So the cattle men concluded to build the house themselves. One who was to have contributed to the fund was abroad at the time the hat was passed, and when he returned he said: "Quanah, I didn't get a chance to help build your house, but I would like to give you something to put into it—a nice piece of furniture or something like that. "Now, what shall it be?" "Well," responded Quanah, "I would like a roller top desk, and a chair that goes around like this"—indicating the motion of a revolving chair. "Why, my friend," protested the cattle man, "What would you do with a roller-top desk? You don't know how to write." "Oh," responded Quanah, "I can sit in the chair and put my feet on the desk, and put a big cigar in my mouth, and hold a newspaper up before me—so—and when a white man comes and knocks at my door, I can say: "Go 'way, I'm busy now!" (Applause and laughter.)

Now, of course, these things deal with externals, but with the large part of the white people who criticize, externals count for everything. There is a widespread idea that if you can strip an Indian of his buckskin and his beads, and put him into a broadcloth coat, and give him a high hat and polished boots, you have civilized him. In the statistical appendix to the annual report of the Commissioner of Indian Affairs there used to be a column in which was given the number of Indians who had either adopted, wholly or in part, "civilized dress." That column was about the first thing I ran my blue pencil through when I came into office. I struck it out because I did not believe that it told anybody anything worth telling. What I cared for was the man under the clothing—not the clothing itself. After I had stricken out the table, many good people among the audiences I addressed used to ask me why I had done so. I answered, because it had kept me solving so many puzzles; and then I explained: For example, one old Indian in the southwest who always comes to see me whenever I am in this neighborhood, even if he has to walk fourteen or fifteen miles to shake my hand, feels impelled to dress himself in ceremonial costume when he is about to come into my presence. This costume consists of a nightgown. (Laughter.) Now, we all know that a nightgown constitutes a part of a civilized costume for the white man, at least through a certain part of the twenty-four hours, and why not for the Indian in the other part? And so I was puzzled and distressed by trying to decide into which column to put my old Indian friend—whether among those who have adopted civilized dress wholly, or those who have adopted it only in part. (Laughter and applause.)

That is a fair illustration of the sort of logic which appeals to a great number of people who have undertaken the civilization and education of the Indian. Their idea seems to be that we should put something on the outside of him and drive it down into him by force, instead of stirring up something on the inside of him and developing it until it comes out of itself.

One of the very worst mistakes we have made is trying to do everything for him with too much uniformity. There is no race of people, I venture to say, who have more native individuality than the Indians, and I believe most heartily in drawing it out and cultivating it. The poorest thing we can do with the Indians is to put them into a machine at one end and turn a crank and grind them out at the other end, carefully molded citizens, all after one pattern. The Indians have race characteristics which differ from ours, but some of which are very good of their kind. They have their own art ideals, and you will find in nearly every Indian the instinct of the artist. The old way of handling this matter in the schools was to put before the children designs of our own preparing and telling them to copy these. We have got away from that. If you want to see how far, go up to the Normal building tomorrow and look at the exhibit—a small one and very hastily gathered—which Miss De Cora, our Indian teacher of native art at Carlisle, has brought here to show what her little people are doing. She is drawing out what is already in them, instead of cramming them with something from outside. There, again, is Indian music. Plenty of people will tell you that Indian music consists of only a guttural whine, punctuated with beats on a tom-tom. They have ignored all that is best in Indian music and taken the lowest types of it as types of all. European composers have not been so foolish. They have seen how much in Indian music is worthy of preservation and have exclaimed at our negligence in letting this resource die out through our failure to recognize its value.

I am trying to bring our Service back into the right track in this regard also. I want the children in our Indian schools to be able to sing the songs of their people, just as Germans, though living among us, sing the songs of their fatherland—you

have heard some of them here tonight. I want our schools to encourage the children to sing their own songs, and in their own language. At Oraibi, one of our most successful teachers, Miss Stanley, has her children bring the songs sung to them by their mothers in the nursery and sing them in the class room. When she opens the day with these little songs, the children attack the rest of their work with a spirit and snap unknown to children who have to start the day in the ordinary way.

I see, my friends, that I have exhausted my time, and I thank you very much for your kind attention and indulgence. I am already due at a gathering of my fellows in the Indian Service in another place, but I could not resist the invitation to come here and say these few words of greeting—the greeting of one laborer to other laborers in a similar field; and to remind you that, although your task seems discouraging at times, it is a great work in which you are engaged, and that one day you will realize that there is more real joy in the heat of struggle than can be found in the fulfilled accomplishment.

ANNOUNCEMENT.

This Annual Report of the Superintendent of Indian Schools is a product of the printing department of the Chilocco Indian Training School, located at Chilocco, Oklahoma. The names of the students, members of the class in printing, who executed the work, are here given:

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REPORT

OF THE

SUPERINTENDENT OF INDIAN SCHOOLS

TO THE

Commissioner of Indian Affairs

1908

CHILOCCO, OKLAHOMA

PRINTING DEPT. U. S. INDIAN SCHOOL

1909

Recd. April 21, 1909. com

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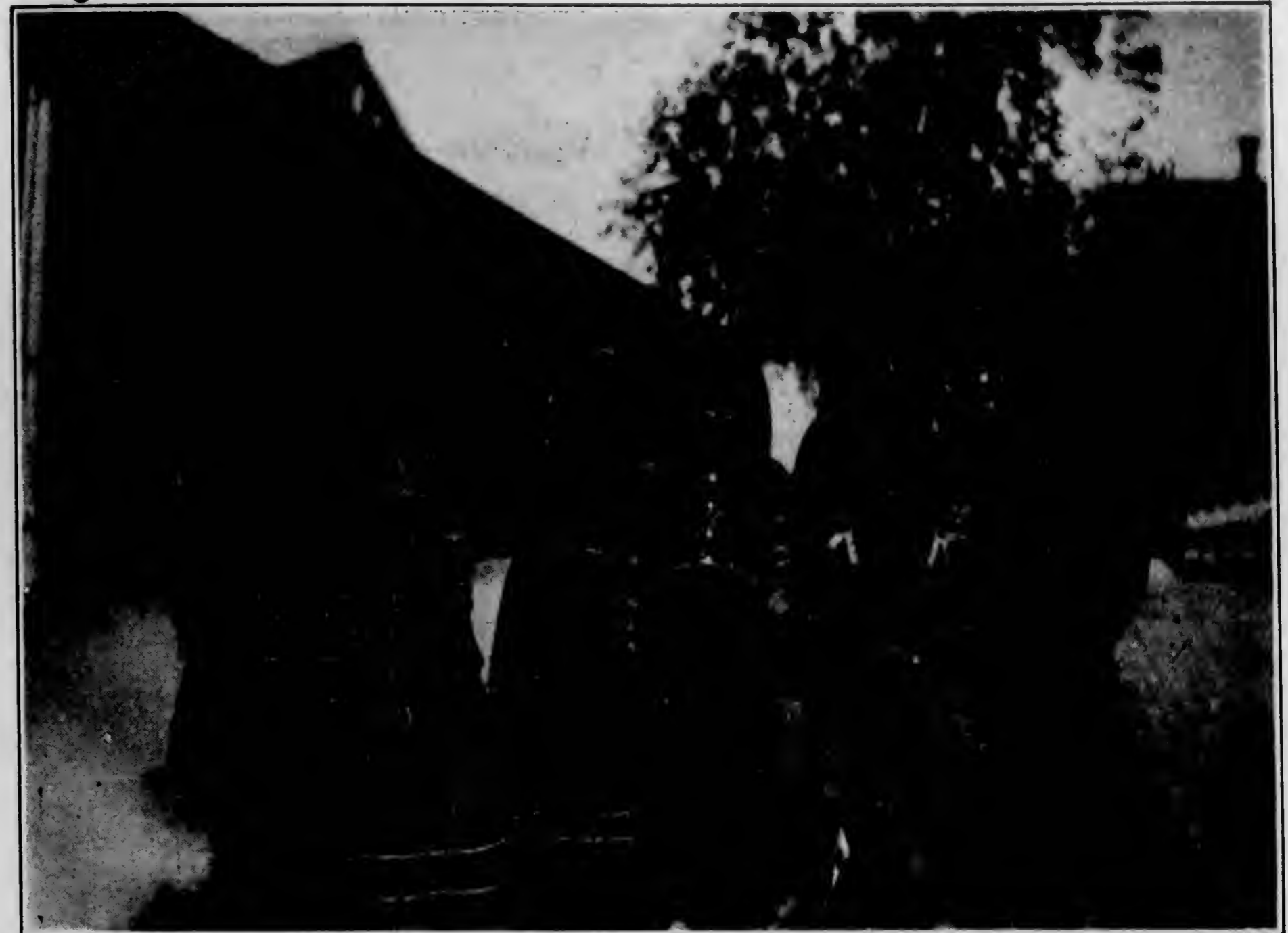
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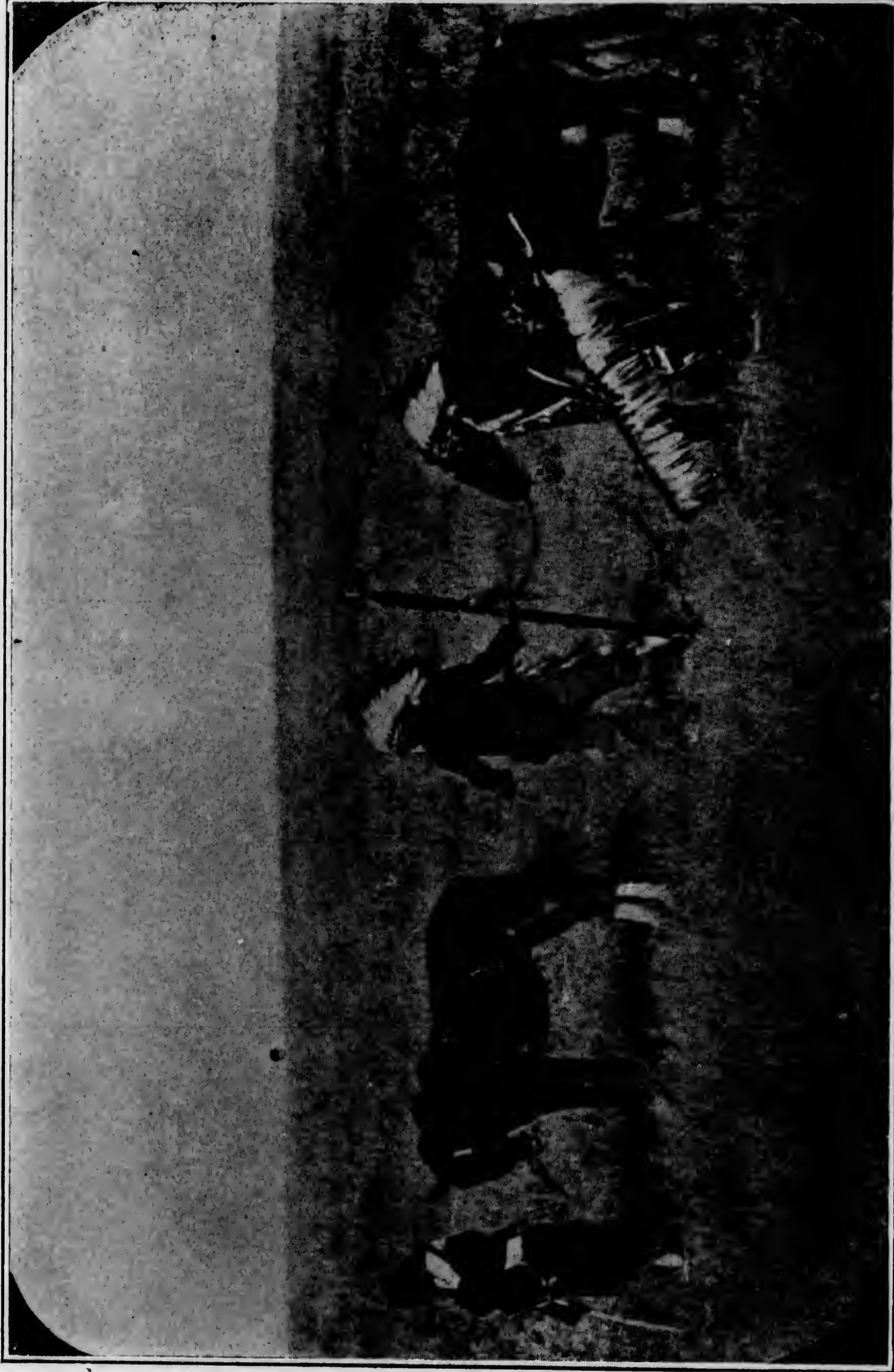
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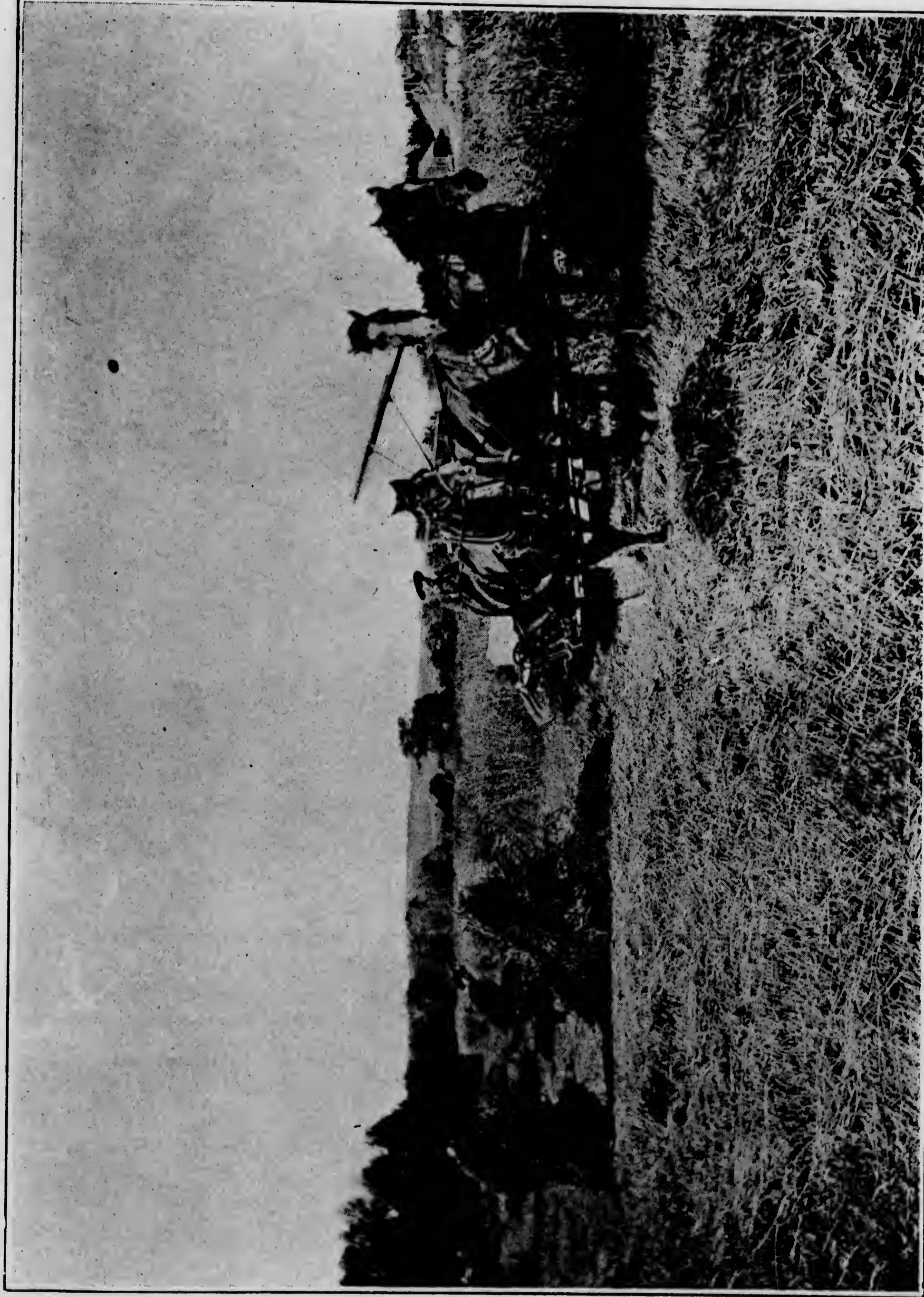
NEW ARRIVALS AT SCHOOL.



A FEW MONTHS IN SCHOOL.



THE OLD WAY. ON THE TRAIL, ROSEBUD RESERVATION, S. DAK. (Courtesy of J. A. Anderson
and Hampton Institute.)



THE NEW WAY. INDIANS HARVESTING, PINE RIDGE RESERVATION, S. DAK.



PRACTICAL WORK TAUGHT BY CATHOLIC SISTERS, LAC COURTE OREILLE RESERVATION, WIS.

REPORT OF THE SUPERINTENDENT OF INDIAN SCHOOLS.

DEPARTMENT OF THE INTERIOR,
OFFICE OF THE SUPERINTENDENT OF INDIAN SCHOOLS,
Washington, D. C., September 25, 1908.

SIR : I have the honor to submit the twenty-sixth annual report of the Superintendent of Indian Schools, for the fiscal year ended June 30, 1908.

The progress made during the year in all lines of educational work has been steady and cumulative. Thanks to the practical policy you outlined three years ago, large numbers of Indian students are voluntarily working by the day, receiving the same compensation paid to white men for similar work, and are taking more kindly to this mode of gaining their livelihood. The attendance this year has been larger and more regular than heretofore, and many of the schools have better equipment and improved methods of instruction. The advancement in Indian education is seen also in the improved condition of the Indians generally, and in the increasing number who speak English and are self-supporting.

SYNOPSIS OF REPORTS OF SCHOOLS VISITED.

A brief résumé of reports of inspection, made by your direction, that have been submitted to you during the year are appended, arranged in alphabetical order by states.

CALIFORNIA.

Few Indians in southern California, as you are aware, receive rations, none receive annuities, and but few live in idleness. There are twelve day schools in this section, and nearly all the children are in attendance. Of the returned students I have met here, nearly all are fairly industrious. Farming their own land, and working for their white neighbors are the principal occupations of these Indians.

Sherman Institute (non-reservation school).—The large boarding school established at Riverside five years ago has an enrollment of about 500 pupils, and is a successful and well-managed school. The buildings are in excellent condition, and the grounds are attractive and well cared for. Good work is carried on in the class rooms, and pupils are given practical instruction in all branches of industrial work. Class-room lessons are based on practical daily work of the industrial departments, and this idea has also extended to the literary societies and entertainments held during the year.

A commendable feature is the training pupils receive in connection with the farm, where they are detailed in squads of fifty each for periods of three months. The girls perform work usually falling upon a farmer's wife and daughters, such as general housework, cooking, butter making, etc.; they also have the care of a small poultry yard, a few pigs, and a

kitchen garden. The boys are required to do actual farm work, including care of dairy herd, cattle, hogs, and horses. The products of the farm supply a substantial part of the school subsistence.

Many pupils attending this school are placed in positions financially and educationally profitable. They earn considerable money, two-thirds of which is placed in a savings bank to their credit and the remainder given them for incidental expenses. The boys work in orange and lemon groves, fruit packing houses, and on ranches, earning from one to two dollars per day, according to their ability and ambition. The girls find ready employment in white families at from twenty-five to thirty dollars per month, where they learn homemaking; and in view of this a larger number should receive training at the school in cooking, butter making and poultry raising, and a more extensive equipment is required in the cooking department. The girls also receive instruction in lace making and drawn work, and find profitable employment after leaving school, as such work usually commands ready sale.

Practical demonstrative work was a feature of the commencement exercises.

COLORADO.

There are 807 Southern Ute Indians in Colorado, the only tribe in the state. A few of these Indians have small patches of land under cultivation, and a more extensive system of irrigation and additional farming implements would be of assistance. The Catholics and Presbyterians maintain churches for these Indians.

Grand Junction (non-reservation) school.—About 240 pupils attend the Grand Junction School, coming from the Southern Ute reservation in the south-western part of Colorado and from reserves in adjacent states and territories. Six new buildings have been erected within the last year or two, and the plant is in good condition.

Facilities for industrial training are limited. The school farm contains 178 acres, but the soil is not well adapted to agricultural purposes, owing to the excessive amount of alkali. The dairy herd, composed of Holstein and Durham stock, furnished a fair supply of milk, but in order to have adequate pasturage and to make the land under cultivation yield better results, a drainage system should be supplied and an extra effort made to get rid of the alkali.

The class-room teachers, none of whom were there on my previous visit, were urged to follow the outlines in your 1905 report and adapt the instruction to meet local needs. The advisability of giving instruction in horticulture was pointed out to the teaching corps, in order to equip pupils for employment on the fruit farms in the surrounding country. This is an advantageous point to carry on the outing system, and I was informed that fifty boys and twenty girls belonging to this school have saved between \$3000.00 and \$4000.00 in the last year or two. There is a steady demand at good wages for the services of both boys and girls, and the training they receive in household duties, on ranches and in beet fields proves of greater benefit than years spent in school.

IDAHO

There are 1782 Indians under the Fort Hall School, and the majority of them have a sufficient knowledge of English to conduct ordinary business transactions. They are making good progress, and rations are issued only to the old and infirm. The valleys, where a few years ago only sagebrush grew, have been put under cultivation and yield good crops of grain, alfalfa and vegetables. The Indians are also improving their cattle and are supplying all the beef required on the reservation. They are locating their lands in anticipation of future allotments, and the improvements on the reservation during the past few years have been marked. The irrigation system is working a wonderful transformation, and both men and women are employed on the works. Their horses were in better condition than on my former visit, and there were stacks of feed back of almost every tepee.

Fort Hall (reservation) School.—The school buildings are new, electric lighted and steam heated, and are in excellent condition. The class-room work showed progress, but industrial training facilities are limited. The new school farm contains thirty-two acres of well watered, fertile valley land and 300 acres of meadow land on Rossfork Creek, two and one-half miles distant. Good crops of hay, grain, and vegetables, are raised and the school has a large herd of cattle.

MICHIGAN.

The Indians residing on reservations in Michigan are composed of bands of Chippewas. They receive no rations from the Government. The allotments comprise mostly valuable timber land, and the timber is sold by the Indians subject to the supervision of the Government. They nearly all speak fair English and dress in citizen garb.

The school is situated near the center of the old Isabella reservation, where the Indians were well advanced in civilization, religiously inclined, and now voluntarily place their children in school. The camp meetings held by the old Indians at this place are attended by Indians from all over the state of Michigan.

Mount Pleasant (non-reservation) School.—About 350 pupils attend this school. The work in the class rooms and industrial departments is steadily improving, although the facilities for the latter need enlarging if the school is to be continued. Girls in the domestic science class are taught to take charge of a kitchen and dining room and to do the family cooking, and those who complete the course find ready employment in white families. The farm of 320 acres is adapted to various crops, but climatic conditions have been unfavorable this year. The commencement exercises consisted of practical demonstrations in domestic and industrial work.

A class of pupils was taken to the institute held at Cleveland, Ohio, where, in a creditable manner, they assisted in the presentation of practical schoolroom work.

OKLAHOMA.

The pupils attending this school are drawn from reservations in the locality, and from many western and northern tribes. Oklahoma Indians in some instances reside on their allotments, some lease their lands to white farmers, a few camp where they work. In some sections improvement is apparent in the amount of land farmed by Indians. Both Catholic and Protestant missionaries are at work among the Oklahoma Indians.

Chilocco (non-reservation) School.—The school farm contains 8640 acres of land, and agricultural instruction holds front rank in the industrial course. In addition to practical instruction received in cultivating the farm crops, pupils are required to make original investigations and experiments. For example, Indian corn was procured from arid regions of New Mexico and Arizona and pupils from these sections conducted experiments with a view to increasing the yield without destroying the drouth-resisting qualities. Similar experiments and investigations were made with grains indigenous to other localities from which pupils are drawn. Training is also given in dairying and poultry raising.

A large orchard supplies the school table with quantities of peaches, apples, cherries, etc., the growing and care of which furnishes practical instruction in horticulture. Truck gardening is extensively carried on, the younger pupils being assigned to individual plats. This gives them a sense of personal responsibility and an ambition to perform their work well, and shows them what can be grown on a small piece of land when properly cultivated.

The domestic course aims to give the girls practical drilling in cooking, serving and general housework, and the industrial to equip the boys to earn a living by working their allotments.

The class-room work was more or less retarded by the burning of the main school building.

This school has a large and well equipped printing office, and 2000 copies of my report for 1907 were printed, illustrated and bound by the printing staff, composed of Indian boys. The work was of such a creditable nature as to meet your commendation.

OREGON.

The Indians on the five reservations in Oregon are fairly prosperous. On the Klamath reservation, which is adapted to stock raising, the census last year gave 1061 Indians, and they raised 2700 head of horses, 3600 cattle, 2000 domestic fowls, 600 hogs and 70 mules. The Indians take kindly to day schools for their children, and last year two boarding schools were abolished (the Grande Ronde and the Yainax schools), and day schools established in their stead. Both Protestant and Catholic missions are conducted on the different reservations in the State.

There are 448 Indians on the Siletz reservation, and a very few—the

physically disabled—receive any gratuitous support from the Government. These Indians have been allotted land in severalty and in civilization are, perhaps, above the average. Many of them live in good houses and a number of the homes are neat and sanitary. Nearly all of them speak English and wear citizens' clothes. They support themselves by cultivating their allotments and by working for the neighboring white farmers who have purchased inherited Indian land.

Salem (non-reservation) School.—The Salem School, at Chemawa, is the largest in the Northwest. Much care and work have been expended on both buildings and grounds, showing that the 668 students enrolled, part of whose instruction consists in keeping up the plant, receive practical industrial instruction. The school is situated in a section where many kinds of fruits and vegetables can be grown and general farming carried on to advantage, and since pupils will depend mainly upon these occupations for support after leaving school, too great stress cannot be laid upon the importance of horticultural and agricultural instruction. The girls are taught sewing, hand-laundering and rag-carpet making, but there is need of more training in family cooking. Efforts are being made to correlate more closely the industrial and literary branches than heretofore, and with good results.

This school remains in session during July, to afford pupils an opportunity to work in the hop fields during September without interfering with their school work. The pupils earn considerable money while so employed, which they are encouraged to save.

Attached to this school is one of the finest and best equipped hospitals in the service; and the open air treatment of tubercular patients has achieved some cures that had been considered hopeless.

Siletz School.—The land allotted to the Siletz Indians is quite productive, and it is essential that the older children receive thorough training in the agricultural, industrial and domestic branches. There are, however, much better facilities at the Chemawa school for training in these branches than there were at the Siletz boarding school, and the latter has been closed and a day school for younger children substituted; this will be for the best interest of these Indians as well as a saving to the Government.

PENNSYLVANIA.

Carlisle (non-reservation) School.—Indian students from all parts of the United States, including Alaska, attend this school. During the past year over 1000 students were enrolled.

The school is well equipped for industrial training, and the buildings are kept in excellent repair by boys in the carpentry, masonry, plumbing and other departments; and they seem eager to prepare themselves for self-support by acquiring skill in some mechanical trade. The work in the class-rooms and industrial branches is more closely correlated than heretofore, with excellent results.

The beneficial influences of the outing system are apparent and many pupils were placed in white families during the year. Pupils who de-

vote their entire time to household or farm duties are paid for their work; those who merely perform minor tasks, morning and evening, while attending public school are housed and fed in return for their services. A considerable sum is earned by outing pupils each year, the greater portion of which is deposited in bank to their credit and turned over to them when they finally leave the jurisdiction of the school.

Classes in native arts and crafts, under the direction of native teachers, form an interesting feature of the work.

The commencement exercises this year were especially commendable and part of the program was repeated at the Cleveland institute, to show other schools how the Office desires commencements conducted.

VIRGINIA.

Hampton Institute.—Each year congress makes appropriation for the tuition and maintenance of 120 Indian children. Only those are enrolled who are capable of passing satisfactory mental and physical tests, and who are ambitious to become leaders among their own people. A record is kept of students after leaving school which furnishes authentic information regarding the uses to which they put their training and education.

This is one of the best equipped industrial schools in the United States, and the Indian boy has an excellent opportunity to become skilled in one or more of the eighteen or twenty trades taught, with equal advantages for acquiring a practical knowledge of farming, dairying, poultry raising, etc. Attention in detail is given to training girls to become homemakers, the work in domestic economy being especially good.

The academic departments offer every advantage for obtaining an excellent English education, the class-room and industrial branches being closely connected. Pupils, if they so elect, may devote the entire day to industrial work and attend the evening sessions in the academic departments.

Whatever of value the Indian child has by race inheritance is preserved; and classes are conducted in native tribal music, basketry, pottery, rug weaving, etc.

The educational and physical requirements governing admission of Indian pupils to this model training school have resulted in the enrollment of desirable students. The practical foundation upon which the curriculum is based and the high efficiency of teachers in both literary and industrial branches, afford pupils ideal opportunities to fit themselves for special work among their people—the primary object sought by this institution.

WASHINGTON—COLVILLE AGENCY.

Colville Agency.—The Indians under the Colville Agency compare favorably with those of other reservations in civilization, thrift, industry and honesty, although the excessive use of intoxicants is a drawback to the advancement of many promising young Indians. Spurred by

the recent surveys and process of allotment they are selecting their lands with care, and fences are being moved to conform to survey lines. These Indians furnish all the hay and grain needed for agency use, as well as the wood for fuel.

The Sanitarium.—Your instruction for the transformation of the agency boarding school into a sanitarium boarding school for Indian children afflicted with disease provides educational advantages for many children whose physical condition heretofore prevented their attending school, and under complete medical supervision and are efficient teaching staff your dual object of improving their health and giving them the rudiments of an education will be accomplished. The attendance at first has been small, owing to the tendency of Indians to view with suspicion any innovation, and their reluctance to entrust the care of sick children to strangers. It is believed, however, that eventually all diseased children in the Northwest can be enrolled.

Day Schools.—Four day schools had been established just prior to my visit, as follows: No. 1, in Three Mountain district; No. 2, in Lott's district; No. 3, at Nespelem subagency; No. 4, in Barnaby district. Many children were not in school, for want of accommodations, but completion of the additional day schools authorized will materially remedy this condition.

PUYALLUP RESERVATION.

The Indians on this reservation own fertile tracts of land, keep good horses and vehicles, and are in a position to earn a comfortable living. Some of them are doing well, but whiskey is a decided drawback to their success.

Puyallup (reservation) School, at Tacoma.—Some of the buildings at the boarding school are in good condition; others are old and should be replaced. Good work was being done in the class-rooms, and upon completion of the course several pupils entered the local high school and made creditable records. Although the boys receive practical training in gardening, little other industrial instruction is given, there being practically no shop facilities. The surrounding economic conditions make it an ideal location for a manual training school, and your new policy in regard to this school will undoubtedly create a fine institution.

Day Schools.—There are five day schools under the jurisdiction of the superintendent of the Puyallup boarding school, viz: Chehalis, Quinaielt, Skokomish, Port Gamble and Dungeness. The Quinaielt school is situated near the homes of the pupils, and the housekeeper was interested in the welfare of the pupils and visited their homes, teaching the parents bread making and general housekeeping. The Skokomish school has been moved to a point more accessible to the Indian homes.

TULALIP (RESERVATION) SCHOOL.

There are about 1425 Indians under this school, and a fair proportion speak sufficient English to be understood. Each year more homes are made and allotments cleared, and they are beginning to realize that

industry is repaid by good crops. All marriages are solemnized under state law. Government rations are issued only to the aged, sick and incapacitated. Since the monopoly of the fishing industry by white immigrants the Indians have turned to lumbering and agriculture as a means of livelihood. The whiskey traffic has proved a menace to the advancement of many.

The general condition of the boarding school plant is good, and the sanitary arrangements are the best I have seen at any school in the Service. The superintendent, who at the time of my visit was also a physician, watched closely the health of pupils. The class-room work was good and, as far as local conditions would permit, was correlated with the industrial training. The pupils were making progress and the interest parents took in the school was gratifying.

About ten acres of land had been cleared, fenced and added to the school farm, and an orchard set out. The school garden promised to contribute generous quantities of vegetables to the children's tables. It is hoped that instruction in agriculture can be given more generally when additional land has been cleared, as vegetables and fruit can be raised in abundance. It is impossible for anyone not familiar with local conditions to realize the time and labor it takes to clear this heavily timbered land, and the introduction of modern implements and methods of clearing was materially aiding the progress of these Indians.

Day Schools.—Good work was done at the two day schools, but the heavy rainfall during a great part of the year prevented regular attendance.

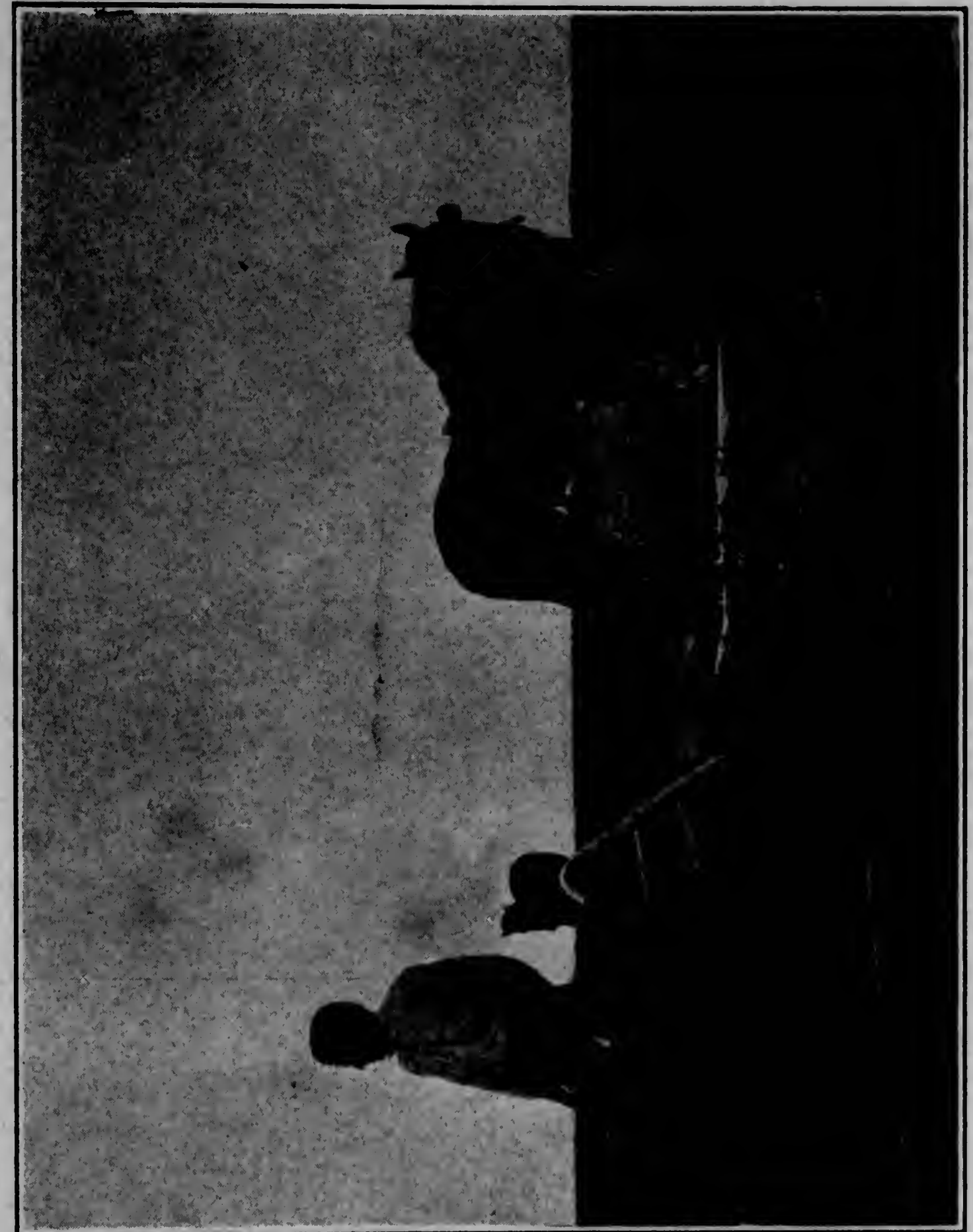
YAKIMA RESERVATION.

There are approximately 2200 Indians under this agency. They own many Indian ponies for which there is some demand. A number have small herds of cattle and grow sufficient hay and fodder to maintain them during the winter. During the year \$15,000.00 was spent on extending the irrigating canal, and practically all the work was done by Indian labor. About all the irrigable land has been allotted, and fair crops of hay, grain and hops—the latter an important industry in this section—are grown. Many of these Indians are industrious, but owing to conflicting decisions of the court the liquor traffic flourishes and is having a demoralizing effect.

Yakima (Reservation) School.—The boarding school has a capacity of 150. Facilities for industrial training are limited to caring for the school gardens and stock. The school building and commissary are old but with some minor repairs they will doubtless answer present requirements. A number of Indian children are attending, without cost to the Government, public schools established for the education of white children. These schools are supported by state and local taxation, and the indications are that more will be established, with an increased Indian enrollment.

WISCONSIN.

Indians on the reservations in Wisconsin are principally Chippewa,



A RETURNED STUDENT. (Courtesy of Hampton Institute).



A PRIMITIVE INDIAN HOME.



HOME OF A RETURNED STUDENT.

Menominee and Winnebago. Most of them are recognized as citizens and amenable to state laws. A large portion of their land contains valuable timber which is sold by the Indians under Government supervision. Aside from one special per capita distribution of funds no gratuities or annuities are paid, and no rations are issued. The children attending school are drawn from the nearby reservations.

Tomah (non-reservation) School.—The buildings are heated by steam and the school plant is in excellent condition. The boys receive valuable experience in painting, plastering, carpentry, roofing, bricklaying, etc., in repairing the school buildings. Class-room work and industrial branches are correlated, with good results.

The school farm of 340 acres has 200 under cultivation, the remainder supplying pasturage for the school stock. The land is well cultivated and the boys receive practical training in farm work, including the raising of cattle, horses and hogs. Both boys and girls receive instruction in gardening and large quantities of vegetables are grown. The dairy herd, consisting largely of Holstein stock, furnishes a good supply of milk and butter, the handling of which gives pupils, especially the girls, excellent training. The girls are thoroughly drilled in cooking and sewing, being taught to prepare appetizing and economical meals for a small family, as well as to cut, fit and make all clothing worn by pupils. This department was especially well managed.

LITERARY AND INDUSTRIAL TRAINING.

Teachers are becoming more familiar with the policies you have outlined, and instead of requiring an Indian boy to solve hypothetical problems in arithmetic, or study the geography of countries he may never visit, we are endeavoring to carry out the thought expressed in your 1905 Report—that he “is better equipped for his life struggle on a frontier ranch when he can read the simple English of the local newspaper, write a letter which is intelligible though maybe ill-spelled, and knows enough of figures to discover whether the storekeeper is cheating him”—by grounding him in those fundamentals necessary for self support. Both superintendents and teachers have been instructed to ascertain the principal industries in which pupils, by reason of home surroundings, will most likely embark after leaving school, and give them a practical drill in such occupations, correlating the class-room work with the chosen industry. For example, as you are aware, Indian pupils at the Mount Pleasant (Michigan) school have a splendid opportunity to become self-supporting by assisting in the cultivation of sugar beets, because of the preeminence of the industry in that State, while those attending the school at Riverside, Cal., are taught fruit growing, and find employment on the fruit ranches in that section.

Many students from the different schools, through the employment bureaus you have established, have obtained work during vacation months in beet fields, on railroads and ranches, and they are almost invariably reported as rendering satisfactory service; and this is the greatest step in advance made in Indian education for many years.

DOMESTIC SCIENCE.

The study and practice of domestic science and allied household subjects are steadily increasing in favor with Indian girls, and the effect is visible in many homes on the reservations. The mere fact that classroom teachers have followed to some extent the practice in vogue in some of our best schools of teaching the theory of cooking in the class-room—for instance, of teaching pupils a practical recipe in place of ancient history—has a tendency to make the girls realize that culture can be obtained as well through the knowledge of how to make a pumpkin pie as it can by studying Greek mythology.

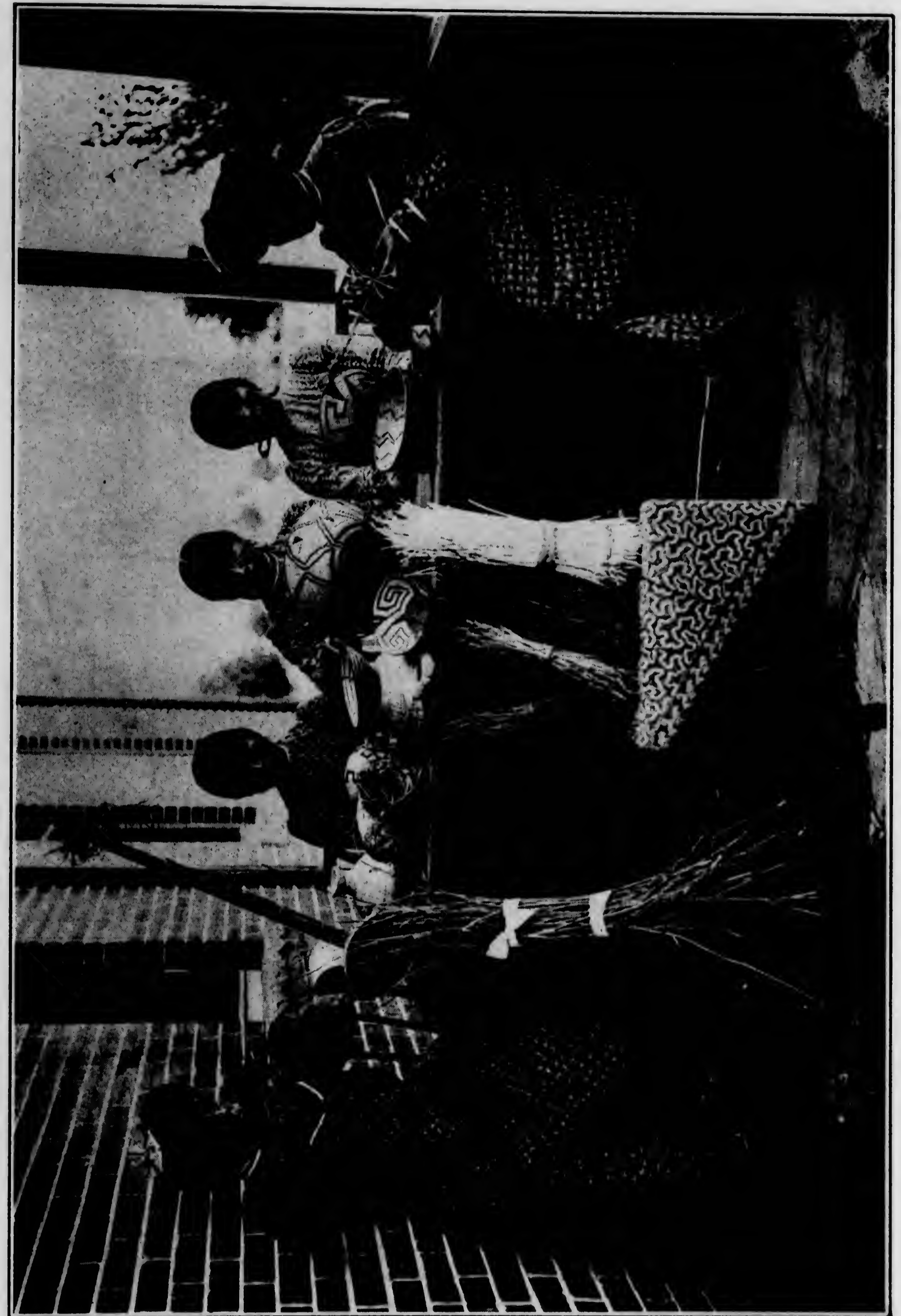
The schools are beginning to see the wisdom of your advice regarding the training an Indian girl should have to prepare her to be the "mistress of a log cabin," and we have urged teachers to read and study your 1905 Report, and not to foster erroneous ideals, but to encourage wholesome rivalry among Indian girls in feeling justifiable pride in knowing how to make and mend their clothing, cook palatable and economical meals, keep their surroundings in sanitary condition, and not to spend all their income.

In some sections the demand of white families for Indian girls who have had domestic training in the schools is far in excess of the supply and in almost every instance they are reported as rendering excellent service. The facilities and equipment for domestic instruction in many of the schools, especially the reservation schools, are inadequate, and the importance of this branch of the girls' training demands the employment of more instructors who can devote their entire time to the work.

AGRICULTURE.

In 1907 the Indians of the United States cultivated 227,265 acres of land, and as sooner or later the cultivation of their allotments, care of cattle and farm animals, and a knowledge of kindred pastoral pursuits will determine the prosperity or poverty of many Indian people, modern methods of agriculture are taught wherever practicable in Government schools. The pupils learn the adaptability of certain classes of soil to different crops, the necessity for and when to irrigate, properties and uses of fertilizers, methods of soil treatment in preparation for the seed, the necessary steps to be taken in growing and harvesting the crops, and what system of crop rotation to follow to avoid soil exhaustion. We have urged class-room teachers to keep abreast of the times, and as the women will perform a large share of the work of raising vegetables for home consumption, to include gardening as part of the school curriculum for both boys and girls. The subject is taught in many of the public schools throughout the country, being compulsory in many of the states, and training of this character would seem even more important for Indians, as their support in many localities will depend largely upon their ability to cultivate their allotments or work on farms.

School employees have been requested to impress upon the Indians



TEACHING BASKET WEAVING, GRAND JUNCTION SCHOOL, COL.

the necessity of keeping cows, and for more extensive use of milk and butter. J. J. Duncan, Day School Inspector of Pine Ridge Reservation, S. Dak., says that the reports of visits to Indian homes show that only one cow is milked for every ten persons, and "for lack of milk sometimes babies are fed black, boiled coffee, and if every home on the reservation milked one or two cows there would be less tuberculosis."

NATIVE INDUSTRIES.

Each tribe excels in some branch of the numerous Indian arts and crafts,—the Navahos in blanket-weaving, the Pueblos in pottery, the Cheyenne and Sioux in their bead and leather work, etc.,—and as you have directed, we have made special efforts during the past year to have the teachers revive and perpetuate them through instruction given to school children. The exhibit made at the Cleveland Institute, of blankets, pottery, bead work, drawn work, lace, drawings and paintings of original and characteristic native color schemes and designs, exemplified the effort made to develop the natural artistic genius of Indian children. This exhibit unmistakably evidenced the great good you are accomplishing in encouraging the native industries; and each year shows greater progress as superintendents become more interested and more native teachers are employed.

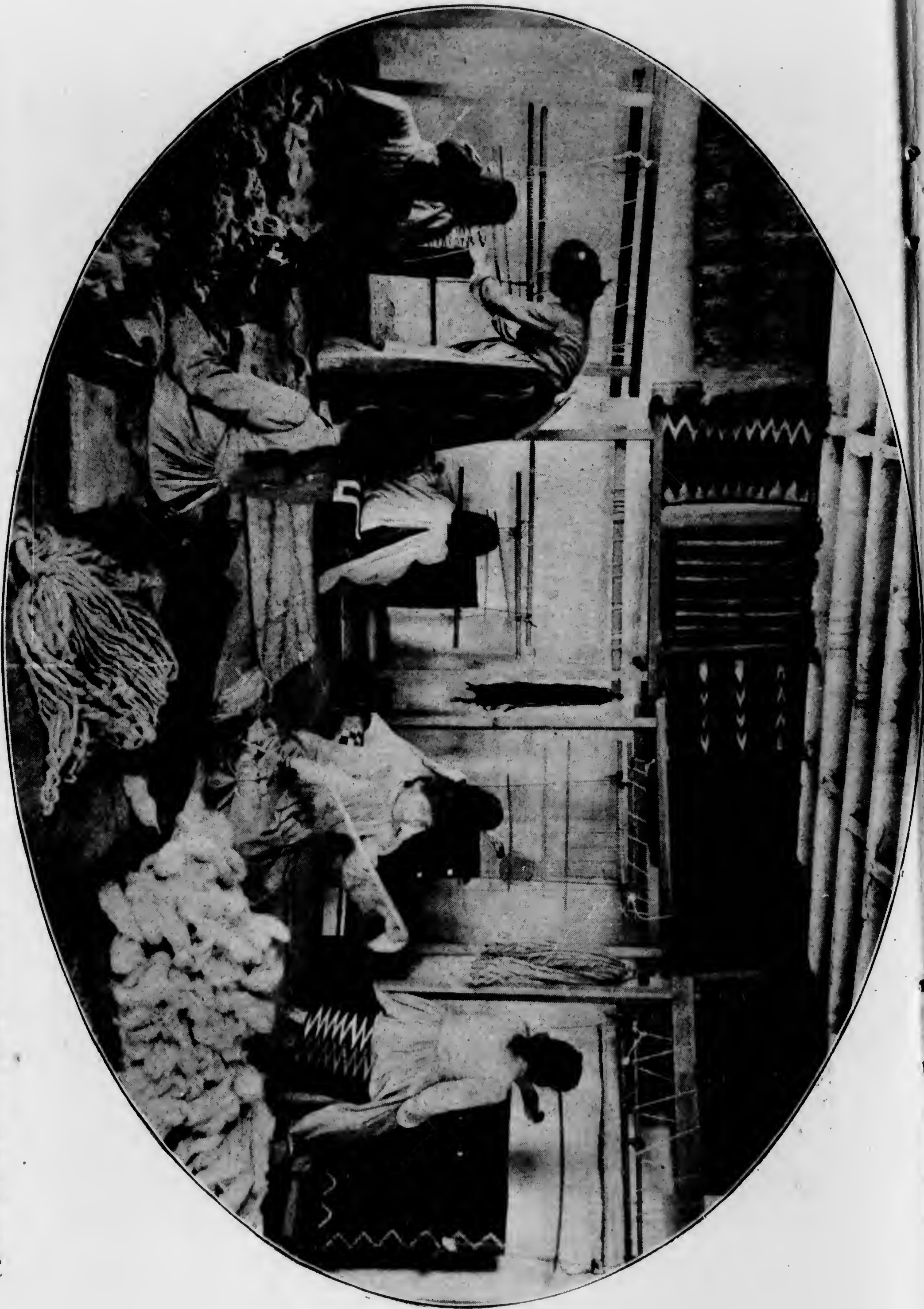
NATIVE MUSIC AND FOLKLORE.

By your instruction, a circular was issued discontinuing evening classes, and directing that the evening hour be devoted to exercises of an educative and recreative character, varied as much as practicable and adapted to meet local needs, the age, and physical condition of pupils. In some of the schools the older children are called together at regular intervals and employees give talks on subjects bearing directly on school work. At other times pupils listen to tales of adventure, exploration, travel, etc., and are encouraged to tell in their own way stories they have heard their parents relate around the camp-fire—stories of the hunt, of prowess, and of the ideals and fancies of the tribe. We have endeavored to have the singing of native tribal songs given a prominent place in the musical exercises, so that pupils may not drop and forget the music of their ancestors. Many of the large boarding schools have band instructors and the rendition of Indian music is encouraged.

ECONOMY AND THRIFT.

As you are aware, years of dependence upon Government support has not had a tendency to make the Indian frugal, and we are endeavoring to teach habits of thrift and economy to Indian children while attending school. With your approval a circular was sent to the field calling attention to the importance of having pupils practice economy in the use of supplies in class-room, kitchen, sewing room, shops, and all other departments of the school. Pupils deriving money from the outing system, or other sources, are encouraged to spend it judiciously, and in no case to expend more than one-third for incidentals,

WEAVING ROOM AT NAVAHO INDIAN SCHOOL, FORT DEFIANCE, ARIZ. (Courtesy of The Indian School Journal.)



and to deposit the remainder in bank. The necessity of providing against sickness and enforced idleness is also impressed upon pupils, and this custom of saving a portion of their earnings implants habits of thrift and economy.

COMMENCEMENT EXERCISES.

The commencement exercises of the scholastic year just closed have been more along the practical lines you originated. At a number of the schools the principal features dealt with problems which pupils will face in the workaday world; and the talks and demonstrations by graduating students, on such topics as "What I intend doing with my Allotment," "Carpentering," "Nursing," etc., brought out distinctly the practical training the Government is giving Indian pupils.

HYGIENIC CONDITIONS AT INDIAN SCHOOLS.

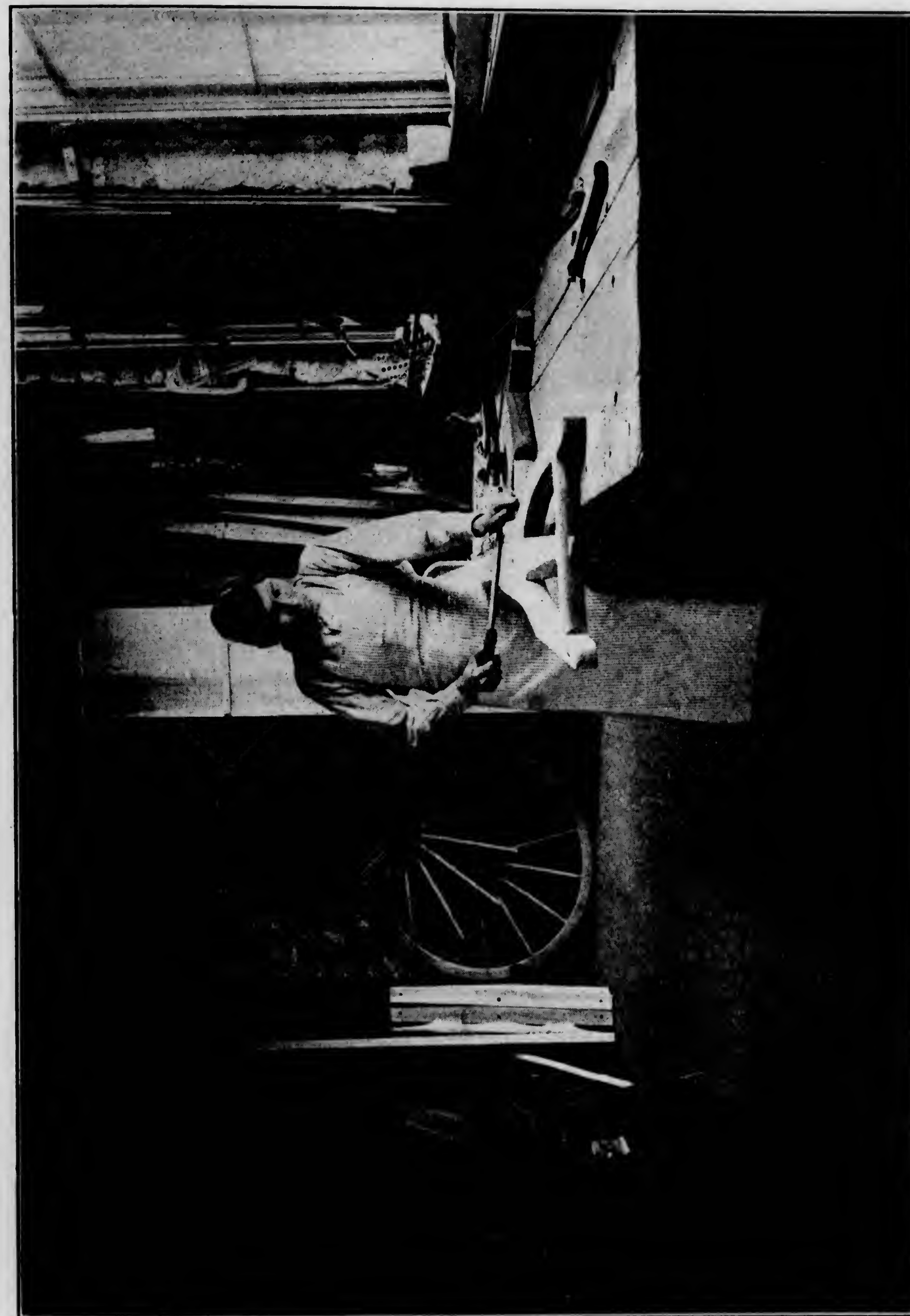
Your order creating health officers and dividing reservations into sanitary districts has produced beneficial results, and we have pointed out to school employees the necessity of cooperating with them. We have observed the sanitary conditions at schools inspected, and wherever any laxness was apparent have endeavored to correct it. Class-room teachers have been instructed to emphasize each day the importance of observing the laws of hygiene and sanitation, and to give frequent talks on personal cleanliness, ventilation, preparation of food, etc. We have further directed them to explain to pupils, once a week, not only in English, but also (through the aid of older pupils,) in Indian, how tuberculosis is contracted, how it affects the system, and how it is spread. Moreover, the schools have been instructed, as far as practicable, to have rules (taken from the publications of the medical departments of the Government) printed both in English and in tribal tongues, on the covers of text books, and on large cards to be hung in prominent places in school rooms and elsewhere in the building.

Physicians and nurses have been urged to give talks to the boys and girls separately regarding the care of the body.

Matrons have been cautioned to look after the diet of the pupils; to see that they have fruit, vegetables, and as much milk as possible, and that those who are not strong be given especially nutritious food; to see that all food is prepared in a cleanly manner and thoroughly cooked, and that drinking water used by pupils be boiled, should there be any question regarding its purity. Matrons have been directed to segregate the well children, assign those less robust to sleeping quarters in rooms by themselves, and to put infected children in rooms apart from others. They must insist that all children spend as much time as possible in the open air, and have a microscopical examination made of the sputum of those who are suspected of having tuberculosis. The general health of the pupils at many schools shows improvement.

FORMER STUDENTS AND THEIR ACHIEVEMENTS.

In previous reports reference has been made to the use Indian pupils



WHEELWRIGHTING, HASKELL INSTITUTE, LAWRENCE, KANS.

make of their education and training after leaving school. While it cannot be said that all make creditable use of the advantages they have enjoyed, it is reassuring to know that not only do a majority profit themselves, but many become missionaries for tribal advancement. Their example, counsel and teaching are powerful agencies in uplifting their backward tribesmen.

Records of former students have not been kept by all schools, but the record maintained by Hampton Institute, from which we quote, shows what that great institution has done for the 1107 students it has sent out into the world. The following is taken from the Annual Report of the principal for 1907:

"We have records, more or less complete, of each of these 1107 students, with photographs and such correspondence as seems worth preserving. Of the entire number, 362 are known to have died, and 97 have passed almost entirely out of our knowledge, leaving 648 on our correspondence list.

"According to the most reliable information we have been able to obtain, these 648 Indian students have been employed during the past year as follows:

EMPLOYED IN SCHOOLS.

Pupils at other schools.....	33
Teachers.....	11
Industrial teachers.....	19
Miscellaneous school employees.....	6
Disciplinarians.....	2
Catechists and mission workers.....	15
Field matrons.....	2

EMPLOYED AT AGENCIES.

Agency interpreters.....	6
Agency clerks.....	10
Agency police.....	8
Agency shops.....	35
Agency farmers.....	4

PROFESSIONS.

Physicians.....	4
Anthropologists.....	2
Lawyer.....	1
Editor.....	1

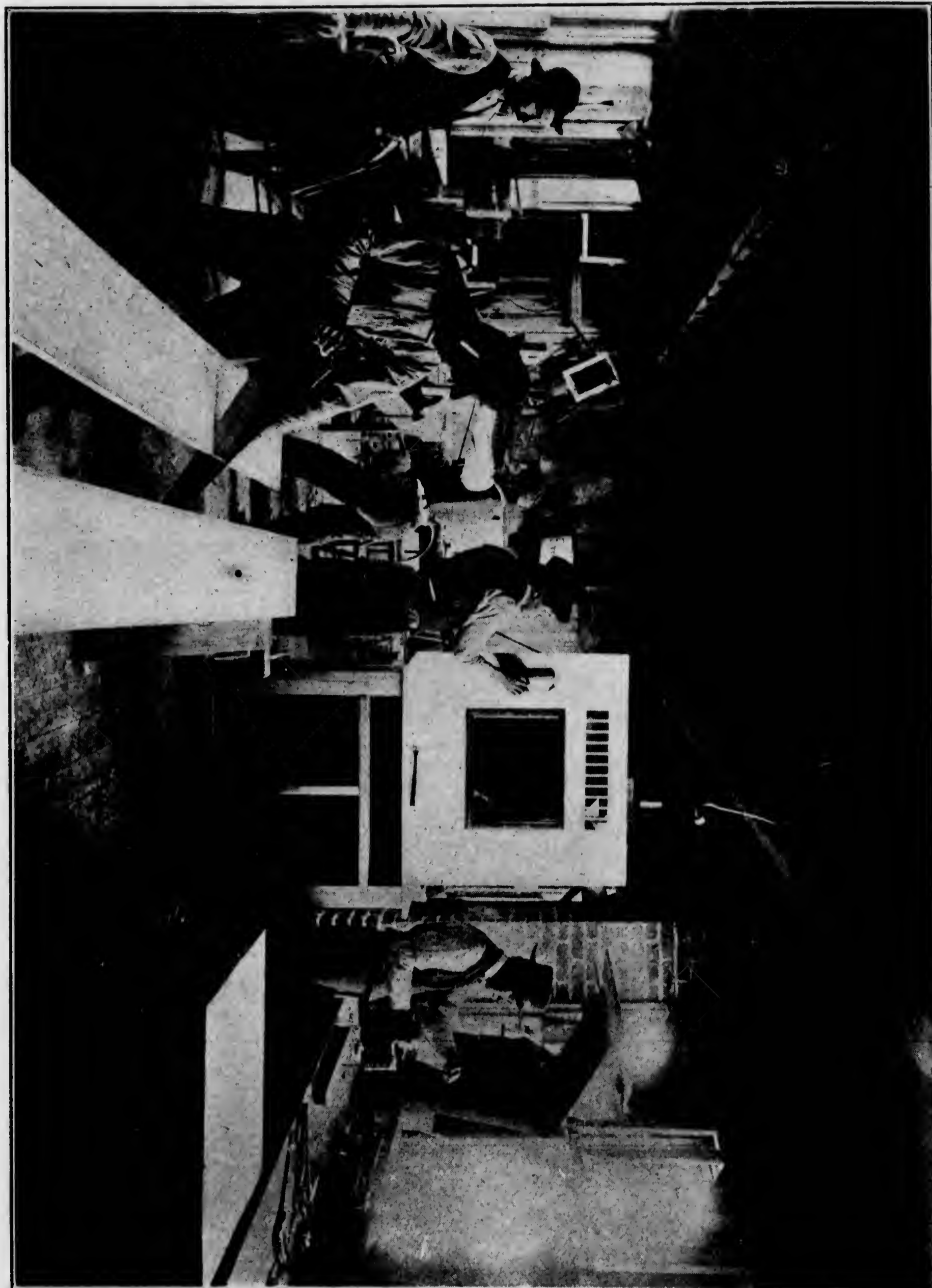
MISCELLANEOUS.

Army and navy.....	8
Traders.....	9
Clerks in stores.....	7
Railroad employees.....	8
Working at trades.....	22
Miscellaneous employments.....	11
Postmaster.....	1
Laborers.....	30
Loggers.....	10
Servants.....	6
Owning farms, ranches and stock.....	187
Girls married, and in good homes.....	164
Girls at home.....	26

648

The following extracts are taken at random from some of the reports concerning the lives of Indian boys and girls who were formerly students at various schools:

CARPENTER SHOP—BUILDING SIDEBOARD, SANTA FE SCHOOL, N. MEX.



Thomas Wildcat Alford, an absentee Shawnee Indian, now residing at Shawnee, Okla., was graduated from Hampton Institute in 1882; taught in the Indian school service; became axman in a Government survey party and rose to compassman. He acted as allotment surveyor for the Shawnees, Kickapoos, and Saux and Foxes; was county surveyor for one year; in 1894 was appointed chairman of the Absentee Shawnee Committee. He is now Secretary of the Shawnee General Council, which decides questions of importance to the Shawnee Nation. He has sent his three sons to Government schools, one of whom has already graduated. Besides his other duties he maintains a model farm.

David Brewer, a full-blood Puyallup Indian, was educated at Forest Grove Indian School, Chemawa, Oreg. He secured an appointment in the Indian School Service and was later assigned as disciplinarian at Chemawa Indian School, Oreg. He faithfully performed his duties there until his death in the early part of 1908. He married an educated full-blood Indian, educated his children and besides bequeathing them the heritage of a good name and a well spent life in the service of his Indian brothers, he left them a large, well improved farm.

Barney Howard, a Sacaton Indian, graduate of Phoenix Indian School, Ariz., is now proprietor of a model bakery at Sacaton, Ariz.

Antonito Azul, son of the present chief of the Pima Indians, at the age of thirty years came East to school, bringing with him his own son, his nephew, and several of the leading young people of his tribe. He entered Hampton Institute with his young tribesmen, graduated, and returned to his tribe, and has since been devoting his life to the betterment of his people. The improvement in house construction of the Pimas may be attributed in a goodly measure to the training this little band received at Hampton.

George Elliott, a former Haskell Institute pupil, is now employed by the Santa Fe Railroad as agent at Jansen, Cal., and is giving satisfaction in his work. He is married, and leading an honest, useful life.

Ella Alderete, a graduate of Haskell Institute, is head nurse at Leavenworth (Kansas) Hospital, with several trained nurses under her charge. She received her elementary training in nursing at Haskell.

Many of the returned students are doing fairly well. There are, of course, exceptions reported, but the influences for good predominate. A large number have appreciated the opportunities you have opened up for finding work for the Indians, and are putting to practical use the industrial training received in the Government schools.

INSTITUTES.

The latter part of June the general Indian school service institute was held at Cleveland, Ohio, coincident with the annual convention of the National Educational Association.

In addition to the reading of papers by persons prominently connected with educational work, a special feature of the institute was a partial reproduction of the commencement exercises at the Carlisle school, with a view to showing the Indian workers how the office desires these exercises conducted. Elizabeth Penny, of the class of 1908, delivered an oration entitled "My People" in which she recited the history and explained the customs of her tribe (Nez Perce). Her talk was illustrated by six Indians in costume, who sang native songs and performed various ceremonies of the tribe. The exercises formed a striking contrast between the old camp life and that of a Government school graduate, and proved so interesting and instructive that it was repeated at a subsequent session, by request of the audience.

Demonstration lessons were presented with classes of Indian children from the Mount Pleasant Indian school in Michigan. Superintendent Thomas J. Jackson of the Nett Lake school in Minnesota, with the aid

of a small store on the platform, conducted by the pupils, demonstrated how he teaches arithmetic and business methods in the class room by having pupils make purchases and sales of articles in daily use. The pupils alternate in managing the store and making the proper entries in the books. Alice M. Kingcade, principal teacher at the Mount Pleasant school, gave a demonstration lesson on the "Sugar Beet", an important industry in that State, giving practical information concerning its culture. She illustrated how lessons on such subjects may be made the basis of work in language, spelling, writing, arithmetic, etc.; thus correlating the literary and industrial branches and adapting the instruction to local conditions.

Mrs. Angel DeCora Deitz, instructor in native art at the Carlisle school in Pennsylvania, with the aid of pupils, gave practical demonstrations in rug weaving. Native looms were set up, and while the children were engaged in weaving, she explained how original Indian designs may be applied to the manufacture of rugs of Persian weave, and how this aboriginal art may be revived and perpetuated through instruction in the school.

A large part of the Indian exhibit from the Jamestown Exposition, supplemented with specimens of class-room and industrial work of various Indian schools, was exhibited at Cleveland. There were also exhibited many specimens of the native industries of the Indian, consisting of blankets, rugs, baskets, pottery, beaded belts, purses and mocasins, with drawn work, lace work, etc. The exhibit attracted marked attention.

A local institute was conducted on the Standing Rock Reservation, N. Dak., and a number of district meetings on the Pine Ridge and Rosebud reservations, S. Dak.

RÉSUMÉ.

A large part of the year was spent in the field assisting teachers to carry out your instructions to specialize the work to fit local conditions and to adapt it to meet the immediate and practical need of pupils. From personal observation made during visits to the reservations it is safe to say that the general condition of the Indians has improved far more in the last three years than in any previous three years, and the outlook for continued advancement is decidedly encouraging.

While steady progress in methods and results is noticeable in all branches of educational work, there is still room for improvement. As you are aware, each year a large number of teachers inexperienced in Indian educational work enter the service, many of whom do not readily grasp the difference in heredity between the white and the Indian child, and fail to realize that methods employed in instructing the former must necessarily be modified in educating the latter. This inaptitude is particularly noticeable in those assigned to nonreservation schools, where they do not have an opportunity to observe and study at first hand the home life and environment of the Indian child. To over-

come this as far as possible teachers have been urged to study the individual characteristics of their pupils, and while developing the mind and training the hand, not to lose sight of the importance of making the development of character the foundation of all their efforts. It is difficult to attain the desired standard of efficiency because of the constant change in the personnel of the schools, and it is obvious that greater progress would be made if a more permanent force could be retained.

During our visits to the reservations we have endeavored to promote your policy of maintaining close relations between the home and the school, especially the little day school situated in or near the camps and pueblos. Employees have been urged to make frequent visits to homes of pupils, gain the confidence of their parents, impress upon them the importance of observing the laws of hygiene and sanitation, and assist them in every way possible, so that the training the children receive may be lasting. It is hoped that your policy to establish day schools in every section where there are sufficient children to justify them will be consummated as rapidly as possible, for, as I believe you have stated, the day schools not only lay the foundation of the Indian's education, but are powerful factors in civilizing the adult Indian who has never attended school.

The application of your ideas and suggestions has resulted in the much desired impetus to the school work, and has been the means of giving the Indian child an education better adapted to his present needs. You have no doubt observed that the returned students as well as the adult Indians are taking advantage of the opportunities you have opened up for them to work and support themselves.

In presenting this report permit me to express my appreciation of the practical direction and encouragement which I have always received from you.

Very respectfully, your obedient servant,

ESTELLE REEL,

Superintendent of Indian Schools.

THE COMMISSIONER OF INDIAN AFFAIRS.

APPENDIX.

BRIEFS OF PROCEEDINGS, PAPERS AND DISCUSSIONS AT INSTITUTES.

DEPARTMENT OF INDIAN EDUCATION.

(National Educational Association, Cleveland, Ohio, June 29-July 3, 1908.)

The sessions were held in the Euclid Avenue Baptist Church, L. M. Compton presiding.

GREETINGS.

Hon. William H. Elson, Superintendent of Schools, Cleveland, Ohio.—It is a very great pleasure I have to welcome you all to our city. We are especially interested in the Indian Department this year because of the fact that at the head of it, at the present time, is a Cleveland man; one who is thoroughly interested in the work to which he is devoting himself intelligently and sincerely. As I scan the pages of the reports of the N. E. A. meetings I find much intelligent discussion of the educational problems annually brought before this department. Knowing the energies of Miss Reel, we, of course, expect everything in the way of progress and development in this work, and so we are sure you will have a good convention here.

Hon. Edmund A. Jones, State Commissioner of Common Schools, Columbus, Ohio.—To give the Indians such advantages and such training as will enable them to become useful members of society; to give them the fundamentals of a common school education, and especially such knowledge of farming, cooking, and general housework, and such other industrial training, as will make them self-supporting and good law-abiding citizens, is a great and important work.

I have been interested in the reports of the Commissioner of Indian Affairs and the Superintendent of Indian Schools. From these reports I find that 30,500 Indian youth are enrolled in the various kinds of schools now under the direction of the Department.

I have been pleased to note the progress that has been made in Indian education along right lines, as it seems to me, in the last few years—the emphasis placed upon the home; the prominence given to industrial training, and to such features of this training as will best prepare the Indian youth for his particular work in life; and the encouragement given to day schools, on account of the good influence exerted by such schools over the adult population. As Commissioner Leupp says in his report for 1907, it seems to me an infinitely wiser plan to carry civilization to the Indian rather than to take the Indian to civilization. There also seems in the recommendations made and the plans proposed for the future, to be a looking forward to a time when the greater number of schools now in charge of the Department may become a part of our public school system.

Rev. R. H. Westwood, assistant pastor, Euclid Avenue Baptist Church, Cleveland, Ohio.—We are glad to have you here this morning; you who are so intensely interested in this work. This is not the first time that we have mentioned your work in our church. Often do we speak of you, and of your difficulties, and pray that God may give you strength to overcome them and to carry on this great progressive work that you have so well undertaken.

RESPONSES.

L. M. Compton, Superintendent, Tomah Indian School, Tomah Wis.—In the past few years there has been much accomplished in the Indian Service. The Honorable James Rudolph Garfield, Secretary of the Interior, who is from this State, among the many stupendous tasks that have come to his Department, has not forgotten the Indian. The present administration of Indian Affairs is strictly a business administration. Our most able commissioner is a man who not only believes in doing things himself, but he firmly believes that the time is fast approaching, and in fact has come to some of our Indians, when they must stand for themselves. The Indian must learn that he cannot expect to be supported and propped up by the Government, and it is our duty as teachers to make our pupils understand that they must rise through their own individual efforts, and that they must be brought to a full appreciation of the fact that where there is a lack of such effort they will most

certainly fail. This taken together with an earnest effort on our part to impress upon pupils' minds the very great importance of meeting obligations, the value of honesty and sobriety; in other words, the teaching of true, honorable manhood and womanhood; is the most important work that we can do among them. It is far more important that our pupils become good, honest, law-abiding citizens, have sufficient knowledge to manage their homes (which must necessarily be simple at first), learn to till their land and care for their stock, than it is to give them a very faint idea of higher education and the frills of civilization and thereby lay the foundation for that discontent and unsteady purpose which we know exists among many.

Estelle Reel, Superintendent of Indian Schools, Washington, D. C.—On behalf of the Indian workers we wish to thank the representatives of the State and city for their greetings, and to assure them that we are enjoying Cleveland's hospitality. The Secretary of the Interior, Hon. James Rudolph Garfield, under whose authority this meeting is held, regretted that he could not be with you; he is deeply interested in the education of the Indian, and the results achieved are due to his willingness to assist the Commissioner of Indian Affairs, Hon. Francis E. Leupp, who has direct supervision of all matters pertaining to the Indians, and who outlines the policies. For twenty years he has made a close study of the conditions of the Indian and his needs.

We want to remember that useful work is the keystone of success, and that while we must give the Indian a practical education let us not attempt to transform him into something else, but model our education to meet his immediate necessities, in order that he may become self-supporting in the shortest possible time. To do this we must study the home life of these children, and closely connect our literary and industrial work. At tomorrow's session demonstration lessons will be presented, showing how these branches may be correlated.

It is gratifying to see present so many Indian workers. Many of you have had long journeys by stage across the desert, and we want to assure you that your attendance is appreciated by the Office. We hope that you will attend as many as possible of the general sessions of the N. E. A. and of the various departments, and get in touch with the outside world.

UTILIZATION OF EXPERIENCE IN HOME ENVIRONMENT.

Ella Flagg Young, Principal Chicago Normal School, Chicago, Illinois.—The Indian race with its tribes, and the Caucasian race with its nationalities, exhibit many differences in physical characteristics, modes of life, customs and beliefs. These differences, however, are due to fixed, unvarying conditions in environment. We are all sufficiently familiar with the work of the ethnologist to have a clear idea of the influence upon a race of its own responses to the environment in which it lives from generation to generation. Differences in response to the unchanging conditions in different environments is that which distinguishes races, and also the details of your problem in teaching from mine. On the other hand, we are familiar with the conclusions deduced from studies in anthropology and related subjects, that the nature of the soul of mankind is as unvarying as is the nature of the geographical environment.

In turning to our common ground in education—the identity of the nature of the soul in all races—the first problem that confronts us is one that is set for every man and woman who would be a teacher. It is the question of the means by which a soul is best nurtured. This problem of the nurture and development of a soul to its fullest possibilities divides educational theory into the Old and the New education.

The Old education assumes that the teacher knows first what the learner needs to know, and that the soul of the learner is nourished and developed by the acquisition of that knowledge. The New education acts on the assumption that the teacher makes such an environment in school that the mind of the learner is stimulated to use its own experience to acquire and capitalize knowledge, and that the soul is nurtured and developed through that activity and by its fruits. All over this country, wherever a thousand, a hundred, or only ten teachers are grouped in a system of schools or a single school, you will find the same conditions as exist in the Indian schools—some of the teachers preach and practice the Old education, some preach the New and practice the Old, and some preach and practice the New.

From one point of view your goal is before you in extreme simplicity. It is to fit the children for citizenship in a different social organization from that in which their ancestors have lived. This means certainly that they shall acquire such habits, customs and ideals as are fundamental in present-day American life. We all accept the

theory that the current social ideals of a people are the outcome of the life of that people under conditions which have been influenced by them and by nature. Immediately, in the minds of some, the question arises: How can one inculcate the customs and ideals of a people of one civilization in a people of a different civilization except by knowing what should be taught and teaching it? and further: Can one have the Indian children experience all that out of which were developed the social ideals of the American people?

Children come to school with the experience of the home and the neighborhood, and the teacher creates an environment that shall integrate the better part of the home environment with that of the school. The natural, simple, healthful means of growth are in this way supplied by the school. They are the conditions under which a people has lived from generation to generation. And yet, because of a failure to take advantage of these conditions within the whole that make for progress, that people has commenced to retrograde. Therefore, for the school to take enviroing conditions and make the valuable ones, the suggestive ones, the means that will open up better ways of doing, living and thinking, is to educate through experience. But to bring into the school extraneous conditions, whose relation to the enviroing conditions is vague, is to impose the experience of one people upon another.

But worse than the vagueness is the contempt for one's family and race which is generated by an education that disregards the best elements in them. This blunder is committed very generally in schools to which children of foreign-born parentage are sent in this country. What is the result of the blunder? Instead of idealizing the customs brought from foreign shores and weaving them into the customs acquired in this country, the children are ashamed to have their school friends meet the parents with their foreign ways, and so lose the pleasure of building up a happy social life at home and often form acquaintances and associations less good than those of the home circle.

What is it to idealize the home environment? Is it to paint a false picture of the home or village, so that ignorance and poverty shall be glorified? No! It is to search for a hopeful, if possible, a good thing in an environment, and to give it a suggestive setting by making it a part of a better object, picture, story or condition, which will arouse mind to an idea of making the good better.

This view of the building up of the powers of the child in the school from the experience gained originally in the home makes necessary a study of that which has stimulated the child to activity, and would develop the power and the ideals of modern times out of that capital. It would put the capital out at interest. It would help the young to glimpse a better view of life out of the experience in the home with father and mother, brothers and sisters, with the food, the clothing, the shelter and the customs of its own race.

PROGRESS THE INDIAN IS MAKING TOWARD CITIZENSHIP AND SELF-SUPPORT.

John H. Seger, Seger Indian School, Colony, Okla.—My work amongst the Cheyenne and Arapahoe Indians began in 1872. They were then classed as wild, blanket Indians, who lived by hunting the buffalo, and regarded white people as their enemies.

For five years I lived with my family fifty miles from white neighbors, and the same distance from a postoffice. The Cheyennes and Arapahoes had no desire to be civilized when I first made their acquaintance. They claimed that the great spirit had created them Indians and had given them the buffalo for food and clothing. It is a hard matter to civilize a race when they do not want to be civilized, or to teach a people when they do not wish to be taught. White hunters encroached upon their hunting grounds, and in a few years practically exterminated the buffalo.

This was the cause of the Cheyenne war of 1874, lasting nine months and reducing the Indians to a pitiable condition of poverty before they surrendered and came into the agency. Subsistence was now a serious problem with these Indians, and they became more willing to receive instruction in farming and other work. The Cheyennes for the first time put some of their children in school, and seemed fully convinced that their livelihood depended upon cultivating the land as did the white man. They very reluctantly gave up their old habits and customs, and their progress in civilization was very slow. Not until their children had attended school for some time did they make much progress. The boarding school, which took children from their camp associations and placed them in a house instead of a tepee; the training school, which took them as far east as Carlisle, Pa., where for several years they had no contact with camp associations; were influences for good and their civilization became more rapid. The school not only influenced those who were in school,

but exerted a strong influence over the parents and other camp Indians. I will illustrate this by showing that placing his boy in school had a greater influence over Little Medecine, a Cheyenne chief, than all other means we could use. Little Medecine was a non-progressive Indian, who claimed that the Great Spirit made him an Indian and he did not wish to be anything different than the Great Spirit intended him to be. I had moved about five hundred non-progressive Indians some fifty miles from the agency, where I was trying to induce them to build houses and to engage in farming. Little Medecine would do nothing towards building a house. He would only raise a little corn and some watermelons, saying that he did not do this because it was the white man's way, but that he might provide food for his family. When we finally succeeded in getting a boarding school established Little Medecine brought his boy to school on the day set for receiving children. He asked to be permitted to keep his boy one day longer in camp, that he might retain his long hair and remain an Indian one day longer. After the boy had been in school for several months Little Medecine came to me and said: "You know that I had always refused to build a house and do anything like civilized people did. Now I come to you asking you to tell me what to do to become like a white man, and to live like they do. Now I will tell you what has caused this change in me. When I put my son in school, I thought that while he might wear short hair and clothes like white people do, he would yet be an Indian at heart. I find that this is not so. When he comes home he talks of what white people do, and I can see that he prefers white people's ways rather than the Indian ways. I can see that he has taken a different road from the one that I am traveling, and if I do not go with him I shall lose him. Now as I love my boy better than anything else in this world I will travel the road that he is going, that I may be in sympathy with him." Many other Indians, like Little Medecine, have given up their Indian customs to be in sympathy with their children who have been trained in school. Surely "a little child shall lead them."

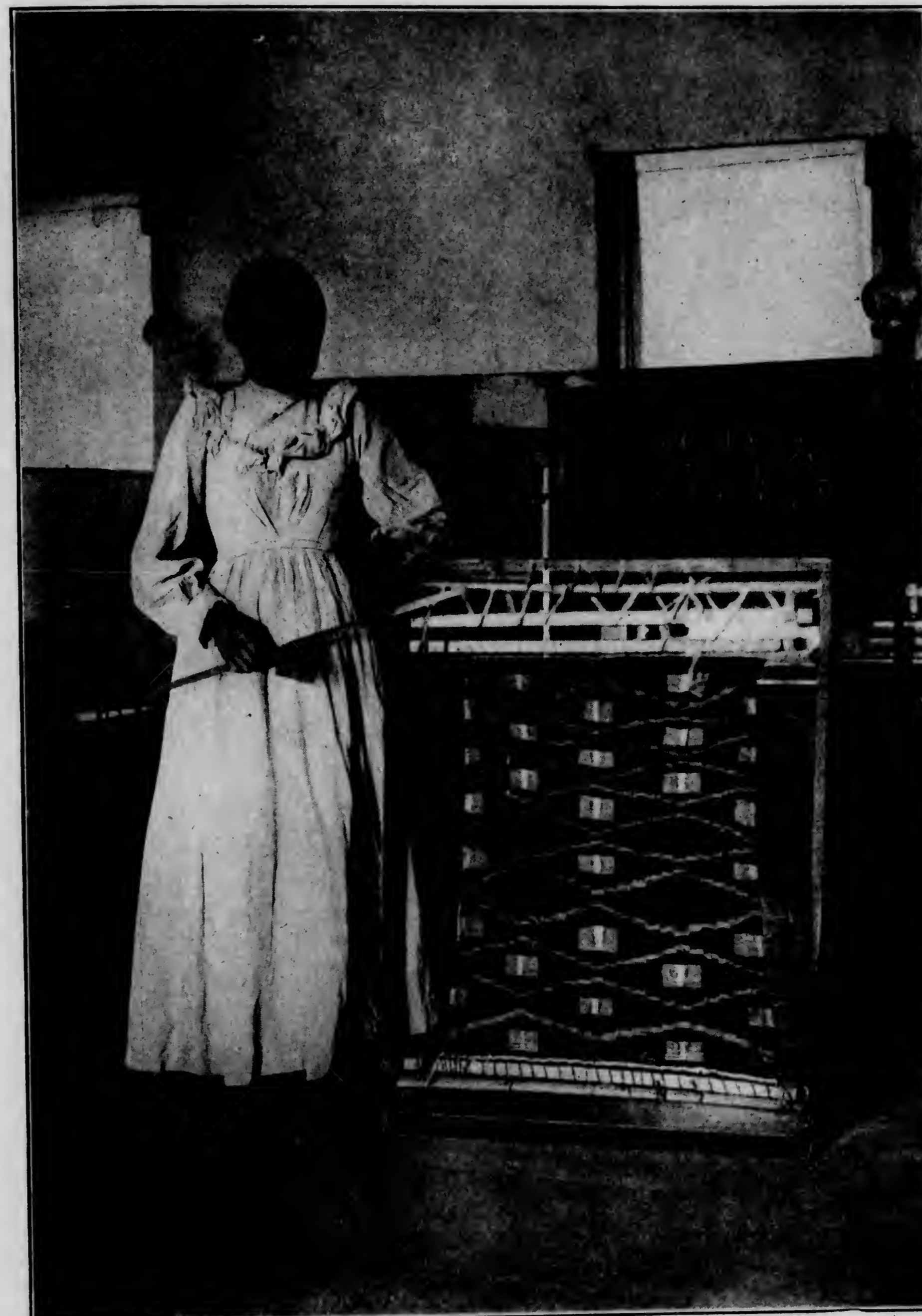
At present there are many adult Cheyenne and Arapahoe Indians who have been educated and now have children of their own. These Indians, knowing the value of an education, are more desirous that their children shall be educated than were their own parents. Quite a number of those who have attended school, where they were taught to work, are living in well furnished homes, as comfortable and as well kept as those of their white neighbors; while many others live in square tents instead of the old-time Indian tepee, and have introduced into these canvas homes many articles of household furniture, such as stoves, bedsteads and chairs. I believe that there are very few Cheyenne and Arapahoe Indians who do not look forward to a time in the near future when they will have a comfortable house to live in. Those who have children in school hope to have a house by the time their children return from school.

The next progressive step should be to get the Indian children admitted into public schools of the country where they live. The Oklahoma schools, both normal and public, are open to Indian children as well as to white children. Some Indians are now sending their children to the public schools with satisfactory results, and the majority of the educated parents express a wish to send their children to school with white children. The Cheyenne and Arapahoe Indians are comparatively wealthy, and what they now lack is practical business experience, which they cannot acquire while all their business is done for them by the Government.

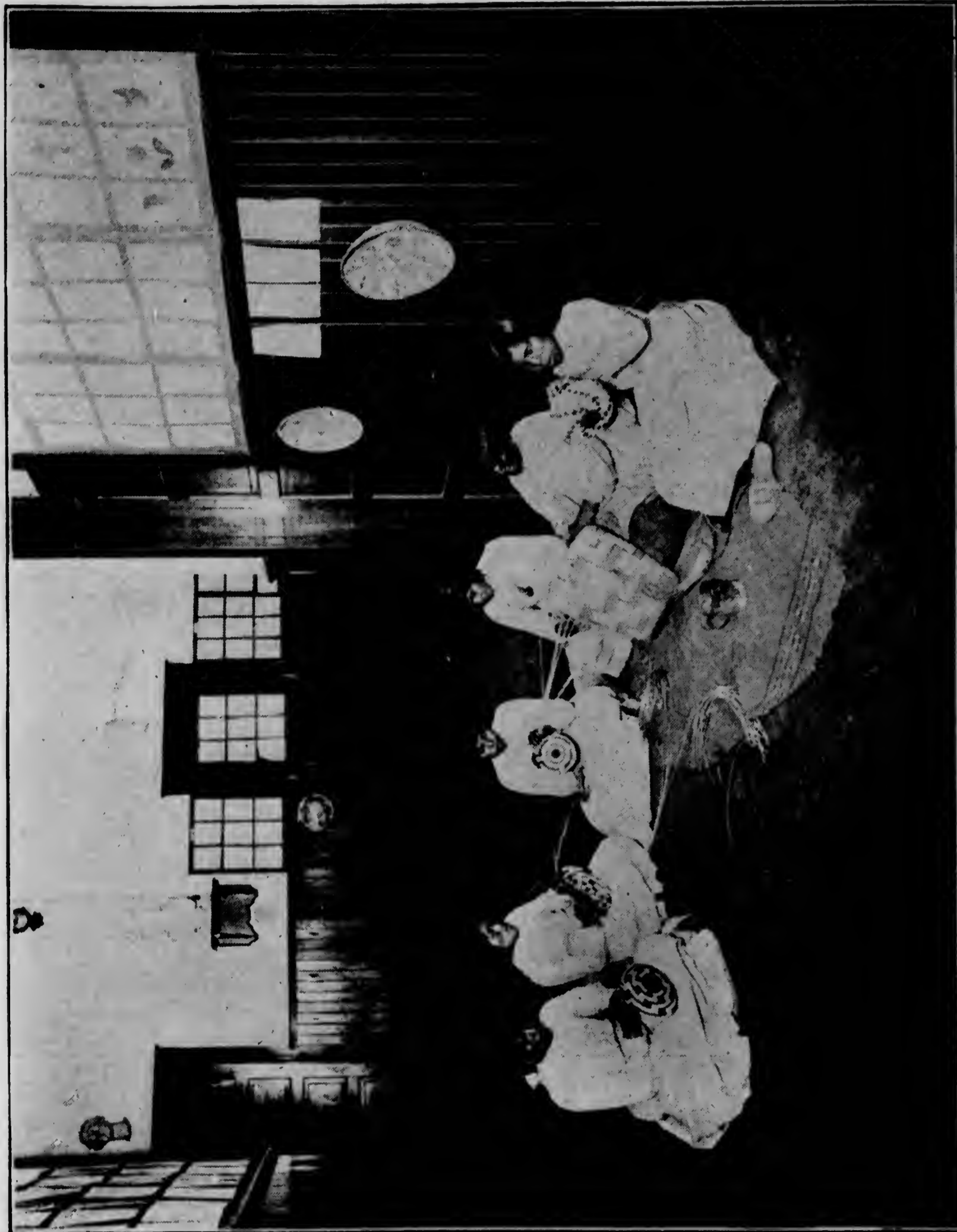
The present Commissioner of Indian Affairs, Hon. Francis E. Leupp, has made the civilization of the Indian a study, and has inaugurated many progressive rules in regard to their management, one of which is granting worthy, capable Indians the privilege of managing their own allotments. The Indians as a rule are glad to avail themselves of this privilege. They do not in all cases manage wisely, but when they do not and they suffer inconvenience because of it, it teaches them to be more cautious in the future. In some cases when the restrictions were removed from their lands they have sold or mortgaged them. They do not always wisely spend money so derived, yet when they do not they furnish an object lesson, and it is a practical one that will be taken note of by other Indians.

HOW FAR ARE THE PRINCIPLES OF EDUCATION ALONG INDIGENOUS LINES APPLICABLE TO AMERICAN INDIANS?

Dr. G. Stanley Hall, President, Clark University, Worcester, Mass.—In both the government and mission schools of British Africa, two methods of teaching are now in use: The oldest and most prevalent one is much as we teach Indians and Filipinos. The Bantu child right from the kraal is taught English from the start, and the



BLANKET WEAVING IN CLASS ROOM, (as suggested by the Course of Study,) FORT LEWIS INDIAN SCHOOL, COL.



TEACHING NATIVE INDUSTRIES, PHOENIX INDIAN SCHOOL, ARIZ. (Courtesy of Native American.)

ideal is to treat him in school as far as possible as if he were a white child, the course being about the same as for London children. The other, newer, method which, though advocated by Bishop Colenso, has only had a fair trial within the last ten years, is to educate the Kaffir child for the first few years in his own language, and only after the third, fourth, or sixth year of school to entirely modulate over into English for the brighter ones who go on so far. The vernacular is at the base and English at the top of the system. Elementary education must thus be conducted in the native tongue. It is a little something like this that I plead for in our Indian schools. (There are as many as 75 different tribes—each speaking different tongues—represented at a single school, hence the difficulty in carrying out the author's suggestion is apparent.—*Superintendent of Indian Schools.*)

Weissman, Boaz and many other anthropologists have shown that in native gifts, primitive people are hardly at all inferior to us; but it is just as essential that they should evolve along the lines of their own heredity and tradition as it is for us to do so. Why kill the clever art of Indian basketry, into which the squaw sometimes weaves her very life, by our cheap and clumsy raffia work? (There has never been any attempt to kill Indian basketry with raffia work; native teachers have for years given instruction in basketry, rug-making and other arts—see Page 54 to 62 of the General Course of Study for Indian Schools, published in 1901—and the encouragement of native industries occupies an important place in the school curriculum.—*Superintendent of Indian Schools.*)

Why teach the young braves to make and wear coarse, cow-hide shoes, when their moccasins are far more hygienic and their construction far more educative, while, like basketry, the output has a higher market value? I do not object to some of our industrial arts for him, but I plead for a pious conservation of all that is good and that can be kept or restored of the old tribal life—its traditions, folk-lore, arts, industries, and above all, its free, manly spirit. (Teachers are directed to make the history and folk-lore of the tribe an essential feature of school work—see Page 143 of the General Course of Study—and to preserve all that is best of the old tribal life. The "Evening Hour" is occupied in singing native songs, studying the myths of the tribe, etc., so that the child in school is not deprived of the home training; nor are his inherited traditions and industries allowed to perish.—*Superintendent of Indian Schools.*)

HORTICULTURE AND LANDSCAPE GARDENING.

R. H. Hoffman, florist, Carlisle Indian School, Pa.—The Indian youth are by nature fond of the natural world and its laws, and with proper training we believe that they can become efficient in this particular kind of work. In the greenhouse they are eager to compare different species of plants with those of their native plants, growing perhaps in wild profusion on prairie and mountainside. In this they manifest more eagerness than most white children who have come under my observation. Indian pupils are not afraid to experiment with an idea they have gained in the study of plant life, consequently when they have been shown how, they are eager to apply their knowledge in a practical way.

In our small greenhouse we have raised about 20,000 bedding plants, geraniums, coleos, canas, etc. We have also several hotbeds where the children have been taught to raise cabbage and tomato plants, lettuce, etc. Likewise under the supervision of the agriculturist they have an opportunity to further study this work in the gardening department.

Landscape gardening is taught in the beautifying of our extensive school grounds. The boys are taught pruning, trimming, and fertilizing of the lawns and flower beds. In spring time the campus is covered with tulips and crocuses. Thus is laid the foundation for beautifying home and its surroundings.

A more practical side of our work for commercial purposes is the nursery which has just been started. We have many fruit trees, California privet hedge, and hardy roses set in the nursery. Here the Indian youth are taught a useful and profitable side of the work, along with the aesthetic culture so much needed to give them proper conception of true home life.

We believe that much can be accomplished through this department to beautify the surroundings of many of the homes into which these children go when they return to reservation life.

COMMENCEMENT EXERCISES.

An oration entitled "My People," by Elizabeth Penny, full-blood Nez Perce Indian, class of 1908, Carlisle Indian School, Pa.

[NOTE:—This exercise was given for the purpose of showing the instructive features

the Indian Office desires introduced in school commencements. Miss Penny, attired in conventional graduating dress, was assisted by a band of Nez Perce Indians dressed in native costume, who illustrated her talk with songs, dances and various tribal ceremonies, contrasting the home life and customs of the Indian in his native condition with that of a graduate of a Government school. It was a forceful demonstration of what education is doing to prepare the Indian for citizenship; and by request of the audience was repeated at a subsequent session.]

I belong to a tribe living in northwestern Idaho, known as the Nez Perce. The meaning is "pierced nose." The name of the tribe in Indian tongue is "Tzupnitpalu." The tribe numbers now about 1500, all of whom have land.

Since christianity was brought into the Nez Perce country the people have advanced very rapidly towards civilization. My purpose is to tell you of the manners and customs of my people a century ago. These Indians were well proportioned, the average height of the man being about six feet.

The different places occupied by the bands of the Nez Perce were 1st., Kamiah; 2nd., Lapwai; 3rd., Salmon River; and 4th., Walawa, Oregon, the latter being the hunting grounds of Chief Joseph, of whom most of you have heard. I will tell you some of the customs so far as I can remember them, as told by some old Indians concerning the habits of my tribe. Before the white men were ever seen by these Indians they had their own way of worshiping. It was told to me that in the beginning these Indians were entirely in darkness. They knew nothing of the work in the line of a religion. At that time there was a certain person who had a true vision that in the future there was a great change to take place. He had a dream of the spiritual side of life, and he also received a song in his dream to be sung at the time of worship. Of course all the people were ready to believe his prophecies. The means of worship were very crude. Instead of sitting in a place of worship, they danced in the form of a line. All the men and women took part in the performance. (A song describing the above was now given by six Indian students from Carlisle Indian School, Pa.) At that time the Indians had a peculiar disposition. They had a belief that some of you would call superstition. Even at the present time it is believed that medicine men have supernatural power.

When a boy was between six and thirteen years of age he was sent to a lonely mountain for several days with only a small portion of dried venison. The object of this journey was to secure an extra preparation for his future life. It was believed that some power was given him by some animal being which presented the stranger with a sacred song. If he received a song and risked his life it would work a great change in his life. It may seem very ridiculous to you, but it was a common belief among my people. This was the first step towards becoming a dreamer, or an Indian medicine-man. One had to go through years of this sacred work before he could become a medicine-man. This process was carried on during the winter season. A long tent was built and the sacred songs were sung by the individuals gifted with these songs. The person who began the ceremony started to sing and the rest assisted. When he became exhausted an aged medicine-man breathed on him, and using his power the young Indian soon regained consciousness. It was believed that this custom was a great factor in making the Indian a great warrior and increasing his power to endure hardships in securing food. (The students now presented this song after the fashion above described.)

When a medicine-man was called upon to treat a person who was sick, he was offered probably two horses, blankets, and other things of value. The first thing he did was to have a person announce at what certain tent he was to perform his duty, or in other words, his act of divine healing; and all were urged to come and assist in the singing. The process of his treatment was: first, to sing his song with the help of others; second, to make a few motions over the body. Once through with these processes he was able to tell whether his performances were hopeful or encouraging. If hopeless he ceased his performance. If encouraging he continued his ceremonies at least once a day until his patient recovered. (Here the students chanted the wierd incantations, and imitated the role of the mysterious medicine-man.) Medicine-men never used medicine. They had faith in themselves. These Indians believed that enduring hardships made them strong and able to conquer their enemies, such as dashing into a river of floating ice. In those days women were just as strong physically as men.

At that time it was a sad sight to see the handsome warriors leaving their homes going to war with other tribes. They bade their friends farewell by going around from one tepee to another singing their parting song. (A parting song was now sung by the students.) The warriors were followed about by some member of the family with about ten pairs of moccasins and a small lunch at time of their depar-

ture. The only way of sending messages to one another was by burning a balsam tree on the highest point of the Rocky Mountains. This showed the people at home that they were safe on their journey. The same way in returning. If they set fire to more than one tree that meant good news. Upon returning they held a scalp dance. The object was to show honor to the warriors who had secured scalps. They also danced to celebrate the victory over their enemies. (The dance they held on such occasions was now demonstrated by the students.)

The custom of marriage in olden times among the Nez Perce was very peculiar. They were very backward in courting. It is told that most of the courting was done by the parents. The wedding consisted of a dance, and the song they sung was full of life. (The wedding dance and song were now demonstrated by the students.) After the wedding the bride followed the brave to his home, where she was expected to do all the home work. She had to get up at dawn and work till late in the evening. It was her duty to hand a drink of water to her husband whenever he wanted it. It was also customary for her to take her husband's moccasins off. And during the meals each person had his own plate, and they ate separately instead of all together. The woman never thought of taking a bite of food before her husband. The man looked after the hunting and ponies, and provided the best saddle pony for his wife.

All Indians at that time had Indian names, most of them referring to some animal, mountain, storm, cloud, thunder, earth, etc. The names were inherited from generation to generation. When a child was named there was a great feast prepared, and the parents of the child presented gifts to some old man, or woman. Even now most of my people go by Indian names.

RUG-WEAVING.

Demonstration by Indian girls, under the direction of Angel DeCora Deitz, instructor of native Indian art, Carlisle Indian School, Pa.

This demonstration of rug-weaving by Indian girls with native looms, illustrated how the Indian Office is teaching the Indian children to make practical application of the native designs in the manufacture of rugs of Persian and other weaves in common use. This will eventually not only open up a larger field for the sale of products of the Indian but will enable him to make a practical contribution of the native art of America to the art of the world.

Mrs. Deitz also displayed specimens of her pupils' work, showing what the Indian Office is doing for the preservation of Indian art, and explained to the teachers how best to carry on this work in the class room.

DEMONSTRATION LESSONS.

Demonstration lessons were given by the teachers in the Service, showing how the class-room instruction in the different grades may be correlated with the work in the various industrial departments.

Classes of Indian pupils were used in the presentation of these lessons, synopses of which are included in the report of the proceedings, for the assistance of teachers who were not present at the meeting.

SUGAR BEETS.

Presented with a class of Indian pupils by Miss Alice M. Kingcade, principal teacher, Mount Pleasant Indian School, Mount Pleasant, Mich.

I have selected the beet sugar industry for my subject because of its importance in our State. With two exceptions all the Indians attending Mount Pleasant school reside in Michigan, where there are 24 beet sugar factories—a greater number than in any other state. Each year the beet growers are learning to produce larger supplies of beets and it is important for the children to acquire in school some knowledge of the industries in which they will engage, after leaving school, as a means of livelihood.

Teachers must not think that they must all teach sugar beet raising; I do so because the subject is of vital importance to my pupils. You must find out in what work the Indians in your locality are interested; it may be cattle or sheep raising, or lumbering, etc.

In your class-room exercises help your pupils by giving them information of a practical character respecting the paying industries in which they will most likely engage upon leaving school, that they may work intelligently.

We secured literature on bees from the Department of Agriculture and the ex-

periment station at Lansing. These, together with newspaper reports on markets, crops, etc., are used in the class for reading, composition, and arithmetic lessons. The industry includes healthful and industrious habits, and enables the pupils to earn and save money.

This is a mixed class of primary and fourth and fifth grade children and the lesson as I shall give it, is intended to show some of the work that may be accomplished from the first to the fifth grade. Teachers should not attempt to follow this lesson literally, but adapt and explain it to meet their needs, being careful to use practical subjects. The wide range covered is to show how drawing, writing, number work, reading, language, etc., may be taught through subjects that will be useful to the children when they return home.

Teacher.—Angelina and Bertha (primary grade) may go to the board and draw a few beets showing the average size and growth of Michigan beets.

Levi may work the problems he finds on the board, while the primary class is reciting.

Interesting experiments are made in the garden by the small children. We buy the seed, charging the pupils with them. The children plant the gardens and sell the produce. This work is correlated with arithmetic, reading, writing and other studies in the class-room.

Let us look at Bertha's and Angelina's drawing.

Q. Bertha, what can you say about your drawing?

A. This (pointing to the drawing) is not a good beet, it is short and part of it has grown out of the ground.

Q. Angelina, will you tell us about yours?

A. This is a good beet, it has grown deep in the ground.

Teacher: Now come and sing us something about beets. (Bertha and Angelina sing a little song entitled "Two Little Sugar Beets.")

Teacher: Nancy may tell us on the board of the beets she raised.

Nancy (writes): I raised 3 rows of sugar beets.

I had 7 beets in the first row;
I had 10 beets in the second row;
I had 8 beets in the third row;
I raised 25 beets in all.

I sold these beets to the teachers' club. I put the beets up in bunches of 5 beets to each bunch, so I had five bunches, or

$$\begin{array}{r} 5 \overline{)25 \text{ beets}} \\ \underline{5} \text{ bunches with 5 beets in each bunch.} \end{array}$$

I sold these beets for 10 cents a bunch.
If one bunch bring 10 cents, 5 bunches will bring
 $5 \times 10c, \text{ or } 50c.$

I received 50c for the beets, and I spent 5c for the seed, so I cleared the difference between what I received and what I spent, or
 $50c - 5c = 45c, \text{ clear profit.}$

Teacher. This subject is interestingly used in the higher grades correlating language, composition and other subjects, as I will now illustrate with the fifth grade pupils.

Q. Frank, tell me why we plant sugar beets, and something of the soil in which they should be sown?

A. Some of the reasons for growing sugar beets are: to make money, to establish a paying business and to give employment to many people. The soil for sugar beets should be strong and productive, but not newly cleared land. Beets do not contain as large an amount of sugar when planted on low, damp land, corral or barn yard soil. Beets grown in such soil are of a low grade for sugar making.

Q. When is the best time to plow; and how deep do we plow?

A. It is best to plow in the fall because the ground then freezes and this has a pulverizing effect and makes plant food available. We usually plow ten inches deep in Michigan, and some farmers use a fertilizer. Clover sod is a good fertilizer. After the ground is properly prepared it should contain sufficient moisture and warmth to sprout the seed. It is a good plan for the farmer to have the ground all well prepared in order to seize the first favorable opportunity for planting.

Q. Lucille, where do the seeds used in Michigan come from, and how are they planted?

A. The kind of seed most used in Michigan comes from Germany. (Lucille here displays some seed.) In planting we use drills for drilling the seed into the ground, and a beet cultivator, which takes two rows at a time, the horse

walking between the rows. The average quantity of seed sown is about fifteen pounds to the acre; and to those experienced in sugar-beet growing this is not excessive, but a necessary safeguard because so many things interfere with germination that it is wise to have the plants thick. They also help to break the ground if it is dry or crusted, while if there were only a few they could not get through. In Michigan we plant seed about half inch deep, or just enough to cover it.

Q. Why has it been necessary to cultivate the soil up to the time of planting?

A. The soil is cultivated up to the time of planting in order to kill the weeds, and to pulverize the soil so that it will cling to the seeds and enable them to extract moisture from it. If the soil is in large clods, air circulates around the seed and deprives it of sufficient moisture to enable it to sprout.

Teacher. Frank may tell us more of the cultivation of the sugar beet.

Q. After blocking what is done?

A. After blocking, which means thinning, we weed the fields. Beets should be cultivated once a week until they are ready to be harvested. They are ready to harvest when the leaves turn yellow.

Q. Levi, how are beets harvested?

A. Beets are first lifted. A specially constructed plow goes just beneath them and cuts the tap root, a man follows, takes a beet in each hand, slaps them together to knock the dirt off, then he throws them in a pile. The leaves are now cut from the beet, and they are usually shipped right away; if not, they are covered with the leaves that they might not lose their moisture.

Q. How are beets sold?

A. Beets are sold by the ton and bring from five to six dollars a ton. It is hard work raising beets, but a farmer makes more money at it than raising hay. He usually plants about two acres and raises about 15 tons to an acre, while he raises only about two or three tons of hay to the acre. If a farmer raises 15 tons of beets on one acre and sells the crop for \$5.00 per ton he has made \$75 per acre, or \$150 for his two acres, and has not spent more than \$8 or \$10 for labor.

Q. Tell us of a good fertilizer for beets; of the influence of the crop upon the roads; and of the crop rotation in Michigan?

A. Nitrate of soda is a good fertilizer for beet sugar farms. The beet-sugar industry has done more than any one thing towards the good roads reform. The farmers hauling their grain can wait until the roads are good, but the beets must be delivered when the factory needs them and that is the time of year when the roads usually are bad. After the beets are harvested the fields should be planted in oats, fall wheat, potatoes, or other root crops, or sown in clover or grass. The crop rotations practiced in Michigan are: sugar beets, oats, fall wheat, clover, then back to sugar beets.

Teacher. The Indian boys of Mount Pleasant school have made considerable money by working in the sugar beet fields. Frank, tell us something about how the Mount Pleasant boys spend the money they make in the beet fields.

A. Ward Pego made \$10, gave half to his parents, and spent the rest himself. Sam Leo earned \$2.50, spent a little, loaned the rest to some boys who never paid him back. Alfred LeBlanc made \$7.00 and gave it all to his mother. Mitchell Mobey earned \$13.00 and spent it on having a good time, going to shows, etc. Christy Prize made \$15.00, bought shoes, a shirt, a hat, a necktie, etc.

Q. How much are the wages for working in sugar-beet fields in Michigan?

A. The wages for working in sugar-beet fields in Michigan are from \$1.50 to \$2.50 per day.

Teacher. The Indian children at the Mount Pleasant school are taught the beet-sugar industry so that they may learn the business and work in the sugar-beet fields during vacation, and after leaving school cultivate their own land and raise large crops and make a good living.

Q. How does the sugar-beet crop rank as a food for animals?

A. Aside from the sugar-producing qualities the sugar-beet crop ranks first among crops as an animal food. As feed for cows it increases the milk supply, and it is nutritious and aids digestion. When fed to beef cattle it makes the steak and roast firmer, juicier and better flavored. When hogs are fed upon sugar-beets, a firm quality of pork is the result.

Q. Do all of the beet factories in Michigan prosper?

A. A few beet factories have failed because farmers were unable to get enough helpers and could not raise large enough crops to supply the factories; also because the farmers and their helpers were not sufficiently experienced and did not know how properly to raise the sugar beets.

Teacher. Levi may first state and then explain the problem he has worked on the board.

Levi states the problem: If you have a field of 20 acres in Michigan sown to sugar-beets, how much will your profit be if the crop yields 10 tons to the acre and you get \$6.00 per ton?

Levi explains the problem: It usually takes 15 pounds of seed to the acre; the price here for seed is 10 cents per pound.

If 1 pound of seed cost 10c, 15 lbs, will cost 15 x 10; or \$1.50.
If it costs \$1.50 to seed 1 acre, to seed 20 acres it will cost 20 x \$1.50, or \$30.00

It usually takes two helpers five days, at \$1.50 a day, each, to plow 20 acres. If 1 helper for 1 day costs \$1.50, 2 helpers for 1 day will cost 2 x \$1.50, or \$3.

If 2 helpers for 1 day cost \$3, for 5 days they will cost 5 x \$3, or 15.00

It takes 15 helpers for 5 days at \$1 a day for weeding.

If one helper costs \$1 per day, 15 helpers will cost 15 x \$1, or \$15.

If it costs \$15 for 15 helpers for 1 day, for 5 days 15 helpers will cost 5 x \$15, or 75.00

It takes 5 helpers for bunching, at \$1 per day, for 5 days.

If 1 helper cost \$1 for 1 day, 5 helpers will cost 5 x \$1, or \$5.

If it takes \$5 for 5 helpers for 1 day, for 5 days it will cost 5 x \$5 or 25.00

It takes 5 helpers for topping at \$1.25 a day for 2 days.

If one helper cost \$1.25 for 1 day, 5 helpers for 1 day will cost 5 x \$1.25, or \$6.25.

If it costs \$6.25 for 5 helpers for 1 day, for 2 days it will cost 2 x \$6.25, or 12.50

It takes 2 helpers for loading, at \$1.50 a day, for 5 days.

If 1 helper costs \$1.50 for 1 day, 2 helpers will cost 2 x 1.50, or \$3.

If it costs \$3 for 2 helpers for 1 day, for 5 days it will cost 5 x \$3, or 15.00

Total expenses.....\$172.50

If 1 acre yields 10 tons, 20 acres yields 20 x 10, or 200 tons.

If 1 ton is worth \$6, 200 tons will be worth 200 x \$6, or \$1200.

Total proceeds of crop\$1200.00

Total cost of production..... 172.50

Net gain.....\$1027.50

STORE METHODS.

Presented with a class of small Indian pupils, by Thomas J. Jackson, superintendent, Nett Lake School, Tower, Minn.

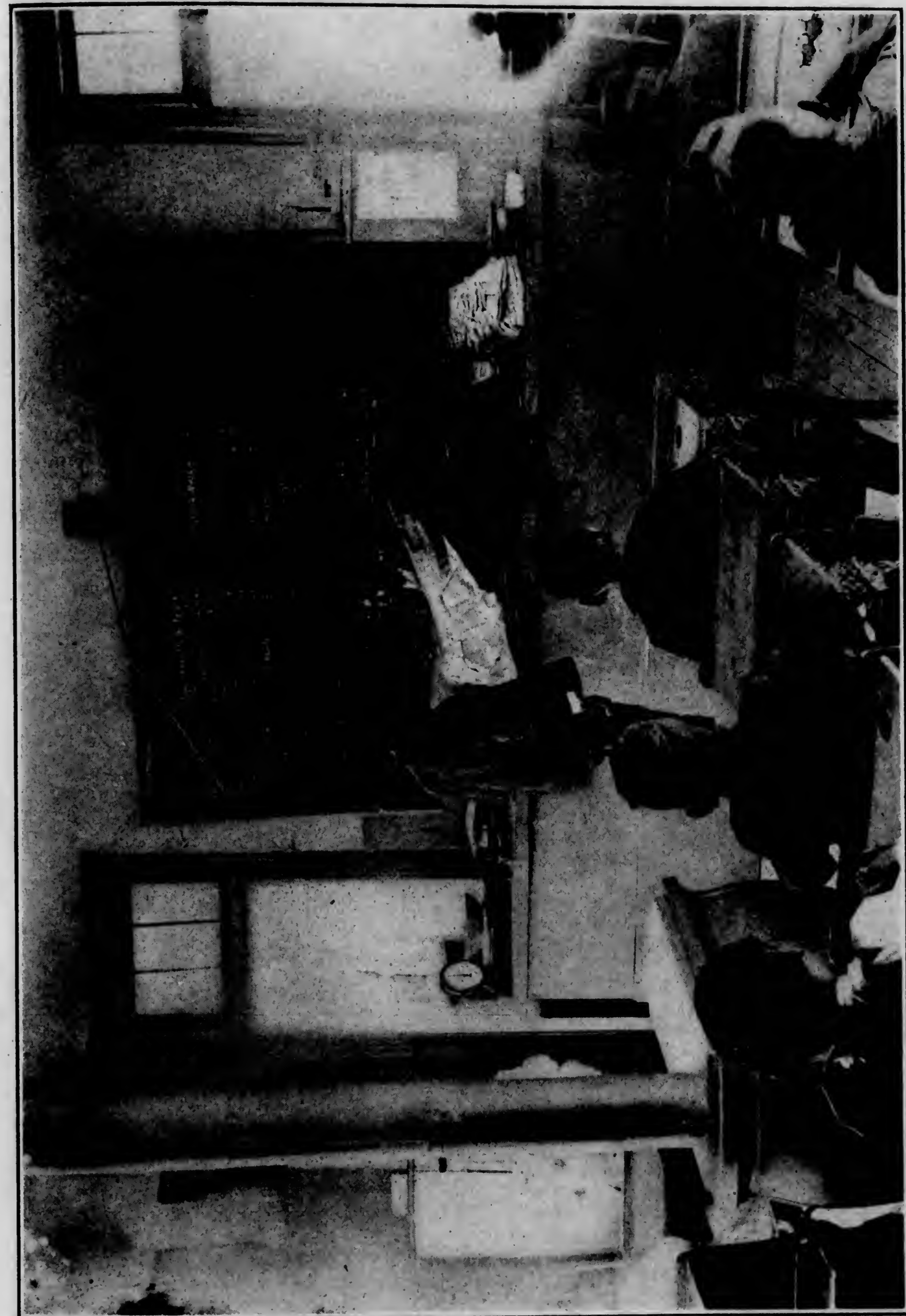
NOTE.—Supt. Jackson gave a practical demonstration of his methods. A miniature store on the stage was managed by an Indian boy. Indian pupils with various sums to their credit on the store books made purchases of calico, linen, stockings, clothing, etc., stating orally the amount of their credit, the cost of their purchases, and the balance still remaining to their credit on the store books. The boy managing the store made the proper entries in his book. The demonstration was prefaced with the following remarks:

Mathematics is one of the difficult subjects to teach Indians because thinking constitutes the one condition necessary to progress—mere parrot-work will not answer. Thinking such as mathematics require must be born of a desire to master the difficulty presented. Environment is the mother of want, and as want grows on a mind, the mind invents means to satisfy. Through these mental processes comes the ability to think clearly, logically, effectively within the limitations of each individual mind.

In the absence of proper conditions, too many teachers go on painfully day after day, failing to touch the inner life of the children respecting this great subject of numbers. Applying a few of the simple principles of psychology to our needs, we have a clear course to follow. I hold it as a matter of principle, backed up by economic and moral law, that we should pay for what we get. Then our children should be so taught. Is there longer any use to hamper the healthy growth of our Indian boys and girls by educating them to believe that it is the Government's duty to provide for them? Why not put our schools upon the basis of work and pay, not receive and decay. We can at least approximate the principle.

Since environment conditions want, to create a proper condition for growth in the Indian School, I use a school store, the simple operation of which I shall attempt to illustrate later.

One of my wants was to make the Government goods serve their best purpose, hence I devised a plan to have the children work on the school farm, as a matter of principle,



PUPILS CONDUCTING A STORE AT NO. 5 DAY SCHOOL, PINE RIDGE RESERVATION, S. DAK.



DOMESTIC ART CLASS, CHILOCCO INDIAN SCHOOL, OKLA.

thus gain a credit and buy what they so much desired to have. So an account was opened with each pupil and the device worked like a charm, because they were made to want, actually want, what I had to give later in the way of numbers.

To facilitate matters we made a little store, (similar to the one here on the platform,) right in the school-room, took a large boy for storekeeper, threw away the texts in arithmetic and went to work presenting matter to the understanding of the children. In time relations began to dawn upon the slow minds and I was able to say effectively to them, "You cannot work that little problem because you do not know enough yet. This is what you must do first." A little direction at the right time counts for gold. When once in working order the store was managed completely by the pupils and it was their delight to solve the problems connected with the store accounts. Later texts were in place and the children used them grasping their full meaning; from thence worked, as any pupil should work, with a view of accomplishing something for themselves.

(It is the desire of the Office that all teachers of arithmetic adopt a similar method, or model their number work along lines that better meet local needs. It is not uncommon to find returned students, many of whom have been in school for years, unable or too indifferent to examine the quality or ascertain the price of an article when making a purchase, and many lessons may be developed in regard to values, best articles to buy, etc. Many inspecting officials say that one of the greatest weaknesses of our schools is the returned student's total disregard to values and lack of knowledge how to save.—*Superintendent of Indian Schools.*)

RESOLUTIONS.

Resolved, That we are heartily in sympathy with the practical reforms and improvements that have been inaugurated in the Service under the administration of the present Secretary of the Interior, Hon. James Rudolph Garfield.

That we endorse the stand taken by the Commissioner of Indian Affairs, Honorable Francis E. Leupp, in extending the day school system, that young Indian children may not be separated from their parents; that we will endeavor to encourage the preservation of the native arts, crafts, legends, folklore, and songs of the Indian; and that we will strive faithfully to carry out the policies he has outlined.

That we commend the unceasing efforts of the Superintendent of Indian Schools, Honorable Estelle Reel, to give the Indian child an education that will be of practical value when he takes up the responsibilities of citizenship.

That we tender our thanks to President L. M. Compton for the able and impartial manner in which he has presided over our meetings.

That we are grateful to the superintendents, teachers and students of the Carlisle, the Mt. Pleasant and the Nett Lake Indian Schools, who have so ably demonstrated the practical training given in the Indian Schools.

That we extend our thanks to state and city officials, the local committees, and all others who have aided in making our stay pleasant as well as profitable; and to the local press for the extensive reports of our proceedings.

STANDING ROCK INSTITUTE.

(Fort Yates, N. Dak., Sept. 3-6.)

The sessions were held at the Agency boarding school, Georgia A. Morrison presiding.

DEVELOPMENT OF CHARACTER.

S. Toledo Sherry, day school inspector, after outlining the plan and purpose of the institute, exhibited a piece of rough timber eight feet long and eight inches in diameters, and asked the teacher to consider well to what useful purpose it could be put, warning them against endeavoring to convert it into a piano. Introducing a young Indian boy and a young Indian girl, he asked: "What are you going to try to make of the Indian children committed to your charge, who are eventually to be the homemakers and homekeepers upon the allotments now being made upon this reservation?" Placing the information of good habits and development of character above mere teaching, he urged employees to teach truth, honor and industry; cultivate in the children habits of thrift and economy, and do everything possible to prepare them for home life and citizenship.

The Model Farm.—He presented a farm model six feet square, divided into yards, gardens and fields fenced and supplied with gates, with grass, vegetables and

grain growing in the different sections. The teachers were urged to use a similar model as a basis for class room and industrial work, and to follow this up with an out of doors farm, for each pupil, about forty feet square. Besides giving the pupils practical industrial training, it becomes an experiment station for the growing of various crops in different soils. He pointed out the advisability of using the model farm, particularly at this time, saying: "The model farm is of special importance in the day schools of the Standing Rock Reservation at this time because of the allotments of land now going on. This model, in-doors and out-of-doors, which is approximately an ideal arrangement of farm and home, is to the Indian child—the future Indian homemaker—what the architect's plan and specifications are to the carpenter. Four years in the day school devoted to this plan will do more than anything else known to the author to fit the child for a home life.

VIGILANCE AND SUPERVISION.

Ewald C. Witzleben, principal of the Agency boarding school, emphasized particularly the importance of teachers carefully planning their work. He clearly showed the advantages of careful supervision, and the beneficial effects which employees of good, strong, forceful personal character have upon the Indian children.

EDUCATION, TRAINING AND TEACHING.

Walter P. Squires, principal, Martin Kenel Agricultural School.—There should be more education and training instead of teaching. Indian boys and girls need to be educated to higher ideals and trained to do all those things which they will need to do in their own homes in after life, and trained to do them well. The hand, the eye, the taste the conscience, all need to be properly trained.

TUBERCULOSIS AND INDIGESTION.

Dr. J. G. Veldhuis, physician, Grand River School.—These two diseases are responsible for ninety per cent of the death rate among the Indians. Physicians need to teach hygiene, and they need all the aid every employee can give. So long as two or three Indian families crowd into one room 10 by 12 or 12 by 14 feet, with little ventilation, and rough floors and walls, and rubbish under the floors, so long will the death rate be high. Even the milk supply of the cows the Government has issued the Indians will prove of doubtful advantage until they are taught to keep and care for the milk in a proper and hygienic manner.

PREVENTION OF TUBERCULOSIS.

Dr. Paul F. Rice, physician, Cannon Ball substation, gave much timely advice upon the necessity of persons with tubercular tendencies maintaining a healthy body by living according to well known hygienic rules, sleeping in the open air, and avoiding the custom of feasting and fasting. He advocated teaching the Indian child the injurious effects of vitiated air and the reasons therefor.

PRESERVATION OF HEALTH.

Dr. Henry E. Goodrich, Agency Physician.—Proper amusement at school will help avoid homesickness and nervous disorders. Delicate children should not be kept in school. The temperature of the dormitories should not be too hot nor too cold; and the children should be taught to eat slowly—to Fletcherize their food. After violent exercise they must not be permitted to lie on the damp ground. Canned foods and inexperience in preparing them are responsible for much ill health. Teach them to rely more on their gardens and less on canned goods.

THE EVENING HOUR.

A. B. Commons, principal, Grand River School, advocated the evening hour classes, and suggested that different employees be placed in charge of various kinds of industrial demonstrative work, citing the Course of Study as authority.* Several members favored eliminating the evening hour on the ground that both teachers and pupils need the time for rest, and persons high in authority were quoted in support of their contention. A majority favored evening hour work only when severe weather prevented out-door recreation and exercise.

*Circular No. 91, dated February 5, 1908, directs the discontinuance of evening classes in all schools.

MERIT OF THE DAY SCHOOL.

Alfred H. Symons, teacher No. 2 Day School.—The day school should stand for thrift and economy, and there the Indian and his child should be trained to care for his personal property. The Herefords which the Indian is now receiving and the high-class horses coming into his possession must have proper care or they will degenerate. As each school now has its own land, I suggest that each school allotment be arranged into a little farm and carefully managed along practical lines for the direct benefit of the school, and an object lesson for the parent Indian. Two cows could be kept, from which the children would get immediate benefit.

Enough grain or forage could be raised on the farm to keep the cows through the winter, but to accomplish this I would suggest that the boys be detailed for work during the summer. While this is being done the teacher would be enabled to do nature teaching. Open the eyes of the Indian to nature and to himself. Knowledge of plant and animal life will lead to interest, interest will lead to care, and care will make for the economic betterment.

PRACTICAL SUGGESTIONS FROM THE N. E. A.

Jennie B. Walbridge, matron, Grand River School.—The convention at Los Angeles was an inspiration to all of us who had the good fortune to attend. The object lessons with the pupils from the Riverside School made clear what can be done in educating our red brother. Among the most far reaching changes recently made is the putting in charge of the clothing department of the Indian Service a woman of splendid experience, who can give her entire time and energy to the supervision of that work. As a result we may look for some excellent changes for the better. The Commissioner of Indian Affairs was with us, and made us feel that his whole heart is in his work. I wish you could hear him tell, in his own forceful, impressive way, his ideas of dealing with the different phases of Indian character and the Indian problem.

PRACTICAL INDIAN EDUCATION.

William B. Shriver, teacher, Bull Head Day School, talked on the correlation of industrial work with class-room instruction, and explained how the school farm and garden work may be relieved of much of its drudgery and made the basis for map drawing, number and language work.

INDIVIDUAL GARDENS.

Elizabeth W. Morris, teacher, Grand River School, favored individual gardens, both in boarding and day schools. She outlined the plan followed at Grand River School, and added: "Because there is too little to eat as a result of our efforts in the school gardens they are frequently considered failures. It is the lesson children learn in regard to selection of seed, germination, growth and planting, and the formation of habits of industry and thrift that count; not the quantity of peas and potatoes produced."

Simon J. Kirk, teacher, Little Oak Creek Day School, spoke on "The Day School Playground;" and Omar L. Babcock, teacher, No. 1 Day School, read a paper on "Scientific and Economic Agriculture."

The policy outlined in the report of the Commissioner of Indian Affairs was read and commended to the members of the Institute for their guidance.

The afternoon sessions were devoted to industrial work in the domestic and industrial departments.

Agnes G. Fredette, teacher, Cannon Ball Day School, gave instructions in measuring, cutting and making dresses and other clothing. George E. Tucker, agency carpenter, showed how to follow a working drawing in making useful tools, repairs, etc. J. J. Huse, agency farmer, conducted members of the institute through the school gardens, and gave suggestions regarding local conditions.

[NOTE.—The report of this institute was received too late to be incorporated in the 1907 annual report.]

ANNOUNCEMENT.

This Annual Report of the Superintendent of Indian Schools is a product of the printing department of the Chilocco Indian Training School, located at Chilocco, Oklahoma. The names of the students, members of the class in printing, who executed the work, are here given:

- DAN DEVINE, (Chippewa,) Buswell, Wisconsin.
- RICHARD NIBBS, (Cheyenne,) Cantonment, Oklahoma.
- KENNETH HEADMAN, (Ponca,) Whiteagle, Oklahoma.
- FRANK LEBARRE, (Comanche,) Walter, Oklahoma.
- BEN LEBARRE, (Comanche,) Walter, Oklahoma.
- JOSEPH HEREDIA, (Pueblo,) Las Cruces, New Mexico.
- FLOYD MOUNT CLAIRE, (Grosventre,) Elbowoods, North Dakota.
- CHARLES APEKAUM, (Kiowa,) Mt. Scott, Oklahoma.
- EDGAR WHITEMULE, (Otoe,) Red Rock, Oklahoma.
- ALBERT MAKES CRY, (Ponca,) Whiteagle, Oklahoma.
- MANUEL DOMINQUEZ, (Pueblo,) Clifton, Arizona.
- GEORGE FOSTER, (Sauk and Fox,) Cushing, Oklahoma.

EDUCATION AMONG INDIANS

OF OKLAHOMA TRIBES.

Reproduced from
The Daily Oklahoman,
Oklahoma City, Oklahoma.

Office of the Secretary
Department of the Interior
October, 1923.

Recd. at Lagunitas, Calif.
Oct. 7, 1923. - *cm*

HEALTH FIRST STEP IN EDUCATION.

Education and health activities among the Indians in Oklahoma and elsewhere are characterizing the administration of the Bureau of Indian Affairs under Charles H. Burke, Commissioner. Hubert Work, Secretary of the Interior Department, practiced medicine for many years and he has inaugurated through Burke an active health campaign among the Indians.

In addition to other places where Indians are cared for when needing medical attention there is the Choctaw and Chickasaw sanatorium at Talihina, with sixty beds and an ample corps of medical attendants. Besides this there are hospitals at the Chilocco, the Red Moon, and the Cheyenne and Arapaho boarding schools which will accommodate fifty more persons.

The Government maintains seventeen distinctly Indian schools at the reservations and elsewhere providing educational facilities for more than 2,500 Indian children, in addition to the number who attend the Oklahoma schools. The total value of the property at these institutions is almost \$2,000,000 and the annual cost of maintenance exceeds \$665,000.

The Chilocco Indian school is a non-reservation boarding school in charge of Clyde M. Blair, as superintendent, and is at Chilocco, Oklahoma, just a short distance from Arkansas City, Kansas. The plant is valued at \$700,000 and the annual operation cost is approximately \$160,000. This school has had a capacity of 700.

In connection with the school plant is a large farm on which is raised a large amount of the produce required for the school, as well as forage for the live stock belonging to the school. Students at the school are given training in farming and live stock raising, and in various trades. Girl students are given special training in domestic science and household duties. There is a hospital at the Chilocco school with a bed capacity of

twenty, and during the past year 475 cases of illness were treated. This school is one of the best non-reservation schools maintained by the Government for the education of Indian boys and girls.

The Cheyenne and Arapaho boarding school is under the supervision of Leo S. Bonnin, superintendent of the Cheyenne and Arapaho agency at Concho. The plant is valued at \$265,000, the sum of \$10,000 having recently been expended in improvements and repairs. The capacity of the school is 150, with an enrollment of 198 and an average attendance of 193. The attendance has been higher in the last year than ever before. In connection with the school there is a hospital with a bed capacity of twenty, and during the last year sixty-six cases were treated. The annual cost for maintenance of this school is \$42,000.

The Cantonment reservation boarding school is under the direction of Eli J. Bost, superintendent of the Cantonment agency, with headquarters at Canton. It has a capacity of ninety, with an enrollment of 119 and an average attendance of 104. This is a material increase over the attendance for the two previous years when, in 1921 the average attendance was eighty-six, and in 1922, sixty-one. The annual maintenance cost for this school is \$17,600. The plant is valued at \$48,000. This school is principally for the benefit of Indians of the Cheyenne and Arapaho tribes.

The Pawnee boarding school, under supervision of Joseph C. Hart, superintendent of the Pawnee agency, is maintained by the Government for the benefit of the Pawnee and Kaw or Kansas Indians. It has a capacity of 100, an enrollment of 134 and an average attendance of 119. During the fiscal year 1922 the average attendance was only sixty-nine. The value of this plant is approximately \$77,000, and the annual operation cost is \$25,000.

The Segar boarding school, with a capacity of seventy-nine, is for the benefit of the Cheyenne and Arapaho Indians in Oklahoma, at an annual cost of approximately \$30,000. The enrollment during the past year was ninety-two and the average attendance eighty-six, which is slightly higher than during the two previous years. The Red Moon day school, with a capacity of thirty, and an average attendance of twenty-five, is maintained in connection with this school. There is a hospital at the boarding school with a bed capacity of ten, and during the last year 400 cases were treated. The value of the plant is \$170,900. Fred E. Perkins is the superintendent in charge of this school, with headquarters at Colony.

The Seneca boarding school is under the supervision of Oliver K. Chandler, superintendent of the Quapaw agency with headquarters at Miami. This school has a capacity of 100, an average attendance of 168, with an enrollment of 171. The attendance is slightly higher than in the last two years. This school is maintained for the benefit of the Seneca, Quapaw, Eastern Shawnee, Miami, Modoc, Ottawa, Cherokee, Peoria, and Wyandotte Indians in Oklahoma. The plant is valued at \$38,000 and the annual maintenance cost is approximately \$34,000.

The Anadarko boarding school, under supervision of John A. Buntin, superintendent of the Kiowa agency, is maintained for the benefit of the Kiowa, Comanche, Wichita, Caddo, and Apache Indians under the Kiowa jurisdiction. It has a capacity of 110; enrollment of 138 and an average attendance of 125, which compares evenly with the two preceding years. The annual operation cost is \$39,000. Recently improvements costing \$5,000 have been made at this institution.

The Fort Sill boarding school is under the Kiowa agency, John A. Buntin, superintendent in charge. The school has a capacity of 160 and for the past three years has had an average attendance of 150. The annual operation cost of this institution is approximately \$33,000. The Fort Sill school is maintained for the benefit of the Apaches, Kiowas, Comanches, Wichitas, and Caddos.

The Riverside boarding school, under the jurisdiction of the Kiowa agency, has a capacity of 188, and is maintained for the benefit of the several tribes under this jurisdiction. The enrollment is 177 and the average attendance 160. The attendance has increased materially over the previous year. The annual operation cost of this is approximately \$33,000.

The Bloomfield seminary at Ardmore, in the Chickasaw nation of the Five Civilized Tribes, is under the direction of Miss Minta R. Foreman. This school has a capacity for eighty pupils and at present has an average attendance of 125. The enrollment and attendance has increased approximately 25 per cent during the last two years. This plant, which is valued at \$168,785, is operated at an annual cost of \$43,000. During the years 1921 and 1922 improvements costing over \$17,000 were made at the school.

Mekusukey academy at Seminole, in the Seminole nation of the Five Civilized Tribes, is in charge of Edward Swenigel, superintendent, and provides educational facilities for about 100 Indian children of the Seminole tribe. The capacity is 100, total enrollment 138, and average attendance 103. These figures are slightly higher than those for the years 1921 and 1922. The plant is valued at \$58,000 and the annual operation cost is approximately \$26,000.

Jones academy is a tribal boarding school for boys at Hartshorne, in the Choctaw nation, and is under the superintendency of Hugh P. Warren. The plant is valued at \$30,000. The capacity of the school is 100, with an enrollment of 122, and an average attendance of 103. The attendance at this school has remained nearly the same for the past three years.

The Cherokee Orphan Training School at Tahlequah, is an Indian boarding school with a capacity of 160. An average enrollment of 221 and an average attendance of 209. In 1921 the enrollment was 187 and the average attendance was 105, while in 1922 the average attendance was 157. Improvements costing \$51,000 have recently been made at this school, the plant now being valued at approximately \$150,000. The annual cost of operation of the school, which is under the superintendency of James P. Ryder, is \$43,000, which is provided for through congressional appropriations.

The Eufaula boarding school, under the superintendency of Miss Mary Morley, is at Eufaula, in the Creek nation of the Five Civilized Tribes. This school, which is classed as a tribal boarding school, has a capacity of 112, average enrollment of 132 and an average attendance of 128. This is a material increase over two years ago when the enrollment was 124 and the attendance 110. The annual cost of operation is \$33,500. The plant is valued at approximately \$42,000.

The Euchee boarding school is at Sapulpa, in the Creek nation of the Five Civilized Tribes, and is under the superintendency of Jack Brown. The school has a capacity of 100; enrollment of 138; and average attendance of 117. The attendance is higher now than it has been for the past three years. The plant is valued at \$28,500 and the annual operation cost of \$30,500.

Wheelock academy, Choctaw nation, is at Millerton, and is under the direction of Mrs. Zula J. Breeden, superintendent. This is a tribal boarding school with a capacity of ninety, enrollment of 145, and average attendance of 115, which is an increase over the previous years of approximately twenty-five. The annual cost of operation at this school is \$38,000 and the plant is valued at \$32,200.

The Choctaw-Chickasaw sanatorium at Talihina, is maintained for the benefit of members of the Five Civilized Tribes, through gratuity appropriations made by Congress from year to year. The plant consists of seven buildings and ten acres of land, and is valued at \$89,411. The bed capacity of the institution is sixty, and the average daily cost a patient is \$1.68. During the fiscal year 1923, 163 cases were treated. This institution, which treats principally tubercular patients, has as its superintendent Dr. William E. Van Cleave.

A COMPARISON OF MENTAL ABILITIES OF
NOMADIC AND SEDENTARY INDIANS
ON A BASIS OF EDUCATION

By THOMAS R. GARTH

In an article by the writer entitled, "The Comparison of the Mental Abilities of Mixed and Full Blood Indians on a Basis of Education,"¹ he showed that the mixed-blood performance was eleven per cent better on the average than that of the full-blood Indian performance. The full-blood Indians reported on were of Plains and Southeastern tribes. And since they were of ancestry of nomadic habits roving over the plains and through the southeastern forests, we have conceived the problem of comparing these individuals of so-called nomadic habits with pure-blood Indians of an ancestry of decidedly sedentary habits.² These are the Pueblo, Zuñi and Hopi Indians, who for generations have by crude agricultural methods wrested their livelihood from the soil.

¹Psychol. Review, vol. 29, no. 3, 221-236.
²The data for the sedentary tribes was secured on an expedition to the Indians made possible by courtesy of the Grants Committee of the American Association for the Advancement of Science in the spring of 1921.

Of the Plains and Southeastern Indians, our "nomadic" group, there were two hundred and fifteen full-bloods, while of the Southwestern or Plateau Indian group, our "sedentary" group, there were two hundred forty-three full-bloods. We have no device for determining whether or not these were really full-bloods, but we have taken the statements of the Indians themselves, which is accepted by the government of the United States.

Table I³ which gives the educational composition of the two groups⁴ shows that the factor of education was kept balanced in

³The writer acknowledges the assistance of his graduate students in scoring papers for data used in this report, particularly Misses Florence M. Mercer, Helen G. Mercer, and Irma Gesche at University of Texas.

⁴The experimenter is under obligations to Professor A. L. Kroeber of the University of California, and Professor J. E. Pearce of the University of Texas for assistance in classifying the Indians as nomadic and sedentary.

all group comparisons for there were just about the same number from any school grade in both groups. Because, however, of the small total number of cases it was necessary to combine fourth and fifth grades, sixth and seventh grades, and eighth, ninth and tenth grade subjects each respectively into a sub-group. This makes three educational sub-groups, I, II, and III.

TABLE I
COMPOSITION OF SUB-GROUPS

Sedentary	Number of cases	Total
Sub-group I		
4th Grade	43	
5th Grade	46	89
Sub-group II		
6th Grade	72	
7th Grade	43	115
Sub-group III		
8th Grade	20	
9th Grade	14	
10th Grade	5	39
Grand Total		243
Nomadic		
Sub-group I		
4th Grade	37	
5th Grade	57	94
Sub-group II		
6th Grade	49	
7th Grade	31	80
Sub-group III		
8th Grade	17	
9th Grade	17	
10th Grade	7	41
Grand Total		215

In order to make this comparison of the mental abilities of the two classes of Indians we have not used the intelligence tests, but have deliberately reverted to the use of group psychological tests of accepted value, such as those used by Pyle and his students on Whites, Negroes, and Chinese,⁵ and by Pintner in his mental

⁵ Pyle, W. H. *The Examination of School Children*, Macmillan, N. Y., 1913; *id.*, *The Mind of the Negro Child*, (School and Soc. 1915, vol. I, pp. 357-360); *id.*, *A Study of the Mental and Physical Characteristics of the Chinese*. (School and Soc., 1918, 8, 264-269.)

survey work.⁶ There were eight of these tests: as three controlled association tests, the opposites test, the genus-species test, and the part-whole test; the free association (continuous); three memory tests, logical memory, and rote memory concrete, and rote memory abstract; and one word-building or ingenuity test, called in the psychological laboratory the "aeirlp" test.

Table II gives the average and median scores for the nomadic and sedentary Indians in their educational sub-groups for each test. It also shows measures of variability and per cent obtained

TABLE II
OPPOSITE SCORES

Nomadic	Grades		
	4-5	6-7	8-9-10
No.	96	83	40
Ave.	6.7	9.7	13.5
A.D.	3.0	2.9	3.0
P.E.	2.5	2.5	2.5
Med.	6.4	9.5	14.1
Range	0-7	1-16	3-19
Sedentary	Grades		
	4-5	6-7	8-9-10
No.	89	115	39
Ave.	5.5	9.08	10.03
A.D.	1.2	1.3	3.5
P.E.	1.01	1.1	2.95
Med.	5.1	8.6	9.3
Range	0-12	0-16	0-19

GENUS-SPECIES TEST SCORES

Nomadic	Grades		
	4-5	6-7	8-9-10
No.	114	85	38
Ave.	7.1	9.5	13.2
A.D.	2.0	2.2	3.5
P.E.	1.7	1.9	3.1
Med.	6.1	8.9	12.7
Range	0-18	1-19	4-20
Sedentary	Grades		
	4-5	6-7	8-9-10
No.	128	103	43
Ave.	2.8	6.6	10.5
A.D.	2.2	3.0	4.3
P.E.	1.9	2.5	3.6
Med.	1.3	5.5	11.7
Range	0-13	0-15	0-20

⁶ Pintner, Rudolph. The Mental Survey, Appleton, N. Y., 1918.

PART-WHOLE TEST

Nomadic	Grades		
	4-5	6-7	8-9-10
No.	85	77	39
Ave.	5.1	8.4	10.3
A.D.	.1	2.9	2.5
P.E.	.1	2.5	2.1
Med.	4.9	8.1	10.1
Range	0-13	2-20	2-19
Sedentary	Grades		
	4-5	6-7	8-9-10
No.	129	102	43
Ave.	3.6	6.6	8.5
A.D.	2.5	2.5	2.2
P.E.	2.1	2.1	1.9
Med.	2.6	6.6	8.6
Range	0-10	0-11	2-14

FREE ASSOCIATION

Nomadic	Grades		
	4-5	6-7	8-9-10
No.	105	81	38
Ave.	39	44.2	53.3
A.D.	12.3	8.7	8.0
P.E.	10.3	7.2	6.7
Med.	40	45.3	5.1
Range	0-75	5-68	39-74
Sedentary	Grades		
	4-5	6-7	8-9-10
No.	120	101	38
Ave.	24.7	39.2	48.1
A.D.	10.7	10.4	13.2
P.E.	9.04	8.8	11.2
Med.	22.5	39.3	48
Range	2-62	4-70	10-74

LOGICAL MEMORY

Nomadic	Grades		
	4-5	6-7	8-9-10
No.	92	81	37
Ave.	14.7	25.6	28.2
A.D.	9.7	9.9	10
P.E.	8.2	8.3	8.5
Med.	12.8	26.0	29.5
Range	0-36	4-46	8-51
Sedentary	Grades		
	4-5	6-7	8-9-10
No.	103	106	42
Ave.	9.8	24.12	32.4
A.D.	5.7	7.4	8.3
P.E.	4.8	6.2	7.01
Med.	8.14	23	34
Range	0-29	0-48	10-54

ROTE MEMORY-CONCRETE			
Nomadic			
No.	106	83	38
Ave.	37.5	39.9	43.1
A.D.	4.8	4.3	2.3
P.E.	3.9	3.6	1.9
Med.	37.6	39.3	41.3
Range	22-58	26-54	32-56
Sedentary			
No.	117	88	42
Ave.	29.4	35.5	38.2
A.D.	5.9	6.09	6.1
P.E.	4.9	5.1	5.2
Med.	31.3	34.8	38.5
Range	1-47	12-50	23-51

ROTE MEMORY-ABSTRACT			
	Grades		
	4-5	6-7	8-9-10
Nomadic			
No.	106	83	38
Ave.	27.1	32.2	38.8
A.D.	6.6	5.3	4.3
P.E.	5.6	4.4	3.5
Med.	25.9	31.8	38.5
Range	6-51	17-47	24-51
Sedentary			
No.	117	88	42
Ave.	21.8	26.4	34.4
A.D.	5.4	3.3	5.2
P.E.	4.5	2.8	4.4
Med.	21.6	28.3	33.9
Range	3-39	1-47	21-46

WORD-BUILDING "AEIRLP"			
Nomadic			
No.	101	80	35
Ave.	10.1	12.9	15.9
A.D.	4.0	3.5	7.1
P.E.	3.3	2.9	6.1
Med.	9.5	13.0	14.5
Range	0-21	0-22	0-22
Sedentary			
No.	98	105	39
Ave.	4.6	7.2	10.2
A.D.	2.5	4.9	5.4
P.E.	2.1	4.1	4.6
Med.	4.9	7.3	10
Range	0-15	0-18	0-24

upon dividing the average scores of the sedentary sub-groups by those of the corresponding nomadic sub-group. Thus, the average score of the nomads in the fourth-fifth sub-group in the opposites test is 6.7, and that of the sedentary Indians for the corresponding educational sub-group is 5.5. The ratio of nomad score to sedentary score is then 121. (See Table III.) In the same test for the next higher educational sub-group, the sixth-seventh grade, this ratio is 106, and for the most advanced educational of sub-groups this is 134. In the genus-species test, (again in Table III), the ratios of sedentary average score to nomad average score read: 253 for fourth-fifth grades, 143 for sixth-seventh grades, and 125 for eighth-ninth-tenth grades. Table III gives the average ratio

TABLE III
(Showing Per cent Obtained by Dividing Nomadic Average Score by Sedentary Average Score.)

TEST	SUB-GROUP			TOTAL	AVE.	RANK
	4-5	6-7	8-9-10			
(1) Opposites	121	106	134	361	120.3	4
(2) Genus-Species	253	143	125	521	173.6	7
(3) Part-Whole	141	127	121	389	129.6	6
(4) Free Association	157	112	110	379	126.3	5
(5) Logical Memory	150	106	87	343	114.3	1
(6) Rote Memory, Con.	127	112	112	351	117	2
(7) Rote Memory, Abs.	213	121	112	356	118.6	3
(8) Word Building	219	179	155	553	184.3	8
(9) Average Per cent	161.3	125.7	119.5		135.5	

for the sub-groups for each test in column (5) and the average ratio for a sub-group in all tests and the average of the facts of column (5) in row (9). Table III also gives the rank, column (6), of the total averages of column (5). It will be seen that on the whole the nomads, grade for grade, excel the sedentary Indians in all these tests of higher mental process, and that the average ratio is 135, or that the former are 35.5 per cent better than the latter on the whole.

The question now arises as to whether or not these differences as indicated are real. This may be determined by ascertaining the per cent of overlapping of one distribution on another, or finding out what per cent of one series of measures, as that of

sedentary Indians, attain and exceed the median of the nomadic subjects for a sub-group for a test. These facts are given in Table IV. These measures of overlapping range from that of 5 per cent as found in sixth-seventh grade sub-group for the Word Building Test to 61 per cent in the Logical Memory Test for the eighth-ninth-tenth grade sub-group. The averages of the overlapping for the respective sub-groups are 27 per cent, 34 per cent, and 37 per cent. On the whole the differences tend to be real differences as thus determined, but they are greatest in the fourth-fifth grade sub-group and least in the most highly educated sub-groups and they are in the same direction, in favor of the nomads, with the

TABLE IV
(Showing Overlapping—Per cent of Sedentary Scores that Attain and Exceed Median of Nomadic Scores.)

	Grades		
	4-5	6-7	8-9-10
Opposites	47	52	20
Genus-Species	18	31	49
Part-Whole	37	42	39
Free Association	12	30	27
Logical Memory	38	43	61
Rote Memory-Concrete	18	36	38
Rote Memory-Abstract	34	33	32
Word Building	15	5	30
Average	27	34	37
Median	26	34	35

exception of the eighth-ninth-tenth Logical Memory Test when the sedentaries excel the nomads.

In conclusion then, we may say that:

1. In tests of higher mental process, the Indians of nomadic ancestry are on the average 35 per cent better than those of sedentary ancestry.

2. They are more nearly alike in their performance of memory tests, being more alike in this respect in Logical Memory than in Rote Memory for Abstract words.

3. They are least alike in their performance of the ingenuity test, which of all the tests, requires possibly the most thinking.

4. The differences grow less as the two larger comparative groups can show more education, or education reduces the differ-

ences in the test performance between the nomadic and sedentary Indians, but never less than about 20 per cent in favor of the nomadics.

5. The reader will note the great amount of variability in measures as indicated by the range as given for each test. For instance in the fourth-fifth grade sub-group in the Rote Memory Test-Concrete see where the Nomadic lowest score was twenty-two and the highest fifty-eight, while in the case of the Sedentary Indians the lowest score was one and the highest forty-seven. Just the range of lowest score to highest indicates the superiority of the Nomads in this test. See also an illustration in the case of Rote Memory-Abstract where the Nomadic lowest score was six and highest was fifty-one and the Sedentary score was for lowest three and highest thirty-nine. But these are rather vague measures of a difference.

6. For purposes of direct comparison we cannot rely on such method as that indicated above, but we must have some representative measure which may be consistently used and

for that reason we have resorted to using the average as a representative measure when it comes to getting the relative performances expressed as ratios. This makes it possible to say that on the average the Nomadic performance is 35 per cent better than that of the Sedentary performance.

7. Again if one questions the value of averages and their comparison as showing real differences we may put the data to the crucial test of finding how many Sedentary Indians attained and exceeded the median performance of the Nomadics. This will produce the more conclusive result. We find this in the overlapping. By this method we can say that on the average only 32.7 per cent of the Sedentary subjects did even as well as the median Nomadic subject or better than that. That is to say, 67.3 per cent, on the average, of the Sedentary subjects fell below the Nomadic median performance.

UNIVERSITY OF DENVER,
DENVER, COLORADO.

Education : Sherman Institute

Sherman Institute



**RIVERSIDE
CAL.**



HON. JAMES S. SHERMAN
For whom the School was Named



HON. ROBERT G. VALENTINE
Commissioner of Indian Affairs



SUPERINTENDENT FRANK M. CONSER

SHERMAN INSTITUTE



THE IDEA OF AN INDIAN SCHOOL at Riverside, California, originated in the mind of Mr. Harwood Hall some fifteen years ago when he was Superintendent of the Perris School near Perris, California. That school had accommodations for only 150 pupils and was wholly inadequate to the educational requirements of the Indian youth of California. Much good work, however, had been accomplished there, and it was through the students of that school that Mr. Hall was able to show the people of southern California the possibilities of the young Indian and gain the support of friends of the Indian in establishing a larger and better equipped school in a more favorable locality.

The first appropriation for a larger school was made May 31, 1900, when \$75,000 was authorized by Congress. After a thorough investigation of different locations that had been suggested the present site was selected, and the corner stone of the auditorium was laid June 18, 1901, by

History Hon. A. C. Tonner, Assistant Commissioner of Indian Affairs.

The school was named "Sherman Institute" as a tribute to one of its staunch friends, Hon. James S. Sherman, now Vice-President of the United States.

Nine buildings were completed in May, 1902, and the first student to register was Romaldo Lachusa, now a faithful and trusted employee of the school. The first party of pupils to enter the school was from Pima Reservation, Arizona, when

eighteen arrived for enrollment July 18, 1902. The enrollment increased rapidly, and by fall the school was practically filled. Regular work began in September; but as everything was new, equipment meager, and supplies limited the beginning was rather discouraging. But no one can be more proud of Sherman to-day than those who had a part in the work as students and employees during the pioneer days of the school, when the campus, which at first was little more than plowed ground, was transformed within a short time into a park with palms, flowers, lawns, trees, and shrubs, with beautiful walks and driveways.

The school now has a capacity for 550 pupils, with representatives of fifty different tribes and bands from fifteen States, and is well equipped to offer a good general education to the Indian boy and girl.

The school is located on the famous Magnolia Avenue, a broad boulevard with magnolias, picturesque palms, and majestic eucalyptus trees on either side and graceful peppers down the center. On all sides are miles of orange and lemon groves. Surrounding these are high mountain ranges with snow-covered peaks during the greater part of the year. Such surroundings can not help having a refining influence on any person, and particularly the young, whose ideals are in the process of forming. The residents of the locality take a special interest in the welfare of the pupils. No better climate can be found anywhere, and health conditions are excellent. The winters are mild and the summers are comfortable with just enough fog and coast breeze to equalize the temperature. It is accessible by street car direct from any of the three railroads that enter the city.

Riverside is well known as one of the most beautiful cities of California.

Environment The school is in the midst of people of the highest culture and refinement, and the student of Sherman Institute is fortunate in his fight for character and education to be surrounded by such influences. There has not been a saloon in the city for many years, and the sympathy of the entire community is with the Indian boy and girl. In fact, a more favorable environment could not be found for an educational institution than Riverside.

Buildings The school plant now covers forty acres of ground and contains thirty-five buildings of the Mission style of architecture, thus making one of the most artistic group of buildings to be found anywhere in southern California. Few colleges or universities can excel in beauty the buildings and grounds of Sherman Institute.

The most imposing structure, and the one about which all group, is the auditorium or school building. In this are the classrooms, library, principal teacher's office, and a large assembly hall with balcony and a full stage, the seating capacity of the hall being about one thousand. On either side of the auditorium are the dormitories, six in all, three for girls and three for boys. These are Ramona Home, divided into rooms for use of the young ladies; Minnehaha Home for the second sized girls, and the Tepee for the youngest girls, each home being under constant care and supervision of a matron; Alessandro Lodge, also with rooms, for the young men; Hiawatha Lodge for the next younger class of boys, and the Wigwam for the little fellows, each of the latter three being in charge of a disciplinarian or matron. All the dormitories have attractive sitting-rooms, reading-rooms, play and recreation rooms, and all modern conveniences which go to com-

plete the comfort of the home life of the occupants. Another important building is the students' dining-hall, located at the rear of the auditorium. This hall is 50 by 125 feet and has, besides the immense dining-room, a spacious new kitchen, well equipped with steam-cooking apparatus, cold-storage facilities, a basement for vegetables and supplies, and rooms for washing dishes and preparing vegetables. In this building also is the Teachers' Club, with comfortable dining-room and kitchen. Among the structures not mentioned above are the hospital, boys' industrial building, girls' domestic-science building, two cottages especially arranged for the unmarried teachers, fourteen housekeeping cottages for the use of employees with families, and the administration building.

ACADEMIC DEPARTMENT

The academic course takes the students through the eighth grade and prepares them for entrance to the high school. The school is graded with the city schools, special attention being given to the correlation of the classroom work with that of the industrial departments. After completing the eighth grade the students who wish to study further have the privilege of entering high school and business college in Riverside, both of which have a broadening influence.

INDUSTRIES

The facilities for industrial training are now excellent. Special attention is given to the industrial courses, which are placed upon an equal plane with the academic. In all departments the work is definitely outlined in grades, each

requiring examination for promotion, the final step being graduation with a certificate of the work covered.

The boys have a large industrial building, including the departments of carpentry, painting and cabinet-making, blacksmithing and wagon-making, shoe and harness making, tailoring, and printing. In another building, known as the cold-storage plant and boiler-house, is the engineering shop. This gives a practical course in steam-heating, steam-fitting, electrical connections (as in wiring buildings), and plumbing. In connection with this work is the steam laundry, which gives practice in engineering and manipulation of machinery. An appropriation of \$10,000 has just been made by Congress for the construction and equipment of an additional shop building. When this building is completed, which will be within a few months, the trades department of Sherman Institute will be equal, if not superior, to any school of the Indian Service. Another important industrial feature is gardening. With the forty acres of lawns, flowers, and shrubbery the boys have excellent advantages in landscape gardening, besides getting valuable lessons in horticulture obtained in vegetable gardening, orange culture, and the propagation of plants in the greenhouse. In addition to the foregoing is a modern bakeshop, which supplies all the bread and pastry consumed by the student body.

The individual is allowed the choice of his trade, and after proving himself capable is encouraged and urged to complete the course.

Corresponding with the boys' industrial building is the girls' domestic-science hall. Here are the dressmaking department (where the girls are taught by professional methods the complete dressmaking trade), the plain-sewing department,

**Girls'
Industries**

the primary sewing, and the needle-art room. The domestic-science cooking department is also in this building. This includes a dining-room and kitchen equipped for thorough training in cooking and serving in a scientific as well as a practical manner. The entire work, under the direction of a graduate teacher, is one of Sherman's proudest departments and one which offers the girls great advantages. Housekeeping in all details is taught both by practice and theory. The many homes among the employees in which the girls can, if they wish, obtain employment along with their schoolwork furnish good experience in private housekeeping, while the dormitories give training in institutional housekeeping, both of which are very important. Laundering is also emphasized. This is given as a special course called "family washing," in which the work is taught and executed as it would be done in a private family. The hospital, under a very competent trained nurse, is another very important and popular department where the girls are given special training in nursing. This noble profession is the highest ambition of our girls, whose applications are considered on the character and merit of applicant.

SHERMAN RANCH

The school ranch, located on Magnolia Avenue, four miles from the school proper, is a little training school in itself. The boys' home, a large airy building, is well fitted for the comfort of the ranch boys. They have a sitting-room, dormitory, baths, lavatories, and locker-rooms. Here also are the ranch schoolroom and quarters for the assistant farmer. In line with this building is the girls'

home, especially arranged for ranch-home life. A piano in the bright, cozy sitting-room adds much to the pleasure and cheer of the girls and serves as a means of many enjoyable evenings for both girls and boys. The dining-room and kitchen for the employees, as well as the pupils, is in this building, besides the private rooms for the housekeeper and teacher, while the farmer and his family occupy a cottage close by. In addition to these are the poultry yards, the engine-house, and a large horse, hay, and dairy barn, the latter of which constitutes a very important and attractive part of the ranch.

On the 100 acres irrigation and general farming—as raising grain, alfalfa, barley, and wheat hay, the care of dairy herd, dairying, and raising of hogs and poultry—are thoroughly taught. Vegetable gardening is especially emphasized, with the result that large quantities of vegetables are supplied to the school proper throughout the year.

Girls receive instruction and training in all that pertain to the duties of ranch housekeeper—such as caring for the home, cooking, kitchen gardening, care of poultry on a small scale, care of milk, and butter-making. Along with the ranch work the pupils, both boys and girls, get the same school advantages as at Sherman proper. No department of Sherman is more popular for its valuable opportunities and instruction than the ranch.

OUTING SYSTEM

As a part of the school plan the outing system is practiced each year. Students have no difficulty in securing positions, the girls in the best families of southern

California and the boys on ranches and in other industrial lines. The extensive production of oranges, berries, and other fruits, cantaloupes, and grain furnish employment for the boys. This practice of sending out students during vacation is not compulsory, as the wishes of the individual and of parents, if necessary, are always consulted. It is, however, a most valuable experience for all who can avail themselves of the privilege. Students are required to save two-thirds of their earnings. This is placed to their individual credit in bank, and they are permitted to spend it for such useful purposes and in such manner as may be approved by the Superintendent. Last year the outing students earned over \$10,000.

INCIDENTAL ADVANTAGES

Without the incidental advantages which should attend school life the school would be dull, indeed, and would fall far short of its purpose. Work and study alone fail to round out the mind and character, but must be balanced by those things that lighten the drudgery of daily routine. In these advantages Sherman is not lacking.

The most helpful of these advantages and the one which leaves the deepest impress on the lives of the students is the religious influence pervading the entire school. This is the character-molding power which forms the groundwork for all our true success. Regular classified instruction is given **Religious Influence** by both the Protestant and Catholic churches. The Protestants send a lady, who is chosen by the Christian Union of Riverside, to devote her entire time to work among the Protestant children. In connection with the Protestant work are the Y. W. C. A., the Y. M. C. A., and the Junior

Endeavors. The Catholic church has, adjoining the school grounds, a chapel with a resident priest, whose sole duty is to look after the spiritual welfare of the Catholic boys and girls. Perfect harmony in all religious work exists, and the one thought of founding strong Christian character in the Indian youth is paramount.

The element of music touches the school life throughout. Those organizations which help materially to create a spirit of happiness and contentment among the students are the mandolin and guitar club, composed of girls, and the boys' brass and reed instrument band (both of which are famous not only at home but throughout the south), the choir, and the orchestra. Without these organizations of culture, which are the means of so much pleasure, Sherman would not be complete.

As a part of the academic course and yet as a special advantage are the literary societies. They serve a double purpose—to bring forward the individual and to lend an entertaining feature to the school. These societies are four in number, each giving two entertainments during the year. Such entertainments are devoted to declamations, orations, debates, industrial demonstrations, original drills and exercises, and simple opera and drama, all of which are within the range of the pupils' ability and cultivate taste and appreciation and ease in appearing before the public. Appropriate programs are also given at Thanksgiving, Christmas, Lincoln's and Washington's Birthdays, and Memorial Day. In this branch of work the advantage is inestimable.

No school is complete without athletics, which are the escape valve for surplus energy. At Sherman the boys have associations which include football and base-

Athletics ball, the teams of which have made records in California, and various field sports, in which all are privileged to join. The girls have the popular games of basket-ball and tennis. All these have no little value from a health standpoint and add greatly to the necessary pleasure of school life, besides fostering loyalty and genuine school spirit. For the games and sports the athletic associations have free use of Chemawa Park, adjoining the school campus.

As a distinct advantage in itself is the picturesque Chemawa Park, which offers both recreative and study opportunities. Its cool, shaded lawns, brightened by gay flowers and shrubs, and its cozy seats and comfortable swings are a great attraction to the boys and girls during certain recreation hours, while the zoological garden, containing animals and birds of many species, is, indeed, an interesting and instructive feature.

It would be impossible for a school to accomplish its full purpose without advantages for the social life, for this is the toning process that brings out the refined, dignified, gracious, finished man and woman. In this, too, Sherman meets the need. Among the regular social events of the year are the contest parties given at the beginning of school in both Ramona Home and Alessandro Lodge with the object of opening the individual rooms for determination of merit in taste and effect, for which prizes are awarded; the class party at the Superintendent's residence for the seniors and juniors; the Thanksgiving sociable in the large dining-hall; the Christmas party; the Valentine party; Washington's Birthday sociable; the senior class party to the juniors, teachers, and special friends; the various industrial class parties; and the Com-

Social Life

**Chemawa
Park**

mencement ball. Besides these are the bimonthly sociables in the students' dining-room and many special functions given throughout the year at the domestic-science hall and various other places. These diversions are not in excess and tend greatly to maintain a feeling of contentment among the young people.

THE SHERMAN BULLETIN, a twelve-column weekly newspaper, is an important adjunct to the school. While THE BULLETIN has been, as it were, a weekly letter recounting the happenings at the school, it has also served an important office in stimulating the student body to literary and industrial efforts, as well as being a great factor in molding the character of the pupils and an impetus to their progress. Pupils, under a competent instructor, do the mechanical work. It compares favorably, both in literary and mechanical taste, with publications of like nature in other institutions of learning. It is a credit to the school and those engaged in its publication. The sheet also aims to instill in the Indian youth a genuine patriotism, thereby helping them in their efforts to become worthy citizens of our great and glorious country. While the subscription price is twenty-five cents a year, no charge is made to either pupils or employees at the school.

CONCLUSION

In closing, let it be briefly repeated that Sherman, in the very advantage of her location, offers the Indian boy and girl that environment which wins half the battle in their development, and in her educational plan she aims to make well-rounded, cultured, independent, self-supporting citizens among the citizens of their

own country, capable not only of fulfilling the duties and obligations of life, but also capable of appreciating and enjoying its highest blessings.

Indian pupils desiring to enter Sherman may make application to the Agent or Superintendent on their reservation and through him arrange for transportation. Those not on reservations may apply direct to FRANK M. CONSER, Superintendent Sherman Institute, Riverside, California.





Magnolia Avenue, front of Sherman Institute



Panoramic View of Sherman Institute



Office



Superintendent's Residence



Main School Building



Ramona and Minnehaha Homes



Alessandro Lodge



Dining Hall



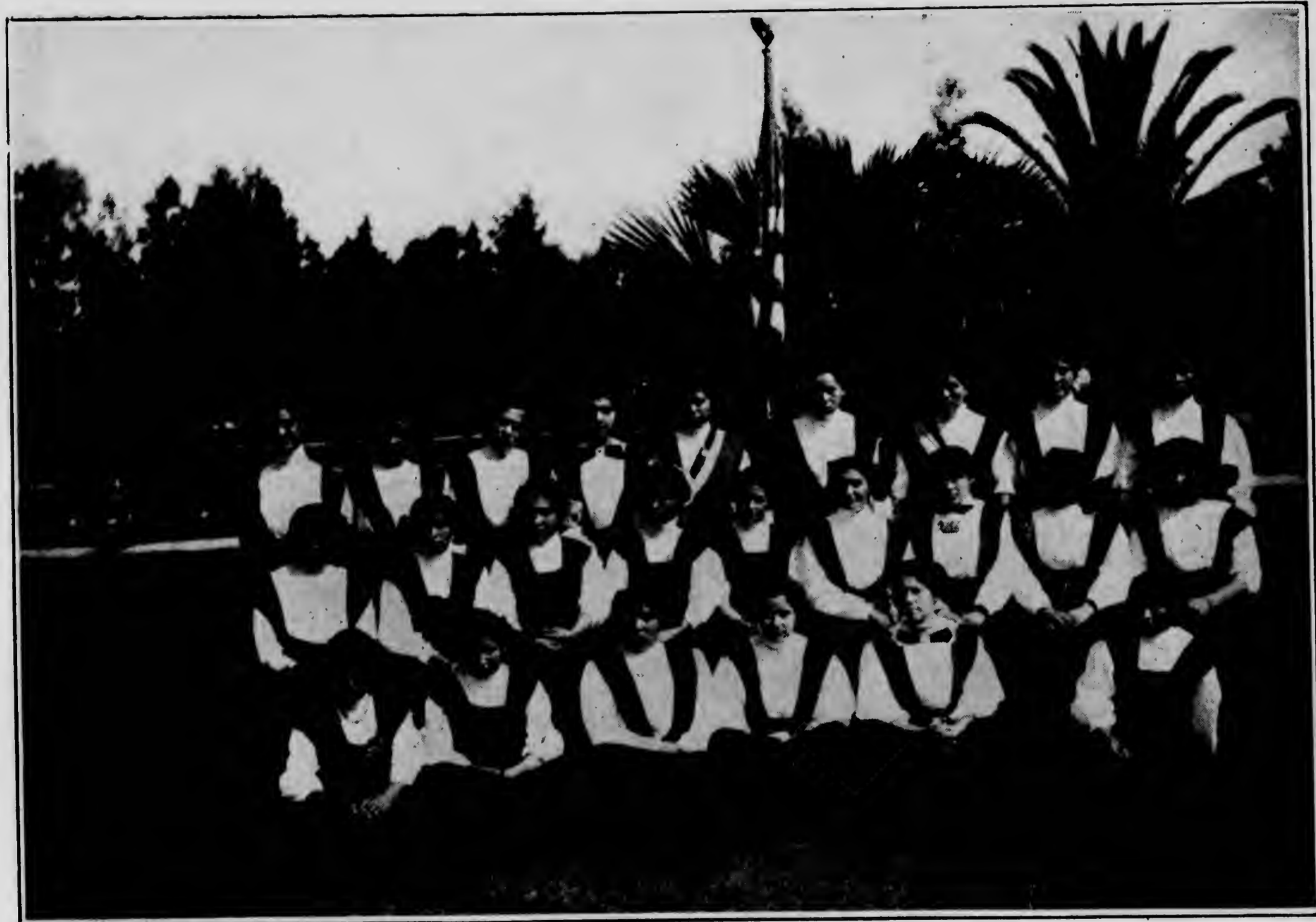
Girls' Industrial Building



Seniors '11



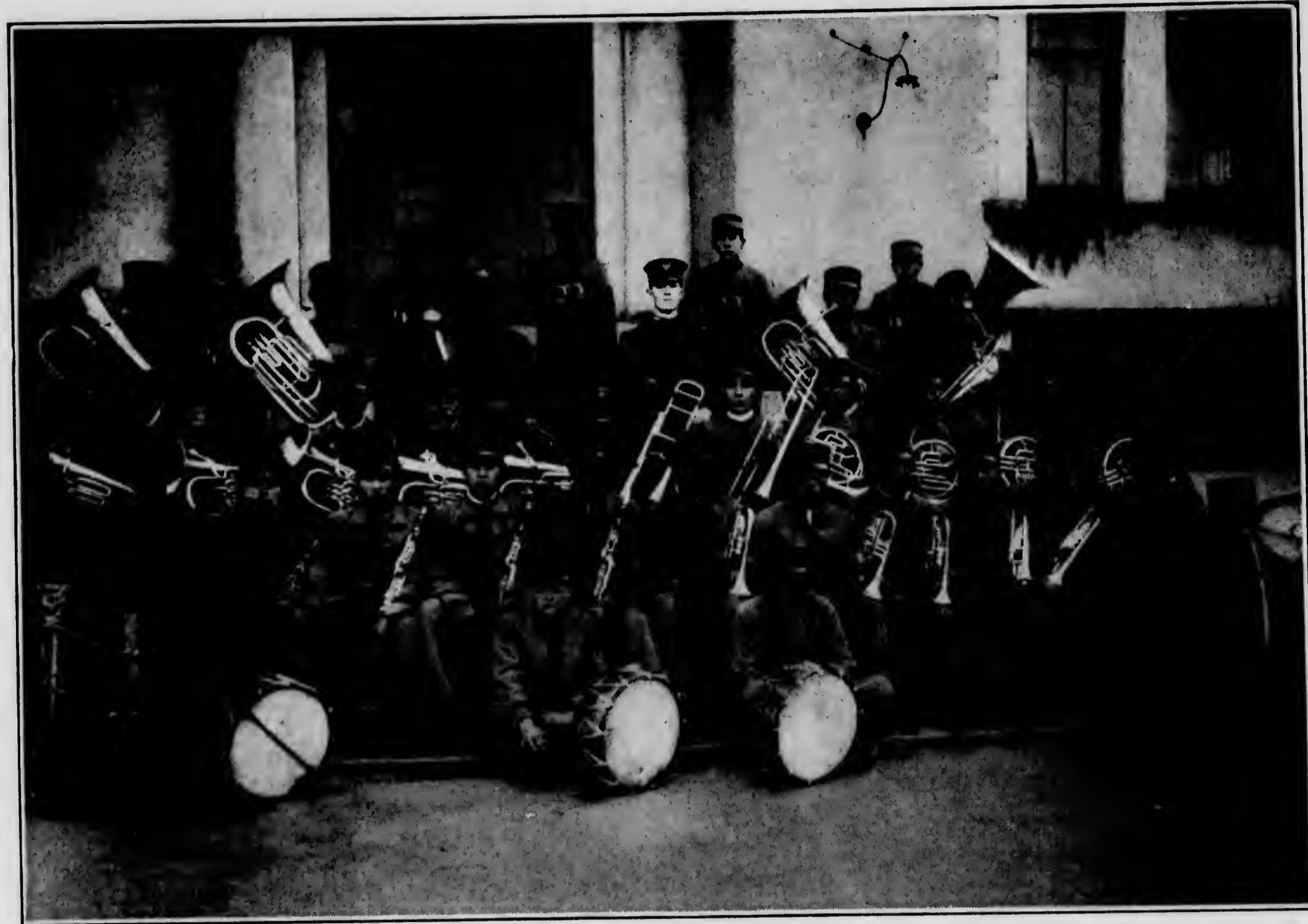
Officers Boys' Battalion



Officers Girls' Battalion



Mandolin and Guitar Club



Band



Basketball Team '11



Baseball Team '11



Hospital Nurses



Sunday Morning Inspection



Sunday Morning Inspection—Marching in Review



Regimental Parade—Band "Sound Off"



A Sunday Afternoon on the Campus



Classroom



Auditorium



Library



Corner Boys' Association Room



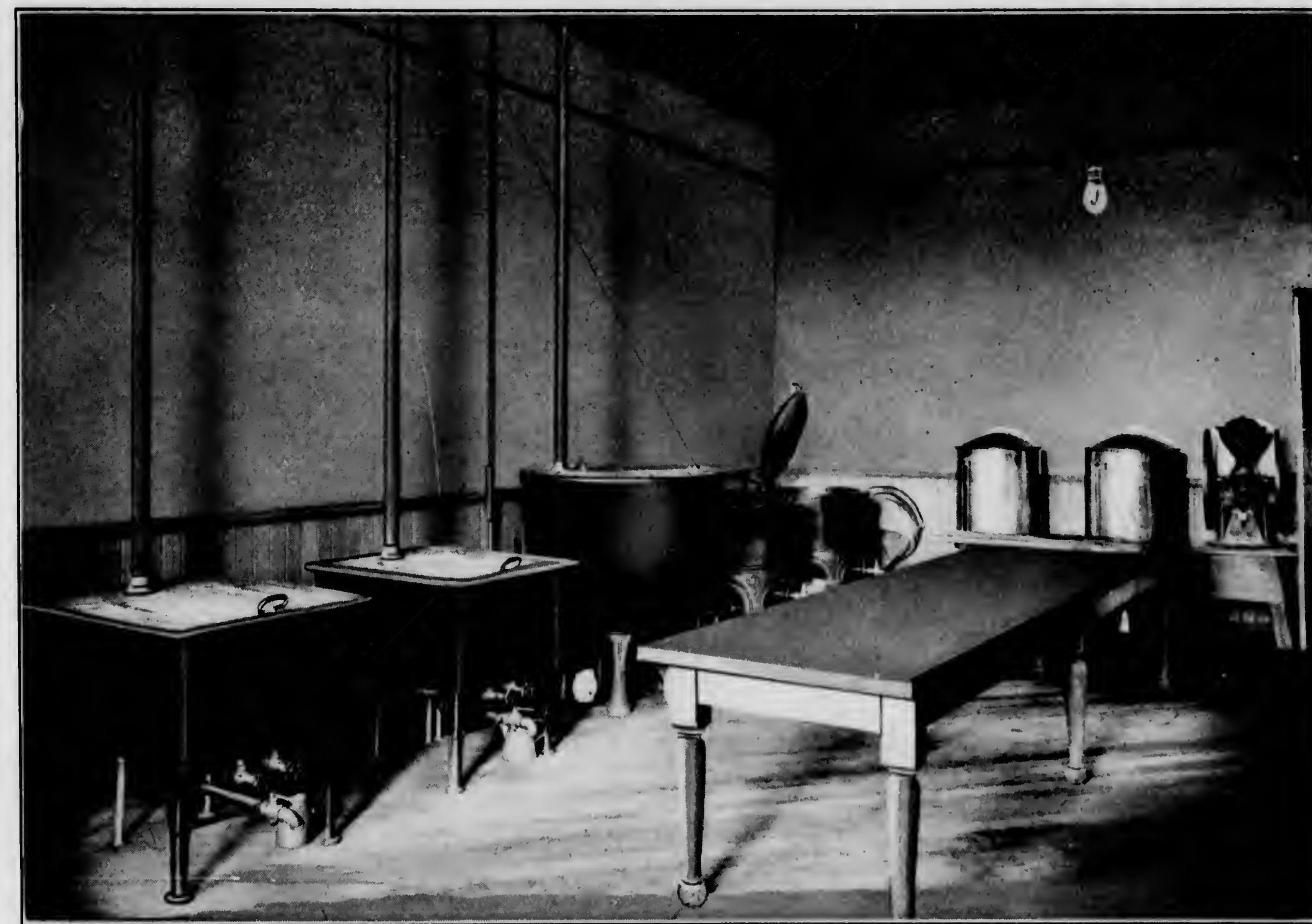
Corner Girls' Association Room



Corner Girls' Sitting Room



Corner Girl's Bedroom



Corner School Kitchen



Students' Dining Hall



The Bakery



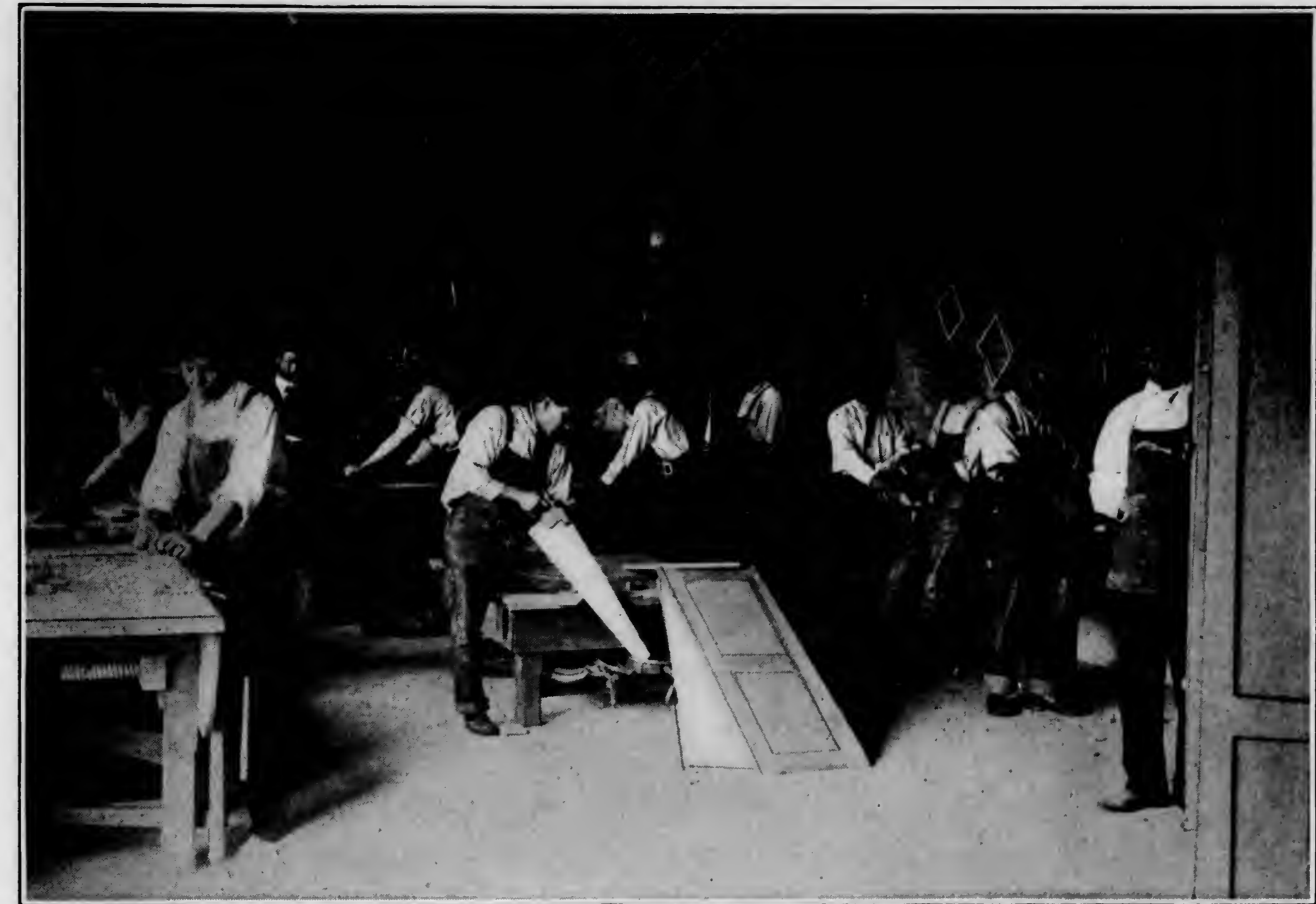
Domestic Science Class



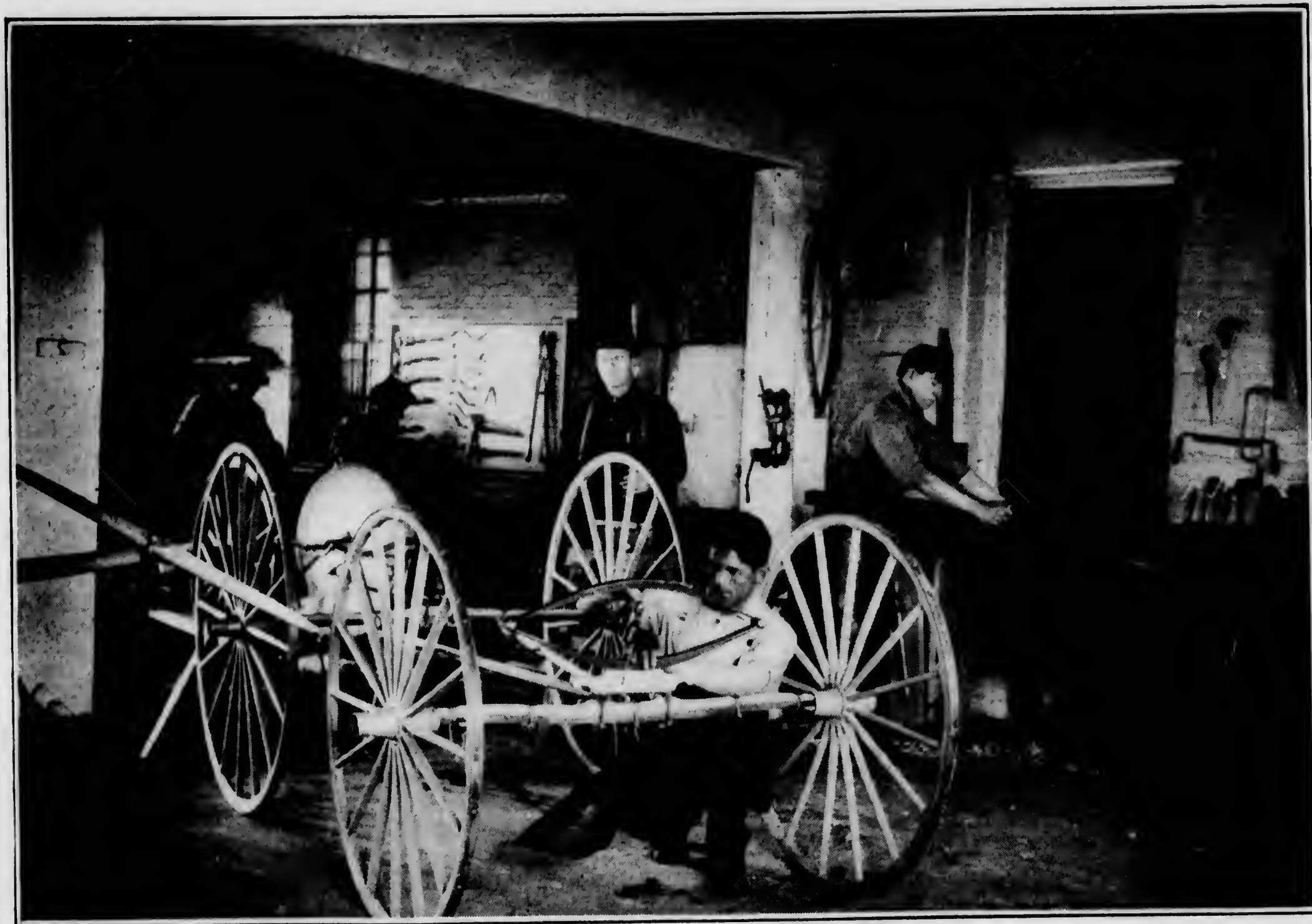
Dressmaking Department



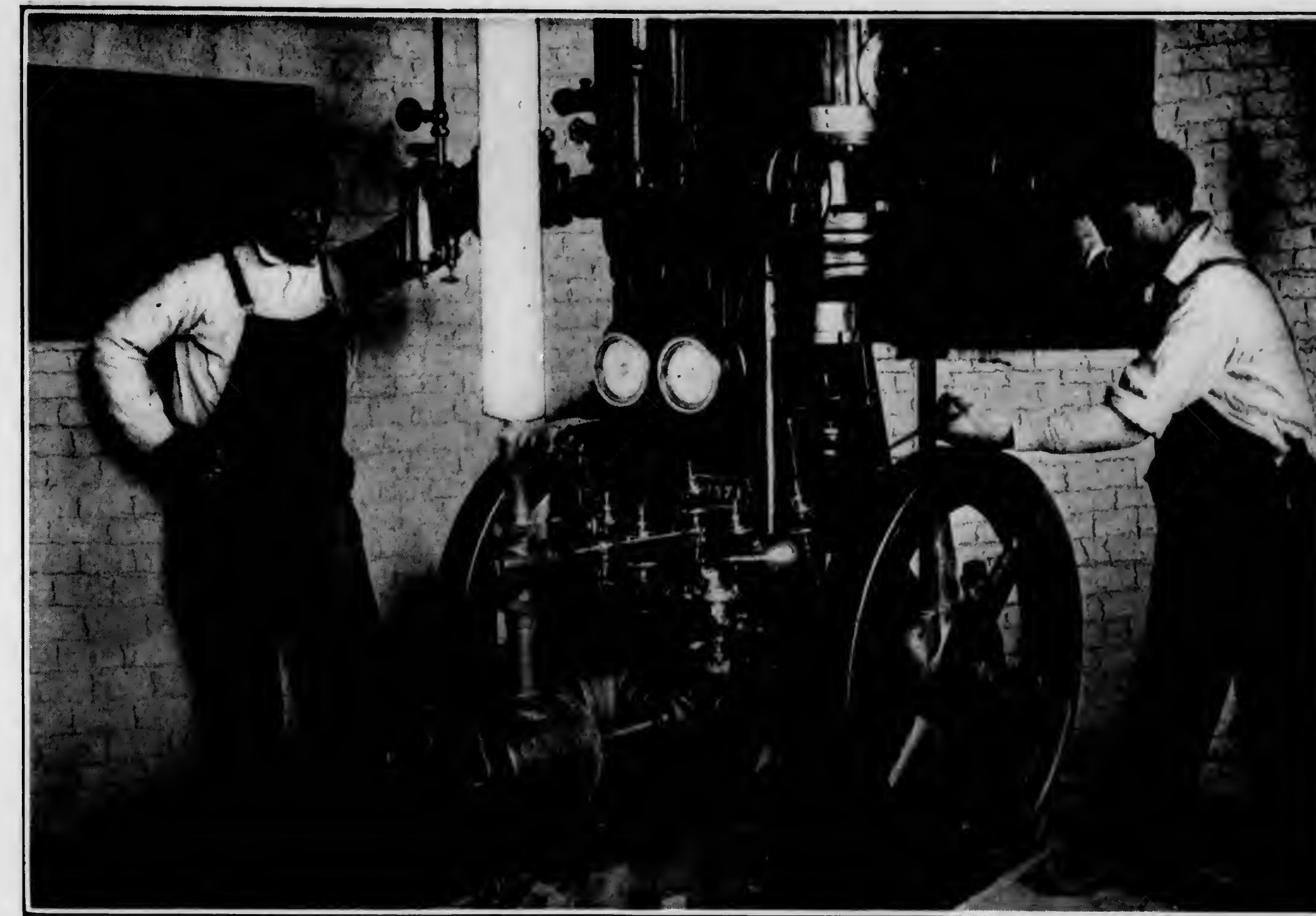
Corner School Laundry



Corner Carpenter Shop



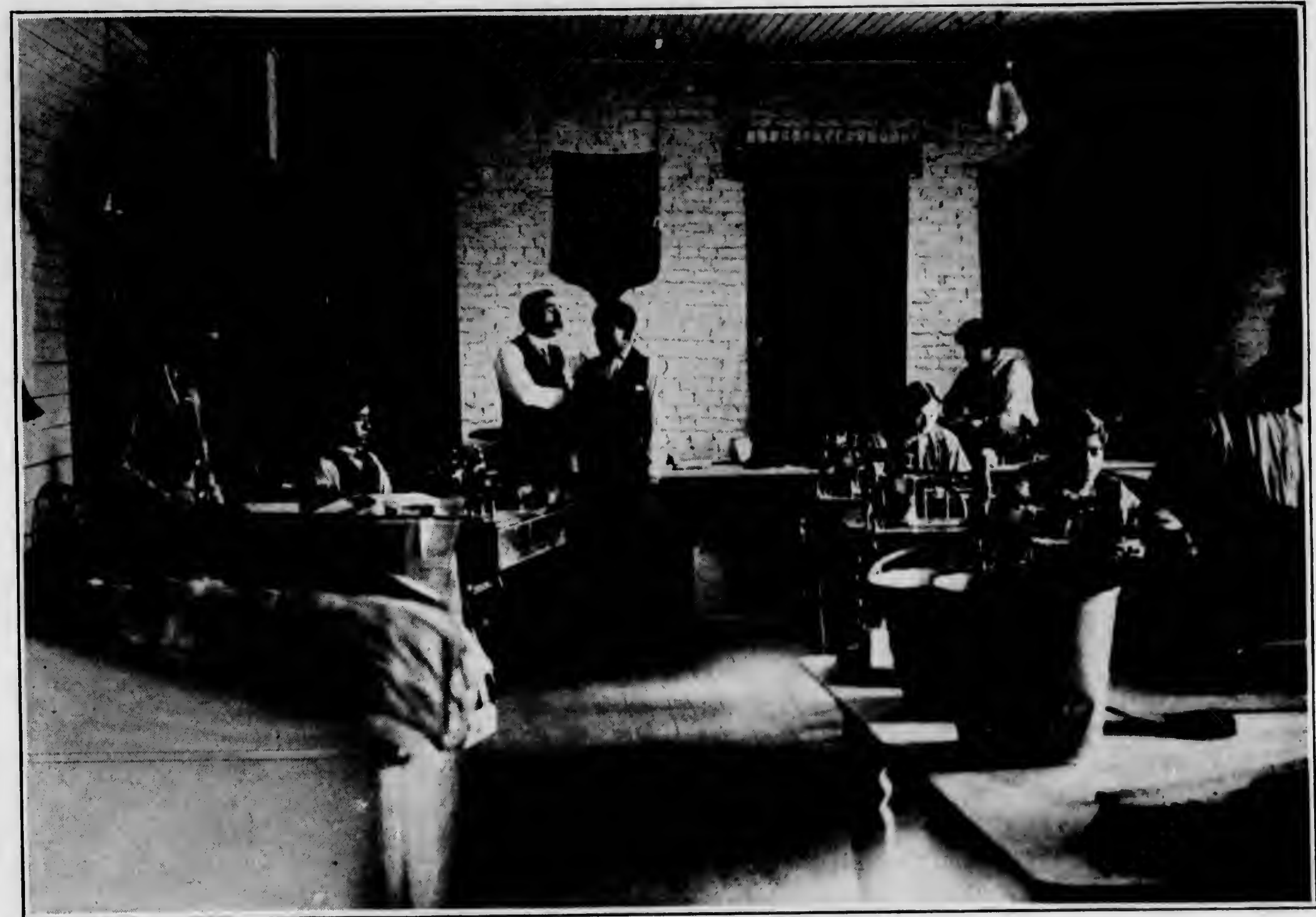
Corner Blacksmith and Wagon Shop



In the Ice Plant



In the Boiler House



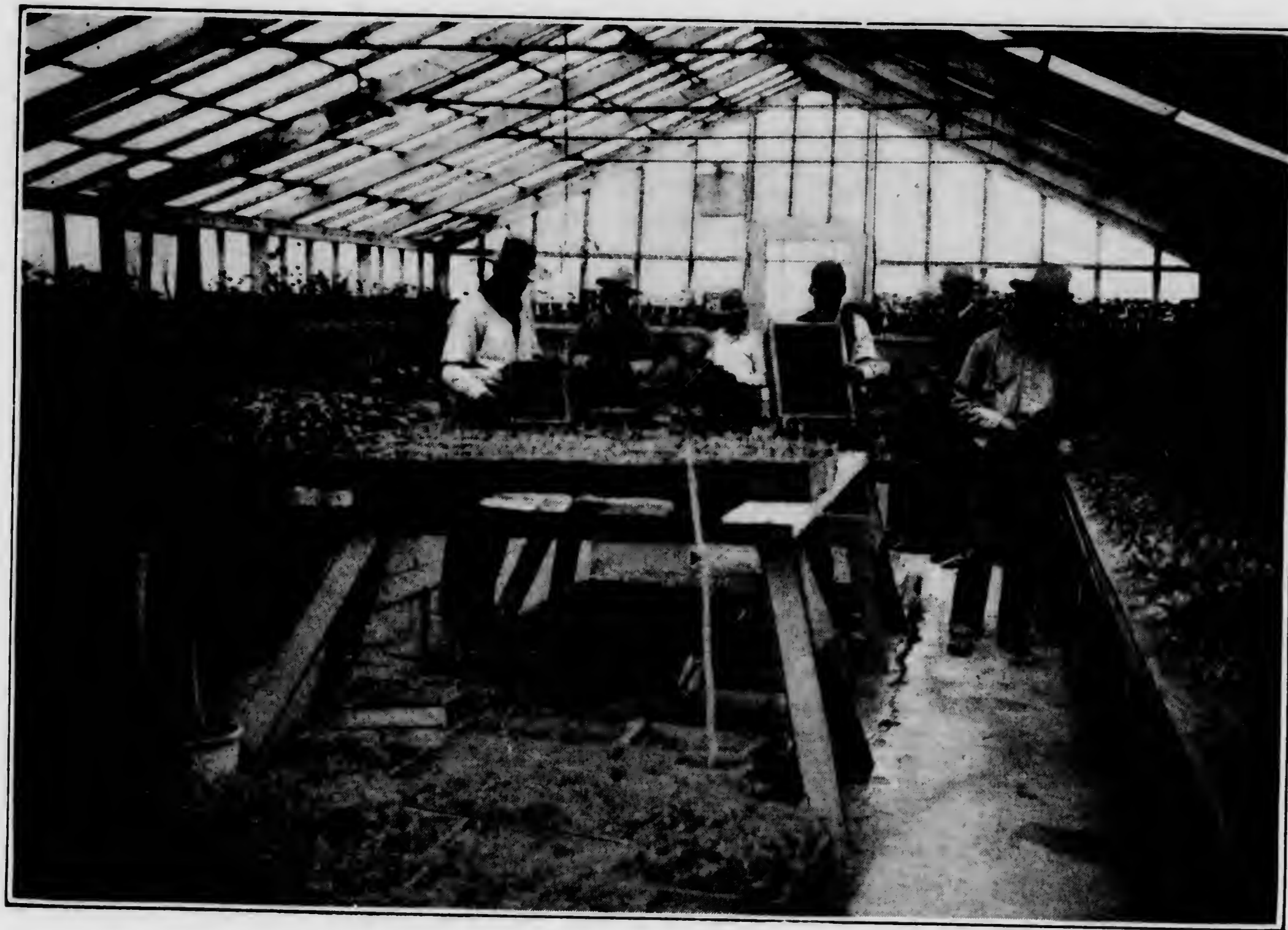
Corner Tailor Shop



Corner Harness and Shoe Shop



Corner Print Shop



In the Green House



A part of the Gardener's Detail



Girls' Building at the Ranch



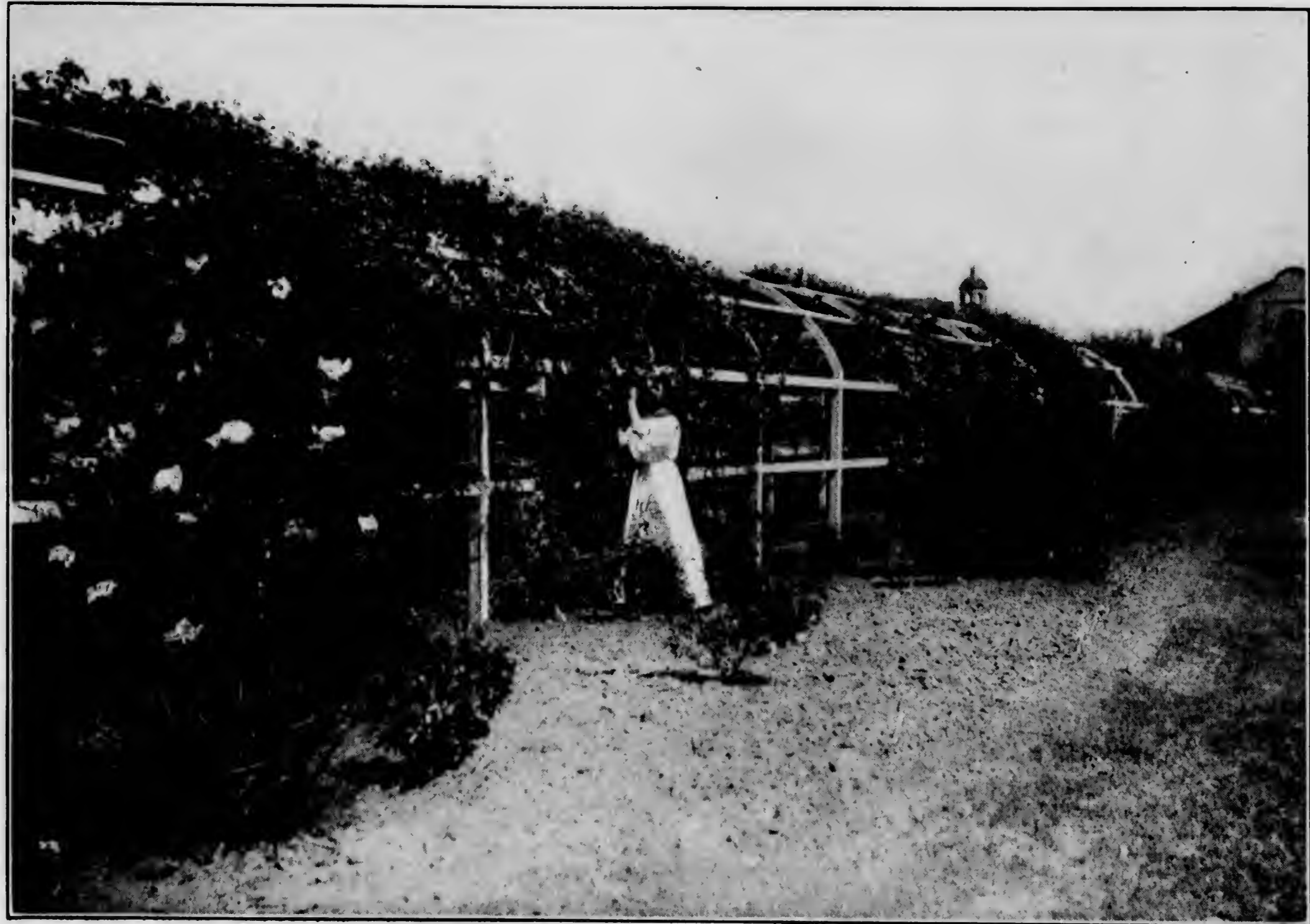
Boys' Building at the Ranch



Horse and Dairy Barn at the Ranch



Part of Dairy Herd at the Ranch



Rose Arbor



Palm Drive Rear of Sherman



Riverside Orange Grove and Snow-Capped Mountains in Distance



Palm Drive

DATA CONCERNING ACADEMIC GRADUATES



Following are the names and addresses of all academic graduates of Sherman Institute since its foundation. The word in *Italics* following the name denotes the name of the tribe of which the graduate is a member. The name in parentheses denotes the married name of the graduate.

1904

Rosa Linton (Mrs. Randolph Meservey), <i>Mission</i> , Illahe, Oreg. Mystica Amago, <i>Mission</i> , Valley Center, Cal. Flora Howard, <i>Pima</i> , Sacaton, Ariz. Harriet Jamison, <i>Seneca</i> , Warren, Pa. Anderson Mesket, <i>Hoopa</i> , Hoopa, Cal. Benito Amago, <i>Mission</i> , Valley Center, Cal. Christina Couro (Mrs. John Hutchinson), <i>Mission</i> , San Diego, Cal.	Faustino Lugo, <i>Mission</i> , dead. Ellen Henley (Mrs. Poe), <i>Ukie</i> , Covelo, Cal. Harry Ingraham, <i>Mission</i> , Mesa Grande, Cal. Thomas M. Ramires, <i>Mission</i> , Temecula, Cal. Frederick Casero, <i>Mission</i> , Aguanga, Cal. Zhealy Tso, <i>Navaho</i> , Fort Defiance, Ariz. Ella L. Morongo, <i>Mission</i> , dead.
---	---

1905

Solida Tortuga (Mrs. Curtis Stevenson), <i>Mission</i> , Temecula, Cal. Theresa Giddens (Mrs. Monua), <i>Mission</i> , San Luis Rey, Cal. Charles Huntley, <i>Hoopa</i> , Rainier, Oreg. Alex. Tortes, <i>Mission</i> , Los Angeles, Cal.	Frances Lawrence (Mrs. Alto), <i>Tejon</i> , Por- terville, Cal. John Morongo, <i>Mission</i> , Banning, Cal. Myra Harris (Mrs. Patrick M. Kennedy), <i>Eel River</i> , San Francisco, Cal.
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1906

Edith Marmon, <i>Pueblo</i> , Santa Fe, N. Mex. Charles Ammon, <i>Modoc</i> , dead. Nannie Waite, <i>Mission</i> , Carlisle, Pa. Fannie Lewis, <i>Tejon</i> , Sacaton, Ariz.	Patrick M. Kennedy, <i>Sioux</i> , San Francisco, Cal. Joseph Jackson, <i>Pima</i> , Hampton, Va. Richard Nejo, <i>Mission</i> , Mesa Grande, Cal.
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1907

Edna Hill, <i>Mission</i> , Los Angeles, Cal. Melinda Kettlewood, <i>Shasta</i> , Yreka, Cal. Mae Griswold, <i>Yosemite</i> , Mariposa, Cal. Atanacio Lavato, <i>Pueblo</i> , Pajarito, N. Mex. John Galt, <i>Chuchancy</i> , Glendale, Cal. Elliot Ingraham, <i>Mission</i> , dead. Taylor Teaford, <i>Mono</i> , Fresno Flats, Cal. Robert Yellowtail, <i>Crow</i> , Crow Agency, Mont. Joseph Wellington, <i>Pima</i> , Sacaton, Ariz.	Harry Wentworth, <i>Crow</i> , Crow Agency, Mont. Frank Miguel, <i>Mission</i> , Banning, Cal. John Bullock, <i>Apache</i> , Riverside, Cal. Saturnino Calac, <i>Mission</i> , Temecula, Cal. Romolo Garcia, <i>Pueblo</i> , Los Angeles, Cal. Henry Hogan, <i>Yosemite</i> , Mariposa, Cal. Matilda Colby (Mrs. John Galt), <i>Mission</i> , Glendale, Cal.
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1908

Mina Hill, <i>Klamath</i> , dead. Andrea Calac, <i>Mission</i> , Pasadena, Cal. Christiana Gabriel, <i>Mission</i> , Hatboro, Pa. Agnes Aguilar, <i>Mission</i> , Corona, Cal. Eva Newbear, <i>Crow</i> , Wadsworth, Nev. Margaret Linton, <i>Mission</i> , Banning, Cal. Recardia Beresford, <i>Mission</i> , Mesa Grande, Cal.	Katherine Emerson, <i>Pima</i> , Tucson, Ariz. Camilio Ardia, <i>Mission</i> , Fallbrook, Cal. Burnham Smith, <i>Concow</i> , Riverside, Cal. Charles Boles, <i>Klickitat</i> , Los Angeles, Cal. Anton Aubrey, <i>Klamath</i> , Rainier, Oreg. John Matilton, <i>Hoopa</i> , Hoopa, Cal. Lee Dow, <i>Hoopa</i> , Los Angeles, Cal. Juan Montano, <i>Papago</i> , Portland, Oreg.
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1909

Eben Dorman, *Ukie*, Los Angeles, Cal.
Margaret La Floure, *Chippewa*, Los Angeles, Cal.
Ralph Ottley, *Klamath*, Wineville, Cal.
Alfretta Wilson, *Digger*, Leupp, Ariz.

Harvey Harris, *Eel River*, Los Angeles, Cal.
Flora Wolf, *Crow*, Crow Agency, Mont.
Elizabeth Pradt, *Pueblo*, Laguna, N. Mex.

1910

Florence Teaford, *Mono*, Riverside, Cal.
Guadalupe Canales, *Mission*, Colton, Cal.
Bessie Eva, *Klamath*, Hoopa, Cal.
Ellen Dorman, *Ukie*, Riverside, Cal.
Jefferson Miguel, *Yuma*, Yuma, Ariz.
Rosa Golsh, *Mission*, Valley Center, Cal.

Angelita Chaves, *Mission*, Sherman Institute.
Elsie Hebron, *Paiute*, St. Louis, Mo.
Berryman Lack, *Hoopa*, Hoopa, Cal.
Carlos Madrid, *Pueblo*, Lawrence, Kans.

1911

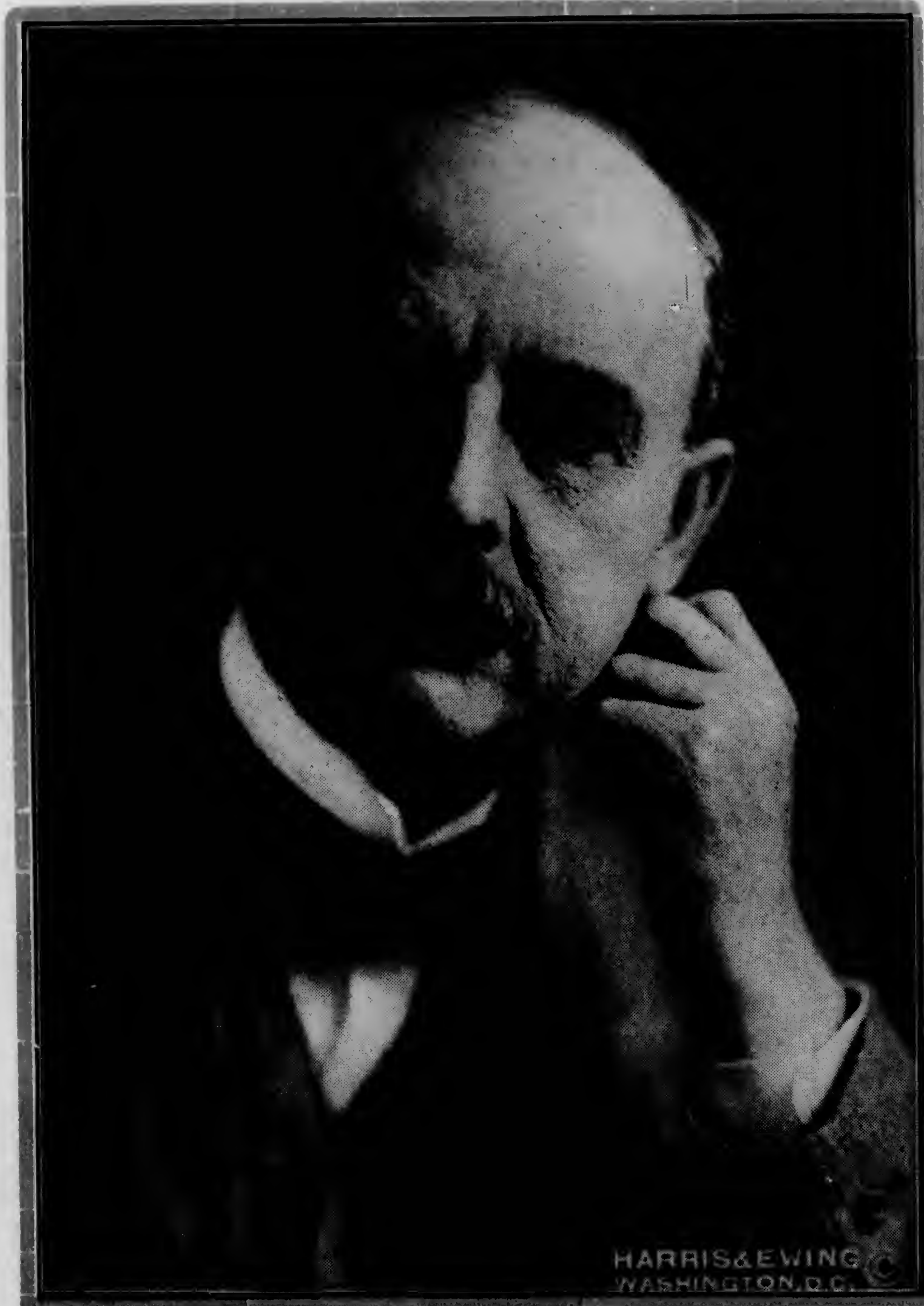
Kenneth A. Marmon, *Pueblo*, Laguna, N. Mex.
Stephen W. Knox, *Pima*, Sacaton, Ariz.
Daniel Thomas, *Pima*, Sacaton, Ariz.

John A. Mack, *Pima*, Sacaton, Ariz.
John P. Johnson, *Winnebago*, Winnebago, Nebr.

THE
SHERMAN
BULLETIN

COMMENCEMENT
NUMBER

SHERMAN INSTITUTE,
RIVERSIDE, CALIFORNIA
NINETEEN HUNDRED FOURTEEN



Hon. Cato Sells
Commissioner of Indian Affairs

WHEREAS: That the Commissioner of Indian Affairs, Honorable Cato Sells, has by his administration given evidence of a desire to assist the American Indians, we the members of the Sherman Institute Alumni Association do tender our thanks and appreciation of the constructive policies he has introduced into the work of the Indian Service. Adopted May 12, 1914 by the S. I. A. A.

The Sherman Bulletin

PUBLISHED IN THE INTERESTS OF SHERMAN INSTITUTE

VOLUME VIII

RIVERSIDE, CALIFORNIA, MAY 27, 1914

NUMBER 21

The Sherman Bulletin

Published weekly about ten months in the year by the Indian pupils of Sherman Institute

FOR 25 CENTS

Entered at the post-office at Riverside, California, as second-class matter.

EDITORIAL STAFF

EMIL BENSON '14 Chief
 Associates

Lits	Bertha Martin, '14
Social	Nora Jack, '15
Exchange	Belle Hildebrand, '14
Industrial	Joe Calac, '15
Legends	Myrtle Duncan, '14
Music	Mary Wildcat, '15
Sports	David Garcia, '15

Dedication:

To the workers of the Service with a vision: To those who have found within its broad human field an Opportunity, rather than a Job: we humbly Dedicate the labors and message of this number of the SHERMAN BULLETIN

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SALUTATORY

By MYRTLE
DUNCAN

Ladies and Gentlemen, Fellow Students and Members of Faculty: We have come together on this occasion to do honor to our government, to our school and to our race. This marks an epoch in the history of the class of 1914, and a new phase in the history of this institution. It is with great joy that I bring the most sincere greetings and welcome from the class who soon must go out from school life into life's school.

A few years ago we left homes, friends, and relatives that we might avail ourselves of the splendid teachings of this school and drink of the fountain that leads to ideal citizenship. How well this course has been outlined may be illustrated by a statement that in addition to the many advantages offered here, special instruction has been given on health, home building and citizenship.

We realize more and more that the Indians must be educated in order that he may meet the competition from other races. We realize more and more that the world is judging the race by its best representatives and not by its poorest. The Indian must be able to do things, and do them well, or he must fall behind in the great race of life. It is not enough that we excel on the gridiron, the baseball diamond, or in long distance runs. In the great race of life there are contests of far greater importance.

The years we have spent here have brought us many disappointments but they have also added new powers and new zeal to mind and hand which better pave the way for our entrance into a broader field where the stern realities of life will become our every day problems. As we go out from this school let us be more determined to conquer the serious difficulties that must confront us, ever bearing in mind that the conquering of self will be one of the greatest. No doubt our great men and women look back upon their school days as being trivial things; but to us they are a subject for serious thought; they afford us all we know of life. From them we must draw conclusions as to what awaits us when we go out from here to conquer or be conquered in the struggle.

Tonight we look back over the years spent here and realize the we might have done more than we have done, had we known what each day meant when it was ours to spend for profit or for loss; but we have absorbed the high ideals for which Sherman Institute stands. By the training received here we have a safe, firm foundation laid for character, and are ready to go forth with courage to meet life's problems. Each year sees the hope for our race growing brighter and brighter, and may each member of this class be able to contribute something to the Indian's cause.

With our motto: "Strife, Sacrifice, Success" ever before us we shall never forget our happy student days which will recall pleasures in one epoch of our lives, and give us an inspiration in the other.

We now for the last time assemble as a class, and as we stand before you, each one thankful to the government, to our superintendent, and to the faculty and friends for their interest and many acts of kindness; each one believing that education as offered in this institution, is the foundation upon which his life's structure must be built.

THE POSSIBILITIES of your life's
Success or Failure depends wholly
upon yourself. Get an honorable purpose,
keep a clean mind and persevere.

ROSTER OF GRADUATES 1914

ACADEMIC

ORAGONIA HILDEBRAND	MARY RODRIGUEZ
ESTHER ROMERO	SHIRLEY BOBB
MYRTLE DUNCAN	BERTHA MARTIN
EMIL BENSON	

DOMESTIC SCIENCE

ESTHER ROMERO	LUCILE DUGALCLES
BERTHA MARTIN	EMMA DRINK
SHIRLEY BOBB	FLORENCE GEISDOFF
EDNA JOHNSON	NATALIA GUASSAC
MYRTLE BLODGETT	ALICE LEWIS
EMMA GOODALE	SARAH LISALDA
BELLE McKESSON	LUCY WILSON
ANDREA TRUJILLO	ELILA SMITH
MARY RODRIGUEZ	SUSIE SNIPE
EMMA STRIKE AXE	MYRTLE DUNCAN

DRESSMAKERS

INEZ COWEN	JETTIE EADES
GERTRUDE ENCINAS	GRACE PADILLA
ANNIE SCOTT	

CARPENTERS

CLYDE LIZER	WALTER GASHSHEYEVAH
GUY SHIPLEY	EMIL BENSON

SHOE and HARNESS MAKER

FRANK PYAHUNKAH

BLACKSMITH

VALENTINE CHEROMALLO

VALEDICTORY

BY ORAGONIA
B. HILDEBRAND

Ladies and Gentlemen, and members of the Faculty: We are told that the one great incentive in life is hope, and it is this that brought us together tonight—hope for the Indian people.

It was hope that prompted us to enter this school, the hope that we might qualify for lives of usefulness that will be a help and an inspiration to our own people and those around us.

It is with hope that we leave this splendid school to take our places in the rank and file of the American people. We shall now meet up with new duties. Greater obstacles than those which have attended our school lives will beset us on every hand. The guiding hand that has directed us at every turn in the pathway of school life will be no longer felt. We must now put to a practical test our motto: "Strife, Sacrifice, Success," but let us not be without hope.

To gain the realization of our hopes and dreams we must expect to meet with a great many disappointments and failures. The greater the prize which the heart may wish the longer is the line of disappointments which should naturally intervene between the attempt and the realization. Let us not live under a delusion. Let us not lose the joy we might attain by following the "will o' the wisp," but get the most out of life at every angle.

Delusions like dreams, are always dispelled by our awakening to the realities of life, but delusions of some kind are as necessary to our happiness as the realities.

The more beautiful the statue which the sculptor conceives the greater will be his fame and delight.

So it is with our ambitions, the higher and nobler they are the better and nobler will be our deeds.

Ambition has been defined as being an honest desire of power, honor, preferment and pride.

The honor that is awarded to power is of doubtful grandeur, and the power acquired through an ambition for power is held by a slender thread.

Its hero often receives the applause of the multitude one day and its condemnation the next. The summit of vain ambitions is the depths of misery.

Power is very often its fell destroyer. Like the viper in the fable it is prone to sting those who warm it into life.

Hope awakens courage and incites us to try to realize our cherished ambitions. When all other emotions are controlled by events hope remains forever under the most adverse circumstances, unchanged, unchangeable.

Who is there without hope? The fettered prisoner in the dark cell; the diseased sufferer on his bed of an-

guish; the friendless wanderer on the unsheltered waste, each cherishes a hope for better things.

Let us cherish the hope for better conditions for the Indian. Let us hope that he may awaken fully to the responsibilities that should be his; that he may have a broader conception of life, and not be like the mirage shifting from horizon to horizon as he plods along.

Let us so live that when the evening of life shall have come and we look down the long vista of years, that we may behold in one grand panoramic view the awakening of a race and find it getting the best there is in our civilization.

THE ALUMNI PICNIC

The Alumni Picnic, which has always proven a pleasant aftermath to the regular Commencement, was a very enjoyable affair from every viewpoint.

Immediately after the student rally, which filled them with a vigorous spirit that heightened the joyful anticipations of the day, the visiting members hurriedly made for the special car awaiting at the school entrance to take them to Fairmount Park.

The car was crowded to its capacity when it came time to go but it was a jolly crowd, which on arriving at Fairmount Park had lost none of its good humor on account of the jam.

Dinner was served in the open air by Mrs. Lubo, who was assisted by Misses Emerson and Delores. The repast was an excellent one to which everyone did justice.

Messers: Calac and Marmon took up a collection to rent the pavillion for a dance. Mr. Lachusa succeeded in rounding up the following musical talent, who under the able leadership of Mrs. Galt rendered several numbers:

Miss Agnes Aguilar, Pianist; Mr. Romaldo Lachusa, Violinist; John McKinley and Alfred Tobac, Cornetists; Johnnie Lee, Clarinetist; Walter Lewis Basso.

With the first strains of the music quite a number of paired couples made their way to the dancing floor where Mr. Scholder presided.

Time seemed to have flown on wings when Mr. Scholder announced that the car would leave in half an hour. Promises to write; "Drop me a card;" and "I'll see you next year;" were heard reiterated again and again from groups wending their way to the car.

Shadows stood well eastward as the setting sun momentarily appeared from behind the clouds where it had played hide and seek during the best part of the day. The bell clanged, the car moved slowly forward and the pleasures of the day passed into our store of happy memories.

CLASS HISTORY

BY BERTHA MARTIN



Sitting, left to right: MARY RODRIGUEZ, MYRTLE DUNCAN; Principal Teacher, B.L. SMITH, ORAGONIA HILDEBRAND. Standing, left to right: ESTHER ROMERO, EMIL BENSON, BERTHA MARTIN, SHIRLEY BOBB.

When Columbus and his three frail vessels were being tossed for two long weary months on the billows of the deep he little dreamed that the new race of people he was to discover would ever be the cause of such a gathering tonight.

The process of the redemption of this race has been slow indeed, and after more than four hundred years the simple minded natives who greeted him on the shores of San Salvador have at last been awakened to their latent possibilities and are trying to carve for themselves a niche in the hall of fame rather than to record their deeds in blood.

The name "Indian" first occurs in the letters of Columbus dated 1493 wherein he speaks of the Indians

he had with him. It was the general belief of the day that he had reached India. This term in spite of its misleadings has passed into the language of the civilized world, but the term American Indian has been proposed as a substitute.

While there are only seven members of our class, six tribes are represented, the Osage, Pueblo, Mission, Paiute, Mono and Ukie.

The name Osage was corrupted by the French from the Indians' own name, "Wazhashe", which means Osage. Geographically speaking the tribe consists of three bands, the Great Osage, the Little Osage and the Arkansas band.

These appear to be modern and the Osage recognize three more closely connected divisions which seem

to represent as many formerly independent tribes. According to this account, the beings which finally became men originated in the lowest of the four upper worlds, and from there they ascended to the higher world where they obtained souls. Then they descended until they came to a red oak tree on which the lowest world rests and by its branches reached our earth.

They were divided into two sections, the peace people, who kept to the left, living on roots, etc., and the true Osage, or war people who kept to the right and killed animals for their food. Later these divisions exchanged commodities and after some time the peace people came into possession of four kinds of corn and four kinds of pumpkins, which fell from the left hind legs of as many different buffaloes.

The number "7" appears as a sacred number in the social organization of the Osage, and as there are seven members in our class and two of them Osages, we shall go out from this school with bright prospects according to Osage tradition.

As a general rule the Osages are not very industrious but this cannot be applied to the Osage members of this class. A few hundred years ago they wandered over the states of Missouri, Kansas and Illinois, camping wherever game could be found. They finally settled in Oklahoma where they remain to this day. On November 10, 1808 by a treaty with the United States, the Osages ceded to the United States all their lands east of a line running due south from Ft. Clark to the Arkansas River, and also all of their lands west of the Missouri River. The territory remaining to them was all of the present state of Oklahoma. Treaties of 1825, 1839, 1865 and 1870 reduced this territory and established their present reservation. This consists of 1,470,058 acres, which from the pasturage leases and oil that was found on their land, makes them the most wealthy tribe in the United States. By an act of June 28, 1906, an equal division of the lands and funds of the Osages was not provided for.

The name "Pueblo", so called on account of the peculiar style of compact permanent settlements of these is a term applied by the Spaniards and adopted by the English speaking people to designate all the Indians who lived in stone or adobe houses in Colorado, Utah, New Mexico, Arizona and adjacent Mexican territory. This tribe comprises the Zuni and Hopi tribes, so familiar to the Sherman student. The Zunis were the first to become known to civilized people. On one occasion a Franciscan friar who was exploring this country for Spain viewed from a lofty height a town which he thought contained immense riches. He hastened to the city of Mexico where he presented a glowing report of what he had seen and heard. Fired with enthusiasm at the report of riches in this country an expedition under Coronado was sent out, which for wealth of equipment and for the prominence of the men who accompanied it, has never been equaled in the annals of American exploration. Hostile Indians met him on every hand. They searched the Hopi villages, the Grand Canyon of the Colorado, the Rio Grande valley, and the buffalo plains, nowhere find-

ing the expected wealth, but always encouraged by news of what lay beyond.

There are remains of dwellings built in recesses of cliffs or canyon walls in such a manner as to resemble honeycomb. These are the cliff dwellings built and occupied by the ancestors of the present Pueblos, and one of the members of our class.

Many of the ancient Pueblos, especially those of the Northern area, may be designated as horticulturists rather than as agriculturists, so intensive was their method of cultivation. Their small fields were irrigated from living streams, or from storage reservoirs, the chief crop being corn.

After the introduction of sheep by the Spaniards, the weaving of native wool on rude hand looms became an important industry. It is believed that weaving was introduced among the Navajo by Pueblo women adopted into that tribe. Many so-called "Navajo blankets" are really the product of Hopi and Zuni looms operated by both men and women.

In addition to their agriculture the Pueblos hunted to some extent and there are still some excellent hunters among them, one of whom is a member of our class, hunting for knowledge. If she is given a problem in mathematics she is almost sure to find the answer.

In early times the turkey was domesticated, and there is evidence that large flocks were herded in much the same manner as are sheep and goats at the present time. And another evidence we have that the Pueblos were accustomed to dealing in turkeys is the same manner in which the Pueblo member of our class causes the turkey to vanish from the table on Thanksgiving Day.

History says that the Pueblo children are very obedient and only on very rare occasions are they punished. The conduct of this member of our class also bears this out.

The Mission tribe has one representative in our class, a modest, unassuming little lady whose every act and deed reflects the good influence of the work which gave her tribe its name. In 1769 a mission was founded at San Diego which was the first permanent white settlement within the limits of California. This was followed by 20 other missions between San Diego and San Francisco. With few exceptions the Indians of Yuma and Shoshonean tribes, and others who then occupied Central and Southern California, were brought under the influences of the missionaries with little difficulty.

The number of Indians at each mission varied from a few hundred to two or three thousand. There were thus in many cases settlements of considerable size; they possessed large herds of cattle and sheep, and controlled many square miles of land. In 1834 the missions were secularized. By this step the property of the missions was divided among the Indians, and they were freed from restraint and authority of their masters.

In a very few years the Indians had been either deprived of their lands and property or had squandered them and were living in a hopeless condition. Their

numbers decreased rapidly, but there are still in California about 3000 members of this tribe and we are glad and proud to have one of this number as a member of our class.

In the four centuries of American History there is no more inspiring chapter of heroism, self-sacrifice and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work, most of them were of finished scholarship and refined habit, and nearly all were of such ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen. Yet they deliberately faced poverty and suffering, exile and oblivion, ingratitude, torture and death itself in the hope that some portion of a darkened world might be made better through their efforts.

Another tribe represented is the Paiute. While a term involved in great confusion the owner of this name rarely becomes confused. She looks only on the bright side of life, and makes merry wherever she goes. In common usage this name has been applied at one time or another to most of the Shoshonean tribes of western Utah, Montana, Arizona, Southern Idaho, Eastern Oregon, Nevada, and Eastern and Southern California. The generally accepted idea is that the term originated from the word, "Pah" water, and Ute, or from "Pai" true, and Ute, meaning true Ute. However it may be, as a rule they have been peaceable and friendly toward the whites. They are moral and industrious and are commended for their good qualities. By their willingness and efficiency as workers they have made themselves necessary to the white farmers, and have been enabled to supply themselves with good clothing and many of the comforts of life, and another thing which accounts for the very singular fact that they are annually increasing in numbers is their resistance to the vices of civilization. Their ordinary house is the wikiup, or small rounded hut, of tule rushes over a framework of poles, the ground for the floor and the fire in the center and all-most entirely open at the top.

The only boy in the class represents the Mono tribe, one of the three groups into which the Shoshoneans of the great plateau are distinguished.

It includes the Mono of Southern California, the Paiute of Western Nevada, and the Snakes of Eastern Oregon. The bands which seem to have formed the social unit of these people were under one chief, and several of these are said to have been united into confederacies.

There are scarcely more than a hundred of this band in California. Many of them live on ranches and raise hogs, cattle and poultry. Our representative does a little mining when at home, and it is with these yellow nuggets that he expects to make his way through the Riverside high school.

Last but not least in importance is the Yuki tribe represented by a modest, industrious girl who sustains the reputation of the tribe as being linguists. They were somewhat more warlike than most of the Cali-

fornia Indians. They were constantly at war with neighboring tribes, and were just beginning to be known when the discovery of gold in California flooded the state with white people. They came in contact with the whites on different occasions, suffering considerably in numbers as a consequence. In 1902 this tribe numbered about a hundred.

The states represented in our class are Oklahoma, California, New Mexico, and Nevada, and back to these we shall go when we leave here.

Before taking our departure let us ask ourselves these questions:

Why did we come to Sherman Institute?

What have we done here?

What are we taking away?

What shall we do for our people?

We came that we might obtain an education to prepare ourselves to get the best there is in life; to learn how to live and how to have and keep good homes, and to become good citizens.

What have we done here? We have endeavored to grasp many of the splendid opportunities offered by this school, opportunities that rightly used must mean much to our own lives and those around us.

What are we taking away? We are taking away that training of mind and hand that will help our fathers in the field and the shop, and our mothers in the home; a training which has shaped and developed character that will make our lives refined.

We shall carry this training to our people and endeavor to help them. We shall try to show to all our instructors and the kind government our appreciation of what has been done for us by living lives of usefulness.

THE PARTING OF THE WAYS

On Monday morning May 17, there was enacted a most touching scene in the Ramona Home sitting room. The occasion of it was the farewell greetings of Emil Benson, the first member of the class of '14 to take his departure homeward.

Emil, being the only boy in the class, had been indulged to such an extent by the girls that a number of his friends were afraid that he was going to be spoiled. In his junior year he was christened "Elder Brother" and he has acquitted himself well of the duties which this title imposed upon him.

When the class emerged from the sitting room there was not a dry eyed member among them. Three of them accompanied Emil to the car line to bid him godspeed.

One by one the other members will depart, each in their turn, for other spheres of endeavor. They should always find a source of inspiration in the memory of the friends who shed tears of love at their parting.

Superintendent and Mrs Harwood Hall were guests of Mr. and Mrs. Conser during the week.

COMMENCEMENT THE FINAL EXERCISES

After the rendition of the Commencement program comprising the Salutatory, Class History, Valedictory, Demonstrations, the selections by the Mandolin Club—Orchestra, Mr. Smith made the following address:

Superintendent Conser, Ladies and Gentlemen: On behalf of the faculty of Sherman Institute I wish to present this body of young ladies and young men who seek the honors of graduation from this school. Each member of the academic class has completed the course in one or more of the industrial departments for which certificates were granted, and this together with a completion of the course as prescribed for the academic department entitles them to the honors of a diploma from this school.

Each of the other members of the class has completed one or more of the industrial courses, on account of their deportment, application, diligence and attainments I recommend that they be granted the honors of graduation from Sherman Institute.

Mr. Conser responded as follows:

It gives me great pleasure to receive this class. When we select a person to present to you your diplomas we always want to find a person who has some special interest in the Indian. When you leave school you must come in close contact with your white neighbor. There is no person who appreciates the merits of a class of people so much as those who employ men and women, and the one who is to present to you your diplomas this evening has had in his employ for the past 20 years an Indian. I am sure when we asked him to present your diplomas we have asked a friend, who is now the Mayor of Riverside, Honorable Oscar Ford.

PRESENTATION ADDRESS BY HON. OSCAR FORD

The young man or young woman who has reached the time when he should no longer depend upon parent or teacher, but must meet life's problems for himself, is fortunate indeed to have the benefit of school surroundings such as you have here. Every care has been taken for your comfort and for the beauty of your surroundings. The most efficient instructors have been provided for your education.

Education is defined as the act or process of educating. The result of education is determined by the knowledge, skill or discipline of character acquired.

You will notice that knowledge, skill and discipline of character are all mentioned on an equal basis.

I am inclined to put the last mentioned of the three at the head of the list and call discipline of character the greatest achievement of a thorough education. For this is the quality that gives you control of yourself and rest assured that as soon as you acquire thorough control over yourself, you will have control

of your condition in life and the success of your undertakings.

Knowledge and skill to the man or woman of character form an equipment with which every door to success may be opened. The practical application of this for you is if you know something better than another knows it, he is bound to respect you for it; and, if there is something you can do better than others can do it, you will gain in respect and confidence.

Here your minds have been trained to study and it will be well for you, as far as possible to continue your studies along such lines as you may be able to continue them.

Your hands have been trained to do some things better than others can do them, and it will be well for you to see to it that you do not lose the skill already acquired, but that on the other hand, by practice and observation, you keep fully up to the times in some one line of skilled work: and, as stated before, you can rest assured that, so long as you are able to do some one thing better than others can do it, you will find that ability a source of great pleasure and profit to you.

You have been led by a superintendent and teachers of great skill. And they have an interest in your welfare which will follow you far beyond this school and these grounds. Your long and faithful attendance to your duties and the advancement you have made as students here have placed you at the head of the students of Sherman Institute.

As the representative of our city and at the request of your superintendent, it gives me great pleasure to place in your hands these diplomas which are the recognition by your superintendent and teachers of your knowledge, skill and character: and I trust that your class motto STRIFE, SACRIFICE, SUCCESS, which has carried you so successfully through your school years, may be followed by you with equal success in the years to come.

After Mr. Ford had finished, he presented to each of the thirty-eight graduates their diplomas and certificates. During this time the Mandolin-Club Orchestra was rendering Yradier's popular "La Paloma," which was followed by "Hearts and Flowers" when little flower girls began distributing the beautiful bouquets to the graduates.

Immediately after the Orchestra finished the last selection friends crowded upon the stage to shower congratulations upon those whom their alma mater had declared fit for some useful purpose in life.

Misses Everista and Georgia Calac were guests of Miss Juliana Amago in the teachers' club one day during the week.

IN ANSWER TO THE QUESTION

"These schools are opportunities, that they are becoming better opportunities every year is evident to you who have been away for nearly seven years. You graduated seven years ago, did you not?"

"Yes, I was a member of the class of '07 but I left before the commencement exercises, about six days before. I received a telegram from a firm offering me a job upon condition that I would report right away and the problem of getting to work was more important to me than anything else."

The first speaker was an Indian government employee whose education and training was received largely in one of the big non-reservation schools. The person to whom he spoke was also an Indian young man, one of the visiting Sherman Alumni. Continuing, the employee said:

"When a boy leaves this school it is up to him to make a livelihood and become independent;— he has had the opportunity here to equip himself to do so. If he fails, I frankly believe the fault is because he did not avail himself of the advantages which were his while he was a student rather than to the conditions of every day competition."

"You are right;" responded the Alumnus. "Take me for instance, I would not tell anybody this because they might think I was bragging. I went to work as I told you, and a lot of my friends thought I was wrong to go away before commencement. They could not see it my way and I believed I could see it their way. I worked for the same firm for three years, was promoted to a department foremanship and was getting good pay. I knew the business fairly well about that time so decided to get in the pond for myself. I went away on the desert. Some of my white friends thought I had water on the brain. Well, I've showed them. I've got a business there now that they could not buy; I've got \$3000 in the bank drawing interest. Why just last year I paid \$700 for a couple of lots that I've received an offer of \$1,700 for but nothing doing. I am holding on to them for awhile anyhow."

The employee smiled, as he absently drummed his fingers on the window sill in the room in which they were sitting.

"Don't think I'm attributing you any Shylockian qualities," he said, "but your story would not suffer if you tack on the finis his interrogation, Are you answered?"

SYMBOLS

This is an original reading delivered by Miss Mable Eades at the meeting of the Alumni Association:

Through the countless ages, symbols have stood for the principles of mankind's progress. Every onward step leaves behind it an ineffaceable symbol that stands as an enduring monument of trials, courageously borne; of defeats, that were turned into victories of achievements, which harken the faltering heart and lead on to better things.

Young ladies and young gentlemen, I want to remind you this afternoon of a symbol that is essentially ours— (the Purple and Gold) The "Purple and Gold" is a symbol of your friendships made during the best part of your lives: A Symbol of your womanhood and manhood in the making. To be loyal to it, you must be true to the best there is in your natures. In order that you may render the last full measure of devotion to it, I present you this symbol—The "Red, White and Blue."

A deed unworthy of either is traitorous to both!

OUR INDUSTRIAL WORK

JOSEPH CALAC

Our Industrial training departments are equal in importance to our academic department. Not much time is given to the scientific study of each trade. Any student will be able if he or she will only spend about four years of study in any of these industries. Similarly to the Academic Department the work is outlined in grades, the completion of each grade being determined by an examination.

All the departments are similarly conducted. After breakfast on our work days we are required without failure to report to various departments where we belong. A few minutes later a lecture pertaining to the trade of the department is given; these lectures are outlined covering the whole school term and are posted in various departments for the benefit of the students. There are also text books to a certain extent.

Within the last three or four years thousands of dollars of construction work has been done, the addition of screened sleeping porches, a new library room and other work. Being a member of the carpentering department I want to state a few branches taught in this shop particularly. Our shop is equal if not superior to any of the shops at Sherman. We have tool chests supplied with tools such as hammers, saws, planes, bits, chisels, braces, squares, etc. There are benches each side having a vise and a tool drawer. There is also an equipment of machinery run by motor for sawing, planing, boring and lathing.

In the shop we number about thirty-six. Every morning our instructor lectures to us on different subjects. Most of us are attentive and endeavor to get all the information possible, for on Saturday mornings we have a final examination on what has been said during the past week.

We are taught the different branches of making furniture such as; library tables, chairs, etc. in fact anything required in wood work is made in our shop.

Some of the boys are detailed outside of the shop, for there are many repairs and considerable construction going on all the time. Quite a few of the boys though under no obligation have bought their own tools and have them stored in their own tool chests which they have made during the term.

The Alumni found a treat awaiting them in the D. S. on inspection day.

CONGRATULATIONS



WILLIAM G. PUGH, '13

William G. Pugh, a member of the class of 1913 and former student editor of THE SHERMAN BULLETIN, has embarked upon the broad and deep journalistic sea of the work-a-day world. The printers and his many Sherman friends extend heartiest congratulations with best wishes for success.

We reprint from *The Martin Messenger*, with which Mr. Pugh is now identified, the following notices.

VALEDICTORY

With this issue of the MESSENGER, the undersigned severs his connection therewith, having sold his interest to William G. Pugh, a young man of collegiate attainment and a practical, industrious printer, who has grown to young manhood among you, and whom all recognize to be of honest, upright principles. Major Allen retains his interest in the MESSENGER and under the new management we feel safe in assuring the public a newspaper worthy in every sense of their support.*****

Very truly,
WILLIAM HEALEY

SALUTATORY

Having purchased the one-half interest in the MARTIN MESSENGER, from Mr. William Healey, with this issue we take up our new line of work, and hope that our efforts in endeavoring to present a readable paper will be appreciated. Mr. Allen still retains his interest in the MESSENGER, as heretofore and we feel assured that the same standard of excellence that has marked the MESSENGER in the past will continue in the future.

We have had considerable experience in the job and newspaper work, particularly along the mechanical line, and we feel safe in assuring the public that any work intrusted to our care will receive prompt and satisfactory attention.

The policy of the paper will remain as it has been since the establishment of the MESSENGER, democratic in politics with fair and just treatment to all. I am,

Very truly,
WILLIAM G. PUGH

A UNIQUE RECEPTION

On Wednesday evening after the Commencement exercises Mr. and Mrs. Smith gave a reception in honor of Mr. Smith's Sherman graduates who were in attendance at the exercises of this week. The class just graduated made five classes for Mr. Smith and with the exception of 1910 every class was represented as follows: 1911, Kenneth Marmon; 1912, Bessie Eades and Henry Marmon; 1913, Susan Hildebrand, John McKinley and Michael Bryant; 1914, Bertha Martin, Belle Hildebrand, Esther Romero, Shirley Bobb, Myrtle Duncan, Mary Rodriguez and Emil Benson. The other guests were Superintendent and Mrs. Conser, Supervisor Goodall, Mrs. Deane, Superintendent and Mrs. Hall, Mrs. Ewbank, Miss Nevitt, Miss Norton, Miss Hood, Miss Muench, Miss Stevens, Miss Beavers, Miss McGowan, Miss Fulmer. Punch and ice cream and cake were served.

Although there were 13 graduates present, an unlucky number, they cast superstition aside and had a merry time, all graduates from the same school and under the same teacher. Out of the 13 there were 3 valedictorians, 2 salutatorians and 2 class historians present.

The Alumni Meeting received very flattering notices in the Riverside papers. One Daily seemed astounded over the fact that they used modern parliamentary procedure.

Mary Wildcat, Bertha Martin, Amy Strikeaxe, Nola Childers, Nettie White, Mary Ingraham and Ida Gibson all left on last Sunday night for Pawhuska, Oklahoma. The party was accompanied by Mrs. H.L. Carner, who is going east to spend a few months with her parents.

SPECIAL DRILLS

One of the interesting features of Tuesdays' program was the two calisthenic drills, given by the boys and girls.

The Indian Club Drill, given by a group of some twenty girls from the Minnehaha, under the direction of Miss Nevitt, was very creditable. The girls, dressed in uniforms of blue skirts, with white "middy" blouses and blue ties, made a very attractive appearance, and their drill was well carried out.

The boys, with their dark trousers and blue shirts, made a very military appearance as they marched on the field carrying their wands. And the energy which they put into the drill showed that the drill was not merely mechanical, but that the boys were enjoying it. This drill was taken from Butts' Manual and is a drill intended for guns in its formation. The boys put all the spirit into it that they would have if they had had guns in place of wands.

The loud applause and the after comments from the spectators showed that these drills were fully appreciated.

DEMONSTRATION

BY ESTHER ROMERO

I am going to show you how to plan a well-balanced meal for a family of five. But first, I had better explain what I mean by a well-balanced meal. A meal, to be well-balanced must have in it the food elements that the body needs.

Food is anything, which when taken into the body, gives it energy or heat or builds tissue. But we find certain foods are the best to build tissue or give us muscle (as our Sherman athletes would say). Meat is the best food for a tissue or muscle former. But eggs, beans, cheese or peas may be used in the place of meat, because they contain a substance we call protein, which is used to build up the body.

To give us energy we find the starches and sugars are the best. Such food as potatoes, cereals or sugar can be very easily changed into heat or energy. These foods we call carbohydrates or heat energy formers.

We also need some fat, especially in colder climates, as fat gives the most heat. In Alaska they eat a great deal of fat; but in California we don't need so much.

We also need water and mineral matter. Mineral matter is found in vegetables and fruits. This doesn't give us heat or energy, but is needed in various parts of the body to keep it in good condition. We know, sailors who go to the sea and live on hard tack and bacon, get a disease called scurvy, a disease of the jaw bone which goes to show that we really need fresh fruits and vegetables to keep in good health.

So in planning a meal we must have food containing the five food elements.

1. Protein, in meat, cheese, beans. This builds or repairs tissue.
2. Carbohydrates, found in potatoes, cereals, bread, etc.

This gives us heat or energy.

3. Fat gives heat, and is stored as fat in the body.
4. Water
5. Mineral matter, found in fruits and vegetables, which builds the bones and aids digestion.

First I will show you an example of a poorly-balanced meal.

I have here before me a meal for a family of five, consisting of potato soup; meat stew with potatoes; baked beans; biscuits and butter; rice pudding.

You can see by looking at this meal that it would not be attractive and I hardly think it is because it is not cooked well. It is because it is poorly balanced.

You see potatoes, potato soup, and rice are all starchy foods. Meat and beans contain the same food element, protein. So this meal would be very unattractive because it contained too much food of the same nature. If I put tomato soup in the place of potato soup, left out the beans or meat, and changed

my desert to some kind of fruit, this meal would be well-balanced.

Now I will show you an example of a well-balanced menu,

Here before me I have a meal consisting of; Sirloin Steak; Stuffed Potatoes; Gravy; Creamed Carrots; Biscuits and butter; Cole Slaw Salad; Orange Shortcake.

The steak will give the food to repair the tissues which are constantly being broken down during our waking hours.

The Potatoes will give us the energy we need. Bread gives us energy. Butter furnishes the fat, which is used for heat. The carrots and salad furnish the mineral salts, and the salad furnishes the acid, which is needed to purify the blood. Especially in the spring of the year we seem to crave fresh fruit and vegetables.

It is not absolutely necessary to have a desert to have well-balanced meal, but after our hunger is appeased it is well to eat the sweets, if we crave them, as there is then no danger of eating too much of them.

This is an example of a well-balanced menu, for one who could afford it. But suppose I wanted to have a cheaper meal but yet have it just as nourishing as the first.

First, I change my kind of meat. Sirloin steak is expensive, and there are a number of good ways to prepare cheaper cuts of meat. For instance, take the round.

I will show you different ways to prepare this cut. 1. To make stew. I first cut it into cubes, so that there will be more surface exposed and the juices can be drawn out. I first sear a portion of it in a hot frying pan, to give it that nice brown flavor, then I just cover it with cold water and let it simmer on the back of the stove until it is tender. The cold water will draw out the juice and make a richer gravy. Cooking it rapidly will toughen the fibres, whereas cooking it slowly will make it tender.

Another way to prepare a tough piece of meat is to make Swiss Steak. In preparing this I cut my meat across the grain, in pieces just large enough for serving. I then pound it with a porcelain plate in order to break the fibres, which make the meat tough. I pound flour into it in order that the juice will not run out on the board. I then fry it brown in a frying pan, put it in a roaster, cover it with boiling water and cook it slowly.

There are a number of other ways to prepare tough meat, such as meat loaf, Hamburger steak, meat croquettes, and pot roast. I have not the time to explain to you just how I cook them, but the same prin-

ciples apply in cooking all tough meat—either cook it slowly with moisture in order to soften the fibers, or grind or pound it to break them.

So instead of the sirloin steak we could have meat stew, which would be decidedly cheaper, as sirloin steak costs 22 cents a pound while stew would cost 15 cents.

Here is a meal which would be just as nutritious as the last meal, and not so expensive.

Stew with potatoes; Creamed Carrots; Cole Slaw; Salad; Biscuits and butter; Prune Whip.

You see I used Prune Whip in the place of the Orange Shortcake as in most places besides California one cannot get oranges for nothing. Prune Whip is a very good dessert in the Spring of the year, when eggs begin to grow cheaper. The whites of the eggs are used in making Prune Whip, the yolks can always be used in making salad dressing.

This first well balanced meal would cost 75¢.

The second would cost 50¢.

I hope I have shown you what I mean by a well-balanced menu and I know you will at least agree with me that the last two meals shown would be more attractive than the first.

I thank you.

OUR BASEBALL RECORD

Our baseball team made an enviable record during the past season and finished up commencement week with two decisive victories over the Alumni.

First Game With Arlington

Our Xmas game with Pomona was cancelled on account of rain at Pomona so we went up to Arlington and trimmed them 19 to 1. Battery, Benson and Jim.

Perris 6 Sherman 5, 10 innings

Our next game was with the strong Perris team on January 7. Perris won this game in the tenth inning on errors by Tucker, who was very green at that time. Battery, Benson and Jim.

Perris 9 Sherman 11

On the following Saturday Perris came over for a return game. We defeated them in a hard uphill game. Calac featured with two home runs. Battery, Benson, Nombrie and Jim.

Orange 0 Sherman 6

Sherman defeated Orange January 21 by the score of 6 to 0 Battery, Nombrie and Jim.

Riverside 0 Sherman 5

Our team again used the brush on the following Saturday. Riverside was the victim. Battery, LaRose, Nombrie and Jim.

Riverside 0 Sherman 5

Riverside played a return game on the following Wednesday, which was a duplication of the first game. Battery, LaRose and Jim.

Sante Fe Apprentices 6 Sherman 4

February 28, The Sante Fe boys defeated Sherman through our boys loose playing on the paths. Battery, Benson and Jim.

Sante Fe Apprentices 3 Sherman 9

Our boys turned the table on the Sante Feans in the return game. Battery, Benson, LaRose and Jim.

Riverside 7 Sherman 11

Sherman hung the sign on Riverside in a game that was replete with horseplay on the part of our boys. Battery, A. Benson and Cleveland.

University of Redlands 1 Sherman 3

On March 14, the strong University of Redlands team narrowly escaped a shutout at our hands. Their lone tally was scored on an error by H. Jim as Benson did not allow a hit. Battery, Benson and Jim.

Orange 3 Sherman 4

Sherman defeated Orange for the second time on March 21, Clarke saved the day in the eighth inning when he doubled with two on and two down. Battery, LaRose, Benson and Jim.

Pomona 4 Sherman 7

April 4, the Sherman team defeated Pomona without extending themselves. Battery, Benson and Jim.

San Jacinto 3 Sherman 11

April 11, This was an exciting game. A good deal of interest was caused by the fact that a number of the visitors were former Shermanites.

San Jacinto Indians 3 Sherman 13

San Jacinto Tigers 0 Sherman 15

Hemet 8 Sherman 13

The above games were played on April 18. The Tigers pulled off a triple play on us in the first inning. The games were featured by our hitting and base running. Out of 78 hits we negotiated 43 runs Battery, Benson, La Rose and Jim,

COMMENCEMENT GAMES

Alumni 1 Sherman 6

Battery: Alumni, Galt and Rice, Sherman, Benson and Jim.

In the second game we lost our pitcher, who became an Alumnus on Wednesday.

Alumni 1 Sherman 8

Batteries: Alumni, Benson and Rice for Sherman, La Rose and Jim.

Mrs. Ewbank and Miss Arnold left for the east on Sunday morning. They were accompanied to the station by a number of friends who bid them bon voyage.

Captain Dorr Francis Tozier, of the U.S. Revenue Cutter Service, was a school visitor last week. The Captain came to see his sister Mrs. Graham, who is our matron at the ranch.

Miss Mary Bentley, Y. W. C. A. Secretary for the states of California, Arizona and Nevada, gave our Y. W. C. A. girls talk in the association meeting.

Last Sunday, Mrs. Pentorey of Riverside, who is always a welcome visitor, gave a talk and was listened to with eager attention.

Our Association girls are always glad to receive such visits and appreciate most heartily the kindness that prompts them.

COMPETITIVE DRILL SCORE

The following gives the schedule by which the judges marched the different Companies:

	A.	B.	C.	D.	E.
1. Salute the Judges.	6	8	0	10	7
2. Align the company from the right.	6	6	6	9	6
3. March in column of squads to right.	4	6	6	9	6
Change direction to the left.	4	8	6	9	7
March in column of squads to therear	5	8	7	9	6
Form line to the right, and halt	0	8	6	8	8
4. Execute company right and halt	5	8	7	8	8
5. March in line to the front	5	8	6	8	7
March in line to the rear	6	7	7	8	7
6. March in column of squads to the front	6	7	6	9	7
March in column of twos	6	7	7	8	7
March in column of files	7	7	7	8	7
7. Form column of squads	7	7	7	8	7
8. Form line to the left front in double time	7	7	7	8	7
9. Marching in column of squads form					
10. Form column of platoons to the right and continue the march	6	9	9	8	7
Line on the right	8	7	8	8	8
11. Change direction to the right.	7	8	9	8	7
12. Form line to the left front (company front,)	8	9	9	9	8
13. Execute right, left and about face	8	8	8	8	7
14. March in line to the front	0	8	8	0	7
March time	0	8	0	8	7
Resume the full step	0	8	0	8	0
15. March in column of squads to the right	7	8	7	8	7
March by the left oblique	0	7	6	8	7
Resume the direct march	0	8	6	8	7
16. March in double time off the field	8	9	8	9	7
	156	165	160	206	176

A Year In The Print Shop

BY DANIEL MARTIN

I joined the typographical force this year and it has helped me wonderfully, and I am glad I joined the force. Since I joined things are not so hard for me to understand.

My intention is to learn the printing trade and become a good printer.

The members of the chapel are: Joe Blackwater, Amos Addington, Nina Arthur, Felix Manual, Pablo Molino, Willie Hill, Daniel Martin and Charley Goode.

Our regular publication is THE SHERMAN BULLETIN. We publish it once a week, and are always on the job printing programs and jobs. All the printing done for Sherman is done by Sherman students.

Each Department has an instructor who gives a lecture every morning. Our instructor gives us a lecture every morning and makes it plain. He not only makes it plain but gives us the opportunity to practice what he lectures on.

The printing office, as we call it, is a "Poor Man's College" It fits a person for any kind of work regardless of whether he becomes a printer or not. He can do most anything and would get along even if he did not work at the trade.

We had our annual banquet to which we printers invited our girl friends. The banquet was given in the Domestic Science Building which was very nicely decorated. The Domestic Science girls prepared the banquet which the printers appreciated very much. After the banquet the printers entertained their friends in the Industrial Hall. The following program was rendered: Song by the printers; A violin solo by Pablo Molino; Pantomime: "Waking Up" Daniel Martin, A. Mutty, Willie Hill, Jeff, Felix Manual, Uncle Sam, Amos Addington, General Tamale, Eugene Day, General Chili. Recitation by Eugene Day. Song by Calac, Marmon and Porte. After the program the guests took part by dancing and then refreshments were served.

We may do all the work next year that is if the editorial system is changed.

We have a motto and try our best to follow it "WE LEARN BY DOING." That is, we try to do better each time.

I will close by giving a copy of our banquet menu. This was prepared by our D.S. girls and we printers are largely indebted to them for the success of our banquet.

MENU

I.

ORANGE ICE

(An exclusive course but not necessarily excluded)

II.

ROAST CHICKEN

(Meat that is too good for any one, but printers, or very honest men.)

ESCALLOPED POTATOES DRESSING

CREAMED PEAS

OLIVES ROLLS PICKLES

III.

FRUIT SALAD WAFERS

(I'm the apple of thy eye says the salad)

IV.

ICE CREAM CAKE COFFEE

(There's no grounds for complaint, says the coffee.)

MINTS

OF HAPPINESS TO YOU

A few weeks before Miss Arnold left on her annual leave she received a request from members of the County Fair Association of her home county in Virginia that samples of work being done by the Indians at Sherman be sent there to be placed on exhibit. The teachers had nothing especially on hands at this particular time but gathered together quite a collection of drawings, samples of penmanship and some original stories, all of which was sent east to the County Fair. Miss Arnold received her home paper the week following the Fair, which she found contained a glowing tribute to Sherman and to the work being done here. This account was read with a great deal of pride by teachers and pupils who contributed.

Greater still was their pride when they learned that the exhibit had been borrowed by an adjoining county to be displayed at their coming fair.

A WORD TO THE ALUMNI

To members of the Sherman Institute Alumni Association.

I desire to express my appreciation of the honor conferred upon me by my election to the presidency of our Association.

It shall be my aim to discharge the responsibility of the office to the best of my ability, and to further the plans for betterment of the Association which have already been started.

I would like to call the attention of all exstudents of Sherman and Perris to the resolution adopted at our last regular meeting whereby, the privilege of becoming Associate members was extended. This resolution does not impose any compulsory obligation upon you to become members, but we sincerely trust that you will take advantage of the opportunity which it offers to you to identify yourselves with the Association. If you are interested write to the secretary for particulars.

We beg to call the attention of both Active and Associate members to the advisability of adopting by-laws and a constitution.

It is our intention, at an early date, to appoint a committee composed proportionally of Active and Associate members to draft by-laws and a Constitution, which we hope to have ratified at the next meeting. We would be pleased to receive suggestions in regard to the matter.

Trusting that you are all enjoying the best of health and fruits of prosperity,

I remain fraternally,
Henry Marmon.

President Sherman Institute Alumni Association

LEARN TO ACCUMULATE
A SURPLUS

Every man must learn to make more than he can use, and to produce on his farm more than he needs to eat for the time being. The laborer must learn to lay aside a certain amount of money—for future use. There is nothing more pitiful than a hand-to-mouth existence. Accumulate a surplus and that surplus will give you power. The Indian must learn this lesson and by his thrift store up his wealth for future use. He must not be content with things that last for a short time; he must not be content with simply living his life as easily as possible. He must improve his lands, build good houses, leave goods and money for his children. All great nations leave for their children the results of their thrift. By constantly storing up energy, knowledge, and conserving lands and fortunes men and nations become great and leave for their descendants a foundation for still greater endeavor.

My Indian brother, what have you stored away for a rainy day? What have you personally added to the value of the world?

—The Quarterly Journal, Society of American Indians.

With Our Reporters

Mr. Long was at Balboa Monday on business.

In a few days 200 rifles will arrive for the use of the boys.

Miss Jewett has already placed 63 girls, and is unable to supply the demand.

Miss Jewett was in Los Angeles Monday and Tuesday looking after her Mojave girls.

Mr. and Mrs. Conser, Frank Jr. and Mrs. Dean and her baby left Monday for Los Angeles.

Mrs. Hayes and her two children took dinner at the mess club with Miss Guest Wednesday.

Mrs. Scholder expects her sister, Marjorie Jamison, of New York State will enter Sherman next year.

Sherman received 100 wands, 60 pr. of Indian clubs which will be for the use of the girls next fall.

Mr. McCormick was a Sherman visitor Monday. One of the objects of his visit was to take Elena Chaqua home, as her sister is critically ill.

Saturday 50 of our girls will sing along the streets of Riverside while the parade is passing. Our Sherman band will also partake in the parade.

Friday Miss Jewett will go to Los Angeles to place 27 Mojave girls who will arrive at Los Angeles on Saturday, in charge of Superintendent Duclos.

Miss Jewett will also have charge of the placing of 12 girls from Parker.

Misses McGowan and their mother attended the play at the girls' High School Monday evening. They seem to think that our play at Sherman compared very favorably with the play given by the High School.

Miss Katherine Norton, Miss Cora E. Muench and Miss Nellie Stevens will leave next Sunday morning, the former for her home in Tamora, Ill; the other two for their homes in Washington, Mo.

Mr. Roberts of Lawrence, Kansas was at Sherman Tuesday. Mr. Roberts seemed very favorably impressed with Sherman and remarked that in outside appearance at least it surpassed Haskell. His stay was too brief to investigate the real work at Sherman.

Miss Inez H. Beavers, teacher of the first and second grades has tendered her resignation to take effect July 20. She feels that she needs a rest or change of work for a time, and this is her reason for resigning. She will attend summer school at either San Diego or the U. C. and this fall will enter the Los Angeles Normal where she expects to complete the course, better preparing her for her chosen profession.

POINTS ON PRESSWORK

BY JOE BLACKWATER

I am not much of a pressman but as far as my experience is concerned I will tell what I know.

In order to thoroughly understand all the details of this department, the learner will need to commence at the very beginning and take the place of "devil," running errands, washing the forms with lye, filling waste paper bags, taking forms off the press, sweeping the floor etc.

Don't think that presswork can be learned in a few months. Eyes need training to see any defect in the running of a press, to keep good color and to see the hundred and one things connected with the machinery. Ears to detect any unusual sounds. Hands to handle any part of the press.

This proves the necessity of a slow education which can be obtained in the pressroom only.

A good time to start is to start when young, while the faculties are developing and the mind is receptive and the hands pliable.

To be a good pressman follow in the footsteps of those who have been all their lifetime in the business. Learn to be clean, a thumb mark on a job is not very satisfactory to a customer of printing, offsetting is the same. Keep your press clean. Take care of the rollers for if the water gets on a roller it swells up and is spoiled for the future use.

Keep the ink cans closed; never dig in the center of a can as the air will get in and dry the ink up.

One of the difficulties the pressman has to contend with, is his feeders. During the time he is patching a sheet, when he supposes the feeders are rather in the way than otherwise, they are allowed to do just as they think proper, and consequently are ripe for any mischief which may present itself. In a pressroom, above all places, there is always work to be done. Feeders can always be profitably employed in cleaning and wiping up the presses besides which the accumulation of paper, which is so noticeable in the majority of pressrooms, might be prevented by insisting that it be continually collected and placed in basket, which ought to be provided for the purpose.

A pressman needs to learn the different tones of inks, for there are certain tones used for certain classes of work. There are four tones in black.

The chemical properties must also be understood.

A pressman also has to learn to make ready. By making ready we mean to have the type print even and on the surface of the stock.

The great lack among the majority of pressman is technical knowledge, so long as they have to operate upon a form which consists only of plain type, all goes well, but when plates have to be made ready or an engraving "brought up," matters do not proceed so satisfactorily and waste of time or imperfect work exposes the deficiency. Again, it is difficult to find a man who is equally able to manage all the different makes of presses. The principles of making ready, however, are very nearly the same in all, and are convinced and a little study of the construction of each

press will enable a man to prepare a form with equal success on any press.

Care of oil rags: Rags should be taken out of the shop every evening after work; for there is danger of fire starting from them.

COMPETITIVE DRILL

With interesting and appropriate exercises the eleventh annual commencement of Sherman Institute was continued today. Nearly 100 former students have returned to school to be special guests of honor. The exercises of today opened at 9:30 o'clock this morning with a well-executed military drill followed by an Indian club and wand drill. This afternoon at 2:30 o'clock was held one of the most interesting meetings of the week, to the general public, that of the Alumni meeting. Returned students met in the auditorium for the annual meeting. New officers were elected and a general social time was enjoyed. Each ex-student gave a brief synopsis of where he lives and what he has been doing in the past year. Tonight at 7:30 o'clock members of the Alumni and former students will enjoy a dance in the industrial building.

The military and Indian club drills this morning were given in front of the grandstand in Chemawa Park, before a large number of pupils and visitors. In the military drill five companies of boys competed for a cup offered to the team finishing with the nearest perfect score. The boys of Company D, led by Peter Begay, gave a most creditable exhibition, finishing with a score of 209 out of a possible 270. These boys gave the school of the company United States drill in squads, company and platoon movements. The other companies finished in the following order: Company B, 183; Company E, 181; Company C 179; Company A, 169.

These companies were marked strictly on their marching, movements, carriage and everything included in the art of perfect drilling. Judges of the military drill were H. E. Mitchell of Sherman Institute, Captain R. W. Russell and First Lieutenant Thomas of Company M, N. G. C.

The pretty Indian club drill by girls between the ages of 12 and 15 years of age was excellent. A company of selected boys between the ages of 14 and 18 years of age gave an exhibition drill with wands. This is the regular physical exercise drill given soldiers of the United States Army. The boys this morning used wands instead of rifles.

Music for all the drills was furnished by the school band that led each company upon the field.

—Enterprise.

I desire to extend my appreciation through the Bulletin to Mr. and Mrs. Lubo, Miss Emerson, Mr. Scholder, Mr. Lachusa and others who served on the committees of the Alumni during the Commencement exercises.

—K. A. MARMON Ex. Secretary

My Course in Dressmaking

BY INEZ COWAN

The necessity of knowing how to sew is becoming more evident day by day. This is particularly so in the case of the girl with modest means.

Fashion changes so rapidly that it requires one with a ready and clever needle to make any attempt to keep up its dictates.

To woman the ability to do plain sewing comes naturally, but they do so after a fashion. For that reason let us begin with the simplest, and easiest methods.

We are first required to know how to take measurements, and to take them quickly and accurately. Second to know and practice the four essential things in dressmaking, which are: To cut accurately; To baste properly; To fit correctly and to finish neatly.

Our time is too valuable to spend two or three hours over the drafting of individual patterns used, so we have a good set of plain patterns ranging from infants up to as large bust measure as can be procured. From these we are taught to enlarge or cut smaller as necessary.

When ready to cut out a dress, we consult the book for the measurements of the girl for whom the dress is to be made and select the pattern nearest her size. We must be careful to place the straight of the pattern on the straight of the goods, and cut the seams straight and even. We are now ready for the basting which should be done with as little handling as possible to avoid stretching the bias edges. We are now ready for the fitting and if we have followed the directions carefully in cutting and basting the garment should fit without a single alteration, but if we find that it is a little too large, stitch inside the basting line or if on the other hand is too small, it can be remedied by letting out the seams.

We constantly practice cutting, fitting, and finishing of garments, as each girl is required to not only make but to cut and fit each dress she makes, which of course is overseen by our instructor.

We are taught the value of our clothing also the source from which it comes, as well as all the different weaves and how to detect the "shoddy" from the good.

HAND SEWED SHOES

The way to make Hand Sewed Shoes is as follows:—

A last, which is a wooden model of a foot is used, and pieces of leather are pasted here and there on it so as to build up a model conforming to the measurements of the foot. Then paper patterns of the upper leathers are made from the last, and from these the upper leathers are cut out of tanned calf skins and sewed together.

The leather for the soles is cut out of tanned ox or steer hide, the pieces being the insole, the outsole, and the lifts of the heel. The inner soles are made of softer leather. You then soften the leather by steeping it in water, until it is pliable and at the same time firm, and will cut like cheese.

After fitting the inner sole to the bottom of the last, you cut a small channel or feather about one-eighth of an inch in the leather. Next pierce the shoulder of thin insoles all around with a bent awl. The shoes are then lasted by placing the uppers on the lasts drawing the edges by means of pincers tightly round the edge of the insoles. Then they are fastened in portions with lasting tacks. Lasting is considered a very important operation, for unless the upper is drawn smoothly and equally over the last, leaving neither a crease nor wrinkle, the form will be a failure. A band of flexible leather about an inch wide, with one edge pared is then placed in position, around the sides of the shoes, up to the heel or seat and then proceed to "inseam," by passing your awl through the holes, already made in the insole, catching with it the edge of the upper and the thin edge of the welt and sewing all these together in one flat seam, with a waxed thread.

The threads which shoemakers use are called "ends," and are made of two or more strands of small flaxen thread.

You make your waxed thread as follows:—Hold the main part of the thread from the spool, in your left hand holding it firmly where you want to break it between the first finger and the thumb so that it will not turn beyond that point. Then with the left hand, you lay the end of the flax on the knee and roll it from you. This will cause the small fibers that compose the thread to separate thus enabling you to break it easily. When the fibers separate give the thread a light, quick turn which causes it to break. As the threads break you pull it apart gradually, so the fibers will taper. Then you place the threads together, one just behind the other, so that the end will have a very fine point. Then roll the end and allow it to turn between the fingers of the left hand. After it has been rolled and twisted, it is waxed by drawing the thread through a piece of wax. The fine ends are waxed to a point. A bristle is fastened on in the following manner; the head of the bristle is held in the left hand, and the portion to which the thread is to be fastened is waxed; then the thread and bristle are twisted together. A hole is made in the thread and the bristle pulled through and fastened. After the threads are fastened, the heads of the bristle are cut off, and the ends sand-papered. The wax thread or "end," as it is called, should never be made longer than is necessary to sew a shoe. Experience shows that if a portion of an end left after sewing one shoe is used on the second shoe, it is never as strong as a new end. The thread grows weaker and weaker as it is used. When the thread is well waxed, it is cemented to the shoe. After the shoe is sewed, you pare off inequalities and level the bottom, by filling up the depressed part in the center with pieces of tarred felt or ground cork mixed with cement.

The shoes are now ready for the outsoles. The fibers of the leather to be used for the soles are thoroughly condensed by hammering on the lap iron. Then they are fastened through the insole with steel tacks, their sides are pared, and a narrow channel is cut around their edges. Through this channel they are stitched to the welt about twelve stitches to the inch. The soles are next hammered into shape; the heel lifts are put on and attached with wooden pegs. Then they are sewed through the stitches of the insoles; and the top pieces, similar to the outsoles, are put on and nailed down to the lifts. The finishing operations of the shoes include smoothing the edges of the heel, paring, rasping, scraping, smoothing, blacking, and burnishing the edges of the soles, withdrawing the lasts, and cleaning out any pegs which may have pierced through the inner sole. There are numerous minor operations connected with forwarding and finishing in various materials, such as punching, holes, inserting eyelets, etc.

RALLY DAY

On Thursday morning at 8:30 every person on the school grounds was present in the auditorium for the Student Rally Day Exercises.

After the girls and boys had marched in, Peter Begay proceeded down the main aisle with Mr. Fred Long's big silk Sherman Banner. He was greeted with thunderous applause from all sides. The banner was placed under the picture of Vice-President Sherman. The audience then arose and sang America.

Superintendent Conser presided and in his opening talk briefly stated the object of the rally; a digest of his remarks being:—We have spent a large portion of the week in doing honor to those who have graduated from the academic and various industrial departments, and it was right that we should do so. This morning we assemble to tender recognition and honor to those boys and girls who have not graduated but who during the past year have demonstrated sterling qualities of character in the various lines of duty as fellow students and associates.

We are going to present the Officers Commissions, medals and badges to the boys and girls attaining the highest degree of excellence in all endeavors.

I will now present the Officers their commissions:
ADJUTANTS: Rafael Jim and Clyde Lyzer. CAPTAINS: Jay Roe Morago, Willie Nelson, Amos Lomakatchia, Peter Begay, Isabel Granillo. 1ST. LIEUTENANTS: Mark Segay, Florentine Angelo, Henry Harris, Valentine Cheromallo, Harvey Campbell. 2ND LIEUTENANTS: Andrew Cleveland, Joe Calac, Peter Grand, Morris Denetdeel, James Watson.

The school yell was given for the Officers with a hearty goodwill.

The next presentation was the medals to the first and second troops in the competition. First Captain, Peter Begay; second Captain, Willie Nelson. Peter Grand was next awarded a medal for having the best carriage in school.

The Swagger Club was the next on the program. They were selected as being the straightest boys in school. These received Swagger Club badges: Henry Penny, Vicenti Santiago, Morris Denetdeel, John White Tail, Roy Touchewena, Ramon Valdez, George Lisalda, Herbert Bryant, Dalton Homehoyama, Jose Juan Chavez.

The department medals for general good conduct were next awarded. Esther Romero and Steven Siskiwe received these medals as the best girl and boy in school. They were given a rousing reception by the whole audience.

Those whose department received honorable mention were Willie George, Herbert Gould, Persiliana Carillo, Oso Sevantema, Edna Johnson.

These boys and girls were also given a yell. The audience then arose and sang a hymn. Our Marathon runners were next awarded medals they won in the Enterprise Marathon.

The record day prizes were next awarded amid much merriment. Morris Denetdeel, our allround athlete and George Taylor, winner of the 100 yardidget

race were the recipients of general ovations.

Mr. Conser next introduced David Garcia, Honorable President of the Student Athletic Association. He was greeted with cries of Gopher! "Speech," "Gopher." In a neat little address he presented the following girls and boys their "S's."

Belle Hildebrand, Bertha Martin, Lillian Clark, Morris Denetdeel, Bryan Gilbert, Juan DeVilla, William Enos, John Lee, J. Roe Morago, Raphael Jim, David Garcia, Plumas Lowry, Roscoe Polewytewa, Alfred Benson, Mary Wild Cat, Andrea Trujillo, Irene Ferris, Thomas Tucker, Albert Ray, Guy Shipley, Mark Segay, John James Dohoyalti, Clyde Lizer, Emil Benson, Carnes LaRose, Willie Nelson, Harry Clark.

Mr Conser presented David with his letter after he was through.

After the yells and resultant excitement had some what abated, Mr. Conser called on Mr. Hall. This acted as "fresh fuel on the blaze" and Mr. Hall was given a hearty yell.

In a few well chosen words he told what pleasure he felt on being present on this occasion. He dwelt on the progress that Sherman is making and paid a tribute to the students and employees whose efforts are being put foith to keep moving forward. He closed his remarks with a call for a cheer for Mr. Conser. "The man behind it all."

The audience arose and sang Sherman. Alumni members ran hither and thither preparing to get aboard the "picnic car" and in the hearts of everybody there echoed the vibrant, Wah-Who-Wah! Wah-Who-Wah! Sherman, Sherman, Rah, Rah, Rah!

SOLDIERS WILL SPEAK

Following out the usual custom of having the old soldiers address the school children, which is in vogue in California, the G. A. R. post officers have assigned Messers Samuel A. White, Homer Stephenson and Adoniram Eastman to talk to the Sherman students on Friday 29th.

These talks are always enjoyed by the Sherman boys and girls, who delight in the stories generally told by one or more of the committee.

Augustine Lomas was looking fine and prosperous.

Mrs. and Miss Praedis were among the picnics on Thursday.

John Galt was unable to get away from his duties for the Friday game.

Mr. Sam Miguel was a visitor Sunday. He came to see his wife and baby who are guests of Miss Hood, his sister-in-law.

Little Sanford Galt wooed his way into the hearts of the Tepee girls. He also made quite a hit with the band boys.

Mrs. Galt and Miss Mettie St. Marie visited with the Misses Aguilar at Corona, California, before leaving for home.

"THE PRINCESS CHRYSANTHEMUM"



THE PRINCESS AND HER LADIES IN WAITING FORM A VERY CHARMING PICTURE

On Monday night May 11, automobiles were parked completely around the circle long before it was time for the curtain to rise upon the opening scene of the annual school entertainment.

The entertainment this year was a Japanese Operetta, "The Princess Chrysanthemum," with as dainty a love theme for a plot as ever came out of the "Land of the Rising Sun," and with a well-balanced cast, composed of the student body who acquitted themselves in their roles in a highly creditable manner.

A few minutes before eight the auditorium was filled to its capacity with an audience comprised of the most representative citizens of Riverside.

Promptly on the minute the hum of voices ceased as the curtain revealed the Emperor's Garden in which were gathered a chorus of Japanese men and maidens, preparing to celebrate the coming of age of the Princess.

The Princess, with her court entrain, to which were attached two ardent suitors for her hand, Prince So-Tru and Prince So-Sli, made her entrance upon the festive scene at the conclusion of their song, "Wave the flags and Banners Gay." Princess Chrysanthemum confides to her friends that on this, her natal day, she

must choose a husband by command of her august father, the Emperor. Some advise her to choose for looks, others for money, while some who would extradite her from such an enviable position, declare for love. The dialogue served to introduce the first of seven solos, "Which Shall It Be." This was sung by the Princess in a very captivating manner. Belle Hildebrand as the Princess, not only proved to be the possessor of a good voice, but succeeded in giving an artistic touch to the character that was heartily appreciated.

Fairy Moonbeam known in real life as Bertha Martin, succeeded in sustaining the lunar reputation of being conducive to the growth of the tender passion. She was ably assisted by ten little fairies.

Emperor What For Whi, an exceedingly merciful(?) monarch, was Clyde Lyzer. This young man fitted his role so well that it is no wonder he was chosen for the part. His "aim in life was clemency," though he threatened to burn in oil everyone of his subjects if they failed to find the Princess, who was spirited away by Prince So-Sli, Joe Secakuku, and the wizard cat, Saucer-Eyes, Fred Geisdorff.

Top-knot, an agreeable young chap was the Emperor's private goat. His majesty's favorite pastime was calling down the maledictions of the bones of his

illustrious grandmother upon Top-knot's luckless head—Frank Marmon got away with the part.

Prince So-Tru, Dan Martin, was a love sick swain who did things in as heroic a manner as his love sickness would allow.

Prince So-Sli, Joe Sekakaku, played the villainous part of a scorned lover, who would win by cunning and might. Despite his naturally amiable disposition, which crept into his dark plots at times, he did fairly well. Saucer Eyes, Fred Geisdorff, as the wizard cat, played his part like a seasoned stock actor in the legit. The Cave of Inky Night where he and his sprites made their abode and in which mysterious place the Princess Chrysanthemum was hidden until she should consent to grant So-Sli's suit, presented a bit of stage setting the ingenuity of which would have done credit for a Wizard of Oz.

It was in this cave that Saucer Eyes and a number of little kittens gambled to their hearts content. The kittens were very small boys who apparently enjoyed their parts. They were designated on the

they were summoned by the magic ring of the Princess Chrysanthemum. The Princess is heartened and cheered by Moonbeam's song "The Path of Love."

The cave is next invaded by the irate What-For-Whi who failing to find his daughter has Saucer Eyes arrested with a wealth of promises of meteing out to him some of his famous clemency.

In the last act, shown in the Emperor's Garden, came the denoument. In this act Saucer Eyes frightened by the Emperor's rage and weakened by a wrecked constitution confesses that he has hidden the Princess upon the command of So-Sli. The Emperor orders the executioner to soak them in gasoline and truss them to the rear axle of his automobile, as these orders are being carried out. Prince So-Tru appears with the Princess whom he has rescued.

After greeting her father and the assemblage the Princess and So-Tru sing "The Dawn of Love," This put's What-For-Whi in a softened mood and when the Princess craves the lives of So Sli and Saucer Eyes as a wedding boon the old fellow promis-s upon condition



HIS MAJESTY WHAT-FOR-WHI, PRINCES SO-TRU AND SO-SLI WITH MEMBERS OF THE IMPERIAL COURT

program as sprites. Their number was enthusiastically encored. Saucer Eyes brought the house down with his "A Kitten's Tale." This treated largely of the vicissitudes of an old Thomas cat who bore upon his heart the scar of rejection administered by the Kitty of his youth. Thomas had never gotten over it and his song was an admonition to his young followers to beware of the glare and lure of sapphire eyes.

Fairy Moonbeam and her followers also received a hearty encore of their number in this scene, when

that each of the culprits perform for his amusement.

So-Sli sings; Saucer Eyes and followers perform a dance of wizardry. The old Emperor, completely mollified, confers his blessings upon the Princess' nuptial choice with "my boy take her and welcome. You don't know what you are getting as well as I do." Turning to the culprits, he forgave them "by the bones of his illustrious grandmother."

The finale was a rollicking "Long Live the Emperor."

Fifth Annual Meeting S. I. A. A.

HELD ON TUESDAY AFTERNOON MAY 12



A GROUP OF ACTIVE AND ASSOCIATE MEMBERS OF THE SHERMAN INSTITUTE ALUMNI WHO ATTENDED THE ANNUAL MEETING ON MAY 12

The Sherman Institute Alumni meeting was called to order promptly at 2:30 p.m. on Tuesday afternoon May 12, by Mr. Saturnino Calac, president of the Association. His opening remarks were as follows—

Members of Alumni and Guests:

As president of the Sherman Institute Alumni Association I have great pleasure in extending to you a welcome here this afternoon. It is indeed a pleasure for the graduates, former students and their friends to be here within this atmosphere which is so closely associated with what we now realize to have been one of the happiest periods of our lives. As you well know that all pleasures carry with them responsibilities, so it is the Alumni gathers here to enable the individual to discharge to the best of his ability the duty which such responsibility places on him, the duty of making this Association as good as it possibly can be; of making it representative; of making it an inspiration to the student body; of cementing those bonds of friendship which we gather here to enjoy, and by identifying the efforts which our membership is making in the

ranks of American citizenship with the aims of our Alma Mater. Let each one do his duty. I wish to extend congratulations to the class of 1914. May success go with them in whatever they pursue.

The following program was then rendered.

Selection: The Alumni Orchestra

Solo: "Ave Maria" Miss Agnes Aguilar

Reading: "Symbols" Miss Mable Eades

Song: "Beautiful Ship From Toyland" Messers:

Marmon, Carner and Porte

Sherman Song: "Sherman" Audience

At the conclusion of this program the president introduced Rev. MacQuarrie of Riverside, who delivered the invocation. The regular business order was then taken up. The minutes of the previous meeting were read by Mr. Marmon and approved by the Association. There being no unfinished business the chairman announced that the Association would consider new business.

Henry Marmon: "Mr Chairman, the necessity of a better organization having been the subject of a com-

munication sent out by you and our secretary, I have here a resolution which I trust the membership of this Association will seriously consider."

Mr. Marmon then read the following -

Whereas: The need of a more effective organization of the Sherman Alumni Association has been deemed advisable, we, the members of the said Association in regular session, in pursuance of a plan whereby this may be accomplished, do *resolve* - That all ex-students of Sherman Institute may become Associate members of the Sherman Institute Alumni Association, on the same terms as active members, subject to the provision that they attended Sherman Institute for a term of not less than three years and were students in good standing. They shall be entitled to all privileges of active membership except the right to vote and to hold an elective office.

An objection was raised to the adoption of the resolution by Mr. Satero Amago as he thought it should specifically make the same provision for the old Perris students.

Mr. Hall spoke in defense of the objection and moved that that portion of the resolution be so amended as to read: "All ex-student of Sherman Institute and Perris*****" This motion was seconded by Mr. Conser.

The resolution was read as amended and Mr. Amago then moved its adoption. The motion was seconded by Michael Bryant and carried without a dissenting vote.

Miss Mable Eades introduced the following:

Whereas: The Society of American Indians has demonstrated to the people of the United States the capability of the Indian to become a real citizen and a competent factor in National Affairs. Be it resolved - That the Sherman Institute Alumni Association in regular session do publicly indorse and recommend the object and aims of the Society of American Indians to the consideration of every thinking member of the race and worker in the Indian Service.

Adoption was moved by Miss Agnes Aguilar and seconded by Miss Georgia Calac.

Miss Hildebrand offered the following resolution:

Whereas: The Commissioner of Indian Affairs, Honorable Cato Sells, has by his administration given evidence of a desire to assist the American Indians, we the members of the Sherman Institute Alumni Association do tender our thanks and appreciation of the constructive policies he has introduced into the work of the Indian Service.

Miss Young moved that this resolution be adopted. The motion was seconded by Mrs. Galt and carried unanimously.

The president then announced that the election of officers for the ensuing year was in order.

Henry Marmon was elected President.

Romaldo Lachusa, was chosen Vice-President.

Susan Hildebrand, was elected Secretary.

An amusing incident occurred during the nominations for Treasurer. Mrs. Galt and Miss Aguilar were determined that Romaldo Lachusa should be Treasurer despite that he had already been elected to the office of Vice-President. Their efforts to surmount this obstacle was as amusing to the members as it was distressing to the chairman.

Mable Eades was elected Treasurer.

After the election of the above officers the presiding officer announced that if there was no more business to come before the Association the meeting would be open for general remarks on the welfare of the organization. He announced further that this privilege was extended to all guests from whom they would be pleased to hear.

Tom Largo:

I am glad to be called on. I can stand before you and let you look at me anyhow. I have been struggling for some way to make a living. I have been living in Hemet. We have had bad years and did not make anything out of our crops. The next year I received work from the Government, shoeing horses. I went to the Imperial Valley and made a little money but I had to settle my debts while I was there.

I am expecting to go back to farming some day, when I have a little money I will go back. I am glad to be here. I always try to be here every Commencement. I am glad that they have accepted us as members of the Association in the Alumni. Of course we cannot vote or hold office, but I think that is fair. I was here when they laid the corner stone. I always enjoy myself here.

Satero Amago:

I have nothing to say. We are not discouraged because some have failed. We think everyone should try to do the best to keep the schools going. Whatever Mr. Conser says means a whole lot for us. I am glad for what the school has done for me. The school is here for the best of all of us, but it is no use to us if we do not use this information. We must represent this school.

Georgia Calac:

I have nothing to say. I myself have been trying to do the best I can since I left school.

John Beresford:

I haven't very much to say. Mr. Hall has already said what I was doing. I certainly enjoyed the trip to come over here and see the great improvements. It has been about 11 years since I was here. I never came back to see any of my friends. I did not know anybody but Sylvas when I first came here. Mr. President, that is all I have to say.

Miss Subish:

I was hoping Mr. Hall would not look at me. I

have enjoyed being here and seeing my friends. I have not succeeded yet in what I started to do.

Abram Mayo:

I hardly have anything to say. I think this is the first time I have been here for ten years. Next year I might be prepared to say something about Sherman. One thing I would like to say is that I am very glad to see how it has progressed. I am not a good speaker. Next year I might say something.

Mrs. Galt:

Mr. President, Members of the Alumni, Students, and Friends.

I am glad to be here this afternoon, glad to see so many of the ex-students and visitors. We certainly enjoyed the play last night. I think the students are doing so well. I come almost every year and I can see great improvements.

I would like to say something about Agnes Waite. She goes to High School and has about the best marks in school work. She stands high in her studies. I get very good reports about her. She lives with me and I sign all her excuses and get all her reports. Her teachers all admire her work. She is a good student and studies late at nights. She has five solids and is in the second year. I think if she had all her credits from Carlisle she would be in the third year in High School.

Mrs. Galt also spoke of raising a great many chickens, and said she thought the training the students received at the school farm would be very helpful to them when they began making homes of their own.

Adolph Montijo:

I have not found my chicken yet, but I hope to find her some day. I haven't got much to say. Last year I said I was going to give up my store but I changed my mind, I am still going on with it. I am making the money. That is all I want.

Joseph Estrada:

I did not come prepared to do any speaking this time, but I am very glad to be here.*****

Mr. Hall:

In regards to Joseph Estrada he took up a piece of raw hillside land, developed water and has 50 acres under cultivation. He has worked out among the white ranchers and held his land, has a fine lot of chickens, and a very well kept ranch. He also was elected secretary last year of the Reservation Business Committee. On these reservations they have what is known as a Business Committee to look after the affairs of the reservation. In addition to all this he is the Government Engineer getting a nominal salary, has a wife and baby. Joe ought to be very happy.

Next to Joe is another young man, John Beresford. John is a farmer at another reservation called Volcan. He represents me at that reservation making all issues to the Indians, takes care of the garden and the school, and is doing all right. I can recommend him very much.

I have just returned from a trip with Supervisor Goodall to all reservations in San Diego County and part of Riverside County. I met a good many ex-students of Sherman. The desire of ex-students is for allotment of land. These young people say we do not want to work hard to improve our land when we do not know whether we are going to keep it or not. The Secretary wrote to these Indians asking them what ought to be done with the Indians. They wrote back we want our land in severalty.

At Mesa Grande is Ortego. He has 50 acres of land under cultivation. He came to me and said, "Mr. Hail, why can't we get our land allotted. I want my land so I can take care of myself." John Ortego said he wanted to come to Sherman, but he has 30 acres in grain and could not leave his work. He is working hard and wanted to be remembered. As we go around we find returned students all working and doing their best. They represent the most progressive Indians in Southern California. It is only a question of a few years before we will not have Indians as they are known, due to our schools, to Sherman Institute.

Mr. Conser:

Mr. President, Former Students and Friends, I am very glad indeed to see so many here to-day. We want you to feel that Sherman is your home and that you are always welcome. We have made our preparations for Commencement this year very largely with the Alumni in view. It has been the wish of some of the active members of the Alumni to make their organization more effective. It is not possible for all boys and girls to graduate in the academic department. Many must go out and earn a living before they have had time to complete the academic course we have here. We know that a great many, probably the majority, in our public schools never pass the 8th grade. Because of this condition the Alumni voted to-day to admit former students as associate members, and it is hoped that this will be a means of cementing more closely the bond of friendship of all former students of Sherman Institute.

I presume some of you think we are rather inquisitive. Most of you got letters inquiring about you and your affairs. Some of you no doubt have said "What business have they got making all these inquiries about my affairs?" I will tell you why we are doing it. We are doing just the same as the best colleges of the United States do. The colleges of the United States are keeping in touch with their former students. They are sending out inquiries or blanks for them to fill out telling where they are, something about their work, what they are accomplishing. We want to keep in touch with each and every boy and girl who has attended Sherman, and we hope when you receive these requests that you will feel it is a privilege to give us this information. I tell you boys and girls you will sometime feel, if you do not feel it now, that Sherman is one of the best schools in the United States. I want you to feel that Sherman is for you the best school in existence. We want all boys and girls who are here now,

all who have gone away to be loyal, to the best aims of this school. We want you to feel that what we are doing is entirely for your benefit. A great many seem to think that we employees here simply work for the salary. I want to say to the members of the Alumni as well as to the boys and girls attending school now that there is more in the work here for the employees of this school than the salary. When we think of the salaries being paid—several young men right here today earn more money than the employees instructing you. And it is true in all of our educational institutions to-day, the professors in our colleges, in our best colleges, are not the persons earning the greatest amount of money, but they are interested in the work they are doing. The interest they have in their work is a compensation that means as much as dollars. It is not dollars that make life. It is the realization that something is being accomplished. I feel sure that there are a number of employees that could earn more money if they were to go outside the Service than they are actually receiving now. It is not the actual amount of money being earned. There is an interest felt by most of the employees in the work they are doing. I feel that we have here to-day one of the best corps of employees in the Indian Service and they are working for the good of the boys and girls, and I hope that you will put forth your best efforts to show that Sherman has done something for you. It is a great pleasure to me to read the letters I have received from former students. Some of you may think your letters are thrown into the waste basket, but I do not think there has been a letter from an ex-student that I have not read and that has not been read by others also. It is a great encouragement to the school to know that the boys and girls are doing so well in the different lines of work they have taken up.

We have with us this afternoon Supervisor Goodall who has been making a careful study of conditions in Southern California. He has made a special effort to be here this afternoon. I think Mr. Goodall will have something of interest to say to the former students as well as others, and we shall be very much pleased to hear a word from him.

Mr. Goodall:

My principal interest in this meeting is to hear what the returned students have to say regarding their work and success since leaving Sherman Institute. The employees' side has been well represented at the meeting, and my remarks will therefore be brief.

During my visits to the different reservations and schools in the southwest district for a little over a year I have taken great interest in the work of returned students, and in the discussions with them of matters pertaining to their welfare, and regard this as one of the most important features of Supervisors duties. In many instances the example set by returned students of different schools, especially those who have received their training at Sherman Institute, has been a great help in bringing the industrial status of Indian workers on the reservations and elsewhere to a plane almost

equal to that of the white people in the community in which they reside. There has been a great improvement in the sentiment of the white people towards the Indians in this district, due largely to the advance made in industrial progress by the returned students, and I have taken occasion to refer in my reports to Washington to these very meritorious cases.

It gives me much pleasure to see so many of the Sherman Alumni at this meeting. The broadening of the association will prove most beneficial. I am in hearty sympathy with the aim of the Sherman Institute Alumni Association and wish its members great success in their field of endeavor. I thank you heartily for the privilege of attending your meeting this year.

The following members of the Alumni Association were present for the Commencement exercises:

Jim Martinez, Los Angeles, 143 S. Gless St. Pedro Romero, Los Angeles, 1628 N. Marz. John Beresford, Santa Isabel, Cal. Adolph R. Montijo, Barstow, Cal. Cencio Lopez, Mecca, Cal. Andrew Kisto, Blackwater, Ariz. Oscar Gates, Needles Cal. P. D. Calac, Fallbrook, Cal. S. E. Calac, Needles, Cal. C. Escallier, Temecula, Cal. S. J. Rice, Riverside, Cal. Thomas Largo, Mecca, Cal. Sylvester Gomez, Riverside Cal. John McKinley, Yuma, Ariz. John Bullock, Wineville, Cal. Abraham Moya 389 S. Fair Oaks, Pasadena, Cal. Joe Chorre, Los Angeles, 145 S. Gless St. Valentine Leon, Riverside, Cal. John Galt, Glendale, Cal. Michael Bryant, Yuma, Ariz. Alex Jim, Coachella, Cal. Edward Kintana, Sotero Amago, Chas Seonia, Riverside. Harry Jim, Coachella, Cal. Vicente Albanex, Valley Center, Cal. Ceferino Mojado, Pala, Cal. Clarence Meyers. Averan Sterling. Owen McKinley, Yuma, Ariz. Joe Ortez, Perris, Cal. Elsie Boohomionsie, Riverside, Cal. Helen Young, Hollywood, Cal. 1775 N. Wilcox Ave. Fannie Galligre, 1729 Whitley Ave. Hollywood, Cal. Sarah Morongo, Banning Cal. Mettie St. Marie Merca Welmas, Los Angeles, Cal. 570 Richmond St. Claudena Vallengella 2409 Raymond St. Los Angeles. Mrs. J.R. Galt Glendale, Cal. 514 Louise St. Mrs C. Mojado Pala Cal. Mrs. Juanita Reghitte Pala Cal. Susan Hildebrand, Sherman, Inst. Georgie E. Calac, Pasadena, Cal. 150 S. Marengo Ave. Agnes Aguilar, Mable D. Eades, Sherman, Inst. Joe Cousatte, Riverside, Cal. Jim Lewis, Riverside, Cal. Mrs. Anninger, Arlington, Cal. Margaret Aguilar, Corona, Cal.

Angelina Aguilar, Corona, Cal. Inez Cota, Corona, Cal. Andrea Calac, Riverside, Cal. Esolastic Calac, Riverside, Cal. Celia Coutts, Pasadena, Cal. Everista Calac, Riverside, Cal. Alfonso Calac. Joseph Estrado, San Jacinto, Cal. Harvey Harris, Perris, Cal. Henry Marmon, Sherman Inst. Kenneth Marmon, Sherman, Inst. Romaldo Lachusa, Sherman, Inst. Katherine Emerson, Sherman, Inst. Sylvas Lubo, Sherman, Inst. Joseph Scholder, Sherman, Inst. Joe Kie, San Bernardino, Cal. Miss Visillia Subish, Riverside, Cal. Cincinio Lubo, Colton, Cal. Setestian Pablo. Remegis Finley, Yuma, Cal. Bresto Levey. Maggie Majel, Riverside, Cal. Susie Paipo. Eliza Paipo. Alice Hensley. Amelia Sobenish. Elizabeth Johnson.

ALUMNI NOTES

Alex A. Jim, San Bernardino, California—writes that he is employed by the Santa Fe railroad as a boilermaker and is getting good wages.

Eugene Gordy, Tuba, Arizona—is being employed in the Indian Service as farmer and says he likes his work very well.

Lorenzo Nombrie, Thermal California,—states that he is farming for himself and owns most everything that is necessary on a farm.

Lucy Epuche, El Toro, California—writes that she is getting along nicely as housekeeper and is earning \$30.00 a month.

Dionicio Vergas, Temecula, California —is employed in the Indian Service as farmer.

Solida Golsh, Haskell Institute, Lawrence, Kansas, writes that she is getting along very nicely with her school work.

Hickford Meservey, Agnes, Oregon—is doing well in the fishing business and has a comfortable bank account.

Mrs. Florence Seabury (nee Teaford) North Folk, Cal—Mrs Teaford is keeping house and is the proud mother of a little baby.

Nicholas Osuna, Ramona Cal—is working on a dairy and earning good wages.

Wallace Peshlaki, Fort Defiance, Arizona—writes that he is doing all he can to help his people.

Fannie Havaline, 161-E. Broadway, Tucson Ariz, regrets that she will be unable to attend the commencement exercises this year.

Mrs. Emily Anspach (nee Dyke), Dunismuir California— is keeping house.

Joseph Shenderline, Lodge Grass, Montana—writes that he is farming his allotment and doing carpenter work.

Hosten Nez, Fort Defiance Arizona,—is working at his trade and receiving \$40.00 per month.

Adaline Williams, Julian, Calif—is working for wages and helping to support the family.

Edward M. Coleman, Manila Philippine Islands—writes that he has enlisted in the army and likes the place very much.

Irene Elgin, Lake Port, California, is keeping house for her parents and is helping them in every way possible.

Juan E. Apachose, Sacaton, Arizona—is farming his own land and has been working for the government.

Savanah Madrid, Haskell Inst., Kansas,—writes that he is still attending school and is trying hard to get all he can out of the school.

Santiago Jose, Laguna, N. Mexico—states that he is assisting his father in the care of their live stock.

Henry D. Coleman North Ford California—is farming his land.

Antonio Chermiah, Laguna, N. Mexico—says that he is kept busy with his stock and is getting along nicely.

State of New Mexico
Office of the Attorney General
Santa Fe
January 31, 1914.

Mr. F. M. Conser.
Superintendent of Sherman Institute,
Riverside, California.

Dear Sir:

I am in receipt of your letter of January 24th, with regard to a history which you are having written of Sherman Institute, and expressing a desire to have me tell, briefly, where I live, something of my success in life and as much as possible about the other graduates, especially the members of my class.

At present I am living at Santa Fe, where I have been for nearly four years, and am employed as stenographer in the office of the Attorney General, and I am receiving a very good salary. I have had splendid success since leaving school and have been blessed with very good health.

I regret to say that I do not know what the other members of my class are doing, or where they are, so I am unable to give you any information concerning them.

With kind regards and best wishes to all my friends.

I am:

Very respectfully,
Miss Edith C. Marmon.

Winner S. D.
February 11, 1914.

Dear Mr. Conser:

I am staying at home, in Winner and doing the best I can.

Since September, I have held a position as pianist in the Comso Theater and I also play the piano in the Winner Orchestra. Am saving the wages to attend the Conservatory of Music in Sioux City.

Have all the chance I want to practice Domestic Science at home.

Hoping this meets with your approval. I remain.

Yours very truly,
Lois Lamoureux.

Zhealy Tso, Chin Lee, Ariz—Mr. Tso writes that he is successfully engaged in the mercantile business. His store is valued at \$3000 and the live stock at \$1000. He says: "I believe that all Alumni and every former student of Sherman Institute ought to feel proud of their old school and further more its their duty, one and all to write and tell what they have been doing for themselves in the past."

John Galt, 514 S. Louise street, Glendale, Calif.—Mr. and Mrs. Galt write that they are well and happy. These two young people would be rated as successful in any community and their advice to the members of The Alumni Association is to "save and invest." Mr. Galt is at present earning a salary of \$1560 per annum. His salary four years ago when he first accepted the position was \$600. Such promotion amply demonstrates the progressiveness of these two young people.

Thomas M. Ramirez, San Jacinto, California—Thomas writes that since his graduation in 1904, he has been steadily employed in the farming business.

Andrew Kisto, Blackwater, Arizona—I was very much pleased to hear from you and to learn of Sherman's progress. I expect to be there for commencement and hope I will have a good time with all of my old friends and school mates. My parents and I are all very well and I am doing my best to help them along. I am kept busy working on a canal and I use a team as I can do more work with the team and I get better wages. I am now getting \$2.50 a day while others who do not work with teams get \$1.25.

Mrs. Florence C. Perez, Santa Fe Indian school New Mexico—I am married and have been for four years and I have two children, Juanita and Alfonso Perez, their ages being three years and six months. We have 40 acres of land and we keep it planted in wheat and we live on it in the summer. I used to work for the Assistant Superintendent, Mr. Snyder with the salary of \$5.00 per month, but I only worked four months. But now I am keeping house and we own a house and farm.

Joe Easchief Salt River, Arizona.—I am staying at home working for myself, because I have a farm and want to fix it up. I have a man working on my ditches and I put 20 acres of wheat on it. My people are well and I am also and I must say that I cannot attend commencement this year because that will be my busiest time. The last two year I've worked at Redlands, Cal. and San Bernardino but now I am at home.

Taylor Teaford, -07 North Fork, Calif.—After graduating from Sherman, I returned home and worked on the farm until 1909 and returned to Los Angeles entering the St. Vincent's College finishing the first and second years with good credit.

I went home for a short vacation and returned to St. Vincent's College to finish, but a few days before the school started I was taken sick with appendicitis and after going through a successful operation. I remained at home farming and taking care of the stock.

In April 1912 I sold my share of the stock and worked in a mine and was appointed manager with a good salary.

I married Pearl Morris of Oneals, California, and now we have a fine boy added to our home. I am still holding my position and doing my very best.

Good wishes to all the members of the class of '07 and to all the employees that I knew in my school days.

Porter M. Williams, Wineville, Cal.—Porter writes that he is engaged in farming at Wineville. He is getting \$35.00 a month of which he saves about two-thirds.

Miss Alfretha Wilson, 310 H. Street, Madera, Cal.—Miss Wilson, is one of our graduate nurses and still works as a nurse. She gets from \$25 to \$30 a week. She cannot be here with us this Commencement as she will be pretty busy.

Mr. Sherman Young, Weitchpec, Cal.—I am working for the Pacific Lumber Co. and receiving \$3.50 per day and I'm not married yet and my health is good.

Mr. Martin Osuna, Santa Ysabel, Cal.—I'm sorry I cannot attend commencement this year because I am working here at home and cannot leave. I have ten head of cattle, thirty acres land, planted in barley and alfalfa. I planted fifty apple trees two years ago and I also have fifteen hives of bees. I guess this is the proper way to start in business and I am doing my best.

Ralph Ottley, Hoapa, Cal.—I am in good health at present and employed at the Hoopa Indian school. I worked for the U.S. Forest Service last summer and may again but will remain here until they start work. I made my spending money by shoeing horses and still take in a few dollars that way. I'm thankful for what I have learned at Sherman and in brief it has helped me wonderfully and I regret that I cannot attend the commencement this year, but hope to some day.

Lottie Tewanima, Tovera, Ariz.—Lottie writes that she is married and has a baby boy. She is keeping house and is in the best of health. She cannot be here on account of having to much work.

The Hampton Normal and Agricultural Institute Hampton, Virginia

Alumni Ass'n.,
Sherman Institute
Riverside, California.

Dear Fellow Members:

There is every reason why I should like to be present in response to your invitation. I regret that owing to distance, I shall be absent again. However, I sincerely hope that those of you who will be present will enjoy yourselves and above all have a successful and helpful reunion.

Please give my hearty congratulations to both the Industrial and Academic graduating classes of 1914. As they go forth and enter into the spheres of life's greater school, may they realize within themselves that they have been educated for a vital purpose; to help our race, the Indian race. God, I believe, both planned that the Indian should have a part in the making of this great age, the making of this great country and within the grasp of us, the younger generation, lies a seed of hope and trust. Shall we fail to make good our trust? No! we must press forward to higher and nobler things. To prove to the world that the Indian is worth educating, we must, as individuals, do our little share towards contributing to the common good for the benefit of our race, our country, and for the world.

Wishing you all a very happy time. I am, very sincerely yours.

Dan N. Thomas.

Commissioner Cato Sells Wants Indians To Do More Farming.

Honorable Commissioner, Indian Affairs, Cato Sells, he say this way: "The farming season is at hand. Every farmer should at once become actively engaged in advising and teaching the Indians how to prepare the soil, the kind of seed to select, when and how to plant, grow and harvest, and the best use to be made of his crops when produced."

War Bow hear what chief, Mr. Sells, say and heap catch it, idea.

War Bow Heap Farm

By War Bow, Blanket Indian, Colony, Oklahoma.

War Bow think he goin' farm;
Like country life, got heap of charm;
He goin' to raise it, plenty corn;
Will heap much plow in early morn.

Go in pasture an' catch up pony,
Use curry comb till horse look tony;
Throw on harness, give strap quick jerk,
Heap strong push and get to work.

Heap plant kafir corn and milo,
Raise plenty feed to fill big silo,
Have nice sleek horse an' big fat cow.
Goin' watch white man an' heap learn how.

An', may-be-so, at Indian fair;
War Bow say, "Me sure be there,
You bet me take'm lots of prize,
Goin' show it punkin, biggest size."

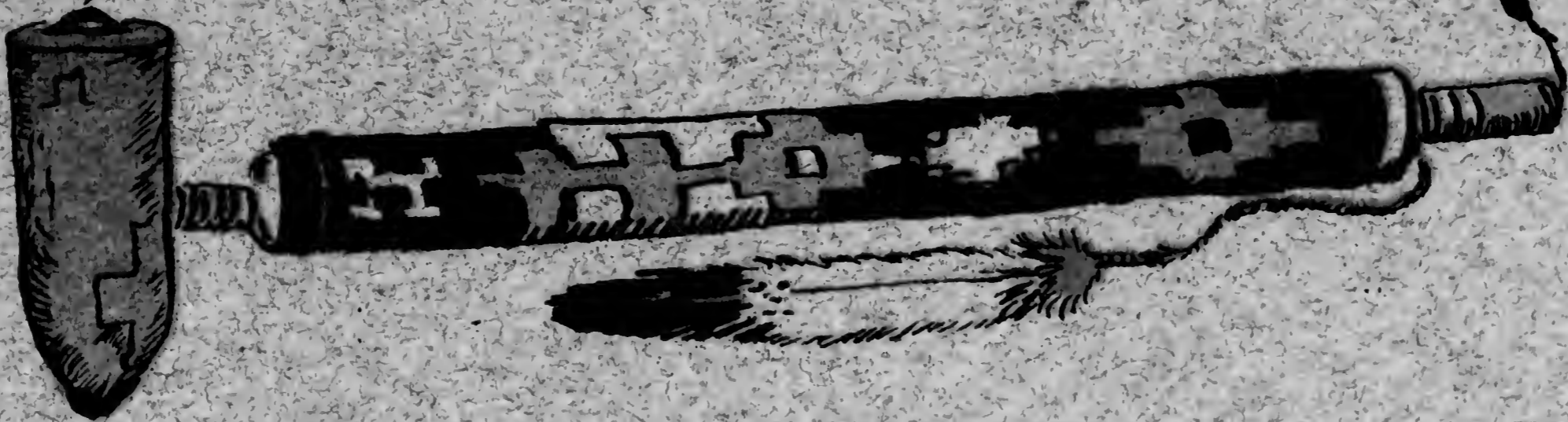
An' white man, no more goin' to say
"Indian can't make farmin' pay"
'Cause War Bow show how Indian can
Just same like neighbor, smart white man.

—Colony (Okla.) Courier.

The Purple
Sandy
Fields

'23

Sherman Institute
Riverside California



The Purple and Gold

Dedicated
To
Our Country

**Year Book, Graduating Class '23
of Sherman Institute, United
States Indian Training and
Vocational School**

**Riverside, California
1923**

5-26 '23-2000 Riverside, Calif. Indian

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THE PURPLE AND GOLD

Class Roster

LOTTIE J. MIKE

*"Bright was her face with smiles,
And words of welcome and gladness,
Fell from her lips and blessed
The cup as she gave it."*

THOMAS CAMPBELL

*"The kindest man,
The best conditioned and unwearied spirit
In doing courtesies."*

INEZ H. BARTON

*"Happy art thou as if every day
Thou had'st picked up a horse shoe."*

ALEXANDER P. PALMER

*"My meaning in saying he is a good man
Is to have you understand me,
That he is sufficient."*



THE PURPLE AND GOLD

Class Roster



DIBBERN COOK

*"Few noble friends we find,
Given for the service of mankind,
And none more firm and true."*

ESTHER AZULE

*"Life is short,
A little love,
A little dreaming,
And then good day."*

SIMON HAWLEY

*"Thou art a fellow of good respect,
Thy life hath had,
Some snatch of honor in it."*

LORETTA BLACKTOOTH

*"She was a woman,
With the heart and hopes of a woman,"*

THE PURPLE AND GOLD

Class Roster



MARGARET SANGSTER

*"Content with the blessings,
Our father may give,
How happy would all of us be,
If like her we tried to live."*

WILLIAM M. BAINE

*"I never knew so young a body
With so old a head."*

FLORENCE H. SMITH

*"So live that when dawn's eternal day
On the last great harvest morn,
The angel reapers may bear thee away
To be garnered among God's corn."*

BENJAMIN SEAWELL WYLIE

*"To toil for my neighbor as well as myself,
To find out the sweetest flower that grows,
Be it a thistle or be it rose."*

THE PURPLE AND GOLD

Class Roster



JAMES ARMSTRONG

*"He hath done his best,
May he kind treatment find,
A friendly perch or two for rest."*

FERN J. SNOW

*"So live my child, all thro' your life
That be it short or long,
Tho' others may forget your looks
They'll not forget your song."*

ANTHONY ARMSTRONG

*"He'll send his sun to glow
For his kind looks are the only looks
Of friendship that we know"*

FRANCES CHREST

*"An unlesioned girl, unschooled and unpracticed
Happy is this, she is not yet so old,
But she may learn."*

THE PURPLE AND GOLD

Class Roster



MARY E. JENKINS

*"Life to you is pleasant,
As a morn in May,
May no evil shadow
All the coming years"*

JAMES PORTER

*"His life was gentle and the elements,
So mixed in him that Nature
Might standup and say to all the world,
"This was a man."*

PAULINE ELIZABETH NATONI

*"Though the world is in love
With bright eyes and curly hair,
It is only good children that the angels call good."*

The End is but the Beginning



Class History

By Esther Azule

The first organization of this class was for the Freshman year in 1919. The enrollment for that year was one hundred and six. The purpose of the first meeting was the election of officers and the organization of the class. The class colors selected were "Blue and White," the class motto "Onward ever, backward never," and the class flower "Carnation." We began with all the enthusiasm that seems to be common to all Freshman classes.

In the fall of 1920 forty-two members met as Sophomores. Where were all the rest? That year we were very enthusiastic and were known as the "peppy bunch."

In our Junior year we numbered fifty—twenty-five girls and twenty-five boys and our enthusiasm did not lessen. We had a hard struggle with Algebra and Ancient History that year. The things of interest in our athletic career were: that our boys held the Inter-Class Basketball Championship and that we were second in the Inter-Class Track Meet.

Our Senior year found our membership had dwindled down to the small number of twenty-two, only nineteen being here now. The boys are scattered through the various departments but the girls are all in the Domestic Science and Dressmaking Departments. Our girls hold the class championship in basket ball this year. We went into the Inter-Class Track Meet as the "dark horse." It was a very happy occasion when we became the winners of the meet and now have the shield, the inter-class trophy. We feel that it was a great victory as we were so few in number.

Leupp, Arizona contributed Margaret Sangster who took nursing as her course and completed that in her Junior year. She served in the Second Battalion as Lieutenant of Co. C, '23. She has played basket ball for the class since '19 and for the school team in '23. She is the class secretary. The Mandolin Club has claimed her as a member since '20, as have the Lyric society and the Y. W. C. A.

Yainax, Oregon is well represented by Derwin Cook, our class President now and in '22. He was Secretary in '21. He also occupied the office of President of the Y. M. C. A. '23 and the office of Vice president of the Invincible Debating Society '23. He was also Invincible Debater in '23. He plays the clarinet in the band. The class speak of him as "Cookie". He is also the class cartoonist. He was awarded the honor of Salutatorian on May 18th.

Frances Chrest spent her childhood days in Lyonsville, California. Domestic Science and Dressmaking is her course. For the class she has played basket ball since '19. She also played on the school basket ball team and baseball team in '22 and '23. She is the class Athletic Manager for the girls. In her work with the Lyric Society she served as Secretary '23, Vice-president '23 and Debater '23.

Benjamin Seawell Wylie, member from San Fidel, New Mexico, is a printer by trade and is student reporter for THE BULLETIN. Literary work seems to be his pet burden. He was President of the Invincible Society in '22 and again in '23. In '22 he was the society debater. For the class he is Vice-president and in '22 as Secretary. He played basket ball on the class team and was on the school lightweight team and on the football team. He is a Captain in the First Battalion. On May 18th, he was awarded the highest class honor, Valedictorian.

Inez H. Barton came here from Leupp, Arizona. Her training as a nurse will be used to advantage amongst her people. Her honors are: Captain Co. A. '23, Serg. Co. C. '22, member school basket ball team '23, class basket ball '20 to '23, mandolin club '20 to '23, assistant to matron, Ramona Home, '23.

Shiprock, New Mexico is represented by Pauline Natoni. She has taken Domestic Science and Dressmaking. She has been a member of the choir, Leading Star Glee Club and the Y.W.C.A. Cabinet for three years.

From Needles, California came James Armstrong. He is going home as an engineer. In the First Battalion he is now Lieutenant of Co. B. He has been Vice-president of the Y. M. C. A. since '21. He has been a member of the Choir since '21. He was Vice-president of the class in '22 and is now the treasurer. He is also President of the Liberty Society.

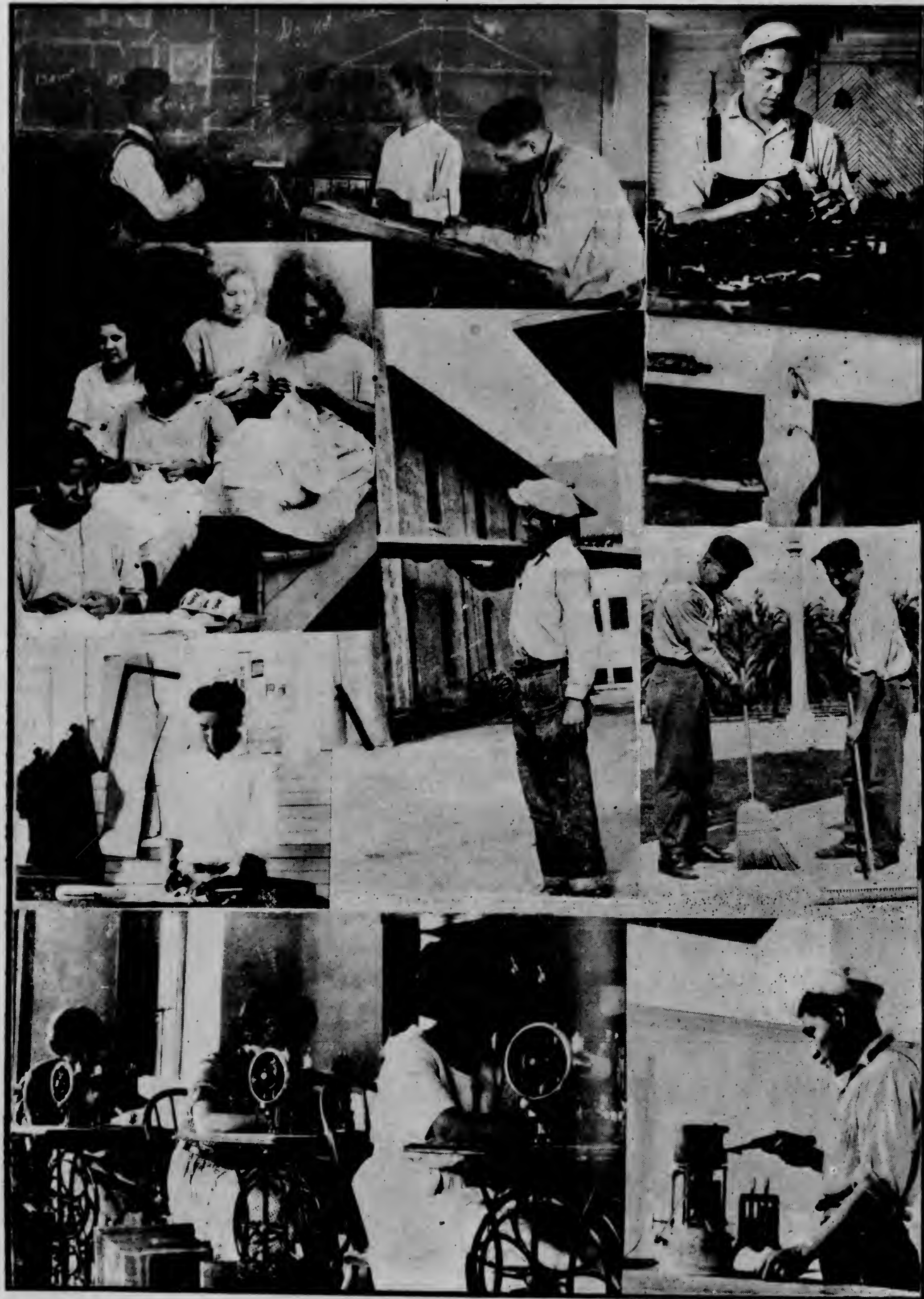
Simon Hawely, from Warner Lake, Oregon, has been an engineer during his four years here. He possesses a quiet disposition and never talks much and therefore surprised us when he won the laurels for the oration he delivered for the Liberty Society at the recent contest.

Loretta Blacktooth is from Warner's Springs, California. She finishes in Domestic Science and Dressmaking. Her honors are: Adj. Second Battalion, '23, Vice-president Leading Star Society '23, Captain Co. D. '21 and '22, Choir '22 and '23, Leading Star Glee Club '22 and '23.



Seniors in Saner Moments

THE PURPLE AND GOLD



Senior Vocational Activities

THE PURPLE AND GOLD

Needles, California is the home of Anthony Armstrong. His course is engineering. His honors are: Serg. Co. A '22, Co. B. '23, letterman in baseball '22 and '23, Choir '21 to '23, Y. M. C. A. Cabinet and quartette '23.

Class of '23.

President, Dibbern Cook.
Vice-President, Ben Wylie.
Secretary, Margaret Sangster.
Treasurer, James Armstrong.
Yell Leader—
Athletic Manager, Frances Chrest.
Athletic Manager, Thomas Campbell.

Motto:
"Onward Ever, Backward Never."

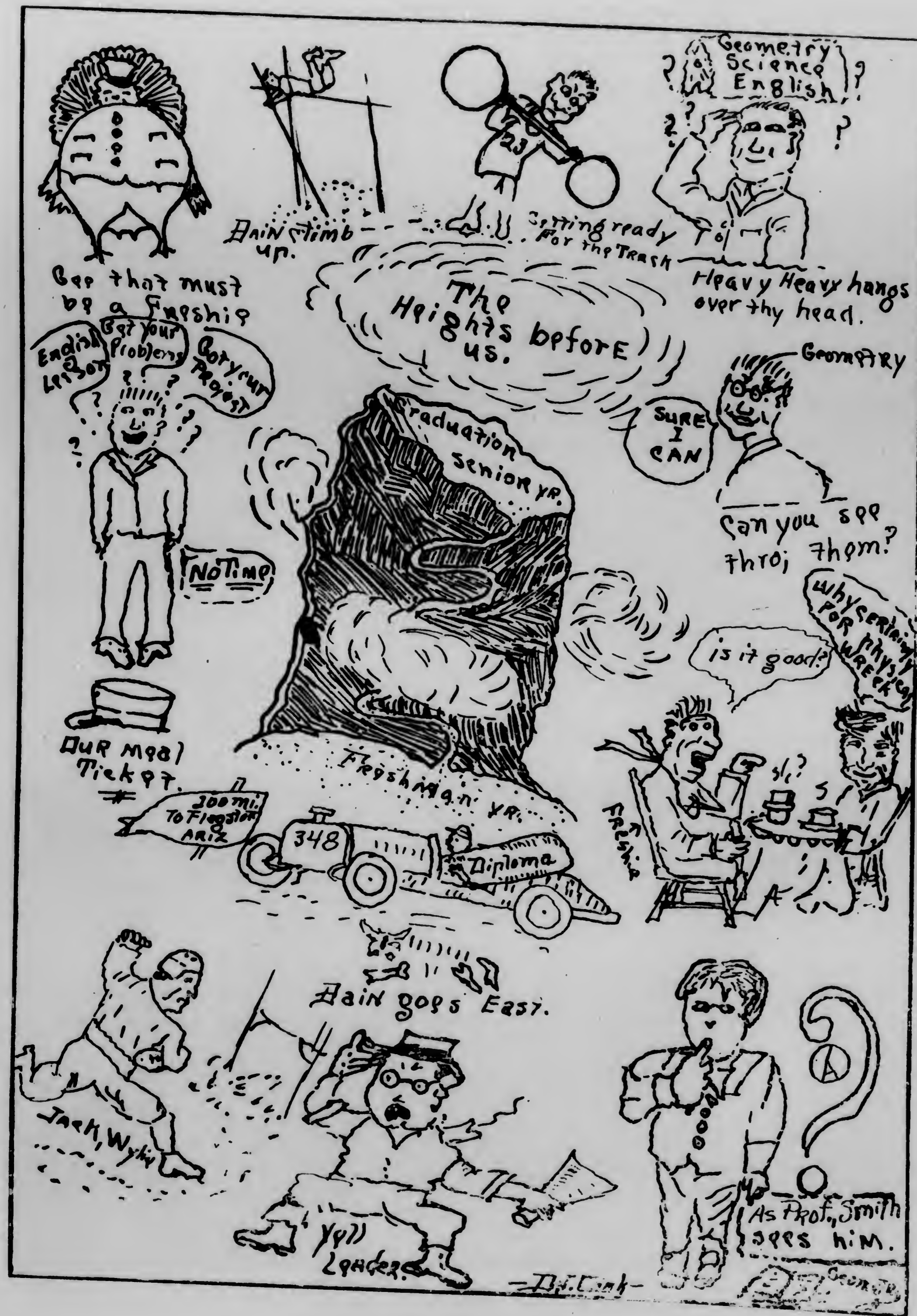
Colors:
Blue and white.

Flower:
Carnation

Sponsor:
Cora E. Muench.

Lottie Mike is from Blythe, California. Her course is Domestic Science and Dressmaking. Her honors are: Captain Co. B '23, Serg. Co. C '22, Choir '21 to '23, Y. W. C. A. Cabinet '21 to '23, Lyric Glee Club '21 to '23.

From Hoopa, California we have Alexander Paul Palmer. He is a printer. His honors are Lieut. Co. F '19, member of the Band '22 and '23, Secretary Invincible Society, '22, member of the Invincible Chorus '22, Debater '23.



Senior Cartoon

Florence H. Smith represents Las Vegas, Nevada. She finishes in Domestic Science and Dressmaking. Her honors are: Vice-president Y. W. C. A. '23, Secretary Lyric Society '23 and member of its Glee Club '22, Choir '22 and '23, Sergeant Co. C. '21, Captain Co. C '23, honorable mention '21.

Thomas Campbell is from Sisson, California. He is a tailor. He is the class Athletic Manager. His managing and taking an active part in the events led us to win the shield. He belongs to the band. He played class basket ball '23 and was a member of the football team in '23. He also belongs to the Invincible Glee Club.

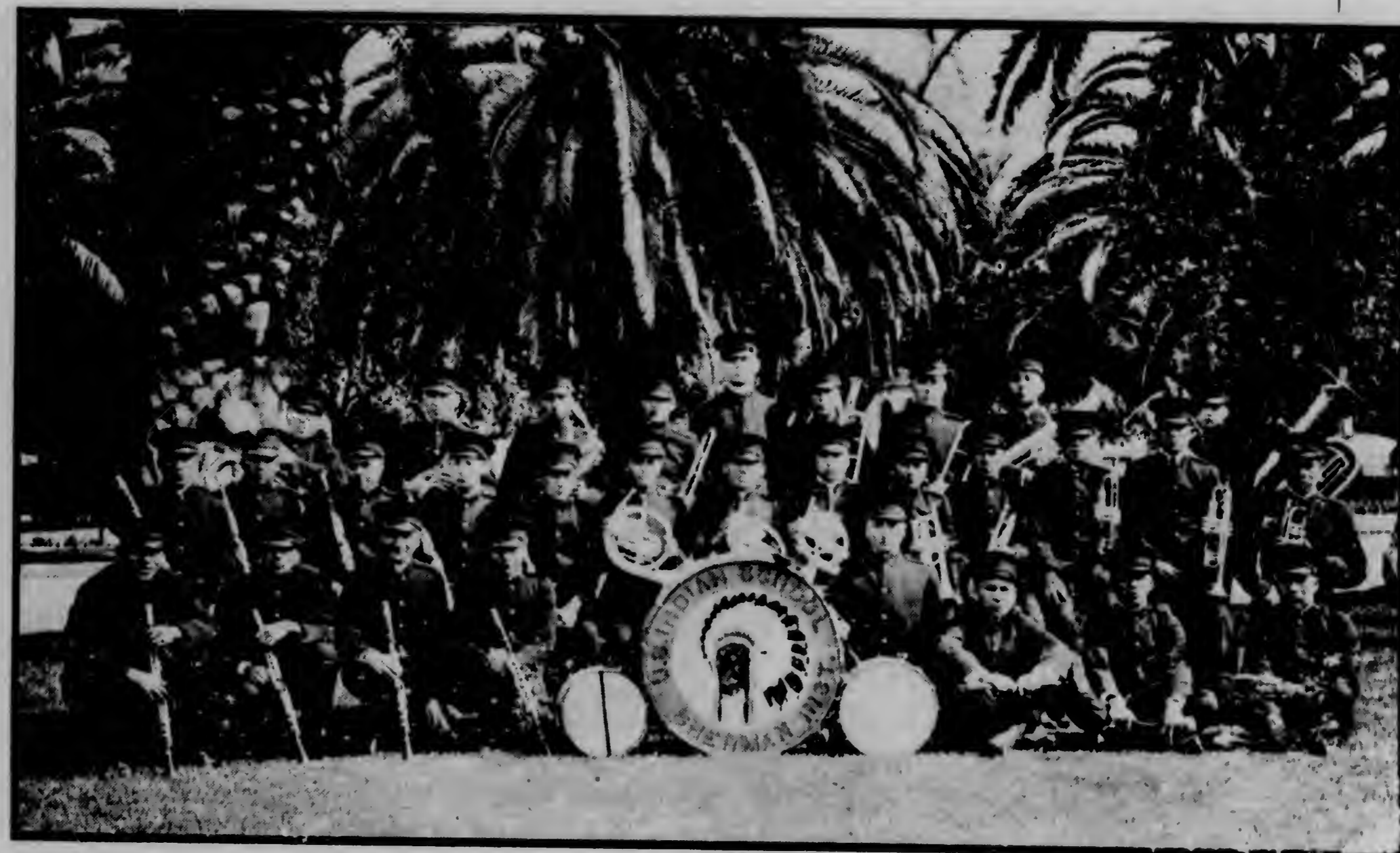
Esther Azule is from Sacaton, Arizona. Her course is Domestic Science and Dressmaking. Her honors are: Treasurer Y. W. C. A. '23, Lieut. Co. D. '22, President and Debater of the Leading Star Society '23, member Choir and Leading Star Glee Club '19 to '23, member class basket ball team '23.

Mary E. Jenkins is claimed by Tuba City, Arizona. Dressmaking and Domestic Science is her course. In her Tepee days she held office in the Second Battalion in Companies E, F, and G. She is now Sergeant in Co. C. In Y. W. C. A. activities she is now a member of the Cabinet and was Secretary of the Junior Y in '21. She sang with the Choir and with the Leading Star Glee Club in '22 and '23.

James Porter is a native of Ione, California. He has completed the course in agriculture and has had a year of carpentry. His honors have been: Lieutenant Co. E, '21, President of the Invincible Society '22, and its Secretary in '23, member of the Y. M. C. A. Cabinet and of the Band.

Fern J. Snow claims as her home Santa Rosa, California. Her training has been in the Domestic Science and Dressmaking Departments. Her honors are: Sergeant Co. C, '23, Sergeant Co. E '22, class basket ball, '23, school baseball, '22, Leading Star Vice-president, '23, Choir and Leading Star Glee Club, '22 and '23.

William Baine, of Tuba City, Arizona, is a printer and a carpenter. His honors are Lieutenant Co. D, '22, and '23, class and school basket-ball '23, Choir member '21 to '23, debater for the Liberty Society '23. In his debate he was the victor and in athletics has won his letter.



A Campus Institution with a wide Reputation

THE PURPLE AND GOLD

Organizations

Margaret Sangster

The six literary societies are under the direction of the academic teachers. There are three for the girls and three for the boys. Regular meetings are held twice each month, the girls meeting one week and the boys the next. The object of these organizations is to improve



Winners of Inter-Society Contest



The Choir rendered special Service during the year

THE PURPLE AND GOLD

individual expression and to aid in overcoming timidity. Here the students receive training in declamation, debating, oratory, industrial demonstrations, music, and parliamentary law. Each society elects its own officers and these conduct the society.

Two boys' societies, Invincible Debating Society and the Liberty Society, are composed of the boys of the junior and senior vocational grades, and the Lyric and Leading Star societies for the girls are composed of the same grades. The fifth and sixth grades make up the Junior Girls' and Junior Boys' societies.



The Leading Star Society

There are two annual contests, one between the two vocational boys' societies and one between the two girls' societies. This year the Liberty Society and the Lyric Society were the winners. There is a very handsome cup as a trophy for the winners, which is held as long as either side can hold it.

Meetings are held each week by four different associations; the Senior Y. M. C. A., the Intermediate Y. M. C. A., the Y. W. C. A., and the Girls' Reserve. All meetings are led by students.

The officers for the year were:

President	Y. W. C. A. Frances Effman	Y. M. C. A. Derwin Cook
Vice-president	Florence Smith	James Porter
Secretary	Julia Wells	Clarence Reyes
Treasurer	Esther Azule	James Porter

The Band, Orchestra, Mandolin Club and Choir all help to create a spirit of happiness and contentment among the students.

The Choir and Orchestra furnishes music for Sunday evening assemblies. The Orchestra furnishes music for all socials and always furnishes one or more numbers for special programs. The Band is a very important part of the school as well as of the community. It is called upon for a great many of the public occasions. Band concerts are given twice each month which are enjoyed not only by the students and employees but by many people in the community.

The Athletic Association includes both girls and boys. The Association collects membership fees from each member at the beginning of the year. A membership card is issued which admits them to the various games during the year. The money is used for the support of school athletics. Besides there are receipts from games here and elsewhere and special benefits. Good reports in deportment and in Academic and Industrial Departments are

THE PURPLE AND GOLD

necessary before a student can take part in any form of athletics which are football, basketball, baseball and track. All lines of athletics are a means of adding much to strong physical development, as well as general efficiency, pleasure in school life and the creating and fostering of genuine school spirit.

The officers for the year were:

President—	Roy Kinsel
Vice-President—	Bessie Marmon
Secretary and Treasurer—	Esther Marmon
Yell Leader—	George Taylor

With the exception of the Liberty Society officers are elected twice each year. The following served during this school year:

Lyric Society,	1922	1923
President	Florence Smith	Frances Effman
Vice-President	Elizabeth Miles	Fannie Chrest
Secretary	Fannie Chrest	Florence Smith
Yell Leader	Sylvena Scott	Mary Lee
Sergeant-at-Arms	Lottie Mike	Elizabeth Miles
	Martha Mallory	Inez Barton
Junior Boys' Society	1922	1923
President	Andrew Scott	Bahe Denetdele
Vice-President	Joe Williams	William Roy Arenas
Secretary	Albert Linton	Max Hanley
Treasurer	Lolo Condio	Guy White
Yell Leaders	Oscar Bizadi	
	William Red Cloud	
Sergeant-at-Arms	Max Otookorow	Andrew Scott
	Louis Burbank	John Clay
Leading Star Society.	1922	1923
President	Ida Gibson	Esther Azule
Vice-President	Loretta Blacktooth	Fern Snow
Secretary	Pearl Lovine	Loretta Blacktooth
Yell Leader	Carmel Frease	Amelia Chaves
Sergeant-at-Arms	Rose Cunningham	Ramona Thompson
	Wilhelmina Keyes	Amelia Chaves
Junior Girls' Society.	1922	1923
President	Marie Wilson	Isabel Brown
Vice-President	Stella Bellas	Violet Campbell
Secretary	Isabel Brown	Ella Trujillo
Yell Leader	Ellen Spring	Marie Wilson
Sergeant-at-Arms	Eleanor Colegrove	Gifford Colegrove
	Lucy Leo	Aurelia Oliveras
Liberty Society.	1922-1923	
President	James Armstrong	
Vice-President	Ray Seumptewa	
Secretary	Jose Romero	
Yell Leader	Pedro Elmore	
Sergeant-at-Arms	Garcia Bautista	
	Henry Welsh	
Invincible Debating Society.	1922	1923
President	James Porter	Ben Wylie
Vice-President	Ben Wylie	Derwin Cook
Secretary	Alexander Palmer	James Porter
Treasurer	Robert Horne	Luke Willis
Yell Leader	Thomas Campbell	Clarence Reyes
Sergeant-at-Arms	Jason Groves	Joseph Scholder
	Albert Baugh	Robert Horne

THE PURPLE AND GOLD



A Symphony in the Making

THE PURPLE AND GOLD

The Military Organization is composed of officers of the First and Second Battalions who are responsible for the order and the conduct of the student body which teaches them responsibility. They conduct the regimental parades on Sunday. Every morning and evening both battalions form on the parade ground and stand at attention while the flag is being raised or lowered and the band plays the National Anthem.

The commissioned officers are as follows:-

FIRST BATTALION

Major--Lloyd Clarke
 Regimental Adjutant--Ray Seumtewa
 Battalion Adjutant--Bruce Gunn
 Company A
 Captain--James Armstrong
 1st Lieutenant--William Lorentino
 2nd Lieutenant--Robert Horne
 Company B
 Captain--Joseph Scholder
 1st Lieutenant--Pedro Elmore
 2nd Lieutenant--Luke Chester
 Company C
 Captain--John Nick
 1st Lieutenant--Rosaris Magil
 2nd Lieutenant--Clarence Olson
 Company D
 Captain--Luke Willis
 1st Lieutenant--William Bain
 2nd Lieutenant--Bryan Rock
 Company E
 Captain--Jose Romero
 1st Lieutenant--Jason Groves
 2nd Lieutenant--Leo Bill Andrews
 Company F
 Captain--Ben Wylie
 1st Lieutenant--George Blackwater
 2nd Lieutenant--Maxwell Yezzie
 Band
 Chief Musician--Alfred Cooyawama
 1st Sergeant--Grant Jenkins
 Drum Major--Everett Eswonia

SECOND BATTALION

Major--Frances Effman
 Adjutant--Loretta Blacktooth
 Company A
 Captain--Inez Barton
 1st Lieutenant--Stella Bellas
 2nd Lieutenant--Elizabeth Miles
 Company B
 Captain--Lottie Mike
 1st Lieutenant--Martha Jefferson
 2nd Lieutenant--Margaret Balatchu
 Company C
 Captain--Florence Smith
 1st Lieutenant--Ida Gibson
 2nd Lieutenant--Margaret Sangster
 Company D
 Captain--Frances Gons
 1st Lieutenant--Esther Phoenix
 2nd Lieutenant--Ruby White Skeen
 Company E
 Captain--Meta Nasseenymptewa
 1st Lieutenant--Grace Nasetoynewa
 2nd Lieutenant--Cora Ward
 Company F
 Captain--Zelma Shingoetewa
 1st Lieutenant--Gladys Talas
 2nd Lieutenant--Isabel Brown
 Company G
 Captain--Grace Tuyongeva
 1st Lieutenant--Esther Pino
 2nd Lieutenant--Lena Garbani



Winners of Shop League Pennant

Industrial Activities

Inez Barton

The Industrial Work includes practical training in carpentry, painting, masonry, blacksmithing, shoe and harness making, agriculture, tailoring, printing, engineering and baking for the boys, and cooking, sewing, nursing, laundering and housekeeping for the girls.

These departments are on an educational basis. The students are given instruction in the various lines of work which is planned by their instructors. During the first six years of the course a student is given a chance to work at different trades to see what he likes and for which line of work he is best fitted. He is then given four years of vocational training in the trade of his choice.



3 oz. of milk to 2 qts. of H₂O

The Carpenter Shop has a detail of thirty-seven boys. In this shop are the necessary planers turning lathe, circular and band saws and other machinery. The boys, directed by their instructors, have during the past year, constructed the Employees' Club and enlarged the Domestic Science Building, in addition to the general repair work of the school.

The power house contains modern machines which make it an up to date Engineering Shop. It also has the cold storage plant and the central steam plant. The boys receive instruction in steam engineering, steam heating, steam fitting, electrical work, plumbing, and telephone construction and operation.

The Baking Department supplies the school with bread and pastry. The boys in this department receive thorough instruction in baking.

There are three divisions of the Sewing Department. Each department has an instructor. In the Vocational Department the girls are taught dressmaking and art needle work. In the Pre-vocational Department they do plain sewing. All the mending is done in the Primary Department. Hundreds of dresses, slips, skirts, sheets, pillow cases, towels and numberless other things are made by these three departments each year.

THE PURPLE AND GOLD

The Hospital is furnished with all the necessary equipment, such as an operating room, sterilizers, dental and medicine closet. The nurse girls get systematic instruction in all lines of the work including care of the sick, medicines, care of beds, ventilation of sick rooms, disinfection and cleaning.



Ironing out wrinkles

The girls receive training in all lines of Housekeeping. This they receive at the dormitories as the work in the buildings is done by the girls under the direction of the matrons. The boys also get some training in this line as they are responsible for the cleaning of their own dormitories. Their matrons teach them many things which will always be useful to them.



40 sets of Harness ready for shipment

THE PURPLE AND GOLD

In the dormitories the students are taught to do everything that tends to make the home attractive as well as sanitary. Girls that are employed in the homes of employees receive excellent training in private housekeeping.

The Laundry Department is a very busy one. It contains three washing machines, two extractors, a mangle and four dryers. All the work for the school must necessarily be done in the quickest way possible as there is so much of it, but the girls receive instruction in family laundering and use the usual household equipments for this work.

The Paint Shop boys work at indoor and outdoor painting. They do all the painting of the school and each building is gone over as often as it needs it to keep in good order. They also do the calcimining, which is the interior finish of all the walls.

There are two divisions of the Domestic Science Department. The girls of the pre-vocational grades have their own classes and the work and details are so planned to give every girl instruction in these grades. The vocational course consists of four years. The girls receive instruction in both plain and fancy cooking.



A Contraption of many parts of speech

Many of the students who have completed the full course in a department have gone out from the school and are now at work in the vocations of their choice.

The Masonry Department holds a prominent place. In this department is done the concrete work such as laying of concrete floors, gutters, foundations, walks, ornamental lamp posts, flower pots and numerous other things. All new buildings and additions are of stucco, the work being done by this department.

About twenty-two boys are detailed to the Wagon Making and Blacksmithing Departments. The Wagon Shop has completed four wagons, built two iron wheeled trucks and made many other parts for repair. The Blacksmith Shop contains nine forges and anvils. The boys repair autos, trucks, implements, beds, tools, etc.

In the Shoe Shop the boys are kept very busy. Baskets and baskets of shoes are sent to the shop every Monday and Tuesday from the six dormitories. These shoes are half-soled, heels straightened and are blackened and returned to the buildings on the following Friday and Saturday. The Harness Shop has completed forty-seven sets of harness this year. These are sent to different Indian Schools for their use.

The Agricultural Department holds a very important place. They raise what vegetables the school uses, beautify the place, clean the grounds, remove all rubbish and do many other things. At the ranch the boys learn to care for all live stock and raise the hay and grain for them. This department has all practical lectures for the different grades. They have horticulture, animal husbandry, soil tilling, farm implements and all practical farming.

The Tailor Shop is kept busy from morning till night cleaning and repairing. Only one fourth of the suits issued each year are new. This department is a great saving to the school as

THE PURPLE AND GOLD

clothes are constantly kept in repair. The boys now use a new Hoffman Pressing Machine which helps to save time. This new machine is capable of pressing forty suits per day when only a small number could be done by hand. The motto of this shop is, "A stitch in time saves nine."

The Printing Department is composed of the following divisions: presswork, composing, and binding. The boys receive practical training. They turn out one thousand copies of THE SHERMAN BULLETIN each week. These go to all parts of the U. S. Aside from this they do many jobs from other Indian Schools as well as for our own school. The boys also print the Class Annual each year.



Inter-Class Basketball Champions

Athletics

Thomas Campbell

Athletics here fill a large place in the life of every boy and girl. In the early part of each season we have a meeting in the Gym to elect officers and discuss matters pertaining to the Association. The Athletic Association is made up of boys and girls of Sherman. From this association we select our material to represent us in Football, Basketball, Baseball and Track. Our teams receive our utmost support, and we are proud of them. They have made a creditable showing this year.

Our annual trip to Long Beach is one of the trips where Sherman shows her spirit. Each fall our football squad and a large delegation of students leave on the electric cars for Long Beach. We are always welcomed there and the L.B.H. students are always glad to meet us.

This team is one we are striving to conquer. For three years we have not been in the right shape to defeat them, however the games have always been hard fought and the scores close. We are looking forward to a time when we can reverse the scores.

Our basketball squad has also made a creditable showing this year and next year we hope to better our record on the court.

The baseball team finished the season with only three defeats and seven victories. The two defeats administered by the L.A. Coast League club were counted as practice games, but our boys proved they could play ball.

The Seniors won the annual track and field events with a score of 60. The Freshmen were second with 52; Sophomores third, 50; Juniors fourth, 27.

BASEBALL SCORE

Sherman	4	Elsinore	0	Sherman	4	Riverside	3
Sherman	4	L. A. Coast League	10	Sherman	4	San Berdoo	2
Sherman	3	L. A. Coast League	9	Sherman	1	Fullerton	2
Sherman	11	Redlands	6	Sherman	12	Riverside	1
Sherman	11	San Berdoo	0	Sherman	3	Loyola	4
Sherman	13	Redlands	4	Sherman	2	Loyola	3

FOOTBALL SCORE

Sherman	7	Whittier	35	Sherman	17	Fullerton	23
Sherman	12	American Legion	6	Sherman	14	San Berdoo	16
Sherman	0	Redlands U.	20	Sherman	17	Redlands	34
Sherman	6	Cal. Teck.	0	Sherman	40	Redlands	32
Sherman	13	American Legion	0	Sherman	24	San Berdoo	31
Sherman	0	Long Beach	8	Sherman	27	Banning	19
Sherman	75	Yuma	0	Sherman	56	San Berdoo "Y"	18
Sherman L'wts.	12	Riverside L'wts.	6	Sherman	23	Riverside	17
Sherman L'wts.	18	Corona L'wts.	0	Sherman	33	Banning	17
				Sherman	27	Elsinore	18

BASKETBALL SCORE

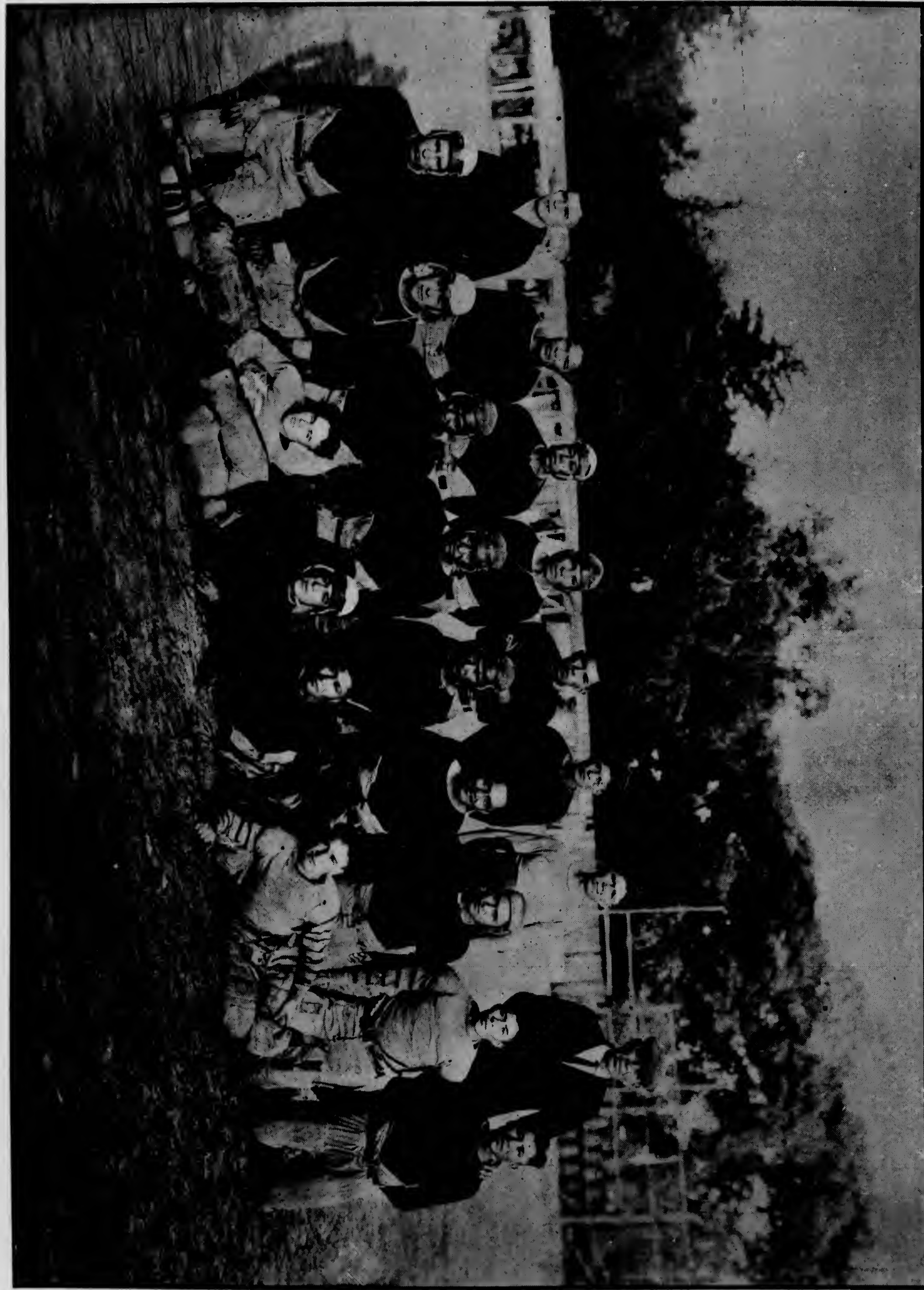
THE FOOTBALL TEAM

Reading from left to right on picture, top row: Jamison, Mgr., Brown, Otookorow, Begay, Lomas, Holloway, Keams, Pierce, Coach. Middle row: Welmas, Clarke, Willis, Nick, Tex, Parker, Horne, Bizadi, Kinsel, Capt. Bottom row: Wylie, Linton, Seumptewa and Marshall.

BASEBALL TEAM

Reading from left to right on picture, top row; Alseny, Elmore, Jamison, Coach, Harris; Papalpedukia. Second row; Smith, Lorentino, Kinsel, Yazzie, Monroe, Welmas. bottom row, Scott, Otookorow, Rock, Calac, Nick, Captian, Linton, Julian, Welch and Freeland.

THE PURPLE AND GOLD



Sherman's Gridiron Prides

THE PURPLE AND GOLD



Taliman '24

D. Yezzie '24

Monroe '26

Wylie '23

Welmas '25

S. Yazza '25

Bain '23

-Captain-
Kinsel. HS. '23

JULIAN '26

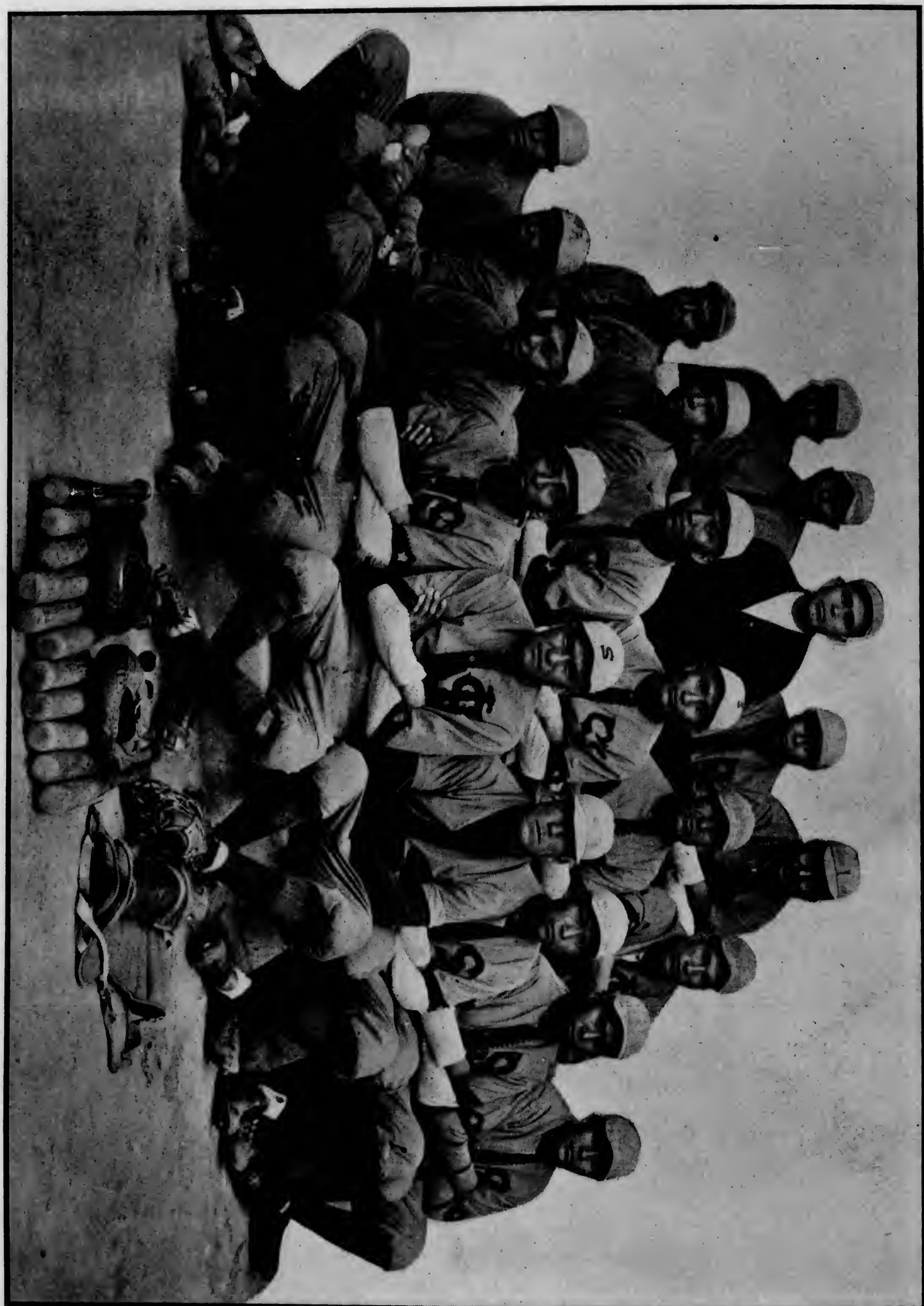
Scholder '25

Seumptewa HS. '23

Boşay '26

Varsity '23

THE PURPLE AND GOLD



Our Baseball Team—The "Braves"

THE PURPLE AND GOLD



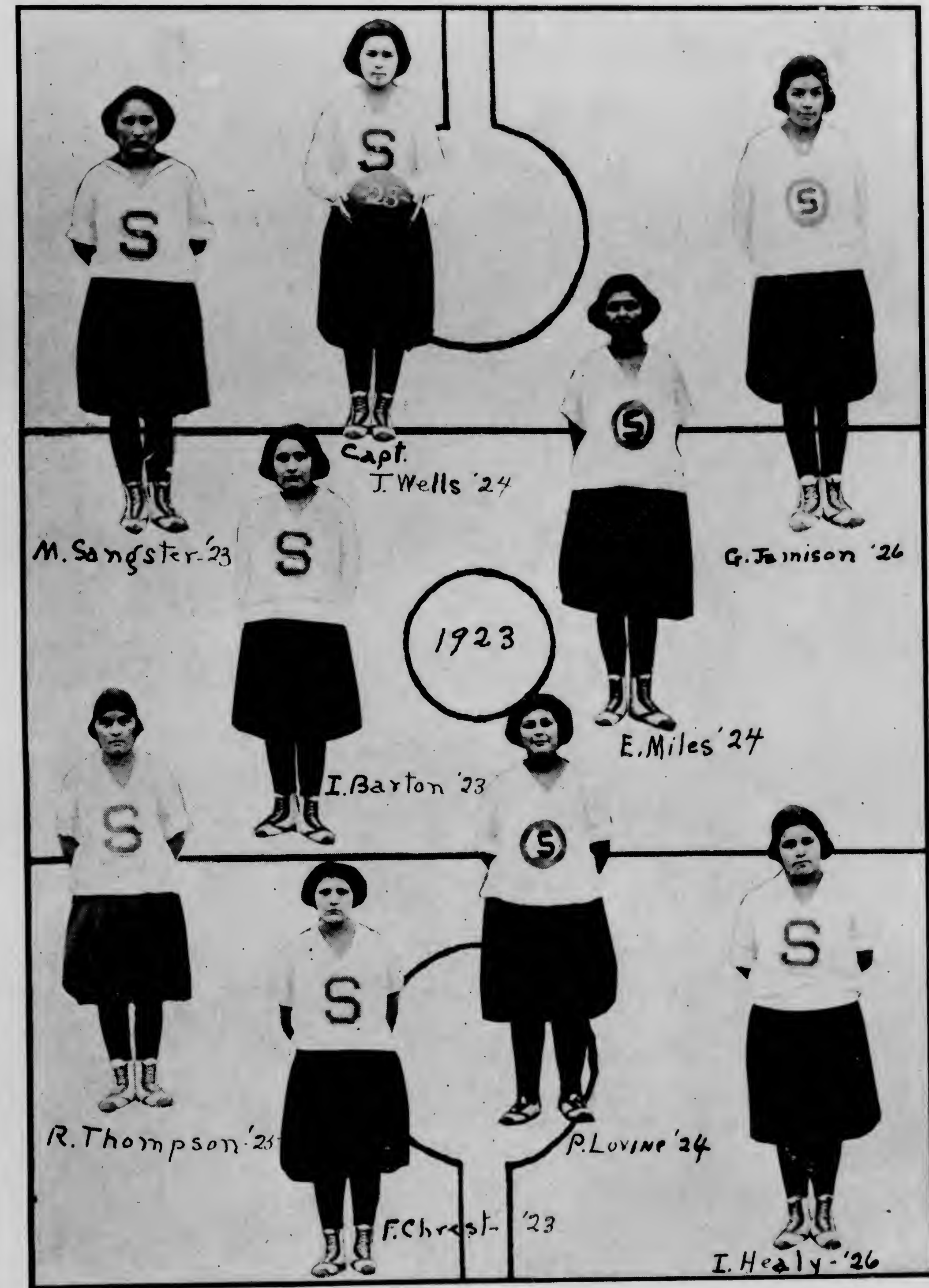
Girl Life at Sherman

THE PURPLE AND GOLD



Track '23

THE PURPLE AND GOLD



Varsity '23

Class Prophecy

By Pauline Natoni

In pensive mood, last night a trip I took
 And into the class's future had a look
 It seemed a great prophetess I became,
 A prophetess born to power and fame.
 Behind a magic door I did gaze,
 And saw the friends of happy school days.
 I saw Derwin Cook, our president bold,
 With the same dignified air as of old,
 A great leader in the Y.M.C.A.,
 Was guiding young men in the upward way.
 Ben Wylie was running a big print shop,
 Working day and night with never a stop.
 Handiwork was Margaret Sangster's line,
 Her work was always both fancy and fine.
 James Armstrong, with his bright and smiling face,
 Was chief engineer of this beautiful place.
 I learned that Inez Barton, who longed to roam,
 Was the head matron of a school near home.
 Loretta Blacktooth was cooking big roasts,
 And making for invalids fine milk toasts,
 Our great mathematician, William Bain,
 Was working geometry like one insane.
 Mary Jenkins was busy teaching a school,
 Where she taught bad children the golden rule.
 I heard Esther Azule, she sang like a lark,
 As Sunday School teacher she had made a mark.
 Lottie always smiling always funny,
 As head seamstress here was making money.
 At comic cartooning, Palmer and Porter,
 Were the best found in the southwest quarter.
 Science interested our Simon Hawley,
 He was trying it on a farm near Brawley.
 Always athletic were Fannie and Fern,
 They were teaching here their living to earn.
 A second Edison was Anthony Armstrong,
 On electric work he never went wrong.
 I saw Thomas as a great band master,
 Turning out jazz music faster and faster.
 Florence as President of a Y.W.C.A.,
 Worked among Indians day after day.
 Then unseen hands drew fast the door,
 My school mates' faces were no more.
 But that one glance into the future realm,
 Showed each classmate at his given helm.
 Doing his own little "bit" in the strife,
 Fighting and winning the battles of life.

Class of '24

President, Frances Effman
 Vice-President, Henry Welch
 Secretary, Beskey Begay
 Boys' Athletic Manager, David Taliman
 Girls' Athletic Manager, Julia Wells
 Yell Leader, Francis Allen

Motto:

"Never Retreat"

Colors:

Blue and Gold

Flower:

White Rose

Sponsor:

Cloy Montgomery

Imogene Masten
 Nealthe Bah
 Margaret Balatchi
 Amelia Chavez
 Rose Cunningham
 Celestia Effman
 Frances Effman
 Martha Jefferson
 Wilhemina Keyes
 Pearl Lovine
 Ellen Mallory
 Mary Lee
 Plaza Shakespeare

Julia Wells
 Carmel Frease
 Martha McCoy
 Elizabeth Miles
 Meta Nassenymptewa
 Esther Phoenix
 Grace Tujongeva
 Bibiana Trijillo
 David Taliman
 Henry Welch
 John Talas
 Clarence Reyes
 Ray Smith

Jason Groves
 Leo Bill Andrew
 Francis Allen
 Alvord Altache
 Beskey Begay
 Ernest Humeholyua
 James Humetewa
 Grant Jenkins
 Clarence Olsen
 Ray Papelpadukia
 Leandro Silvas
 Robert Horne
 Harry Smith

THE PURPLE AND GOLD



Junior Cartoon

THE PURPLE AND GOLD



Junior Medley

THE PURPLE AND GOLD

Class of '25

President, Lloyd Clark
 Vice-President, George Blackwater
 Secretary, Emma Benton
 Girls' Athletic Manager, Alice Bunton
 Boys' Athletic Manager, Philip Monroe
 Yell Leaders, Ramona Thompson, Jerry Cole

Motto:
 "Watch us climb"

Colors:
 Orange and Green

Flower:
 Yellow Rose

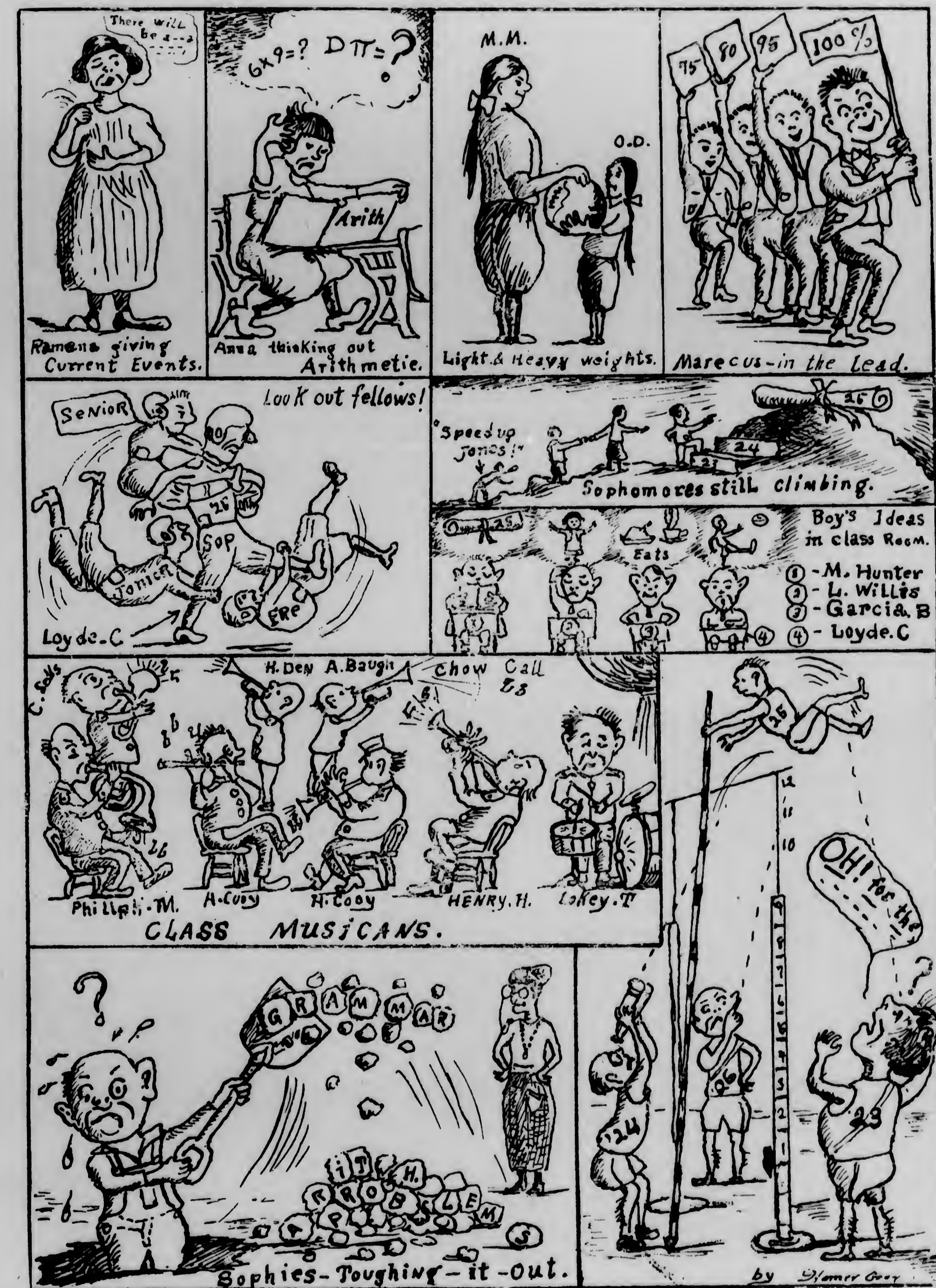
Sponsor:
 Lula M. Mann

Edna Bradshaw
 Benita Fred
 Isabel Arviso
 Patrick Miguel
 Ramona Thompson
 Martha Mallory
 Olive Diaz
 Alice Bunton
 Anna Brown
 Rose Washington
 Anna Mae Sacakuku
 Emma Benton
 Janice Burhnam
 Margaret McCoy
 Philip Monroe
 Lloyd Clark

Albert Baugh
 Willie Cassida
 Jose Welmas
 Luke Willis
 Joseph Scholder
 Irvin Jones
 Marcus Hunter
 Luke Chester
 Jerry Cole
 Alfred Colegrove
 George Blackwater
 Garcia Bautista
 Nona Riggs
 Ruth Millard
 Sadie Franklin

Loki Tewanemptewa
 Juan Juaquin
 Reid Jensen
 Arthur Hardy
 Henry Humetewa
 Alfred Cooyawyama
 Homer Cooyawyama
 Heber L. Dan
 Augustine Blacktooth
 Andreas White
 Stephen Yazza
 Francis Tsosi
 Cato Sells
 Elsie Saulique
 Bryan Rock

THE PURPLE AND GOLD



Sophomore Cartoon



Sophomore Medley

Class of '26

President, William Lorentino
 Secretary, John Nick
 Treasurer, Norman Scott
 Girls' Athletic Manager, Gladys Jamerson
 Boys' Athletic Manager, Pedro Elmore
 Yell Leaders, Sylvena Scott, Everett Eswonina

Motto:
 "Onward is our Aim"

Colors:
 Red and Gold

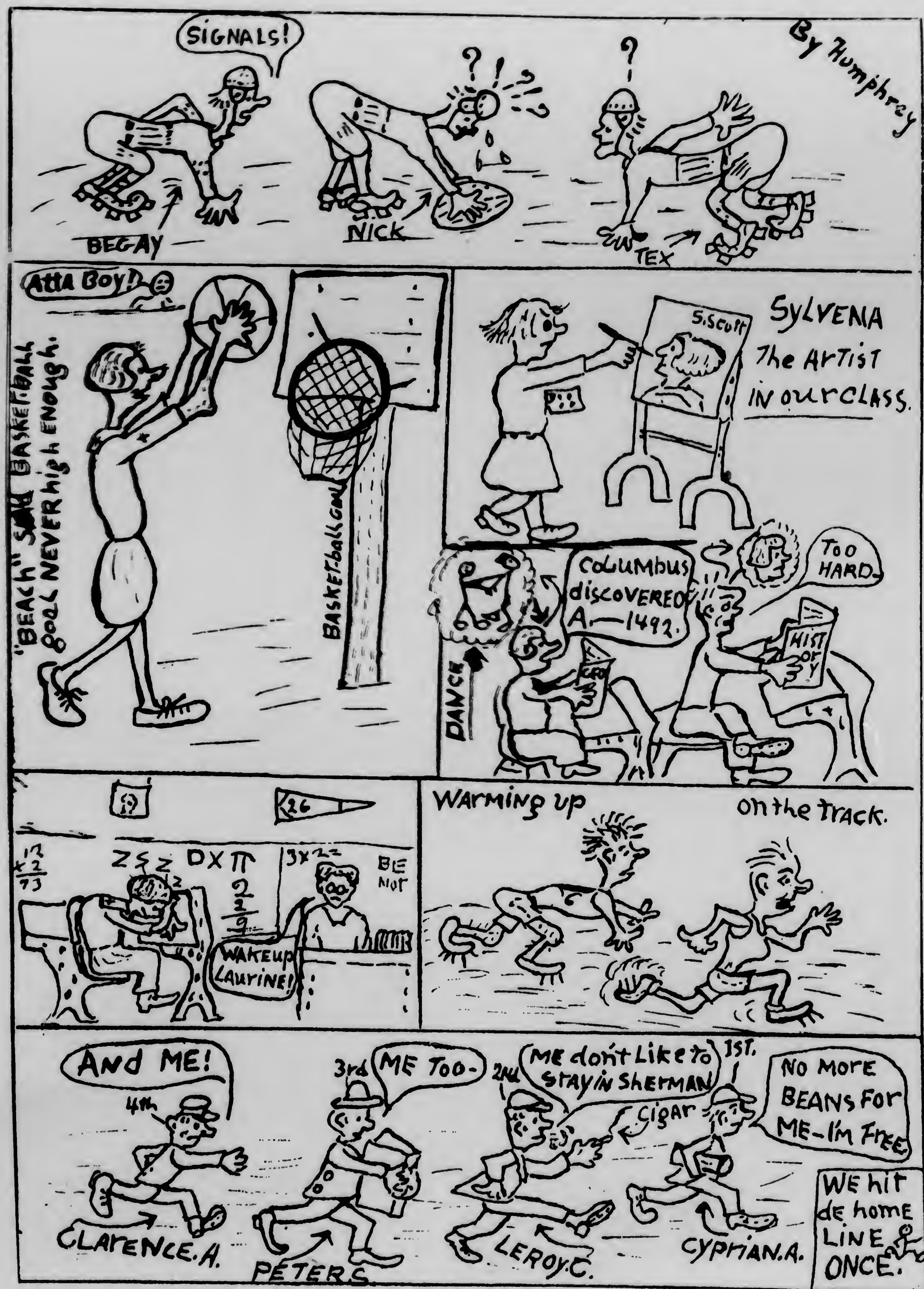
Flower:
 Red Rose

Sponsor:
 Minnie M. Dunigan

Rosalie Ahmejo
 Clarence Abeita
 Adella Brown
 Cyprian Ashini
 Estella Brown
 Stephen Bazadi
 Laurine Cleveland
 Frank Brown
 Natalie Cooper
 Julius Begay
 Rose Causby
 Wesley Cole
 Susie Condio
 Henry John Bunton
 Edna Cachora
 Roy Spinks
 Beatrice Sackett
 Joseph Talas
 Vermoca Scott
 Ira Tsini
 Dorothy Skinner

Leroy Copeland
 Frances Gons
 Joe Connel
 Inez Healey
 Everett Eswonina
 Rose Honahnie
 Pedro Elmore
 Gladys Jamerson
 Thomas Humphreys
 Mary Laird
 Ross Julian
 Winona Lincoln
 Eddie Jones
 Sylvena Scott
 William Lorentino
 Sam Tex
 Pearl Smith
 Attie Hunter
 Ruby White Skeen
 Edward Roosevelt
 Phoebe Tesenbegay

Louise Leo
 Young Moffatt
 Catherine Moro
 Martin Napa
 Winnie Nopah
 John Nick
 Esther Pino
 Laurence Naneo
 Eva Reed
 Paul Paulina
 Agnes Saliaybiyie
 Peter Shelton
 Elsie Spring
 Norman Scott
 Margaret Lachappe
 Nat Curley
 Juanita Trujillo
 Cora Ward
 Margery Williams
 Edith Tex



Freshman Cartoon



Freshman Medley

Make Life Brighter

DIE when we may
I want it said
Of me,
By those who knew me best,
That I always plucked a
Thistle and planted a
Flower
When I thought a flower
Would grow



LINCOLN

Sherman Institute

A

UNITED STATES VOCATIONAL TRAINING
SCHOOL
FOR INDIAN YOUTH
RIVERSIDE, CALIFORNIA.

PRINTING	NURSING
DOMESTIC ARTS	HARNESSMAKING
DOMESTIC SCIENCE	SHOEMAKING
BAKING	PAINTING
TAILORING	AGRICULTURE
ENGINEERING	GARDENING
AUTO MECHANICS	MASONRY
BLACKSMITHING	CARPENTRY

FOR PARTICULARS
ADDRESS F. M. CONSER, SUPERINTENDENT

THE PURPLE AND GOLD

Roster of Graduates
United States Indian School, Riverside, California

Alumni Officers

President--Mr. Kenneth A. Marmon
1st Vice-President--Mr. Jose Romero Secretary-Treasurer--Mrs. Bert Jamison
2nd Vice-President--Miss Bessie Marmon Sergeant-at-Arms--Mr. John Bia

* Owing to the addition of two years to the Course of Study there were no graduating classes for '17 and '18.

CLASS 1903

Ramaldo LaChusa, Mission, 3300 Wilshire Blvd; Los Angeles, Calif.

CLASS 1904

Rose Linton, (Mrs. Randolph Merservay) Mission, Illahe, Oregon.
Mystica Amago, Mission, Phoenix, Arizona. Indian Sanatorium.
Flora Howard, Pima, dead.
Harriet Jameson, Seneca, dead.
Anderson Mesket, Hoopa, Hoopa, California.
Benito Amago, Mission, Valley Center, California.
Faustino Lugo Mission, dead.
Christina Couro, (Mrs. John Hutchinson) Mission, 533 Broadway, San Diego, Cal.
Ellen Henley, [Mrs. Poe] Ukic, Covelo, California.
Harry Ingraham, Mission, 1236 N. Evergreen Ave. Los Angeles, Calif.
Thomas M. Ramires, Mission, 9th. Gladys St. Boston Apartments Los Angeles, Calif.
Frederick Casero, Mission, Palm Springs, Calif.
Zhealy Tsao, Chin Lee, Arizona.
Ella L. Morongo, Mission, dead.

CLASS 1905

Solida Tortuga, [Mrs. Curtis Stevenson,] Mission, Temecula, California.
Theresa Giddens, [Mrs. Monua,] Mission, San Louis Ray, San Diego Co., Calif.
Charles Huntley, Hoopa, dead.
Alex Tortes, Mission, Dentone, California.
Frances Lawrence, [Mrs. Alto,] Tejon, dead.
John Morongo, Mission, Banning, California.
Myra Harris, Eel River, 1827, Larkin St., San Francisco, California.

CLASS 1906

Edith Marmon, [Mrs. John T. Evans], Pueblo, N. 4th. St Alberquerque, New Mex.
Charles Ammon, Modoc, dead.
Nannie Waite, [Mrs. Mills], Mission, Yuma, Arizona.
Fannie Lewis, [Mrs. Joe Kenna,] Tejon, dead.
Patrick M. Kennedy, Sioux, San Francisco, Calif.
Joseph Jackson, Pima, Sacaton, Arizona.
Richard Nejo, Mission, Mesa Grande, Calif.

CLASS 1907

Edua Hill, (Mrs. Anderson) Mission, dead.
Melinda Kettlewood, Shasta.
Mae Griswold, (Mrs. C. W. Tedrow) Yosemite, Mariposa, California.
Atanacio Lavato, Pueblo, Pajarita, New Mexico.
John Galt, Chuchancy.
Elliott Ingraham, Mission, dead.
Taylor Teaford, Mono, dead.
Robert Yellowtail, Crow, Lodge Grass, Montana.
Joseph Wellington, Pima, Box 582, Clarksdale, Arizona.
Henry Wentworth, Crow, Hardin, Montana.
Frank Miguel, Mission, 1159 South Catalina St. Redondo Beach, California.
John Bullock, Apache, Argonaut Hotel, Los Angeles, California.
Saturnino Calac, Mission, R. F. D. No. 2 Escondido, California.
Romolo Garcia, Pueblo, Merced, California.
Henry Hogan, Yosemite, Mariposa, California.
Matilda Colby, (Mrs. John Galt) Mission.

THE PURPLE AND GOLD

CLASS 1908

Mina Hill, Klamath, dead.
Andrea Calac (Mrs. Carscaden), Mission, 581 Eucalyptus St. Riverside, California
Christiana Gabriel, Mission, dead.
Agnes Aguilar, (Mrs. N. J. Neilson) Mission, 940 W. 34th St. Los Angeles, Calif.
Eva Newbear, (Mrs. Eli Yellow Mule) Crow, dead.
Margaret Linton, (Mrs. William Kline) Mission, California.
Recardia Beresford, Mission, dead.
Katherine Emerson, (Mrs. Osif Clark) Pima, Box 42 Scottsdale, Arizona.
Camilio Ardia, Mission, Pala, California.
Burnham Smith, Concow, Covelo, California.
Charles Boles, Klickitat, Watts, California.
Anton Aubrey, Klamath, Seattle, Washington.
John Matilton, Hoopa, Hoopa, California.
Lee Dow, Hoopa, dead.
Juan Montano, Papago, Pendleton, Oregon.

CLASS 1909

Eben Dorman, Whittier, California.
Margaret LaFloure, (Mrs. Christy) 1006 W. 8th. St. Los Angeles, California.
Ralph Otley, Klamath, Orleans, California.
Alfretta Wilson, Digger, San Francisco Hospital, California.
Harvey Harris, Eel River, Riverside, California.
Flora Wolf, Crow, (Mrs. Flora Jennings,) dead.
Elizabeth Pradt, Pueblo, Box 1214 Los Angeles, California.

CLASS 1910

Florence Teaford, (Mrs. Seabury) Mono, Bridge St., Madera, Calif.
Guadalupe Canales, Mission, Box 18, Colton, California.
Bessie Eve, (Mrs. Sam Lewis) Klamath, dead.
Ellen Dorman, (Mrs. Ben Neafus) Ukic, Covelo, California.
Jefferson Miguel, Yuma, Yuma, Arizona.
Rose Golsh, Mission, Valley Center, California.
Angelita Chaves, (Mrs. Joseph Jackson) Mission, Sacaton, Arizona.
Elsie Hebron, (Mrs. Berger) Paiute, St. Louis, Missouri.
Berryman Lack, Hoopa, Hoopa, California.
Carlos Madrid, Pueblo, Las Cruces, New Mexico.

CLASS 1911

Kenneth Marmon, Pueblo, Sherman Institute.
Stephen W. Knox, Pima, Sacaton, Arizona.
Daniel Thomas, Pima, dead.
John A. Mack, Pima, Sacaton, Arizona.
John P. Johnson, Winnebago, Walthill, Nebraska.

CLASS 1912

Bessie Eades, Digger, (Mrs. Schonchin,) Box 15, Beatty, Oregon.
Mary Golsh, (Mrs. Bert Jamison) Mission, Sherman Institute.
Henry Marmon, Pueblo, Laguna, New Mexico.
Bernice Pilcher, (Mrs. Tom Ocheho) Mojave, Chiloquin, Oregon.
Nellie Lopez, Smith River, dead.
James Pease, Crow, Lodge Grass, Montana.

CLASS 1913

Emma Ruiz, [Mrs. Joseph Kie] Digger, San Bernardino, California.
Susan Hildebrand, [Mrs. Block] Osage, 3867 Ray St., San Diego, Calif.
Louis Lamoureux, [Mrs. Bohulieu] Sioux, Martin, South Dakota.
William Baker, Chippewa, Solon Springs, Wisconsin.
Michael Bryant, Yuma, Yuma, Arizona.
William Pugh, Sioux, Martin, South Dakota.
Frank Whitetree, Seneca, Dimas, Wyoming- e-o Colony Coal Co.
John McKinley, Yuma, Yuma, Arizona.

THE PURPLE AND GOLD

CLASS 1914

Oragonal Hildebrand, (Mrs. Fraher,) Osage, 3541 Ray St. San Diego, Calif.
 Esther Romero, [Mrs. Hunt,] Pueblo, Casa Blanca, New Mexico.
 Myrtle Duncan, [Mrs. Burnham Smith] Ukia, Covelo, California.
 Mary Rodriguez, Mission, [Mrs. R. T. Wood,] R. F. D. Alderwood, Bothell, Wash.
 Shirly Bobb, Paiute, Carson City, Nevada.
 Bertha Martin, [Mrs. Labadie,] Osage, Pawhuska, Oklahoma.
 Emil Benson, Digger, Whapeton, South Dakota.

CLASS 1915

Jessie Gunn, (Mrs. Abraham), Pueblo, Laguna, New Mexico.
 Edna Johnson, (Mrs. S.E. Calac), Pitt River, Escondido Calif; R. F. D. No. 2
 Helena Lochrie, (Mrs. Cushion), Paiute, Independence, California.
 Dora Sanderson, (Mrs. Ferris), Klamath, Orleans, California.
 Myrtle Blodgett, (Mrs. Nelson), Klamath, Valley Center, California.
 Gladys Bearskin, Wyandotte,
 Herman Warjack, Shoshone, Ft. Hall, Idaho.
 Isabelle McKesson, (Mrs. Peter Lasaldo), Apache, Hemet, California.
 Nora Jack, Maidu, Jonesville, California.
 Edith Golsh, (Mrs. Foster), Mission, Valley Center, California.
 Nellie Smith, (Mrs. MacDonald), Sioux, Seips, Montana.
 Esther Shaw, (Mrs. Watterson), Paiute, Bishop, California.
 Emily Truchot, (Mrs. Wm. Edmo), Shoshone, Ft. Hall, Idaho.
 Daniel Martin, Assinaboine, Frazier, Montana.
 Frank Marmon, Pueblo, Santa Fe R. R. -Gallup, New Mexico.
 Mentora Daniels, Ute, (Mrs. Herman Crumbs) Ft. Duchesne, Utah.
 Samuel Woods, Digger, Lakeport, California.
 Guy Shipley, Navajo, Ft. Defiance, Arizona.

CLASS 1916

Roscoe Poleyetewa, Hopi, Toreva, Arizona.
 Herbert Enos, Pima, Sacaton, Arizona.
 Isabel Granillo, Pueblo, dead.
 Joe Secakuku, Hopi, Grand Canyon, Arizona.
 Frank Jago, Pima, Sacaton, Arizona.
 Frank Ramos, Mission, Temecula, California.
 Eugene Day, Paiute.
 Arthur Allen, Pomo, Ukiah, California.
 Peter Begay, Navajo, Tohatchi, New Mexico.
 Johnson Jackson, Pima, Sacaton, Arizona.
 Emma Verdugo, (Mrs. Begay), Mission, Los Angeles, California.
 Juana Guassac, (Mrs. Rodriguez), Mission, Valley Center, California.
 Sarah Smith, (Mrs. Cusker), Sioux, Seips, Montana.
 Theckla Mesa, (Mrs. Anderson), Mission, 3293 Sisson Ave; E. San Diego, Calif.

CLASS 1919

Edith Powers, Paiute, (Mrs. Samson Dewey) Stewart, Nevada.
 Ellen Norris, Klamath, University of California, Berkley, California.
 Mamie Lamberson, (Mrs. Oliver Allen), Klamath, Orleans, Calif.
 Ruth Davis, Paiute, Firney, Washoe County, Nevada.
 Louis Truchot, (Mrs. Leonard Edmo), Shoshone, Ft. Hall, Idaho.
 Lee Spatz, Hoopa, Willow Creek, Calif.
 Harmon Twist, Mojave, Care of Lewellyn Iron Works, Torrance, Calif.
 Andrew Goode, Mono, North Fork, Calif.
 Oliver Woodard, Kiowa, 1201 American Ave., Long Beach, Calif.
 Loudie Cabrillas, Mission, 958 Blaine St; Los Angeles, California.
 Alfred Wells, Oneida, Fletcher, Oklahoma.
 Charles Smith, Chemehuvi, Stockton, Calif.
 Wallace Newman, Mission, University of Southern California, Los Angeles, Calif.
 John Bia, Navajo, Sherman Institute.
 Robert Cromwell, Paiute, Bishop, Calif.
 Henry Owlinguish, Mission, Pala, Calif.
 Antone Chico, Papago, Colton, California.
 Ruby Blodgett, Klamath, (Mrs. B. Amago), Valley Center, Calif.

THE PURPLE AND GOLD

CLASS 1920

Minnie Carter, Mojave, (Mrs. R. C. Jenkins) Needles, Calif.
 Amy Atsye, Pueblo, 2716 South Grand Ave; Nurses' Home, Los Angeles, Calif.
 Lena Dann, Paiute, Phoenix, Arizona.
 Esther Banks, Mission, Elsinore, California.
 Alice Kawich, Shoshone, (Mrs. Sam Hooper) Owyhie, Nevada.
 Lena Watterson, Paiute, (Mrs. J. C. Mendez) 1550 W. 6th St; Riverside, California.
 Alice McClellan, (Mrs. Anderson Mesket), Karok, Hoopa, California.
 Julia Gibson, (Mrs. Jones), Pima, Sacaton, Arizona.
 Mattie Giesdorff, Crow, Los Angeles, California.
 Emma Couro, Mission, El Centro, California.
 Lela Montgomery, Mojave, (Mrs. Hiram McCord, Needles.
 Agatida Vigil, Pueblo, Nambe, New Mexico.
 Mattie LaJuan, (Mrs. Levitre), Pueblo, 460 W. 3rd St., Provo, Utah.
 Tillie Lizin, (Mrs. Howard), Navajo, Leupp, Arizona. Matron
 Carmelita Silvas, Tule River, (Mrs. Modesto Moreno,) Fresno, California.
 Clarisse Dowd, Klamath, San Francisco, California.
 Winona Burnett, Digger, Nurses Home, 2716S. Grand, Los Angeles, California.
 Leona LeSieur, Bannock, Assistant Clerk, Genoa Indian School, Genoa, Neb.
 Christina Horne, Klamath, 3323 G. St. Eureka, California. High School '23
 Maude LaJeunesse. Shoshone, Haskell, Inst., Lawrence, Kansas. Normal Training.
 David Arthur, Nez Perce, Kamiah, Idaho.
 Joseph Blackwater, Pima, Los Angeles, California. 719 1/2 Crocker St.
 Felix Manual, Pima, Blackwater, Arizona.
 Nat Cyrus, Pima, Torrance California. Lewellyn Iron Works.
 Lee Warlie, Paiute, Bishop, Calif. Box 62.
 Walter Swanston, Hoopa, dead.
 William Azule, Pima, Sacaton, Arizon.
 Ambrose Jackson, Pima, Scottsdale, Arizona.
 Lane George, Paiute, Elko, Nevada.
 Valentine Kolb, Mission, Escondido, California.
 Annie Thomas, Mojave, (Mrs. Edwin Williams), Needles, California.

CLASS 1921

Roy Kinsell, Navajo, Sherman Institute.
 Ulysses Colegrove, Hoopa, Sherman Institute.
 Adiah Harris, Ute, [Mrs. Joseph Secakuku,] Grand Canyon, Arizona.
 Inez Wylie, Navajo, 1020 North 2nd Street Albuquerque, New Mexico.
 Bessie Marmon, Pueblo, Sherman Institute.
 Lula Harris, Ute, Sherman Institute.
 Laura Barlow, Paiute, Big Pine, California.
 Florentine Angelo, Papago, Arlington, California.
 Frances Keyes, (Mrs. L.E. Ouyette), Concow, Feather Falls, Ore., % Hathason L. Co.
 Juan C. Mendez, Papago, Arlington, Calif. care Mrs. A.M. Bobo.
 Edwin Pradt, Pueblo, 1158 So., San Pedro, So., Cal., Telephone Co., L. A. Calif.
 Nellie Wylie, Navajo, (Mrs. Clyde Hunt), Richmond, California.
 Daniel Martin, Paiute, Moapa, Nevada.
 Nonabah H. Gorman, Navajo, Indian Wells, Arizona.
 Norman TeCube, Apache, Colton, California.
 Ray Seumptewa, Hopi, Sherman Institute.
 Anona G. Hill, Paiute, [Mrs. Nat Cyrus] Torrance, California.
 Abraham Enos, Pima, Elsinore, California.
 Sebina Norris, Mono, 1814 South Gramercy Place, Los Angeles, California.
 Phillip Knox, Pima, Farmer, Indian School, Phoenix, Arizona.
 William Thomas Nelson, Pima, Torrance, California.
 Maxwell Yezzie, Navajo, Sherman Institute.
 Grace H. Beal, Navajo, Haskell Institute, Lawrence, Kansas. Normal Training.
 Rosaris Miguel, Papago, Sherman Institute.
 Delores Lavatta, Shoshone, Sherman Institute.
 Alveria Goss, Piegan, 837 Cranshaw Bldg. Los Angeles, California.
 Richard I. Barchum, Shoshone, Fall Nevada.
 Katie Burnette, Digger, Riverside, California.
 Allan Gardiner, Navajo, Sherman Institute.
 Viola Carr, Navajo, East Farm Sanitorium, Phoenix, Arizona.
 George Calac, Mission, Sherman Institute.
 Loretta Keyes, (Mrs. Robert P. Kinser) Concow, 916 Myers St. Oroville, California.
 Ivan McMurtry, Mono, Tollhouse, Calif.
 Ezilda Contarini, Mission, Elsinore, Calif.
 Joseph R. Romero, Pueblo, Sherman Institute.

THE PURPLE AND GOLD

CLASS 1922

Martha Chavez, Pueblo, Riverside, Cal., Box 586.
Ned Brown, Navajo, Sherman Institute.
Agnes M. White, Mojave, Haskell Institute, Lawrence, Kan. Commercial Course.
Mae Chrest, (Mrs. Blackwater), Digger, 719½ Crocker St. Los Angeles, California.
Bessie Crowe, Bannock, Blackfoot, Idaho.
Bruce Gunn, Pueblo, Sherman Institute.
Nettie Stevens, Karok, Student High Sch. 1920 Washington St. San Francisco, Cal.
Clyde Hunt, Pueblo, Richmond, California.
Harry Russel, Navajo, Tohatchi, N. M. (Shoe and harness)
Mae A. Roberts, Pima, Riverside, Cal.
Fritz Scholder, Mission, Haskell Institute, Lawrence, Kansas. Commercial Course.
Margaret Yupe, Shoshone, Fort Hall, Idaho.
Stella Scholder, Mission, Haskell Institute, Lawrence, Kansas.
Mary Goodwin, Wylackie, Covelo, California.
Ada Beka, Navajo, Dulce, New Mexico. Assistant Seamstress
Gilbert P. Marshall, Hoopa, Sherman Institute.
Nellie Arapockthuma (Mrs. S. Tex), Mojave, North Fork, California.
Orville McMurtry, Mono, Tollhouse, California.
Rose Peshlakai, Navajo, Chin Lee, Arizona.

The Sherman Song

Beneath Sierra's mountains high
With crested peaks of snow,
Here waves the purple and the gold
At the foot of Roubidoux,
Whose cross on high against the sky,
Our talisman shall be,
In hours of strife all through our lives.
Will bring sweet thoughts of thee.

Oh Sherman, Dear Sherman,
We never shall forget
The golden haze of student days,
Which clings about us yet,
These happy days will soon be o'er,
But through our future years,
The thoughts of you so good so true
Will fill our hearts with cheer.

The Sherman Bulletin

PUBLISHED WEEKLY IN THE INTERESTS OF SHERMAN, PRINTED AT THE STUDENT PRESS

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VOL. XIV

RIVERSIDE, CAL. FEBRUARY 6, 1920.

NO. 5

AN INDIAN FARMER

The following was copied from "Orchard and Farm" and gives the attitude of one Indian toward better ways of farming.

One often hears the assertion that the American Indian cannot be taught progressive farming methods, will not work, and cannot be expected to take advantage of the opportunities Uncle Sam has given him. That this is not always the case is indicated by this letter, entered in the Orchard and Farm Helpful Hints Contest by a Government protegee on the Yakima Reservation in Washington. We publish the letter just as he wrote it. Although he has some difficulty in expressing himself, his story shows that he has learned and applied the lessons of progressive agriculture, and we venture the prediction that "Henry Tashwict" some day will be a very wealthy "Indian man."—The Editor.

Well I received Orchard and Farm last month. I am one of your subscribes. I find the prize contest. I will try my best about my field crops which I raised this year.

I live on the Toppenish Creek, three miles south from the railroad station, have plenty water to irrigate my farm.

I farm forty acres of blue stem wheat, a blue stem wheat is best climate here. When the snow is on the ground I spread the manure before plowing. Then whenever I have time, I take my seeds to the fanning mill to separate the good seeds from cracked and other stuff that is not fit for seeding; then next I treat the seed with formaldehyde in case of to prevent the smut from the grain.

Soon as the spring opens I plow right away five inches deep. Next I harrow right after plowing. Then disc right after harrow, fine like flour. Then I level it fine and even, packed down smooth, as it be right after disc. Next I drill the seed in three inches deep. I put in one bushel and three pecks to an acre.

After I get through seeding done, then I make ditches two feet apart for irrigation. When the wheat comes up in three weeks, then I irrigate all over once and they just comes up fine.

I make thirty-four bushels from an acre at harvesting time. I never help any farmers round here like this letter, I inquire you about my farming.

I used to farm about six years ago but not like this. I never used to do much working, and I found out the fact just lately. The only way is to take more work on the land so as to raise more crops on the field.

When the harvest comes the buyer comes around. He sure feel proud of my grain. So with me, because I raise heavy-weight grain.

In closing my letter I will send a picture of myself and my hired men unloading my grain from wagons. Unloading from left to right, I am the fourth man. I live on the Yakima Indian Reservation. I am an Indian man. This is all about my farming.—Henry Tashwict. White Swan, Washington.

SOME EFFECTS OF PROHIBITION

Fewer "Drunks" in the hospitals; less public drunkenness; fewer injuries from brawls; fewer "family relief" cases applying at clinics for advice and consultation. In a nutshell, this appears to be the result of nation-wide prohibition, as the hospital authorities see it.

"We have few changes on our pay-roll," one hospital reports, "and as a whole, a more self-respecting atmosphere." It is even suggested that, as alcohol is a factor in turning latent into active tuberculosis, prohibition may diminish the number of tuberculosis cases in hospitals.

"Hospital people naturally are asking themselves, "How will prohibition affect our work? Is it going to decrease the number of charity cases? Will it make necessary a change in the character of the appeal and the service that hospitals must provide in order to continue to get the support of the public? Will it change conditions as to employees?"

Some particularly interesting information was obtained from Cook County Hospital of Chicago, with a capacity of 2700 beds and a daily average of 1850 patients. Dr Carl Meyer, assistant warden of the institution, said:

"Since prohibition went into effect there has been a marked decrease in our hospital population. We are running about five hundred less than usual, our average at present being around 1,300. We are getting very few accident cases, the former record of twenty-five to fifty on Saturday nights having been reduced to one or two. Alcoholics have been almost eliminated and accidents due to this condition, as well as medical cases growing out of exposure, have been practically nil.

—Literary Digest.

Walk a mile each day to keep the doctor away, advises the United States Public Health Service. Try walking to work every morning and see if it doesn't make you younger and healthier.

Every sore throat is a danger signal, says the United States Public Health Service, and may indicate some acute, infectious disease, such as diphtheria or scarlet fever. Take no chances. Have a physician make an immediate examination. A few hours delay may cause death.

The Sherman Bulletin

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FRANK M. CONSER, *Superintendent*

L. R. Laverty, *Editor and Instructor*

CAMPUS NEWS

Mr. and Mrs. J. M. Love of Pasadena visited Miss Love, Saturday and Sunday.

Superintendent and Mrs. Hoffman, of Pala, were on the grounds Saturday and Sunday.

Superintendent Burris of Banning visited Sherman Tuesday evening. He brought three new boys to enter school.

Miss Rebecca Naomi Rhoads, National Supt. Social Welfare Dept., W.C.T.U., spent an afternoon on the grounds last week.

Miss Fleming returned January 29th from Douglas, Arizona and went on duty Friday in her classroom. She found her sister much improved.

Miss Ryan, the newly transferred matron for Ramona Home, arrived Saturday afternoon. She was formerly the matron at the Hoopa school and comes well recommended for this position.

Baseball fans are looking for next Saturday's game to be one of the most exciting of the season. There will be a large crowd out, and the band will probably liven things up a little.

The Literary societies are showing more and more interest as the time for the annual contests draws nearer. The debaters are trying for places on the teams that will contest for honors the latter part of March.

Saturnino Calac of near Temecula was out at the school last Thursday. He was in attendance at the Indian conference in Riverside, and being rather tired out with it, was anxious to get home and get to work.

Mr. and Mrs. Eames of Washington D. C. spent several days the guests of Superintendent and Mrs. Conser last week. Mr. Eames has a big lumber business just out of Washington and is taking a little rest.

The basket ball game Saturday afternoon between the local girls and the Junior College team was a walk away for the Sherman girls. They scored almost at will. While it was to have been a practise game it showed clearly that the Riverside girls were outclassed.

The boys' basket-ball team went to Alhambra Saturday evening in company with Mr. Laverty and lost to the team from the Elk Lodge. They were under the impression when they left that they were to play Alhambra High School and had this team been put up against them they would have brought home an entirely different score.

Rev. D. L. McQuarrie preached the Sunday afternoon sermon last Sunday, his theme being Christian Citizenship. His sermons are always interesting and the two solos by Dudley Dickerson added very greatly to the interest of the afternoon.

Seldom has there ever been a larger crowd at the open air band concerts than that of last Sunday when F. P. Reichard and his boys gave the following program: March, Grandioso, Seitz; Overture, Poet and Peasant, Suppe; Characteristic March, Trombone Smiles, Nalles; Waltz, Brides and butterflies; Patrole, American, Meacham; March The Conciliator, Crosby; Star Spangled Banner.

Mr. Wagner, at present at Kingman, Arizona, was a guest at the school a day or two last week. On Friday he went to Santa Ana to spend the week end with friends, returning to the school Sunday. On Monday he went to the packing house and filled some boxes with oranges for shipment to his home.

Mr. and Mrs. Ruppenthal of St. Louis, cousins of Miss Fleming, are visiting her at the school.

The Minstrel Show, which was given last Friday night was a great success. On account of the short time they had the boys could not learn all new sayings but the show proved to be very entertaining. There were, jigs, stunts, songs, dialogues, jokes and etc. The niggers seemed to have hit the laughing strings of the audience for peal after peal of laughter came all thru the entertainment.

This show was made up and given by the Y. M. C. A. boys and was by their own effort.

The money taken in amounted to \$61.35.

At the chapel services Sunday evening Mr. Wagner, formerly superintendent of the Truxton Canyon school in Arizona, talked to the students. He touched on the Indian conference being held in Riverside and told the students that their time would come when they would become citizens and for them to be ready for that time, and to make the best of their opportunities while here in school. Mr. Wagner is not now connected with the service, having been out since last August. He may decide to re-enter later.

LYRIC SOCIETY

The Lyric Society met January 29, 1920, and elected new officers, as follows; President, Leona La Sieur, Vice-president Ada Harris, Secretary, Alice McClellan, Sergeants at Arms, Ezilda Canterini and Margaret Scholder.

The new officers were installed and the president appointed the following committees. Program committee, Martha Chavaz, Julia Gibson and Beth Miles. Membership committee, Gladys Jameson, Aggie Vigil and Lorraine Allen. Yell Leader, Lena Dann.

We wish the new officers a successful year.
ex-Secretary, Ada Harris.

JOINT MEETING OF THE INVINCIBLE AND LEADING-STAR SOCIETIES

Thursday evening, February 5th, the Invincible and Leading-Star societies met in joint session.

The following program was rendered.

Addresses	Presidents of Societies
Opening Number	Orchestra
Recitation	Inez Wylie
Solo	Roger Posh
Chorus	Girls
Solo	Nettie Stevens
Reading	Mattie Lajan
Chorus	Boys
Debate— Resolved, that the Seniors at Sherman should have privileges.	
Aff. Walter Swanston	Neg. Lee Warlie
Winnie Burnett	Margaret Edgar
Selection	Mandolin Club

The large crowd received all numbers with great applause. The boys' quartette was especially good and so, also, was the girls' chorus.

The judges of the debate were, Miss Antisdell, Mr. Reed and Mr. Frank. They decided in favor of the Aff.

Next Thursday night the Invincibles will hold a business meeting and elect new officers.

Hot house people are like hot house plants. They can't stand exposure to severe weather, says the United States Public Health Service. Sleep with the windows open and keep every room well ventilated.

Sherman Students With the Colors

From Kenneth Marmon

Germany, Jan. 3, 1919.

Dear Mr. Conser: I received two copies of the Bulletin last week, and I was certainly glad to get them. I have been well since the day I landed in Liverpool, England, June 24th. Have had a few hard times of it, but have pulled through them in good shape and am longing for a return trip, but no one knows just when that time will come, as just yesterday I heard we were to go to Russia—just army rumor is all.

Here is a bit of history. I think it will interest you more and at the same time give you some idea as to what I have seen and been through. On June 12th our regiment sailed from New York. The trip was a pleasant one only I was sea sick for three days. On the evening of June 24th we sailed into the harbor of Liverpool, and it was certainly a beautiful sight, with a full moon rising on the city. From Liverpool we rode in coaches by way of Birmingham to Winchester, where we spent several days in a British camp. On the night of June 28th we crossed the channel from Southampton to Cherbourg, France, and on July 2nd we arrived at Orquevaux, after having ridden two days and nights in box cars. It's a trip I shall never forget.

After a month's training near this quaint village we entered the Toule front on August 5th and remained on this front until October 7th. On August 15th I left the company to attend a few weeks corps school at Larges, a town southwest of Toul. I gained some good engineering knowledge while at this school, but missed out on the St. Michel drive. It was fortunate for me possibly, as we lost a number of men in this drive, including my platoon officer.

I returned to the company in time to go over part of the battlefield and experience a few thrills on this front—St. Michels. On October 7th we left Bouillionville on the St. Michels front for the Meuse-Argonne front. A 30 kilometer hike under full pack and in a downpour of rain was our first bill of fare. On October 17th we reached our objective on the Meuse-Argonne front and worked roads, buried dead, build bridges and repaired light railways until the night of October 31st, when all the guns in Europe opened up for the last drive.

On the night of November 10th our company of engineers was called on to construct eight bridges across the Meuse river so that a patrol of infantry could cross over and occupy the town of Stenay before 11 o'clock of November 11th. The Boche had flooded the country near Stenay and all the bridges of course were well blown up. The Boche certainly did a good job of destroying bridges and railways. We completed our bridge work in time, and we all entered Stenay on the morning of November 11th. Happy civilians greeted us and tried to tell us how they had been treated for the last four years. I had the opportunity of going through the mansion that the crown prince occupied while he was in Stenay.

On the 24th of November we started on our march to the Rhine, going through the southern part of Belgium and past the city of Luxembourg on into Germany some 70 Kilometers from Coblenz. Our division has been scattered up and down the railroad along the Moselle for a

distance of 50 kilometers. I am stationed at Speicher about 30 kilometers from Trier, where I have charge of half of the divisional sector of railroad. I have a number of men scattered up and down the track in various towns doing patrol duty.

The German people are treating us fine thus far and the people I am living with now can't seem to do enough for me. They had a son in the army for four years. He was wounded four different times, but came home in good shape. There are many odd things over here that I have seen and learned about. I am certainly glad I went through what I did, but wouldn't want to go through another such experience right away. I hope I shall be back in time to attend commencement this year.

Yours sincerely,

Kenneth A. Marmon.

From Savannah Madrid.

Below we give some extracts from a very interesting letter recently received by one of the Sherman employees from Corporal Savannah Madrid, a former Sherman boy now with the American expeditionary force in France:

"During my days in France I have been in the hospital seven weeks. While there I met one Sherman student, Earl Fricando, from somewhere in New Mexico. He was well after having recovered from a wound in the left leg. I was there with rheumatism, but you know nothing can kill me. After you've been up against everything that's death-dealing in a drive and come through it there is hardly any chance to let a little sickness get you. At present I am enjoying good health and a bright sunshine. It certainly makes me happy to know you still remember your little mail boy of days ago, even though it has seemed as though we had become estranged on account of not corresponding.

Everybody has done some real celebrating during these holidays because this is a memorable time. Everyone celebrated with the enjoyment of a resting world just out of its turmoil. That was thanksgiving really, then came Christmas and the approaching New Year which shall bring that peace we are all anticipating. The noise here during the signing of the armistice may only be excelled by the noise you'll hear when peace is signed.

The division I came over with landed at Brest, France May 10, 1918. Since then we have been moving all over France. In July we were in Alsace in the Voges. France is an interesting and picturesque country on account of its antique towns. In some of the old historic districts you may see olden time castles still standing. There are lots of things left since the renaissance age, such as cathedrals and art.

I am with the 35th division, which is made up of the Kansas and Missouri national guards. We are billeted at the little town of Lerouville, which you may find on the map. We have buildings in the town for billets, as all the people moved out during the fighting. Just a few live here now. The Christmas box Mrs. Kenzie sent me reached here January 1. My bunkmate and myself enjoyed its contents greatly. Give my regards and good wishes to all old freinds there.

Marshal Foch is convinced that the Rhine must mark the future dividing line between France and Germany. He says: "By using the Rhine we must make it impossible for them to recommence the coup of 1914. The Rhine is the common barrier of all the Allies."

Department Notes

Domestic Science Department

By the Class

The third year vocational girls are regular with their dinners once every week. No wonder Mary is getting to be an expert cook.

A class of prevocational girls made some fine tasting cookies and when the third year girls came into class we got treated. They sure did taste like more. They can do just as good cooking as we third year girls can do.

The third year vocational girls gave a dinner party on January sixteenth. Their guest was Mrs. Addison. We turned the tables on her that time, as we cooked for her instead of Mrs. Addison cooking for us. We all enjoyed having her for it was a jolly evening which we spent together.

Its too bad the mumps struck the D. S. so hard, for half of the classes are minus girls. They are missing their good eats, but their share is not wasted, for now the ones at home get double portion. There are four girls left in the third year vocational class and they are certainly getting fat.

Last Thursday noon you perhaps wondered what was happening over in the D. S. dining room. The first year vocational girls were having a dinner. The mother was serving the dessert and as she was about to place some before the host she remarked in a matter of fact way—"I suppose I'll have to give him a big piece." Now it may not seem queer for all the girls to want to be "father." Who wouldn't want to be in line for the biggest piece? This dinner we all talked and had a fine time. We were entertained by some very creepy stories of very widely known men.

The third year D. S. girls entertained Miss Fleming and Mr. Tucker at a dinner party last Thursday evening. Lena Dann made a very kind and thoughtful mother at her end of the table, while Mattie LaJuan was the older daughter and Mary Speckerman acted as a very dignified father up at the head of the table. The meal was progressing very nicely when all of a sudden we heard a great commotion down in the big dining-room. Some one remarked, "Something, a dance perhaps, has been announced." Latter we heard it was only a part of their relief and joy at seeing Private Joseph DePorte once again. We all enjoyed the dinner very much especially the Blackberry Pie. If you want to know how good it was just ask Mr. Tucker.

Blacksmith Shop

By J. L. Jefferson

Gilbert Marshall, known as Hammer, is doing splendidly.

The blacksmith boys are expecting to turn out two new wagons by the close of the school year.

F. Cascara and S. Pete are doing splendid in their work making orange knives for the boys, They turn them out by the dozen.

Antonia Sanderson is coming up with his work making all kinds of rings out of gold, brass, copper, silver, iron and steel. He says he is going to start a jewelry store some day.

Mr. Bunch was absent from the shop last week on account of a cold. Dr. Owlinguish, the foreman, was at his

desk most of the time doing some figuring while Mr. Bunch was absent.

The third year vocational blacksmith boys have now taken up manufacture of a wagon. Dr. Owlinguish seems to like this kind of work. He is now about to complete the little wagon he is making for the laundry girls. He started on this wagon two years ago and is expecting to complete it some time next week.

Society Elections and Programs

(Continued from page one)

Lyric Society

By Thankful Day

No program was presented at the regular meeting of the Lyric society last Thursday evening, as that was the time for the annual election of officers. After the usual preliminaries had been disposed of the society proceeded with the business in hand and the following officers were duly elected:

President—Ada Harris; Vice President—Thankful Day; Secretary—Alice McClellan; Sergeants-at-Arms—Lorena Allen and Anna Thomas.

There being no other business on hand the meeting closed with singing of "America."

Invincible Debating Society

By Robert Cromwell

The Invincible Debating society held its meeting in the usual place Thursday evening, January 30. Meeting opened by roll call and reading of the minutes. The first number on the program was the society song by the students. It was almost new to everybody, it having been tried only once or twice since school opened and a number of the newer members have scarcely heard it. Nevertheless it was creditably rendered. Alex Palmer gave a recitation which was much enjoyed by the society. In debating the question was Resolved, That scientific farming is better than practical farming. The affirmatives were Anton Sanderson and Bernal Gold and the negatives George Calac and Dick Barchum. The affirmatives won by a single point. The parliamentary practice by Wallace Newman was well conducted. The violin duet by Clarence Campbell and Carl Salem called for more, which was given. The program for Thursday evening of this week follows.

Society Song	- - - - -	All
Solo—Violin	- - - - -	Dr. Sherry
Jig	- Harvey Campbell, accompanied by Carl Salem	
Select Reading	- - - - -	Wallace Newman
Debate—Resolved, That manufacturing is a greater industry than agriculture.	Affirmative, Robert Cormwell and Joe Lancaster. Negative, John Bia and Albert Anderson.	
Parliamentary Drill	- - - - -	Antone Chico
"America"	- - - - -	All

When you buy a War Savings Stamp you should be impressed with the fact that you are buying that much stock in the biggest corporation on earth, the United States of America, which has never defaulted on the payment of its bonds. And remember also, that the forming of war savings societies is vital to the success of this campaign. The banding together of millions of peoples in these societies, all pulling together for the same purpose, spells organization unparalleled for big work.

The Sherman Bulletin

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Number 2

A Brief History of the School

By *MARCUS HUNTER*

(Reprinted from the "Purple and Gold," the year book for 1925.)

Back into the past, previous to the year 1901, a school for Indian boys and girls was located at Perris, California. In 1900, Congress authorized an appropriation of \$75,000, for the purchase of land; erection of buildings and other things necessary to establish a complete school plant. According to plans, the Perris School was to be moved to a better and more permanent location. After due deliberation, Riverside was selected as the site of the new school because of its excellent climate, picturesque surroundings, culture and refinement of its citizens and the sympathetic interest taken in the Indian boy and girl by the community. Six miles west from the center of the city, yet within its corporate limits and accessible by the street car direct from the city, was selected the site for the main plant of the new school. This site comprised forty acres.

The corner stone of the main building was laid May 18, 1901. The work of moving the old plant from the Perris School and other building operations was begun. The original nine buildings were completed in the spring of 1902. These followed the Mission type of architecture and since then that type has been the model in the erection of other new buildings.

"Sherman Institute" was chosen as the name of the new school as a tribute to one of its true friends who was then Chairman of the Committee of Indian Affairs of the House of Representatives and who later became Vice-President of the United States—James Schoolcraft Sherman.

The first pupil to enroll was Ramaldo La-Chusa, a Mission Indian afterward an employee of the school. The first party of pupils arrived July 18, 1902 from the Pima Reservation, Ariz.

The first superintendent of the school was Harwood Hall, who is now superintendent of the Chemawa Indian School, Salem, Oregon. It was due to his active interest in the welfare of the Indian that Sherman Institute soon became a great power in education.

The capacity of the school at that time was

one hundred and fifty pupils. The following year this was increased to three hundred. In 1904 this again increased to four hundred and fifty. From this modest beginning over twenty years ago, the school has grown to its present size. From the original nine buildings, it has grown to a school consisting of about sixty buildings with modern conveniences and a capacity of about nine hundred and fifty students. About seventy-five men and women are employed as instructors in the different departments or as teachers in the school.

The buildings in which are centered the activities and life of the Sherman Institute, are the school building, library, three dormitories for the boys and three for the girls, dining hall, hospital, gymnasium, laundry, boiler house, bakery, industrial departments for the boys, and domestic science and arts for the girls.

A new church for the Protestant children has just recently been completed. The dedication ceremonies were held at this new chapel February 22, 1925. A Catholic Chapel has been erected for several years. An addition to the Alessandro Lodge was completed this spring by the students. It contains twelve rooms and two nice upper and lower porches which will take care of more pupils. But the biggest construction work to be undertaken this year was started in the fall of 1924. It is the work of erecting a new auditorium with a seating capacity of 1300.

By this may be seen that Sherman Institute is growing steadily year by year. May it still grow and prosper, giving new inspiration and ambition to the Indian boys and girls that gather under her fold. May they after sallying forth, and by virtue of her good teachings and lessons, go out into the world or back among their people and be worthy examples among them. May they with their good work and ripples of influence make their people realize that the greatest benefit and blessing to them was to send their young men and women to Sherman Institute.

This rapid growth of Sherman Institute has been under the able leadership of its present superintendent—Mr. Frank M. Conser, who came in April 1909.

The Sherman Bulletin

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F. M. CONSER, Superintendent

GENERAL NEWS

The band this year will have a membership of 48 or 50 players.

Mr. and Mrs. J. B. Helmar were the guests of Mr. and Mrs. William Williston at Pomona over the week-end.

Mr. Byron A. Sharp, superintendent of the Ft. Yuma school, paid Sherman a visit on Tuesday, enroute to Los Angeles.

Mr. and Mrs. Long had as their guests over the week-end at their beach cottage at Newport, Mr. and Mrs. Nelson, of Santa Ana.

The Protestant students enjoyed a fine talk by Rev. Mr. Fuller, evangelistic pastor from Phoenix, Ariz., who spoke last Sunday afternoon at the new Protestant chapel dedicated last February.

Mrs. Mary K. O'Brien, our new domestic science teacher, went on duty Monday morning. Mrs. O'Brien was transferred here from Haskel Institute, Kans.

Mrs. Frank Baker entertained at her beach cottage over Saturday afternoon and Sunday, Mrs. Dunigan, Miss Stevens, Miss Muench, and Mrs. Laverty.

Mrs. H. E. Mitchell is substituting as boy's matron at the Alessandro Lodge during the absence of Mrs. J.E. Tarrant, who is on a leave of absence for awhile.

Mrs. Elizabeth L. Roseberger and son Carter, arrived at the school last week from Rice, Ariz. Mrs. Roseberger assumed her duties as teacher of the fourth grade on Monday.

Mrs. Helmar—"Marcus, wash the carrots and wash them good."

Marcus Vejar—(Very seriously.) "Karl, get the soap and a scrub brush."

Mrs. J. L. Bogue, daughter of Mr. Beckwith with her two children left last Friday morning for Linsay, Calif., after spending two weeks visiting here, with their relatives. The family was formerly located at Dallas, Ore., where Rev. Mr. Bogue was pastor of the Baptist church. Mr. Beckwith and Miss Beckwith are pleased that the family moved closer to this part of California. Rev. Bogue will have charge of the Baptist church at Linsay.

The student body and employees were given a musical treat at the Saturday evening social in the school gymnasium, by Kiutus Tecumseh, Indian tenor and Simeon Oliver, Eskimo pianist. These two Indians are studying music in Chicago, but at the present time are touring the States on the Pacific coast to gain experience, see the country and make what money they can to continue their musical studies. They are staff artists of the Sears Roebuck Broadcasting Station in Chicago and have sung over radio in a number of cities in the west.

New Auditorium to be Ready for Thanksgiving Program

The new auditorium which is being constructed by the employees and students of the school is fast nearing completion, and it is the intention of Mr. J. E. Tarrant, superintendent of industries, and his corps of faithful workers to have the magnificent structure, sufficiently completed to hold the Thanksgiving program within its spacious walls. We shall try to give a more detailed description of the beautiful building upon its dedication.

Constitution Birthday

The 138th birthday of the United States Constitution passed yesterday. The constitution was ratified by a convention of the 13 original states at Philadelphia, September 17, 1787.

"THE AMERICAN CREED"

"I believe in the United States of America as a government of the people; by the people; for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its Constitution; to obey its law; to respect its flag; and to defend it against all enemies."

Outdoor Life - July 1907.



Baseball nine at Sherman Institute, Riverside, Cal.

OUR NATION'S INDIAN WARDS.

AS SEEN AT THE SHERMAN INDUSTRIAL INSTITUTE, RIVERSIDE, CALIFORNIA.

TEXT AND PHOTOGRAPHS BY ELTHEA EMBODY.

Uncle Sam could not have chosen a more suitable location in the West for his Indian wards than Riverside, California. There is a restfulness about the place that is fascinating. The over-bending sky is clear and blue; the days of sunshine are long and numerous, making mere existence a delight. Upon approaching the thirty handsome mission buildings that constitute this great government institution of learning, one cannot but be impressed with the appropriateness of the style of architecture for the school which is to be the Alma Mater of hundreds of our western Indians.

Their earliest recollections are associated with the missions. It was in these sacred old buildings, long years ago, that their forefathers were converted and cared for by the good Franciscan fathers, who afterwards labored most earnestly to surround them and their families with protection and plenty.

The vast orange groves that stretch away on either side from the institute's holdings were once their father's happy hunting grounds. And now, to this modern seat of learning they come, these dark-skinned native children, from mountain, plain and mesa; from forest



Miss Ida Marshall's Indian cooking class at Sherman.

and desert, to the number of six hundred, all bent upon getting the practical education that is offered them at the expense of the United States government. The method of instruction employed and the industries taught necessitate much open-air life on the part of the pupils, and they enjoy excellent health, accordingly. Most of them are large and well formed, having the free bearing result-

ing from the unrestrained life in the sunshine, and open air of their progenitors in ages past. Their fine mode of life has given them a mental activity and a uniform physical development that ever indicates power. With such a heritage, these youthful aborigines make rapid advancement in their school work that compares favorably with the children of the white races.

Though the picturesque Indian



Review of Companies A and B every Sunday morning at Sherman. Order to salute has just been given.

maiden attired in bead-trimmed buckskin costume, or gaudy blanket, is fast becoming extinct under Uncle Sam's spreading educational system, as seen at Sherman Institute, she is strong, deep-chested and athletic, and is quite as attractive as ever, gowned in her becoming uniform of blue. She is also possessed of a modesty of manner that might be the envy of many of her white sisters. Her time is so systematically divided that she is trained in the dainty

100-acre ranch lies farther down the avenue towards Arlington. This has been placed under cultivation by the Indian boys and provides a supply of farm and garden products and fruit for the pupils' tables. There is also a ten-acre tract situated a short distance from the school site.

The day at Sherman begins at six o'clock in the morning, when the school band plays "The Star Spangled Banner," and all of the pupils march from



Dressed for the Huntress Drill.

feminine accomplishments of lace-making, embroidery and the study of music, as well as the more substantial work of nursing, housekeeping and gardening.

The boys are taught to be capable farmers, blacksmiths and carpenters, along with numerous other industries. The school land comprises 150 acres, of which forty, on the famous Magnolia drive, are used for the school site. The

the dormitories to the mess-room to breakfast. Half of each day is spent in literary studies, the other half being devoted to industrial work. From early morn until "taps" at half past eight in the evening, the day is full of activity and industry. Each Sunday morning occurs the military instruction, when the battalions, comprising every Indian girl and boy of the Institute, are

inspected by the superintendent. Music for the evolutions is furnished by the Indian band.

Much attention is given to athletics. The girls' basketball team, under the



The Huntress Drill.

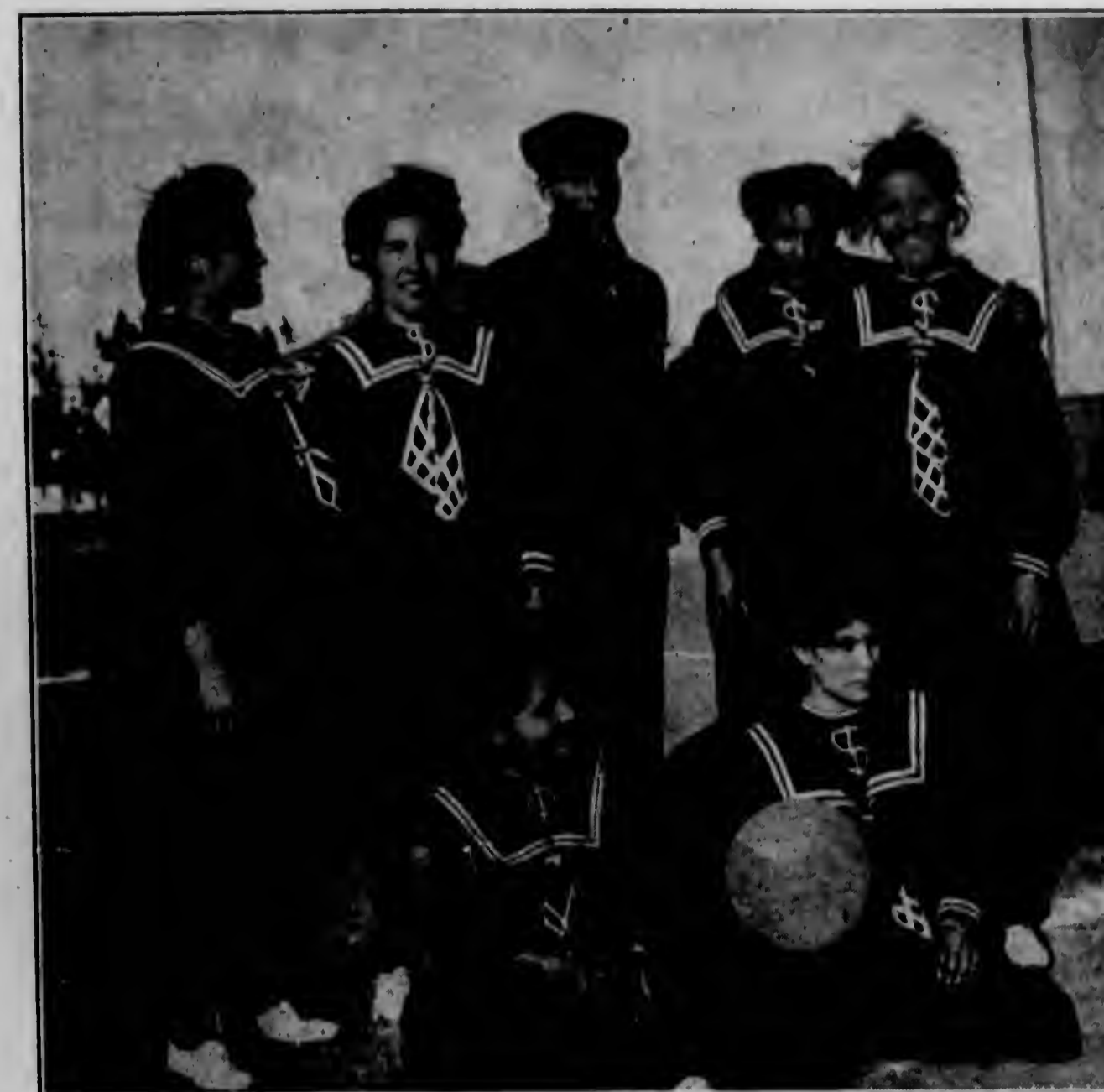
capable little captain, Agatha Cabrillos, a Mission girl, held the coast championship for over a year. The entire membership of the team is made up of girls from Valley Center, San Diego county. These native girls are equally fond of tennis since the completion of the courts on the grounds.

The football team of Sherman braves has won many honors on the gridiron. Its members are noted for their clean, gentlemanly playing and for the reputation they have earned on the coast. The bitter defeat they have recently suffered should not be wondered at, when one considers that they were matched against powerful university men, en-

dowed with generations of mental training and possessed of the highest physical culture. These young Indian boys deserve much praise for ever entering into such a contest. The baseball team did excellent work last season; of the nine games they played, they lost but one. Under the instruction of Joe Scholder, a Mission Indian, they defeated the high school teams of Redlands and Riverside, both of which are among the best in Southern California.

It is the delight of these children at various school entertainments to array themselves in buckskin costumes, and with bows and arrows, go through drills and exercises, after the manner of their ancestors of the chase. The way in which they take part in these diversions clearly reveals their primitive love for the open, and the serene dignity that is theirs by nature. Even the tiny girls and boys of the kindergarten department, when permitted, file out on the field, and taking the ribbons around the May pole, go through with their delightful dance as only children can. They weave the silken strands into all sorts of pretty patterns, with a seriousness that is naïvely charming. At all the commencements this dance of the children, to the melody of a Sioux love song, rendered by the band, is ever the gem of the day. The pictures of the little natives tripping to the love croon of the greatest warriors of their race is both pathetic and pleasing, and one never to be forgotten by the spectators.

The final purpose of the school is to teach the Indians habits of thrift and industry, in order to qualify them for the sharp competition with the white man in the world of today. Harwood Hall, the superintendent of the institute, has been an Indian educator for more than a



Basket ball team at Sherman Institute.

quarter of a century, and understands the characteristics and mental processes of the Indians as do few others. In carrying out the plan of the school, with these wards of the nation, Mr. Hall realizes the necessity of giving them their usual open-air recreation, along

with the other pursuits. In this way their physical and mental culture reacts on their brains, rounding out their three-fold natures—physical, mental and ethical—thus, transforming them into resourceful men and women of whom our nation may well be proud.



"BAIT."

If one desires to go a-fishing,
To make a catch, if one's a-wishing,

One must secure alluring bait,
For wary fish that lie in wait.

And to appease their appetites,
There's varied food for tempting bites.

For slimy worms the minnow dies;
To gaudy bugs the trout will rise

And then, mayhap, a bass will see
An "ugly" grub for early tea.

The mountain trout (the gamey thing)
Loves hopper-grass upon his string.

If fishes, then, both small and great,
Are landed, each, by different bait,

How like the men! When maids desire
To land them—know that they require,

For every mother's son of them,
A different bait—each one of them.

MADELINE HUGHES PELTON.

The Lake or The Woods.

The lake, the woods, ah, who can say?
Both are a refuge from the fray
And turmoil of the world, and sway
The heart in a mysterious way,
And give sweet peace and rest.

The woods with whispering trees invite
Each one whom Nature doth delight
To rest beneath their leafy shade,
Or roam in tangled glen and glade
In search of fragrant flowers that hide
'Neath mossy stone, or brook beside;
To listen to sweet songsters gay
With chirp, or trill, or roundelay,
Ah, charmed woods! thine is the power
To give to tired one an hour
Of childhood's joys; a blessed hour
Of rest and happiness.

Thus lake and woods, alike in thee I find
Solace for restless heart and wearied mind.
To one in softer, gentler mood I turn;
To other, when my heart and soul doth burn
To break the bars and thrall of earth, and yearn
For freedom, like the captive bird.

SARAH MARTYN WRIGHT.



Morning.

How beautiful the morning sky,
How clear, how pure, how bright,
How beautiful the golden sun,
Just rising into sight.

How beautiful the forest wide;
With all its stately trees;
Or still within the silent air,
Or waving in the breeze.

How beautiful the singing birds;
How sweet their every lay,
As forth they come, on happy wing,
To greet the dawning ray.

How beautiful the opening bud,
How soft each varied hue,
Within the full meridian blaze,
Or deck'd with pearly dew.

How beautiful the warbling brook;
What music in its flow,
Adown the steeply towering hill,
Or through the vale below.

W. B. BENTON.

“**W**HEREVER the effort is to jump the ordinary Indian too far ahead and yet send him back to the reservation, the result is usually failure. To be useful, the step for the ordinary boy or girl, in any save the most advanced tribes, must normally be gradual. Enough English should be taught to enable such a boy or girl to read, write and cipher so as not to be cheated in ordinary commercial transactions. Outside of this, the training should be industrial and * * * should be the kind of industrial training which shall avail in the home cabins and in tending flocks and herds and irrigated fields. The Indian should be encouraged to build a better house; but the house must not be too different from his present dwelling or he will, as a rule, neither build it nor live in it. The boy should be taught what will be of actual use to him among his fellows, and not what might be of use to a skilled mechanic in a big city, who can work only with first-class appliances; and the agency farmer should strive steadily to teach the young men out in the field how to better their stock and practically to increase the yield of their rough agriculture. The girl should be taught domestic science—not as it would be practiced in a first-class hotel or a wealthy private home, but as she must practice in a hut with no conveniences, and with intervals of sheep-herding. If the boy and girl are not so taught, their after lives will normally be worthless both to themselves and to others. If they are so taught, they will, normally, themselves rise and will be the most effective home missionaries for their tribe.”

THEODORE ROOSEVELT.

THE GUINDA INDIAN INDUSTRIAL SCHOOL



LOCATION.

The school is located about one hundred miles north of San Francisco, on a slope overlooking the Capay Valley, one mile from the village of Guinda. It is easily reached by the Southern Pacific Railroad to Elmira, thence by a branch of the Southern Pacific Railroad direct to Guinda.

LAND.

The 483 acres of school land were purchased with money given by one good friend. The tract is finely located, commanding beautiful views of valley and hills. Thirty acres are good bottom soil, planted with grain, alfalfa and garden vegetables; thirty acres are mesa land, about 100 feet above the floor of the valley, suitable for grain, fruit and nut trees, while here and there, in pockets in the hills, are about fifteen acres of arable soil, fit for grain. The rest is wooded upland, suitable for grazing, with sufficient timber for fuel for some years.

IMPROVEMENTS.

Among the early donations to the school was a quantity of lumber. This has helped materially in the erection of the buildings which have been placed on the mesa. These buildings are very plain and simple, but neat and cheerful. One building contains a large room, 20x30 feet, which serves for dining-room and schoolroom, a smaller room for kitchen and a good-sized pantry. Near this building is the laundry, with the boys' washroom under the same roof, while at a little distance is the plain, one-roomed building which is the boys' dormitory. A comfortable cottage has been built for the officers, the second story of which is used at present for the girls' dormitory. All buildings are supplied with porches.

A splendid well, with gasoline pumping plant and storage tanks, gives an abundant supply of excellent water for domestic use and for irrigation, while a smaller well near the barn is sufficient for the stock. The barn is a well-built structure, 30x40 feet, and shelters the horses and some thirty tons of hay.

EQUIPMENT FOR FARM.

A sturdy pair of horses, sufficient farm vehicles and utensils, have been purchased, many of them in exchange for hay grown on the land. Some things were second-hand, but in good condition, and were obtained at great advantage. Fourteen head of cattle of good stock form the nucleus of the herd of forty or fifty we can support on the land, and which will go far to solve the problem of meat supply for the school. Pigs and chickens help to furnish food and also to teach the pupils the care of domestic animals. A gift of White Orpington fowls of very fine breed we hope to make a source of income.



Looking toward the hills from the dining room.

THE SCHOOL.

The school was opened in the fall of 1913, under the care of missionaries, who have shown unusual adaptation for the work and devotion to the best interests of the children. The capacity is now eight girls and fifteen boys. There are in attendance children from Lake, Colusa, Yolo, Fresno and Madera counties. Their ages vary from ten to sixteen. Considering the short time they have been in the school, their progress has been very satisfactory, and visitors have expressed surprise at the excellence of the work done. The girls do all the housework, including the cooking. They are taught to make their own dresses. The boys work on the farm, take care of the animals, and are taught practical carpentry. The mornings are given to these industrial branches and the afternoons to academic studies.

RELIGIOUS INSTRUCTION.

"Of all our work, that upon the heart is the most important. There can be no question as to the paramount necessity of teaching the vital precepts of the Christian faith, and of striving to awaken a genuine enthusiasm for the higher life that shall be sustained and shall be the strong support of the young workers who may go out to be examples to their race."—General Armstrong.

While fully realizing the need for industrial training and a simple English education for our pupils, we consider character-building as of even greater importance. This can be best obtained by daily contact with a pure, Christian home life and by simple, earnest, unsectarian Christian teaching. Morning and evening prayers, grace before and thanks after meals, memorizing of Bible verses, are part of the every-day teaching, while on Sundays the children attend the Sunday school in Guinda, where they are most kindly welcomed.

THE NEED FOR THIS SCHOOL.

There are 3,800 Indians of school age in California. Of this number the Government Boarding Schools provide for about 1,200. There are twenty-four Government Day Schools, which have a capacity for about 800. The new law in California, basing state aid to districts on the actual number of children in attendance, has opened many schools to Indians where formerly they could not enter, and there are some 800 thus obtaining an education with white children. This leaves about 1,000 Indian children who, by reason of isolation or local prejudice, are still without an opportunity for instruction. These are non-reservation children for whose education the government will not provide.

The character and scope of the education which we expect to give our pupils differ in some respects from that of other schools. Good as are the large government schools in many respects, the industrial training is necessarily on a scale somewhat ill adapted to home conditions of the pupils.

In the Government Day Schools a most commendable effort is being made to teach home and farm work, but this is conditioned by the ability and willingness of the teacher to add these branches, and by uncertain appropriations for equipment and of land of proper extent and quality. The ordinary country schools of the state make almost no provision for these most important branches. Industrial instruction is imperatively needed by Indians.

No school supported by the federal government or the state can place the emphasis on religious training, which we consider essential.

AIM OF THE SCHOOL.

The aim of the school is to train our young Indians for self-respecting and self-supporting Christian citizenship, that they may go back to their homes fitted to be leaders, industrially, morally and religiously. "General deportment, habits of living and of labor, right ideas of life and duty, are taught in order that graduates may be qualified to teach others these important

lessons of life." In foreign mission fields emphasis is laid on the value of the native workers. We believe that Indian leaders can do more for their people than white missionaries can. All this instruction should be given with rancheria conditions always in mind that the pupil may be able, without discouraging effort, to realize its applicability to his own home surroundings.

SUMMER CONFERENCES.

This school should become an Indian Tuskegee—a center of influence, not only for its pupils, but for the thousands of adult Indians in the state. Situated within reach of some 3,000 Indians, it will be entirely feasible to hold summer conferences that can discuss with the Indians their daily problems of all kinds and give instruction that will be most helpful. Classes in agriculture, sanitation, hygiene and home economics, with evening meetings for



Some of the girls at the Guinda Indian School.

simple Gospel teaching, should send the Indians back to little homes, better and stronger men and women.

We gratefully acknowledge gifts and donations aggregating nearly \$25,000. These have come to us in sums varying from \$1.00 to \$10,000. From this we have purchased the land, erected the buildings, put in a water supply and a sewer system, developed and partially stocked the farm, and maintained the school for a year. There remains in the treasury \$5,000 for building purposes and \$2,000 for necessary expenses.

FINANCIAL NEEDS.

The funds to purchase about 100 acres bottom land.
 The fruit, vegetables and feed which this amount of land would furnish, together with the stock of cattle, would solve the food problem of the school.
 For salaries, \$2,500 per annum.
 For scholarships, \$100 each. The school should have at least fifty children the coming term.

OTHER NEEDS.

Gifts of all kinds of bedding, gingham and outing flannel for girls, clothing, shoes (new or second-hand, broad soles), second-hand clothing of all kinds for the girls to make over, so learning thrift and ingenuity, boys' clothing, stockings, etc.



Building a porch for the boys' dormitory.

For the school we need charts and good, modern school books, stationery, etc.

A basket ball equipment would be welcome or any kind of games for outdoors or in. Dried and canned fruits, raisins and nuts would be most gratefully received. A nice stereopticon has been given to us, and we should be glad to have donations of slides. Books for the children's library are wanted.

Christmas will soon be here, and all sorts of things to make the children happy will be needed. By that time we hope to have our fifty pupils.

CONCLUSION.

We are sending out this statement and its appeal with the firm belief that friends of the Indians will rally to the support of the Guinda Indian School. We are most grateful to those who have made possible this beginning, and we earnestly hope that the school may soon become an important factor in the development of our California Indians.

THE NORTHERN CALIFORNIA INDIAN ASSOCIATION.

MRS. J. FRED SMITH, President.

MISS CORNELIA TABER, Corresponding Secretary,

Saratoga, Santa Clara County, Calif.

The Guinda Indian Industrial School

For the support of the Guinda Indian Industrial School, located at Guinda, Yolo County, Calif., conducted by the Northern California Indian Association, I hereby subscribe the sum indicated below by an (X) mark, payable quarterly, or as otherwise indicated.

Name

Address

Date

If any pledge may be regarded as an annual until canceled, check in this square.....

		\$5.00
\$100.00		2.00
50.00		1.00
25.00		.50
15.00		.25
10.00		

Checks may be made payable to Mrs. A. S. Bacon, Treasurer, 76 South First Street, San Jose, Calif.

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of Miss Wolfe, was enabled to extend his researches to Asia Minor, from which he brought away a collection of over nine hundred inscriptions which, in the opinion of the great European epigraphists, is second to no other in historical value, and will, when edited and published, add great luster to American scholarship in the person of Doctor Sterritt.

To secure it in its permanent usefulness the School must now be intrusted to the care of a larger public. It is proposed to raise a general fund of a hundred thousand dollars for the development and endowment of the School and in particular to employ a director of the highest fitness and ability. Our readers need no introduction to the archæologist Charles Waldstein, a native of New York, but now connected with the University of Cambridge, England, and with the Fitzwilliam Mu-

seum. The committee in charge of the School wishes to redeem the character of America, and to secure him and his work for the benefit of his own countrymen. A beginning has already been made. The kindness of the Philadelphia students and the untiring efforts of Professor Ware brought together for the rendering of the Acharnians in November last, such an audience as the old Academy of Music never before sheltered under its roof. From that performance and subscriptions since received, a few thousands are already in the treasury of the permanent fund. The colleges appeal for final success to the wider circle of their friends in the same spirit of faith which, of itself, and in results already splendid, is a sufficient guarantee for the worth and permanence of the School at Athens.

OPEN LETTERS.

Indian Education in the South-west.

THE present demand of the friends of the Indians is for their immediate citizenship and settlement on lands owned in severalty, and the possession of all the legal rights of American citizens, including voting. It is also asked that the processes of education be used *after* this change of their condition, to make Indians equal with others in ability to maintain their possessions and improve their life. My recent experiences convince me that :

1. The value of the lands upon the South-west reservations has been misrepresented. My visits have carried me into the most distant and remarkable parts of the immense territory of New Mexico. They led me across the broad table-lands of Socorro and Lincoln counties, each as large as ordinary States, and over three lofty ranges of mountains in the South-east. One of these included the Cerro Blanco peak, which is said to be 14,269 feet above the sea. These plains and mountain-sides were waving with the richest kinds of grass a foot and a half high. Their surfaces were often crimsoned for miles with our cultivated flowers that require rich soil. Pine timber fifty feet high was growing upon the hillsides and in the natural parks, and clear streams were running from the mountains. In such a region Mescalero Apache reservation is placed. In the extreme north-west part of the territory and in Arizona, the mountain parks and great plains of the Navajo reservation were traversed as far as the famous Cañon de Chelly with twenty-six miles of marvelous sandstone walls, at the foot of which runs a broad stream, with scores of ancient cliff-dwellings clinging to their sides, and in the recesses of the cañon were plats of corn and beans and melons and flourishing peach orchards. These extensive mountain-tops had abundant timber and grass. The plains were sometimes very barren, but often cultivated with corn along the river-sides, and dotted with mud-covered huts made of poles and small branches of trees. On this reservation of 8,000,000 acres, one and a third times as large as the State of Maine, are feeding 1,200,000 sheep and goats and 75,000 horses, property of the patriarchal kind in which this tribe is rich.

2. The Apaches are probably the hardest, shrewdest, most warlike, agile, and capable of all the American Indians. In New Mexico and Arizona there are about 35,000, who speak nearly the same language. Of these 20,000 are Navajos, who have doubled in number within twenty years. From the plateau pierced by the tremendous gorge of De Chelly, we looked down on two thousand mounted Navajos gathered at the mouth of the cañon to witness a great medicine dance. On their finest horses and in their brightest array of costly blankets, gay leggins, and silver trappings, they swept across the plain like a whirlwind, a vision of Tartars in their charge. I addressed them for an hour on the education of their children and the change of their mode of life, to conform with the American people, who would soon come in like a flood to cover their lands and possess their country. Their intelligent faces and shrewd questions as to the benefits of an education which would make them like the rapacious, greedy, and murderous white men were very convincing of their ability. I could but believe that they were quite equal to the clever frontiersmen who sometimes shoot them for sport, though they live in utter ignorance and indifference to our civilization. I am sure that their tall, lithe, sinewy bodies would be a profitable addition to the physique of our nation.

3. The reservation system will never graduate the Indian out of barbarism unless through disgust with it by the tribes wholly supported by the Government, or through an enforced education of the tribes who are supporting themselves on the reservation. When the Indian can hunt or occasionally go on the war-path he can be made content with the feeding system, if he has enough to eat; but he is even then constantly moving his tepee or deserting his hogan, to satisfy his desire for roaming. To shut the Apaches up like sheep or horses in a corral and feed them in idleness from year to year is to aid and quicken the processes of natural selection by which they turn into civilized men, demons, or brutes. The men will break away from the reservation and seek self-support; the demons will find the way to all the atrocities of the war-

path till exterminated, and the brutes will sink into the apathy of all moral and manly qualities which breeds vice, disease, and death. We saw at the Mescallero agency every Saturday seventeen fat steers slaughtered, and seven thousand two hundred and twelve pounds of beef and four thousand one hundred pounds of flour distributed to one thousand two hundred and two Apaches changed from warriors into a crowd of beggarly dependents on the nation which they had ceased to fight. Their tepees were scattered over thirty square miles of hillsides and pine-covered grazing-fields, and moved every two or three weeks to save house-cleaning. These stalwart Indians had nothing to do but to gamble or ride from camp to camp and pester the agent every day for something to eat or to wear, or to watch the growth of their girls, who at the age of ten or twelve years will be sold for horses, to increase the number of wives of some old Apache, or be the first slave of an ambitious young man who need not woo, if he can buy a wife. Forty boys and half a dozen girls are, by threats of arrest by police, gathered into the agency boarding-school and there, separated from their parents, are well taught and trained under the supervision of the intelligent and efficient agent, Major Cowart. But out of his own experience he said emphatically to me, "No pupil taken away from these reservations to school ought *ever* to be permitted to return to sink again into their barbarism."

Some, however, are capable of disgust with such a life. Within a few weeks a hundred Jicarillas Apaches have cast the Government rations behind them, broken away from this reservation, and purchased cultivated lands north of Santa Fé, giving their horses in trade for them. They have put their girls at the Ramona School at Santa Fé to be educated for three years, and formed a colony which is erecting houses and making irrigating ditches to lands which shall furnish them with homes and food for self-support. This has been the effect, joined with other causes, of the leaven of education given to their boys and girls at Albuquerque and Santa Fé, and their own frequent observation of the progress of their children towards civilization. "I desire," said to me an old chief who had led in this movement, "to earn my bread by the sweat of my brow," expressively wiping his forehead, "and to live like a man."

But on a reservation like that of the Navajos and in a people so independent of Government aid, it is very difficult to stir any ambition for knowledge or for the civilized ways of American life. There the agency school gathers only about fifty out of seven thousand youths, and these are from the vicinity of the agency. To watch sheep and horses at eight years of age, to be sold or married at twelve, to shear flocks, to weave blankets, cultivate a little corn, build a hogan, and ride hundreds of miles to attend dances, is the life of the Navajo. How can they be made to feel any desire for anything higher? By offering the rewards authorized by the Indian office, their agent, Mr. Patterson, has persuaded twenty-two of this large tribe to begin the erection of houses and to locate lands. They do not, however, value farming implements or care for the improvements of their live stock, and generally refuse medical attendance. It is difficult to induce them by any rewards looking towards civilization. The invitations of the Government are disregarded and despised. Without compulsory measures such as are imposed

on white people in our country, these Indians will never rise from the slough of the reservation. A few may struggle out, but, if returned to their people, they will sink back where the majority live and die, a disgrace to the nation which from generation to generation holds them as its wards, whose shame it is forced to exhibit every year in the Indian Appropriation bill of Congress.

4. The education of Indian girls of these tribes is one of the first obligations of Christian philanthropy, because of the singular position which women hold among them. They regard their girls, who are sold so early for marriage, according to their value in horses. Yet among the Navajos, the brother or the uncle receives the price. As soon as marriageable, the fact is proclaimed. The Navajos, being polygamists, have no limit to the number of their wives, except in the number of horses they can spare for their purchase. But these women own the flocks of sheep they have been tending, and the wool is theirs at the shearing. They weave blankets with great skill, manufacture all their woolen garments, and sell the remainder of the wool. In 1886 they sold one million pounds. They therefore became influential not only by their skill but by their property. They have the right of voting as well as of discussion with the men in their councils, and also of divorcing themselves from their husbands. They keep control of their girls, build the hogans, and plant the fields. If these women shall be educated under Christian influences, the homes and children of the next generation cannot be savage. But the girls must be taken very early from the evil impressions of the reservation if they are to be truly civilized women. Since women are the progressive element of the Apache tribes, this power over barbarism should be seized upon in the first movements towards civilization.

In the Ramona School at Santa Fé the effort is made to separate the young Apache girls from the gross tendencies of barbarism, to which they are inevitably exposed when educated with Indian boys just taken from the camps. In later years co-education may be advantageous, but it cannot often be in the first stages of their progress towards civilized life, unless their teachers are perfectly familiar with their native language. When these girls have been transformed in their tastes by education and long familiarity with our manner of living, it will be safe and profitable to encourage their marriage to husbands likewise civilized, with whom they can begin life on land given to them by such legislation as is proposed in Senator Dawes's Land in Severalty bill. But let them begin citizenship with some qualifications for it, which the savage in his present condition does not possess.

5. It is time that the Indians of our own country were evangelized. Sixty-six tribes, numbering sixty-eight thousand and thirty-six, are still without a Christian missionary. Thirty-five thousand of these are the Navajo and other Apache tribes of New Mexico and Arizona. These American Indians have the claim of being our neighbors, our prisoners, our dependents, or our creditors, and nominally our fellow-citizens to whom we have been under the obligations of Christianity for a full century, but whom, at enormous expense, we have tried to slay rather than to save.

THE
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DEDICATION

To our Teachers, who have labored for and with us: To our fellow-students who have jointly shared the fortunes of school life in Sherman: We humbly dedicate this issue as a token of our esteem.



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SALUTATORY

WILLIAM G. PUGH

Ladies and gentlemen, fellow students, and members of the faculty: Our coming together on this occasion marks the close of another fruitful year in the mission of this institution, and it is my pleasure to bring to you the kindest greetings and the most cordial welcome from the Class of 1913.

We came here, not that we might be transformed into a new race, and lose sight of the fact that we are Indians, forgetting their ways and customs and ideas, but that we might become better citizens. We came that we might receive that training of mind and hand which shall enable us to co-operate with you in placing us on a higher social plane. We came that we might lay the foundation for character that will stand against the storms of time, and inspire us to high and noble aims.

If we have failed to possess this in a large measure the fault lies with us and not the school. But of this fact we are certain. We have formed many habits of thrift, industry, honesty, and perseverance that will cling to us through life and they *must* have an elevating influence on us and the whole Indian people.

We know that we might have accomplished much more than we have, had we realized what each day and each duty meant when it was ours to grasp. But we have absorbed the high ideals for which this institution stands, and we are better young men and young women for the years that we have spent here.

The Indian is more and more realizing that the training, mental, moral and physical brought about by institutions of this kind, is one of the great factors in success. Only a few years ago it was necessary to go among the Indians and ask that they send their children to the non-reservations schools. Had this not been done the attendance would have been very low, but at the present time Sherman Institute is unable to accommodate all who make application for admittance. So thorough is the instruction here that splendid results are obtained, and the people of the reservations are awakening to the

realization that the golden opportunity must be grasped.

We do not wish to be designated as the Chippewa, the Sioux, the Digger, the Seneca, the Osage, or the Yuma, but as a band of young men and young women working toward one great end—a universal type of the North American Indian. We would not relegate the Indian with his manners, his customs, and his modes of living forever to the past, but we are firm believers in the theory that all tribal relations should cease. Then and not till then will the Indian come into his own and fill the place made for him in the affairs of this great nation.

When we consider the great number of Indian young people who can never enjoy the many advantages given us here we have a deeper sense of the responsibility that rests upon our shoulders. The mission of the Class of 1913 would indeed be a selfish one were we not to do all in our power to help those we leave behind.

Tonight we are experiencing one of the happiest hours of our lives. Not happy because we soon must separate; not happy because we soon shall leave this school, but happy because we can go back to our homes and carry to our people the many valuable lessons learned here.

We are happy because the mission is ours to try to convince the American public that the time and money spent by the government to bring the Indian into his own has not been in vain.

We have enjoyed all our relations here. We have enjoyed this land of sunshine and flowers, but our motto, "Onward Is Our Aim," calls us to duty and we go prepared.

We are glad to behold the dawn of the new hopes; glad that the time has arrived for us to meet up with the problems that will be ours all along life's pathway. We are thankful to the faculty for all they have done for our welfare, and whatever measure of success may be ours, it will be due in a large part to their kindness and encouragement. Our eyes have been opened to a new world, a new country has been discovered, and it is ours to go in and possess.

"Do Something; Be Something"

VALEDICTORY

SUSAN C. HILDEBRAND

Ladies and Gentlemen:

It is with feelings of joy and pride that I rise to-night to voice the greetings of the Class of 1913. Tonight marks the happiest epoch of our lives, and as we are gathered here on this occasion our hearts thrill with the full measure even unto overflowing. We have arrived at that stage not where life is more real, but where it is more exacting; and the dominant note of happiness that thrills every member of this Class tonight springs not from the gratification of petty ambitions, but rather in accord and response to the spirit of this age.

We are proud to live in an era that has wedded the world's two great seas into one; that has opened to posterity the possibility of unknown realms through the successful advent of the airship; that has made such gains against the inroads of disease, thereby reviving hope in the breasts of millions; that will give to womanhood the opportunity to achieve as well as to inspire; that has awakened and quickened the ideals of the great masses to nobler standards of justice and values.

Our beings thrill in answer to the call of these, and numberless other phases of the world's progress. Could there be a man or a woman so dead to the golden opportunity of such an age?

The years we have spent in this institution, where our disciplined youth brooked in impatience, now seem to have flown too fast. They have given birth to the innumerable ties of affection which tonight manifest themselves among some of us for the first time during our associations here.

To the faculty of Sherman Institute, who have labored so conscientiously in our behalf; to the government of this great country of ours, which has, and is doing so much to fit the Indian boys and girls to assume the sovereign right of American citizenship; I desire to express the heartfelt appreciation of the Class of 1913.

To the Junior class, our successors; we trust that each of you will avail yourself to the utmost of the opportunities this grand institution offers.

We are now going forth in the world to discharge whatever obligations the responsibilities of our lives shall impose upon us according to the principles we have imbibed from the examples and teachings of Sherman Institute.

We are going forth brimfull for the fray, with the assurance of our ability and ultimate victory. We are taking with us memories of your friendships and scenes of our Alma Mater that shall ever grow more idealistic and hallowed with the gathering years.

While we regret to say good bye to classmates, friends and lovely scenes, if we would set our banner, "Onward is our Aim" to the forefront we must take our leave.

Classmates: in severing the many ties that have linked our lives together during these fleeting years, let us ever be mindful of the many beautiful lessons we have learned here, not forgetting the words of the immortal Lowell:

"No man is born into the world whose work is not born with him, there is always work and tools to work withal, for those who will; And blessed are the horny hands of toil; The man who stands with arms akimbo set, Until occasion tells him what to do; And he who waits to have his task marked out, Will die and leave his errand unfulfilled."

XCHANGES

During the past year we have received a number of exchanges. These have served to keep us in touch with kindred institutions and their work. All have their peculiar merit, and we hope and trust that they shall continue to find their way to THE BULLETIN exchange desk, and that our successors shall obtain the help and inspiration from their pages that we have.

We wish to acknowledge and extend our greetings to the following publications:

The Native American, Phoenix, Ariz.; *Indian News*, Genoa, Nebr.; *The Echo*, Tenafly, N. Y.; *The Institute*, Cohoes, N. Y.; *Orange and Blue*, Margaretville, N. Y.; *The High School*, Liverpool, N. Y.; *The Indian's Friend*, 156 Fifth Avenue New York City.; *Our Tattler* Walton, N. Y.; *Indian School Journal*, Chilocco, Okla.; *Chemawa*

American, Chemawa, Ore.; *The Spur*, Perryopolis, Pa.; *The Arrow*, Carlisle, Pa.; *Weekly Review*, Flaudreau, So. Dak.; *The Wa-Wa*, Port Townsend, Wash.; *Indian Progress*, Wind River, Wyo.; *The Rapid Soo*, Sioux Rapids, Iowa.; *The Ogalala Light*, Pine Ridge, So. Dak.; *The Indian Leager*, Lawrence, Kans.; *The High School Recorder*, Saratoga Springs, N. Y.; *The Junior Republic*, Chino, Cal.; *The Wizard*, Ossining, N. Y.; *The Laurentian*, Laurens, Iowa.; *The Pleiades*, Fullerton, Cal.; *The Tiger*, San Francisco, Cal.; *The Reveille*, Whiteriver, Ariz.; *Fort Totten Review*, Fort Totten, No. Dak.; *Carrier Pigeon*, Darlington, Okla.; *The Historia*, Oklahoma City, Okla.

Success is measured by Service

SELECTED

The practice of the tailor's art would be comparatively easy, if cutting and making were governed by the rules which guide other artists. If the tailor had only to cut a covering to fit smoothly over a round square, oval, pyramidal or geometrically formed body, he might render himself proficient in the art, in a very short space of time but no strictly mathematical rule will produce all the little graceful variations which are necessary to be observed and practised in order to please the eye of novelty, or gratify the varied tastes tailor's customers. Deviations of the body from the perpendicular, either way excessive corpulence or spareness of person are the most frequent causes of the difficulties that every tailor has to encounter, and men are rarely content to appear, as they really are. The victim of obesity would fain be somewhat reduced in bulk and the representment of pharaoh's lean kine is bent on assuming portliness. The tailor, therefore, has to find means of deceiving the eye of modifying the actual creations of nature, and of combining his lines and curves in the cut so as to produce an envelope which may appear to diminish one, to straighten another, and to give to all the best possible appearance.

INDUSTRIAL WORK

Our industrial training departments are among the important factors of the work of Sherman Institute. During the past year many improvements have been introduced tending toward better methods of instruction. The most important departure in this line was the daily lecture outline covering the whole school term. These were printed and posted in the various departments where they were accessible to the students.

A girl or a boy would look up a subject to be lectured on and by familiarizing themselves as well as possible with it, they were able to understand and grasp the technical terms of the lecture. That this innovation has been highly beneficial is unquestioned. Thousands of dollars of construction work has been done on the place, and carpenters, engineers, plumbers and painters have obtained good practical experience through this means. Screened sleeping apartments on four dormitories, a bath house and two outdoor playgrounds and gymnastic apparatus, form a part of the construction work.

All these things have cost in the neighborhood of from \$5,000 to \$6,000.

At the farm, a pump has been installed, which supplies all the water for domestic purposes. This cost about \$1,000.

The farm is about seven miles from the school, and in fact is a school by itself. About 50 boys and girls remain there during the school terms. This arrangement makes the work there just the same as it would be on any other ranch in the vicinity, as there is no conflict with the school routine and the uncertainty of hours of labor, which exist on a ranch where irrigation is necessary.

Rev. P. J. McGrath of San Pedro was a welcome caller at THE BULLETIN office on Thursday morning.

Superintendent and Mrs. Coggeshall; Superintendent and Mrs. Runke; Mr. and Mrs. Le Mieux; Mr. and Mrs. Wettshall; composed two happy motoring parties this morning.

ADULTERATION OF FOODS

Demonstration by Emma Ruiz, Domestic Science graduate

My subject this evening the "Adulteration of Foods" is one of great interest to us all, but particularly to the housewife. Today she represents one of the most important economic divisions of our industrial world, namely, the consumer. Perhaps I am wrong in saying today, for has not the housewife always held that position? Yes, but only in recent years has she come to feel the responsibility of this position and to realize what her influence as such, can mean. I believe I am not putting it too strongly when I say, that without her support all promoters of "Pure Food" must fail. By her refusal to buy adulterated foods she will force the producer to make only the purest and best foods. This right, however, must be exercised wisely and intelligently. It will be necessary that she becomes familiar with the meaning of adulteration.

Adulteration as defined in the Pure Food Laws includes:

1. The addition of foreign matter to food materials as the addition of mustard, cloves, cayenne, etc.
2. The extraction of some material present as the extraction of oil from nutmeg.
3. The substitution of cheaper products for part or sometimes for the whole of a food material, as the substitution of cottonseed oil for olive oil.
4. The addition of preservatives as borax to catsup, benzoic acid to meat, etc.
5. Misbranding, an attempt to deceive by falsely labeling a food material.
6. False weights.

All of these are common forms of adulteration with which the housewife must contend.

Granted that these deceptions are found, how is the consumer to know that they are present in the food he purchases? By applying simple household tests with reagents which may be bought at any drug store.

Perhaps you will say that such tests are useless, that all food articles at present are guaranteed by

the Pure Food Laws and their labels.

May I say here, that the Government has made certain laws and has set certain standards but these laws may be and are violated. As for the pure food labels, they are not a guarantee, for the consumer, but simply a form of protection for the retailer against the law. The manufacturer files a written guarantee of all his products with the Secretary of Agriculture, and is assigned a number for this guarantee and this number with a phrase to show its nature is printed upon the label of each package. If at any time the government inspector finds a product impure, the manufacturer, not the retailer, is liable to prosecution.

Since the label does not protect the consumer it then becomes his or her duty to cooperate with the Department of Agriculture and insist upon pure food.

Which articles of food may we expect to find adulterated? The range of adulterated products is quite large. Hence my brief summary of the common phases of adulteration will serve only as an introduction to some of the simple methods of detection.

Tests, examples, etc.

It is possible for me to show only a few of the common methods of adulteration, and the tests for such adulteration.

Probably the most dangerous method is the use of chemical preservatives. Such a method is most serious since the chemicals injure the body. While this in itself is sufficient argument against their use, their deceptive nature too, calls for consideration. By their use, foods are made to appear wholesome and good, and all foods are preserved for a longer length of time than nature intended them to be.

The most commonly used chemicals are boric acid, a preservative for meat and butter; benzoic acid, preservative for catsup, mincemeat, fruit juices, jams etc.; and saccharin, a coal tar product, which is five hundred times as sweet as sugar, making a good substitute for sugar as far as its sweetening power is concerned. But it is not a food, and in all cases does more harm than good. Salicylic acid is another preservative for jams, jellies, etc.

Formaldehyde is a preservative for milk.

In addition to the use of chemicals, we find artificial coloring matter taking the place of our pure vegetable colors. The value of the artificial color lies in their power to deceive. Unwholesome food may be highly colored and sold to us as pure fresh foods. Pure vegetable colors may be used, provided their use is not intended to conceal inferiority. When it answers such a purpose its use is illegal. The example of the use of this method is the coloring of soft drinks as the many flavors of the so called pop.

Other substances are used for dyes, copper when used in peas, beans, pickles and such canned goods, gives them an intense green. Caramel is often found in soft drinks as ginger ale, root beer, etc., giving it a rich brown color. Vanilla when made from coal tar or from the tonka bean requires a dye of some kind, and caramel fills this need. Turmeric is used to conceal an adulterant. Spices are frequently adulterated with starch and to conceal this unnatural color the yellow turmeric is used.

Another way of deceiving the public is the substitution of an inferior product for a better one, as the substituting of cottonseed oil for the olive oil. True it is that the cottonseed oil is pure and wholesome, but the deception there lies in the fact that the consumer pays the high price for olive oil and receives the cheap cottonseed oil.

Glucose finds its way into our markets as a substitute for sugar. It possesses no food value as sugar does, and often when the glucose is not properly made, injury to the body is the result.

Starch is found quite often in spices and baking powder. The bulk is greatly increased, and the consumer pays for starch rather than for the spices and baking powder. Butter and cheese have not been overlooked in this process of adulteration. We have on our markets genuine butter and renovated butter often sold indiscriminately. However, the tests for detection of renovated butter, and the so called oleomargarine are quite simple and conclusive. Cheese is often filled with a cheaper fat, melting the cheese shows this very nicely.

THE ART OF DRESSMAKING

By ELIZABETH CHASE '14

Any young girl or any woman who possesses patience, perseverance, a desire to learn and a determination to succeed can master dressmaking. There is nothing of mystery about the art.

When we commence the study of dressmaking we should not let a day pass without giving to it some portion of our time, even though it is but a few minutes we accomplish more in this way than by irregular practice. We must let no impatience or wearisomeness of labor prevent us from making and finishing a garment we start.

If we are going to work in an establishment or start a shop of our own there are five rules to remember: *First*, have a sharp pair of scissors.

Second, have a good ironing board and wax for irons.

Third, have a large cutting table and lots of pins

Fourth, have a good tracing wheel and piece of chalk.

Fifth, have correct tape line and rulers.

We should learn gradually to gain speed in dressmaking. It is necessary we learn to cut accurately, baste properly fit correctly and finish neatly, then and we have mastered much of dressmaking.

If we lack the patience to do these things we may safely conclude, we shall find our vocation in other fields than sewing, for these four essentials are the *Backbone* to dressmaking.

To cut and fit tight linings for waists is the most difficult and most complicated of all the work connected with the art of dressmaking, therefore, it is most essential that we give our every thought and attention to make a perfect fitting lining as it is an art within itself.

There are thirteen measurements necessary for cutting a plain shirtwaist.

- 1 Bust measure
- 2 Waist measure
- 3 Neck measure
- 4 Armseye measure
- 5 Length of back
- 6 Width of back
- 7 Length of shoulder
- 8 Underarm measure
- 9 Length of front
- 10 Width of front
- 11 Length of sleeves around upper arm
- 12 Length of sleeves
- 13 Around the hand

Measures for all waists are always taken in the same manner.

If we are going to trim a waist we should arrange all trimmings in a very artistic manner, bringing fourth all the good points in a woman's figure and concealing the bad ones.

True success in dressmaking comes from the familiarity with the principles and actual application to the work.

Every woman with the right kind of respect desires to always look her best and to do this she must exercise

With this last example of adulteration I shall close my demonstration. I trust that I have made clear to you, that foods are adulterated, and that it lies within the power of the housewife to detect these adulterations. It is her privilege and duty to insist upon better and purer foods in the markets. Indeed it rests entirely with her to decide whether or not the producer shall continue to offer to us adulterated foods.

Once more let us look at the question in a sensible manner. The producer in the market today uses artificial coloring matter and chemical preservatives to change inferior products to apparently wholesome food materials. We, the public and consumer, purchase these without protest, thus encouraging him in his methods of production. We then are to blame. We are being deceived, but deceived willingly unless we take action against such methods.

On Tuesday afternoon preceding the general meeting of the Alumni Association the members rendered a very pleasing program. It was attended by a number of outsiders and other visitors who seemed to enjoy every number on the program.

After the entertainment Miss Bessie Eades as acting Secretary called the house to order for their annual meeting.

Alumni Program

SELECTION - - - - - ORCHESTRA

SCHOOL SONG - - - - - AUDIENCE

OPENING ADDRESS - - - - - PRESIDENT

VOCAL SOLO - - - - - KENNETH MARMON

SONG - - "In The Rain" - - GLEE CLUB

RECITATION - - - - - BESSIE EADES

VIOLIN TRIO { ROMALDO LACHUSA
FRANK WHITETREE
MR. LUBO

CORNET SOLO - - - - - JOHN MCKINLY

VIOLIN QUARTETTE - - "National Airs"
BENITO AMAGO, ROMALDO LACHUSA,
THOMAS RAMIDEZ, FRANK WHITETREE

the best of judgement in buying, unless her purse is full to overflowing.

We must be careful to distinguish between good and bad sewing too much pains cannot be taken for often an ill made garment can be traced directly to this carelessness. It is better that the work shows quality rather than quantity. Do it well no matter how long it may take to do it. The dressmaker who shirks the labor necessary to thoroughly master every rule and principle in each lesson and apply the same in her work may safely conclude that she has not the necessary qualifications to success in dressmaking or any other profession where close application and faithful study are essential to success.

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By SATURNINO CALAC AND KENNETH MARMON

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William Watkins, a former student is at present pitching for the Indiana State League.

Thomas Largo is still employed as Landscape gardner at Hemet, California and is making good money.

Charles Pradt and James Simmons have been employed by the San Gabriel Misson Play for the past year.

Rosie Montoya, now at Marquez, New Mexico is teaching in a Missionary school. We wish her success.

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Burnham Smith '08, and his brother Luther are playing ball with Eastern Clubs. Here's for another Meyers and Bender.

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H. D. Coleman, '03, former disciplinarian and student is employed by the San Joaquin Electric Co., at North Fork, California, and is doing well.

H.C. Marmon '12, is attending the Poly High school in Riverside, and is doing nicely in his course of study. We wish him continued success.

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Ben Nephus, a famous quarter-back of the Sherman football team in former years, is disciplinarian at the Hoopa Indian school, and has been employed there since his departure from Sherman.

Alex Tortes '05, writes from San Bernardino, regretting that he cannot attend the Commencement exercises this year. He is a reliable backstop on the San Bernardino league team, and is making good as a ball player.

The following graduates and ex-students have embarked upon the matrimonial deep, under the guidance of Captain Cupid, during the past year: Florence Teaford '10, William Edmo, Elsie Mink, Ella Greene, Ed. Molino, Luke Cook, William Cashen, George Stabler, Rice Grant, John Wellington, Sam Miguel, Atanacio Lavata '07, William Perry, Bessie Eves '10, Dorothy Allen, Sam Lewis, Fred Merrick, Grover Harlem, Lee Dow '08, George Hill, Henry Campbell, Angel Elliott.

Garvie Provost had wonderful bush league form.

Those Superintendents certainly could play ball and if Mr. Wetenhall hadn't hurt his finger—What's the use.

Baby carriages were conspicuous articles on the lawn during the band concert Wednesday afternoon.

Adolph Montajo and his sisters Rose and Beatrice were among the jolly set of visitors during the week.

Mrs. Zavalla, Mrs. Garcia and Mrs. Galt were among the Alumni members accompanied by second generations. Fine specimens too.

The band did not strike, as some may have imagined on Sunday evening, but just disbanded for the day.

Saturino Calac, George Eve, Clarence Leary, Frank Whitetree and John McKinley were Sunday visitors.

Mr. and Mrs. Meairs, and Mr. and Mrs. O. G. Carner autoed to Long Beach Sunday, where they viewed the scene of Saturday's disaster.

Mr. and Mrs. Lubo and Miss Tratt, attended the Mission Play at San Gabriel on Sunday afternoon. They were escorted through the big theater by Mr. W. F. Harrison, a friend of Mr. Porte's.

Superintendents McCormick, Coggeshall and their wives, have sent some fine boxes of candy to their Shermanite friends. That of Superintendent and Mrs. Coggeshall, was addressed with their compliments to the ladies of Cottage No. 1. The lonesome gentleman of said Cottage has been in a trance ever since the receipt of said candy.

At the Union services held in the auditorium on Sunday afternoon, Mr. Saxy of the Magnolia Avenue Presbyterian church, spoke to the students on "Preparation." He proved to be a very able speaker, and handled his subject in such a manner that we were very sorry when he brought his talk to a close. Mr. C. J. Carlson of Riverside gave us a treat in rendering "Sunrise And Sunset" We always enjoy Mr. Carlson's bass voice.

The following program was rendered in the Chapel Sunday evening:

- HYMN 217.....
- LORDS' PRAYER..... Response
- GIRLS' CHORUS..... "Let The Hills Resound."
- RECITATION..... "The Day is Done."
Amos Addington
- ANTHEM..... "Holy Spirit Faithful Guide."
Choir
- HYMN 31.....
- ANTHEM..... "Sunset And Evening Star."
Choir
- HYMN 36.....

OUR CATHOLIC STUDENTS

LOUISE G. LAMOUREAUX

With the establishment of Sherman Institute, there came also the building of a chapel and rectory for the spiritual needs, and religious education of the Catholic children of the school. The right Reverend Bishop of Los Angeles under great difficulties finally obtained the necessary grounds for the erection of the two buildings. He founded and is the sole supporter of the Catholic Chapel for the Catholic children of Sherman Institute.

Mass is held in the church every Sunday morning at 10:00 o'clock, and Sunday school at 2:30 in the afternoon. The students form in line and attend both services in uniform ranks. On Thursday evenings of each week the students go to church for instruction.

Aside from the regular class of students on these evenings, the chaplain prepares those who make their first Confession and First Holy Communion while attending the school.

Once each year the Bishop of Los Angeles visits the school and this is a big event in the school life of the pupil who is to receive the Sacrament of Confirmation at the hands of His Grace

The church has had three chaplains during its existence, each of whom endeared themselves to the Catholic children by their zeal and interest in their welfare.

The following children were confirmed by the Bishop on Friday, May 9th. 1913:

GIRLS: Bacenta Garner, Modesta Garner, Ida Gibson, Mary Lugo, Mariana Manuel, Marie Oso, Lena Watterson, Mary Nichols, Maria Santiago, Filimena Wasso, Lupe Garcia, Amy Kie, Mary Day, Clara Clarke, Mary Navarro.

BOYS: Jose Marie Jose, Jose Lewis, Juan C. Mendez, Alfonso Nunez, Pedro Ramon, Alfred Tobac, Adolphi Tomp, Jose Francisco, Norris Williams, Willie Craeger, Daniel Martin, Juan Silapo Antonio, Francisco P. Asidro. Jesus Bantista, Jasper Attsidilchi, Jose Laguna, Francisco Scott, Roy Riley, Santiago Francisco, Francisco Riley, Jose Garcia Laguna, Frank Johnson, Albert Manuel, Vicenti Santiago, Romolo Sobenish, Paul Johnson, Carmelo Arenas, Nova Bautista, Grant Bowers, Francisco Romero, Jose Candelario, Solonio Nunez, Lorenzo Aragon, Lorenzo Shutiva, Ray Romero, John James Doyaltih, William Kennedy, Charlie Youea, Estevan Antonio, John Young Sam, Jose Brown, Henry Arenas, Harry Francis, Lucia Francisco, Louis Aguirre, Jose Narsua, Lewis McBride, Antonia Ardilla, Orban Waters, Jose Narcia, Adolpho Duro, Peter Salgado, Jacob Sampson, Antone Jose.

Winslow, Arizona.
May 3, 1913.

Dear Mr. Conser:

I received the invitation to the Commecement exercises, and regret very much that I will not be able to attend the exercises this year.

I am glad that I learned to cook while I was at Sherman, as it has helped me a great deal in my work here.

I saw on the program where a number of my school friends will graduate in the different departments, and I wish them success wherever they go this summer.

Regards to all friends and teachers.

I am sincerely,
Alma Lorenzo.
Miami, Okla. May 1913

Mr. Conser,
Dear Sir:

I am very thankful for the Commencement invitation, and sorry that I cannot be present. My congratulations to the Class of 1913 and old friends.

I would advise all students to make the best of the school's advantages.

Your friend,
Mayo Whitecrow

the best of judgement in buying, unless her purse is full to overflowing.

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The students ran away from the Alumni in the field events and races.

The "old timers" tried valiantly, but youth was not to be denied. Harvey Harris distinguished himself by winning the only first for the Alumni. In the afternoon the competitive drill was held, and the annual baseball game between the Alumni and students was played. The prize cup for the best drilled company was won by company D. The officers of this company are; Harvey Campbell, Captain; 1st Lieutenant, Peter E. Begay; 2d. Lieutenant, Willie Nelson; 1st. Sergeant, Daniel Martin; 2d. Sergeant, Senon Lubo; 3d. Sergeant, Felix H. Manuel.

In the evening the entertainment for the public was given in the auditorium before a crowded house of Riverside's representative citizens and our many visitors.

The Alumni program which is printed elsewhere in this issue was rendered on Tuesday afternoon preceding the regular meeting. Every number of the entertainment was of a very high order of excellence and too much cannot be said in praise of the Alumni entertainment Committee. In the evening they entertained with a social in the big dining room which had been especially decorated for the occasion.

Beginning on Wednesday morning at 9:00 o'clock the general inspection of the different buildings and departments commenced, and never before in the history of our Commencements, has a more enthusiastic and finer crowd of people young and old taken charge of the school. Cheers and rah rah's for some particular building rang out over the campus every now and then, as parties bubbling over with the spirit of the occasion adopted this method of showing their approbation. The whole morning was occupied in this manner and even up to the time of the band concert, interested visitors could be found in many departments.

When the band concert commenced the circle was practically filled with little groups of friends, drinking in the strains of excellent music discoursed by our band. The driveways were crowded as usual with visitors who have long since succumbed to the charm of Sherman's band—our band—and who never miss an opportunity of hearing them play.

After the concert, cameras could be heard clicking all over the campus, and when everybody marched into the dining room after the regimental review, we were all tired—but happy.

GENERAL NEWS

Miss Fulmer assisted at the printer's desk on Monday.

Mrs. Forester is again on duty after a few days confinement caused by a bad cold.

Mr. and Mrs. John Poseyesva were eyewitnesses of the Long Beach disaster on Saturday.

Miss Dunkle returned from Banning, Cal., on Friday. She appeared much improved in health.

Misses Nevitt, Scott and Mr. Parrett spent Sunday autioing with Mr. and Mrs. Wright of Riverside.

Mr. and Mrs. Scholder and family enjoyed a nice outing at Urbita Springs on Sunday.

The depleted ranks of the choir are being filled by members of the band who volunteered their services.

Miss Orrington Jewett, our girls' outing agent, and Mr. Fred Long who acts in the same capacity for the boys, are very busy this week.



The Sherman Bulletin

Published weekly about ten months in the year by the Indian pupils of Sherman Institute

FOR 25 CENTS

Entered at the post-office at Riverside, California, as second-class matter.

THE 10TH, COMMENCEMENT exercises of Sherman Institute opened with the Baccalaureate Service in the auditorium on Sunday evening May 11th, before a large audience, who enjoyed every bit of the beautiful and impressive ceremonies.

Rev. Van Arman, who preached the sermon, could not have chosen a more fitting theme for the subject of his discourse than "The Bible and A Liberal Education."

The speaker was listened to with the closest of attention, and everybody seemed bent on not allowing the escape of one thought expressed. He dwelt at length on the worth of an education, showing how the educated person finds more in life and is a far more important factor in the structure of society than his unlettered fellow. Speaking of the educated person's capacity of enjoying the things about him he said: "Spread out around us are the may wonderful evidences of the sublimity of life and the omnipotence of the Creator, but to the ignorant man they have no meaning. The myriads of stars dotting the heavens have no signification for him, while to the man or woman with an education the stars and big worlds whirling through limitless space in conformity to known laws, impress them with the beauty of life and a know-

ledge that they are a part of the Master Mind's scheme of life and its ultimate consumation."

"Every great movement forward in the world's progress has started in the school. The world's problems are being settled by educated men. Woman is coming into her own through the same means. The ethical standard of living is being daily raised higher by it. Some might ask, what is an education? Education is power. 1st. of attention; 2d, observation; 3d, judgement; 4th, expression; but with all these accomplishments, if you lack the knowledge of the Living Word of God; your education is incomplete."*****

The speaker dwelt at great length upon his subject and held his auditors spellbound throughout. In closing he turned toward the graduating class, holding the B. B. e in his hand, and quoted as follows:

"If thou art merry, here are airs;
If melancholy, here are prayers;
If studious, here are those things writ,
Which may deserve thy ablest wit.
If hungry here is food divine,
If thirsty, nectar, heavenly wine."

Mrs. Arthur L. Brown of Riverside, sang two beautiful solos during the services, which delighted the big audience with the manner and beauty of their rendition.

On Monday morning the regular field sports were held. Every event was run off without a hitch in the schedule. The grand stand was crowded with enthusiastic spectators who were kept busy encouraging their particular favorites in the different events. The girls' obstacle race was the cause of unrestrained hilarity as the young ladies leaped hurdles and clambered over the many obstructions in their path. Just before reaching the homestretch they were compelled to crawl through two hogsheds placed end on; as this was a tight squeeze for some of the contestants, there was much resultant merriment.

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Mrs. Forester is again on duty after a few days confinement caused by a bad cold.

Mr. and Mrs. John Poseyeva were eyewitnesses of the Long Beach disaster on Saturday.

Miss Dunkle returned from Banning, Cal., on Friday. She appeared much improved in health.

Misses Nevitt, Scott and Mr. Parrett spent Sunday autoing with Mr. and Mrs. Wright of Riverside.

Mr. and Mrs. Scholder and family enjoyed a nice outing at Urbita Springs on Sunday.

The depleted ranks of the choir are being filled by members of the band who volunteered their services.

Miss Orrington Jewett, our girls' outing agent, and Mr. Fred Long who acts in the same capacity for the boys, are very busy this week.

the best of judgement in buying, unless her purse is full to overflowing.

We must be careful to distinguish between good and bad sewing too much pains cannot be taken for often an ill made garment can be traced directly to this carelessness. It is better that the work shows quality rather than quantity. Do it well no matter how long it may take to do it. The dressmaker who shirks the labor necessary to thoroughly master every rule and principle in each lesson and apply the same in her work may safely conclude that she has not the necessary qualifications to success in dressmaking or any other profession where close application and faithful study are essential to success.

ALUMNI AND EX-STUDENT BREVITIES
By SATURNINO CALAC AND KENNETH MARMON

Agnes Waite '07, is teaching in a day school, at Banning, California.

William Watkins, a former student is at present pitching for the Indiana State League.

Thomas Largo is still employed as Landscape gardner at Hemet, California and is making good money.

Charles Pradt and James Simmons have been employed by the San Gabriel Misson Play for the past year.

Rosie Montoya, now at Marquez, New Mexico is teaching in a Missionary school. We wish her success.

Joe Cousatte is doing well in Riverside as horseshoer. He has been employed by the same man ever since leaving school.

Ora Scholder who has for several years been employed as Field matron, at the Volcan Agency, is doing good work.

D. B. Magee, once a student of Sherman is now foreman of a large cement establishment at King City, California.

Burnham Smith '08, and his brother Luther are playing ball with Eastern Clubs. Here's for another Meyers and Bender.

Charles E. Potter, a member of the Bachelor c'ass of 1911, is employed as baker at the Fort Defiance Indian school, Arizona.

James Lewis, who has been employed as horseshoer in Riverside, ever since he left school, is still holding his job and doing well.

H. D. Coleman, '03, former disciplinarian and student is employed by the San Joaquin Electric Co., at North Fork, California, and is doing well.

H.C. Marmon '12, is attending the Poly High school in Riverside, and is doing nicely in his course of study. We wish him continued success.

Agnes M. Aguilar '08, of Corona, has for several years held the position as clerk in a dry goods store, and we are glad to say she still holds this position. We wish her further success.

Alice Marmon, who completed the high school course in Riverside in the spring of 1908, is now teacher and post mistress in Red Lake, Minnesota.

Joe Ortez a former student is doing well with his work as harness and shoemaker at Ferris. He now owns a shop, and is carrying on a successful business.

Daniel Thomas '11, now attending school at Hampton, Va., sends congratulations to the class of 1913, and best wishes to his many friends for a pleasant Commencement.

Silvas Lubo, who has been a steady employee for the past five or six years, can be still seen about the campus. As a student, in former years, he was one of Sherman's football stars.

Bessie Lewis *nee* Eve '10, is pleasantly situated at Moreno, California. Her husband Sam Lewis who was also a student here is engaged in blacksmithing and owns his shop.

Edna R. Hill '07, writes from Long Beach, stating that it is impossible for her to attend the Commencement exercises this year. She sends greetings to the class of 1913.

Noble Willetts was with us again this Commencement. Noble has been employed by the San Jacinto Packing House in Arlington, California, for several years, during the orange seasons.

Ben Nephus, a famous quarter-back of the Sherman football team in former years, is disciplinarian at the Hoopa Indian school, and has been employed there since his departure from Sherman.

Alex Tortes '05, writes from San Bernardino, regretting that he cannot attend the Commencement exercises this year. He is a reliable backstop on the San Bernardino league team, and is making good as a ball player.

The following graduates and ex-students have embarked upon the matrimonial deep, under the guidance of Captain Cupid, during the past year: Florence Teaford '10, William Edmo, Elsie Mink, Ella Greene, Ed. Molino, Luke Cook, William Cashen, George Stabler, Rice Grant, John Wellington, Sam Miguel, Atanacio Lavata '07, William Perry, Bessie Eves '10, Dorothy Allen, Sam Lewis, Fred Merrick, Grover Harlem, Lee Dow '08, George Hill, Henry Campbell, Angel Elliott.

Garvie Provost had wonderful bush league form.

Those Superintendents certainly could play ball and if Mr. Wetenhall hadn't hurt his finger—What's the use.

Baby carriages were conspicuous articles on the lawn during the band concert Wednesday afternoon.

Adolph Montajo and his sisters Rose and Beatrice were among the jolly set of visitors during the week.

Mrs. Zavalla, Mrs. Garcia and Mrs. Galt were among the Alumni members accompanied by second generations. Fine specimens too.

The band did not strike, as some may have imagined on Sunday evening, but just disbanded for the day.

Saturino Calac, George Eve, Clarence Leary, Frank Whitetree and John McKinley were Sunday visitors.

Mr. and Mrs. Meairs, and Mr. and Mrs. O. G. Carner autoed to Long Beach Sunday, where they viewed the scene of Saturday's disaster.

Mr. and Mrs. Lubo and Miss Tratt, attended the Mission Play at San Gabriel on Sunday afternoon. They were escorted through the big theater by Mr. W. F. Harrison, a friend of Mr. Porte's.

Superintendents McCormick, Coggeshall and their wives, have sent some fine boxes of candy to their Shermanite friends. That of Superintendent and Mrs. Coggeshall, was addressed with their compliments to the ladies of Cottage No. 1. The lonesome gentleman of said Cottage has been in a trance ever since the receipt of said candy.

At the Union services held in the auditorium on Sunday afternoon, Mr. Saxy of the Magnolia Avenue Presbyterian church, spoke to the students on "Preparation." He proved to be a very able speaker, and handled his subject in such a manner that we were very sorry when he brought his talk to a close. Mr. C. J. Carlson of Riverside gave us a treat in rendering "Sunrise And Sunset" We always enjoy Mr. Carlson's bass voice.

The following program was rendered in the Chapel Sunday evening:

- HYMN 217.....
- LORDS' PRAYER..... Response
- GIRLS' CHORUS..... "Let The Hills Resound."
- RECITATION..... "The Day is Done."
Amos Addington
- ANTHEM..... "Holy Spirit Faithful Guide."
Choir
- HYMN 31.....
- ANTHEM..... "Sunset And Evening Star."
Choir
- HYMN 36.....

OUR CATHOLIC STUDENTS

LOUISE G. LAMOUREAUX

With the establishment of Sherman Institute, there came also the building of a chapel and rectory for the spiritual needs, and religious education of the Catholic children of the school. The right Reverend Bishop of Los Angeles under great difficulties finally obtained the necessary grounds for the erection of the two buildings. He founded and is the sole supporter of the Catholic Chapel for the Catholic children of Sherman Institute.

Mass is held in the church every Sunday morning at 10:00 o'clock, and Sunday school at 2:30 in the afternoon. The students form in line and attend both services in uniform ranks. On Thursday evenings of each week the students go to church for instruction.

Aside from the regular class of students on these evenings, the chaplain prepares those who make their first Confession and First Holy Communion while attending the school.

Once each year the Bishop of Los Angeles visits the school and this is a big event in the school life of the pupil who is to receive the Sacrament of Confirmation at the hands of His Grace

The church has had three chaplains during its existence, each of whom endeared themselves to the Catholic children by their zeal and interest in their welfare.

The following children were confirmed by the Bishop on Friday, May 9th. 1913:

GIRLS: Bacenta Garner, Modesta Garner, Ida Gibson, Mary Lugo, Mariana Manuel, Marie Oso, Lena Watterson, Mary Nichols, Maria Santiago, Filimena Wasso, Lupe Garcia, Amy Kie, Mary Day, Clara Clarke, Mary Navarro.

BOYS: Jose Marie Jose, Jose Lewis, Juan C. Mendez, Alfonso Nunez, Pedro Ramon, Alfred Tobac, Adolphi Tomp, Jose Francisco, Norris Williams, Willie Craeger, Daniel Martin, Juan Silapo Antonio, Francisco P. Asidro. Jesus Bantista, Jasper Attsidilchi, Jose Laguna, Francisco Scott, Roy Riley, Santiago Francisco, Francisco Riley, Jose Garcia Laguna, Frank Johnson, Albert Manuel, Vicenti Santiago, Romolo Sobenish, Paul Johnson, Carmelo Arenas, Nova Bautista, Grant Bowers, Francisco Romero, Jose Candelario, Solonio Nunez, Lorenzo Aragon, Lorenzo Shutiva, Ray Romero, John James Doyaltihi, William Kennedy, Charlie Youea, Estevan Antonio, John Young Sam, Jose Brown, Henry Arenas, Harry Francis, Lucia Francisco, Louis Aguirre, Jose Narsua, Lewis McBride, Antonia Ardilla, Orbanio Waters, Jose Narcia, Adolpho Duro, Peter Salgado, Jacob Sampson, Antone Jose.

Winslow, Arizona.
May 3, 1913.

Dear Mr. Conser: I received the invitation to the Commecement exercises, and regret very much that I will not be able to attend the exercises this year.

I am glad that I learned to cook while I was at Sherman, as it has helped me a great deal in my work here. I saw on the program where a number of my school friends will graduate in the different departments, and I wish them success wherever they go this summer. Regards to all friends and teachers.

I am sincerely, Alma Lorenzo.
Miami, Okla. May 1913

Mr. Conser,
Dear Sir:
I am very thankful for the Commencement invitation, and sorry that I cannot be present. My congratulations to the Class of 1913 and old friends. I would advise all students to make the best of the school's advantages.

Your friend,
Mayo Whitecrow

BILLYDILS

Jane Antone announces that she will enter the "domesticity" department next year.

Pablo Molino was accused of trying to be a democrat by one the band boys. This Pab indignantly denied, saying; "I'm trying to be a printer."

Harvey I'm just a rolling stone and as you all know that old saying, albeit that it gathers no moss etc.

Garvie—It gathers a lot of bumps if it keeps on rolling.

Mr. Long—(during the baseball game) Mr. Scholder you don't want to let Mr. Coggeshall get on first base.

Mr. Scholder—Why?
Mr. Long—Why man, he'll steal second at a jump.

Belle—Mr. Smith, what is a non-sinkable ship?
Mr. Smith—What is a fireproof building?

Belle—U-m a building that hasn't burnt yet.
Mr. Smith—Well a non-sinkable ship is one that has not sunk yet.

Nellie Lopez—How many cups have our boys won this spring?
Vivian—Oh! about twenty.

Nellie—If they keep up that rate, in a few years we will all have silver cups to drink out of.

Little Joe Scholder—(Out walking with Buffa Martin) I want a dink.

Bertha—What.
Little Joe Jr—A dink.
Bertha—Sarah, get Mrs. Scholder quick.

Kenneth—Miss Fulmer, what is a tenor voice?
Miss Fulmer—A tenor is one who sings between soprano and baritone.

Kenneth—But you said I was a tenor.
Miss Fulmer—Well?
Kenneth—I am sitting between an alto and a bass.

Tuba, Arizona.
April 27, 1913.

Mr. F. M. Conser,
Sherman Inst.,
Dear Sir,—

Your letter came to me some time ago, but as I lost it. I have not answered it sooner. I am working here at Tuba and like it very much. I am very sorry that I cannot attend this year's Commencement. I would like to be with you all again.

Yours truly,
Eugene Gordy.

Philadelphia, Pa.
April, 21, 1913.

Mr. F.M. Conser,
Sherman Institute,
Riverside, Calif.

My dear Mr. Conser:

I thank you very much for your kind and thoughtful letter which has been forwarded to me from Haines, Alaska.

I should like very much to have attended the Commencement exercises at the Sherman Institute; but regret that the distance will not permit me.

I am one of the students who are working their way through the college, so we do not very often get spare money with which to travel around.

I am engaged in anthropological work in the department of ethnology, which keeps one with a brief experience almost too busy to attend to anything else. I have been fortunate in taking a special interest in the study of my own people before I came here which proved a great help to me in my present position. I have hopes to build myself up with something worth while in this department; but that will depend on my own ability.

My wife is also busy with her articles on the different subjects of the former life of the Chilkat tribe.

We both join in thanking you for permitting us to enter the Sherman Institute. We often speak of our pleasant time during our short stay at the school.

Kindly present my congratulations and best wishes to the members of the graduating Class of 1913. Best wishes to Mrs. Conser and yourself.

Respectfully yours,
Louis Shotridge
University of Pennsylvania.

Walthill, Nebraska, April 1, 1913.

Supt. F. M. Conser,
Sherman Inst., California.

Dear friend:

I was pleased to get your letter of invitation to the school Commencement. I have been thinking quite seriously of attending the Commencement if I can leave the hospital and my health continues to improve. Have been in the hospital two months from the result of two operations. In case I do not get to come, give my hearty congratulations to the outgoing class and also to the new senior class.

With good wishes for all your good work, I remain,
Yours sincerely,
Rice E. Grant

Burrough, Fresno, Co. Cal.
March 8, 1913.

Mr. F.M. Conser,
Dear friend:

Received your letter of the first and was glad to hear from you. Will fill out the blank and send it to you.

I am not sure whether I can come to the Commencement or not but will come if I can. I would like very well to be there to enjoy the week.

Yours truly,
George Benson.

ALUMNI PICNIC

On Thursday morning after the game of the ball between the visiting Superintendents and the Sherman Employees, the members of the Alumni and their invited guests started out to Fairmount Park for their annual picnic. This is always looked forward to with much pleasure, as a feature of Commencement it has ever made a strong appeal to the ex-students and graduates. To be with the old friends and share the common memories so dear to each is almost like stepping into fairyland.

The boats and many other forms of amusement which abound in Fairmount Park, claimed the attention of the picnickers immediately after their arrival and these young ladies and gentlemen, many of whom are mothers and fathers, became happy children with out a care for the rest of the day.

The Alumni orchestra furnished music for a dance in the open air pavillion after luncheon and the sweet strains of the violins played by Benito and Sautoro Amago lured a large number of the boating parties to the polished dancing floor.

Cameras clicked here and there as groups of friends bent on carrying away mementoes of the day sought out particular views and parties to be snapped. The spirit of fellowship and comaraderie animated everyone, as it had done throughout the week, and the only regret evidenced, was when the shadows of the mountain ranges tinged the brightness of the verdure to a darker glow and the water to molten gold. These lengthened gradually into the folds of twilight, which

enwrapped the heart of each one in sober content as they wended their way from the park, some back to Sherman for the night, others to their railway stations to catch trains leaving for their distant homes.

Letters from Graduates and Ex-students

North Forth, Cal.
May 6, 1913

Dear Mr. Conser:

I am getting along well and am in the best of health. I am very sorry that I cannot be with you at Commencement. My best wishes to the graduates and old schoolmates.

Yours Respect.

Elsie George

Lankershim, Calif.
May 9, 1913.

Dear Mr. Conser:

It is a pleasure to write you and I trust that these few lines will find every one at school well and happy. I am sorry to say that I can not be with you at Commencement owing to my work.

My best wishes to all and congratulation to the Class of 1913

Yours truly
John Gonzales.

At the bottom of this page is a picture of the first group to enter Sherman Institute, arriving on July 18, 1902, just one year after the corner stone exercises on July 18, 1901.



Top row: Emma Enos, Henry Arthur, Sarah Hayes, Visalia Harvier
Bottom row: Mariana Pablo, Elizabeth San Cheago, Ada San Cheago, Hannah Roberts

PROPERTIES OF LEATHER

By JOHN BENGIS

Leather that has been tanned is made up of a great many little bundles of fibers. The coarser and stronger fibers are on the inside, and the very fine and smoothly laid fibers are on the outside. These fibers are so intertwined and so elastic that when the leather bends these bundles play on one another. On account of the smoothness of the surface it may be polished, and beautiful finishes and effects obtained on the leather. The elasticity of leather (which is due to the elasticity of its fibers) allow it to stretch to a great extent. The tendency to return to its original position is very strong at the beginning, but grows weaker if the strain is continued at any one point. Of course, in stretching the leather, there is always a corresponding drawing in another part of the shoe, which gives it a worn and baggy appearance. When shoes are removed from the feet, they are often times camp, due to perspiration.

The stretched or strained fibers are apt to shrink and return to their original position. In order to avoid this, it is necessary to place shoe-trees in them. When the linings of shoes are exposed to friction and excretion of perspiration from the feet of some people, they deteriorate. This is due to the fact that the acids of perspiration (acetic, formic and butyric acids) have become so concentrated that they act on the fibers of the leather. These acids exert a burning effect, causing the fibers to lose their elasticity so that they no longer play on one another. The result is that they tear, become hard and any attempt to bend the leather is futile and once the union of fibers is destroyed it cannot be repaired.

In order to keep the fibers in good a condition (soft and flexible), they should be lubricated often (twice a week with a liquid followed by a wax paste, usually called shoe dressing. When a brush or piece of cloth is rubbed over the surface of leather containing the shoe lubricants (shoe polish), it produces a smooth surface called a "shine."

Compounds which shine without friction produced by brush or cloth should not be used as they are simply varnishes and one coat on top of the other destroys the leather.

The Wild Boar And The Fox

Translated from the Spanish, "El Jabali y la Zorra."

KENNETH A. MARMON, '11

A boar, who was lord of the forest,
Sharpened his tusks one day on an oak
The fox, his neighbor watching him, said:

"My friend, strange to me is your caution,

No foe is near, none dares dispute your sway,

Why, then, in peace repara for war?

The bristling beast in wisdom made reply:

"Know," said he, "that in peace

The warrior girds for warfare;

That he who sails the seas

Prepares mid calm for the tempest.

So, too, among us, let us learn

That he is worth two who is ready."

Letters from Graduates and Ex-students

Long Beach Cal.
May 5, 1913.

Supt. Sherman Inst.,
Riverside, Cal.

Dear Sir:

I thank you so much for the invitation to the Commencement exercises.

I am sorry that I am not able to attend, as I am always happy when I visit dear old Sherman. I have been working in the oil fields in Kern County all winter, doing housework. But was unfortunate enough to have been taken sick, and now I am at home.

We are living in Long Beach now, as we think we can do better here in the summer. My brother George who attended Sherman when I did, is working in a store in Redlands. He has been married two years and is doing well. I feel disappointed because I can not help on the Alumni program. I do hope that they have a good program that will do credit to all the graduates. I know that it will be a success. I extend my best wishes to the class of 1913.

I remain yours truly
Edna R. Hill.

Yosemite Cal.
May 9th 1913.

F. M. Conser, Supt.,
Sherman Inst.
Riverside Cal.

Dear friend:

I received your kind invitation to attend Commencement, but I am very sorry I will not be able to attend. I would like very much to come back and visit Sherman and see all of my old school mates and talk over the good old times we've had together.

I am now settled in the Yosemite Valley. It is grand up here, the Valley is at it's prettiest now.

My congratulations to the graduates and my best wishes to the ex-students of '07' also all of my old friends at Sherman.

Yours friend,
Mrs. C. W. Tedrow, nee Griswold

Supt. Sherman Inst.,
Riverside, Calif.

Dear Sir:

I am sorry to say that I can not be present for the Commencement exercises this year. I would like very much to be there, but as it is quite a long ways, I would loose too much time. Just the same, my many good wishes go for a most successful Commencement.

I am getting along fine, and I hope that the rest can say that much. Regards to all the Alumni and ex-students.

I am sincerely,
D.B. Magee
King City,
Cal.

CLASS HISTORY



LOUISE G. LAMOUREAUX

THE TERM, history, with its chronicles of the past, and their relative foresight into the future had never appealed to me in its fullest sense until being called upon to collect the important events in the lives of the Class of 1913. Then all the imagined allurements vanished before the prospect of delving into the past of these young ladies and young men.

In order to obtain style and a range of diction worthy of my subjects I have familiarized myself with Bancroft, Prescott, Gibbons, McCauley and Theodore Roosevelt.

A fact worthy of mention is that we were entire strangers until we came together at this place, and before going into detail let us take a glimpse into the home life of each member of the class as it was a short time before they left.

Beginning in Wisconsin we find Sherman's star short-stop in the embryonic state. Living in town, his most arduous tasks were to carry in coal in winter and drive the cows to and from the pine crested hills in summer. Being given to outdoor life, and possessing a rare fondness for reading it was quite a common sight to see him in the birch bark canoe gliding aimlessly over the clear, blue waters while completely lost in the pages of the latest rules on baseball.

Passing on to South Dakota, just eighteen miles from Merriman, Nebraska, we find a typical boy of the plains. Skilled at bronco-busting and the use of the lasso; these were his principal diversions after completing the school course there.

A shifting of the scenes takes us to Oklahoma, the north-eastern part, where the hot winds from Kansas join the tempered breezes from the Ozarks, all of which makes a most desirable place to live. Here we find a boy who was destined to stand at the head of his class.

Farther down in Oklahoma another scene is enacted. A scene that has for its background a long line of derricks for hoisting oil from the interior of the earth. and in the center of this picture stands a flaxen haired girl busy counting the golden shekels as they fall into her lap.

As this journey from the beginning has been in the direction of Sherman Institute we pass on to Yuma, Arizona, where we find a boy very much given to day dreaming. One of his favorite pass-times was to stand on the bridge across the Colorado river and dream of the once powerful race that held sway over that section of the country; and their lost arts, their traditions and their music.

A little farther on we find the home of another member of the class. Located on the banks of the Colorado, his people were long since called the "Sons of the River." It is summer most of the time there and a favorite pastime of his, was to escape the scorching rays of the sun, and the reflected heat from the burning sands. Tiring of this he often gave chase to mirages that frequented the sky on the long, hot summer afternoons. While there was nothing in his environment that would tend to create in the soul a desire for music, this boy of the burning desert was destined to bring joy and happiness to the hearts of thousands by the sweet strains from his cornet.

We next pass to the home of the last member of the class. At picturesque Loleta, where the earth, sea and sky seem to meet, lives this charming maiden. Born and reared within the sound of those mighty waves that for centuries have beat upon the rock boun dshores of northern California, her life is an embodiment of the best there is on the land and on the sea.

Through some common impulse there was an exodus from the homes I have mentioned, and arriving at this beautiful school, the Class of 1913 had its origin.

Tonight I am looking back over the happy years spent here. It is easy to recall the many incidents that have marked our school days. Trivial they may seem to others, but to us they are of utmost importance, and pleasant, though difficult is the duty exacted of me.

At our first meeting, class officers were elected, colors chosen, and a motto selected. The purple and white have become symbolical of close friendship, high ideals, and lofty ambitions, while our motto, "Onward Is Our Aim," has been an inspiration to us in times of discouragement and difficulty. As a class we stood together through sunshine and storms. Our ranks are unbroken save one, and to Cupid's wiles do we attribute the vacant place.

We have labored hard, each one striving earnestly to have "excellent" written after his or her name each month. In the various industrial departments we have made our presence felt as printers, carpenters, engineers, dressmakers, and mistresses of the greatest of all sciences, "Good Housekeeping."

In athletics the class played an important part, competing with other schools with much credit to themselves. On the ball diamond we boast of a pitcher rapidly acquiring an enviable reputation. Within the lime marks we have a forward of more than local fame. The other members of the class have distinguished themselves in various ways, either at their books, their work, or in music.

While juniors we felt as do most juniors, that the fountains of knowledge had been fathomed, hence we gave a considerable portion of our time to social affairs, the principal event being the junior and senior reception on the eve of St. Valentine's Day, and the farewell party given by the two classes.

Our senior year came all too quickly. We can scarcely realize that the time has passed so rapidly and that our school days here are over. When we met to have the final election of officers we were impressed with the solemnity of the occasion, and in a few more days the class that had its setting in five states will have disbanded.

I have found history to be more than a mere chronicling of the dead past, because there is so much of the past that portends the future. This evening I shall make public the most pertinent facts in the lives of these young people; and from these facts prognosticate a part of their future.



league, and predict that he will ultimately become a famous professional.

TAKING them in an alphabetical order the name of WILLIAM L. BAKER comes first. The boy who enjoyed boatriing and base ball literature. Despite his name he is not a baker. He has never handled dough, but being a printer he is a maker of "pi." He being a baseballist, footballist, and a basketballist, we clearly see that the "L" in his name stands for

MICHAEL BRYANT, the boy who stood on the bridge and dreamed of the bygone days. A name that is twice famous in history as an Italian sculptor, and as one of America's greatest poets. He a quiet, studious, hardworking boy, and he is studing to be an engineer.



Nothing short of "excellent" in her reports satisfies her, and her hopes for the future are brilliant.

SUSAN C. HILDEBRAND, the girl with flaxen hair, and the golden shekels. The "S" in Susan stands for serious and sedate. On account of her seriousness she has often been selected to act in the capacity of matron to both large and small girls. She has also substituted in the various class rooms.

JOHN MCKINLEY, the mirage chaser. "Into this universe and why; not knowing, nor whence; like water willy-nilly flowing, and out of it as wind along the

waste. I know not whither willy-nilly blowing." He has spent four years of hard labor at this school. His ambitions have not been of a flaming brand, yet they have never flagged. He has earned an enviable reputation with his cornet. On Christmas and Easter morns it is his custom to rise early and usher in the morning light with heralds of sweet-toned music that stirs the soul even unto tears. He is also a painter of more than ordinary skill. Not of the common dauber kind who draws aimless lines upon canvas and calls them portraits, but an artist who with wonderful flourish, has swabbed calcimine upon the walls of nearly every building here.



EMMA C. RUIZ, the girl who inherited the best there is in the land, sea and sky. She has grown up with Sherman Institute. She is a dainty little Miss, so demure, and of such a sweet disposition that she is the envy of all the girls. As a tot she was called Em. As she grew older, but no larger, her name was lengthened to Emma, and when she became a member of the Senior Class she took it upon herself to announce that her name is Emily. She is a good student, a good worker, and a fine little lady in general.



WILLIAM G. PUGH, the boy with the lasso. The lion at our socials, dispensing smiles and new steps to all who came within hearing of the blare of his trombone. He is musically inclined, and it is said he composes marches in his sleep. He is a printer by trade, and a musician for pastime.



FRANK WHITETREE, the carpenter, the athlete, and the musician. With hammer, with ball and with bow he made his mark, and his future success depends upon a wise choice from the three vocations now being pursued.



To each member of the Class I shall say that whether or not historians in the future find a hero in this Class:

"I thou indeed wilt be a hero and wilt strive
To help the fellow and exalt thyself.
Thy feet at last shall stand on jasper floors,
Thy heart shall seem a thousand hearts
Each single heart with myriad raptures filled,
Whilst thou shalt sit with princes and with Kings
Rich in the jewel of a ransomed soul.

ALUMNI MEETING TALKS

Romaldo Lachusa:

Members of the Alumni, Ladies and Gentleman:

It gives me great pleasure, as President of the Alumni to welcome you here this afternoon. To us who are privileged to live beneath the shadow of our "Alma Mater, it is indeed a great source of joy to see each year so many graduates and friends of the institution returning to add splendor to the ceremonies which mark the close of each year.

Some of you, I know, have come from a distance and with much inconvenience.

Ladies and gentleman, I am but voicing the sentiments of our worthy Superintendent and his noble staff, when I assure you, you are each and all most cordially welcome, your presence among us this week is a source of encouragement to the under graduate while I am sure it has made you rejoice as you witness the great work that is being done by the institution to further the cause of our race. From gatherings like this, much good must come, your words of encouragement and achievements will go far to spur us on to higher things and I know you are edified and made happy as you look around you and see to what degree we endeavor to make use of the many opportunities afforded us by this institution. It has done much for us but there is yet a great deal to be accomplished, the success of the future depends in a large measure upon the manner in which we use our present advantages. Let us then be determined to do our duty manfully and to use every opportunity for the good of our race.

Adolpho Montijo:

I am kinder scared, boys. I live way out on the desert and am not used to seeing so many people. I forget just when I came to this school. I stayed three years and learned everything I could. I first learned to sweep in the building. I then went to the shoe shop and there I learned shoe and harness making. I have been busy ever since and am still sticking to it. Mr. Yarger taught us in the shoe and harness shop and he was a good teacher and I learned very much from him. I went away from the school about three years ago. After I got a job I saved a little money. Boys that's the thing to do, save your money and go into business for yourself. I saved up \$65.00. My brother is working at Barstow, about 110 miles from Riverside. He wrote me that there was a shoe and harness shop for sale at Barstow, so I went to Barstow. The man wanted \$100 for his shop. I had only \$65.00, so I borrowed the rest and bought the shop. That was two years and three months ago. At first I didn't sell shoes, but now I sell everything. I sell shoes, horse pads, postal cards, everything! I learned that a moving picture operator was wanted in Barstow, so I

started to learn the picture operating business. In two weeks time I had learned the business and now I operate a moving picture machine and get \$2.00 a night and work every night. You boys and girls want to learn everything you can while you are here. I have saved some money at Barstow, but I don't want to tell you how much, but I have saved quite a little wad. I have also bought two lots. Put your money in real estate. No one can take it. Real estate is increasing in value all the time. I am going to buy some myself. I did not come to Commencement last year because I was too busy. I may not come next year as I may go South. I want to leave Barstow as there isn't much there except gila monsters. I am glad to see all the boys and my good wishes go with the Class of 1913.

Mrs. Matilda Galt:

I am scared too. I have not done as much as Mr. Montijo but I am doing the work that a housewife has to do. It is not a small thing when you have to keep house. There are many things you have to do I never took sewing at school but I find that if I had I might get along better. I never made any baby clothes at Sherman but that is what I have to do now. There are many things that you must learn. If you are detailed in the dining room, learn to do the work there well, for when you have a home of your own people notice how you keep it, and they notice it more because you are an Indian. I always try to keep my house looking nice. I have a nice home and a good husband. When you get married you ought to squeeze on to the nickels and dimes. We have a lot we bought for \$700.00 and we have been offered \$1,000 cash for it and we wouldn't take it. We have a \$2500 insurance policy and we have a little in the bank. We do not own our home but we do own every thing in it. We started out getting \$50.00 a month and the next year we got \$75.00. Then John was offered the position of overseer of the Glendale school and grounds at \$1500.00. If he had not learned how to keep house at Sherman he would not have known how to do it there. He keeps a good house and lawn. He has a good position.

Harvey Harris:

I am not much of a speaker so I like to be called on first so I can say what I have to say and beat it. I am very glad to be back again this year. I know but few that are here now, but it is good to meet the old boys and girls. I say with Mr. Montijo, what you learn here learn well. If you don't succeed in school you are not very apt to succeed in your future life. I am afraid I don't stay in one place long enough to make much of a success. You know they say "A rolling stone don't gather any moss". I am now working for a rancher. I have the reputation of being a good worker and an honest man. After leaving Sherman I

worked on the reservoir. I got fired. I was too weak to work. I have improved since then. I like to come back. We are always welcome. Boys don't forget that Sherman Institute is judged by our work and the way in which we live.

Mr. Hall:

While Adolph says he is no speaker he has always had the faculty of making children as well as old people laugh. He was always a bright boy. Adolph called at the office one day to see me. He wanted to open a shop for himself. I told him that I thought he should go on to school until he graduated. He saw no necessity of graduating. At last I said "Adolph, you are a quitter!" That was all I said. I let him go. He made up his mind that he was no quitter. He has had financial success since leaving school. He has gone to Barstow and there he has a general store and is operating a moving picture machine. He operates the machine seven nights in week and gets \$2.00 a night. He says he tries to live right and his habits are good.

Matilda Galt married a good man who has charge of the grounds and school at Glendale. He gets \$1500.00 a year. They are doing well, saving money and are doing the proper thing. All the boys and girls who have left school are doing the best they know how. A gentleman of Riverside asked me what per cent of the students on leaving school followed civilized pursuits. I told him one hundred per cent. They are all doing the best they know how as a rule. My work takes me on the reservations. I have five reservations to look after. There are a number of returned students at San Jacinto and Hemet, and they have formed a band and make good music too. They can get work in the groves and in the evenings they practice with the band. They are taking advantage of their opportunities.

I have known Sylvas Lubo since he was a little fellow. He is a big fellow now. He was on the football team. He has never met a man yet able to push him back. Mr. Meairs told me this afternoon that Sylvas was a success. That he is not only a success but is getting better every day. He and his good wife are employed at Sherman Institute. Boys and girls the chance is always before you to make a success. Harvey says "it is not possible for every one to succeed". It is possible for you to succeed if you do your best. If you do your best in school you will do well out of school.

Romaldo Lachusa is the original student of this school. He was enrolled, the very first student of this school in 1901 and has been here ever since. He is now one of Sherman's good employees.

Kenneth Marmon

I have not had as much experience as some of the other members of the Alumni. After finishing the course here at Sherman, I entered the high school in Riverside. I am glad to say that I am getting along creditably with my studies. If I may, I would advise any boy or girl who feel that they have the time and ambition to pursue their academic work further, to avail themselves of this opportunity which Sherman

so generously offers each of her graduates. As I said in the beginning, my experience is limited by comparison to that of that of the rest of you, my spare moments are spent principally in the printing office where valuable knowledge is always obtainable. In conclusion, I desire to congratulate the class of 1913 and extend our best wishes for the future.

John Bullock:

I am not much of a talker, and it seems as though everything that I would like to say, has already been said so much better than I could express it, therefore I know you will excuse my brevity. I try to return here every Commencement. I like to meet my old classmates and become acquainted with those who have taken our places here.

I am getting along well and I guess that's about all I have to say.

Agnes Waite:

I did not know that I was to come until a short while before I left, so I am not prepared for a speech of any kind. I have been trying to do a little something since I left school. With the help of Mr. Coggeshall I got the position of teacher near my home. I have come to the conclusion that a person's education never ends. I find that a little more schooling would not hurt me a bit. I am sorry that I did not go on with my school work. I have not done as much as the rest of you.

Katherine Emerson:

I do not know what to say to you. I try my best in everything I do. I hope all those who have left Sherman are doing their best and doing the things they have learned here.

Saturnino Calac:

Mr. President:—My fellow students and Friends.

It is certainly a great pleasure to meet with so many familiar faces. I believe these reunions of old students are the best Commencement days for us all. In fact they are a great inspiration as well. After having heard accounts from the Alumni Reports of what they have been doing and are doing, we should certainly be inspired to greater efforts along all lines. I feel it my duty to congratulate you upon the efforts you have made in making yourselves shining examples for our school and above all, for our race. Our efforts to make good in what ever we undertake whether great or small, is not in vain. We are greatly indebted to this splendid school, to our Superintendent and to our instructors. They have labored patiently in our behalf, and they have prepared and fitted us to go out and strive for ourselves. We extend to them our gratitude, for the training and things that we have received here. All this is being appreciated by our people, and they are looking up to us to bring to them power and independence. This is a great responsibility and I hope they will not shrink from it, but that each one will put forth persistent effort in that direction in uplifting our race. That each one will do his utmost best, to live an industrious and honorable life, live for the in-

terest of his people, then as true men and brave hearted women, we will do our part in that larger and fuller life of American Citizenship, to which the American people bid us welcome.

In conclusion I wish to extend Congratulations to the faithful class of 1913. We are all glad that they have at last fulfilled the requirements of this school. May they in their future undertakings be ever Crowned with Success.

Mr. Conser

I have been very much pleased to hear the talks made by Adolph, Matilda, Harvey, Agnes, Kenneth, Saturnino, Mr. Hall, Katherine, John and others. I have been very much interested indeed, and I tell you boys and girls it is something to think about. I do not expect all of you to earn \$1500 a year as John Galt is earning, but you can earn a good living and save a little money. I wish to tell the Alumni that the boys and girls of this school last year earned \$10,000. We try to have them save some of this money. What we should all know is how to spend our money, to spend it to the best advantage and to buy things that will do us the most good. That is why we require the boys and girls to say what they want and how much they want to pay for it. Take for instance Adolph. He has saved his money and has a business of his own and is doing well. There are a great many boys and girls who are doing the same thing. Visitors are always asking "what do these students do when they go away from school? What good is this education doing?" It is for you, the past, present and future members of this school to say what the result of this education will be. I think Mr. Hall is right when he says that one hundred per cent are following civilized pursuits. I think we can teach our white brother something when we can go to Los Angeles, a city of several thousand people, and go into a race after getting up early in the morning and making the trip to Los Angeles in an automobile truck and then for seven out of the ten entered come in first. I think we can teach some of the white people the way of right living! That is one of the things we are trying to teach here, right living. These boys and girls are showing the results of this teaching. They had to get up early in the morning, they had to be at meals on time and they had to go to bed at a reasonable hour in the evening. It is the acquiring of right habits that make good men and women of us. I have said the following so often to the boys and girls here that it is a sort of hobby of mine. We want to do things now, you are living your life right now. The thing you are doing today will help you do it tomorrow. If you live wrong today you are apt to live wrong tomorrow. You are forming your habits today, and these habits you are forming today will help you tomorrow. We are today living our lives, and if we live good lives the future will take care of itself.

John Bullock, '07. Catherine Emerson, '08. Saturnino E. Calac, '07. Bernice Pilcher, '12. Harvey Harris, '09. Henry C. Marmon, '12. Agnes Waite, '07. Mable D. Eades, '12. Guadalupe Canales, '10. Nellie Lopez, '12. Kenneth A. Marmon, '11. Romaldo J. Lachusa, '03.

James G. Provost, Walthill, Neb. George Eve, Blue-Lake, Cal. Cincio Lopez, Mecca, Cal. T.J.Nombrie, Thermal, Cal. R. F. D. No 2. H.E. Ingraham, Los Angeles, Cal. A. A. Jim, Coachella, Cal. Carnacion Chauqua, Temecula, Cal. J. T. Ortez, Perris, Cal. Thomas Largo, Hemet, Cal. Noble Willets, Covelo, Cal. Robert E. Blodgett, Covelo, Cal. Mike Aviles, Colton, Cal. Lucas Tortes, Banning, Cal. Antonia Arragan, San Bernardino, Cal. Rosie Montajo, Los Angeles, Cal. Ruth Denker, Los Angeles, Cal. Mrs. R. M. Garcia, Los Angeles, Cal. Beatrice Montajo, Los Angeles, Cal. Mrs. Esther Zavala, Riverside, Cal. Sarah Morongo, Banning, Cal. Amelia Sovinsh, Colton, Cal. Belle Giddens, Pala, Cal. Joe Kie, San Bernardino, Cal. Joe Cousatte, Riverside, Cal. Lee Iving, Needles, Cal. Harold Masher, Needles, Cal. Bernardo Hamilton, Temecula, Cal. Benito Amago, '04. A.R. Montajo, Barstow, Cal. Samuel J. Rice, Riverside, Cal. Mrs. John Galt, Glendale, Cal. Jack Hillis, Yuma, Ariz. Mike Abelis, Sotero Amago. Agnes Aguilar, '08 Corona, Cal. Margaret Aguilar, Corona, Cal. Angelina Aguilar, Corona, Cal. Ora Schoulder, Mesa Grande, Cal. Tillie Escallier, Los Angeles, Cal. Mollie Juan, Jennie Mazel, Lyda Brenner, Fannie Gallegas, Dora Humehonka, Elizabeth Kohoreines, Dolous Magal, Cinciona Lubo, Florentina Lubo, Mrs. E. Savala, Mrs. Salvadora Valenzuela, Mrs. J. Giddens, Matilda Escallier.

OFFICIAL VISITORS

Pala Reservation, Pala, Cal.
Supt. and Mrs. Walter Runke
Miss Estelle Fulton, clerk
Miss Ora Salmons, teacher
Mrs. Salvadora Valenzuela, housekeeper

Malki Reservation, Banning, Cal.
Supt. and Mrs. C.F. Coggeshall
Miss Agnes Waite, teacher
Mr. Carl Pederson, expert farmer
Rev. George Doyle

Soboba Resevation, San Jacinto, Cal.
Supt. and Mrs. Harwood Hall and Miss Lylah Hall

Rincon Reservation, Valley Center, Cal.
Mr. and Mrs. John Wetenhall and Master John Wetenhall

La Jolla Reservation, Valley Center, Cal.
Mr. and Mrs. M.M. LeMieux

Pechanga Reservation, Temecula, Cal.
Supt. and Mrs. T. F. McCormick and daughter Alice

Volcan Reservation, Santa Ysabel, Cal.
Supt. and Mrs. T. M. Games
Dr. and Mrs. Sandal
Miss Ora Scholder, housekeeper
Supervisor and Mrs. John W. Goodall, Washington, D. C.

Mr. and Mrs. W. H. Code, Hollywood, Cal.
Mr. M. E. Waite, Expert farmer and Mrs. M. E. Waite, Pala, Cal.
Miss Lucile Barry, Pala, Cal.
Mr. and Mrs. Lobaugh, Pala, Cal.
Dr. and Mrs. C. F. Whitmer, Colton, Cal.
Miss Lillian Corwin, Stewart, Nev.
Miss M. E. Chase, Los Angeles, Cal.

SOCIAL LIFE AT SCHOOL

WILLIAM G. PUGH

The dances, receptions, picnics and banquets given at Sherman Institute are one of the main features for recreation of the student body. Throughout the school year a student's dance is given twice a month in the large dining hall, where they enjoy the social gathering. In addition to the regular dance, the different industrial departments and classes are granted the privilege of entertaining their friends and teachers at different periods of the year.

The faculty of Sherman organized a club known as the "Entre Nous." This club affords the teachers a social gathering once a month.

During the past year many new buildings have been erected and among these is the new industrial building with a reception hall in connection. It has not been idle since its completion last year. The first social held in this hall was given as the dedication of the building by Superintendent of Industries, Mr. O.G. Carner and his wife, to the faculty of Sherman. Since then others have followed.

The Industrial boys of the old industrial building, namely; printers, tailors, blacksmiths, harness and shoemakers, also including the carpenters, painters and bakers are always the first to entertain their friends at the beginning of the school term.

The department of the domestic science usually follows. Their reception is always considered the best. The printer boys' banquet ranks second, and they owe much of their success to the domestic science who willingly assisted them. If I am not mistaken this banquet was the first that was ever given by Sherman students, hence the printers shall go down as makers of history, not as Napoleon at the point of a sword, not as Cicero with the eloquence that surpassed Demosthenes, but as simple disciples of the great Franklin.

The Y.W. and Y.M.C.A. parties are worthy of considerable mention. Miss Westbrook and Mr. Hale, assisted by the committees of both associations never fail to make their socials an immense success. The Y.M.C.A. of Riverside each year invites our association to a banquet, after the banquet the boys are shown through the large building and best of all they are at liberty to make use of the large gym and later followed by the plunge. Last month the boys were given a surprise. Mr. Davidson, President of the Riverside Y.M.C.A. invited our members to his home in Arlington to an evening lawn party. Mr. Davidson announced to the boys the fact that this evening lawn social will be an annual affair to the Sherman Y.M.C.A. members. Light refreshments were served, after which the boys returned to the school.

The junior and senior Valentine party was the farewell gathering of both classes.

The band boys are to be complimented for their success and dexterity as joyful entertainers, both with splendid music and social dances.

Owing to the lack of space to continue writing, I must say that the following departments named below

have given socials and all up were to the standard of the few just mentioned. Gardener's, Officer's, Housekeeper's, Californian's, Arizonian's, Eastener's, Marathon runners, Baseball team, Laundry and Engineer's.

The last day of our commencement week is set aside for the Alumni and ex-students annual picnic at Fairmount Park. This occasion is always looked forward to with much pleasure.

A SKETCH OF THE DOMESTIC SCIENCE CLASS

LOUISE G. LAMOUREAUX

On September 16th, 1912, twenty girls, all infants in the science of cookery entered the Domestic department of Sherman. True, a few of them knew how to cook, but few indeed knew that one small piece of meat contained so much protein, fat, water and other mineral matter, and it was right here that our troubles began. We soon learned that all foodstuffs contained their particular "table of contents" and we settled down to master them under the guidance of our instructor. Our first week was spent entirely in organizing the different branches of the work. At the end of the first month we found that each of us had become more proficient in cleaning, fire building, table setting, serving and even a fair knowledge of the different methods of planning menus. Home planning and household management was the next thing to claim our attention and the whole class entered upon this phase of the work with deep enthusiasm.

In March the girls began serving the customary series of dinners to the employees and their friends among the student body. These dinners form quite a feature of the student life here at school and the girls take great pride in showing their friends what they can do. All of the visiting baseball and basketball teams are experimented upon by us and it is just possible that some of our victories may be indirectly due to our good cooking. Our Halloween party was one of the social events of the school year. Besides preparing the refreshments for our parties we were in large demand by the different departments for their social affairs. We served two banquets, The Printers' and The Chamber of Commerce of Arlington. The juniors are awaiting their turn next year.

Jennie Miguel writes that she is in Los Angeles where she is staying with Moly Juan. Her address is 1708 South Bonnie Brae Street.

The ladies of Cottage No. 1, formed a reading circle this winter and their parlor became a mecca for those with literary inclinations. Among the books they perused are: Bancroft's History of California; Stoddards Lectures on Canada, Malta and Gibraltar. The discovery of the existence of this organization throws light upon the hitherto unknown source of the Sherman high brow.

PRESENTATION ADDRESS

By HON. W. L. PETERS

Young men and young women of the class of 1913 of Sherman Institute, Ladies and Gentlemen: It is certainly a great pleasure to me, and I esteem it a very high honor, that I was asked to come here tonight and deliver to you, your diplomas, which will represent to you, that you have finished the course of instruction at Sherman Institute. Superintendent Conser tells me that there are some fifteen states represented among the students of Sherman Institute, and about 600 pupils.

I want to say to you that Riverside is proud of Sherman Institute. It is proud of the band of Indian young men and young women, of the boys and girls who are here seeking an education. We are proud of your Superintendent, we are proud of your instructors, we are proud of the results that we know have been accomplished in this system of education at Sherman. I want to say to you, that I thoroughly believe in the education of the hand, the eye and the body, at the same time that you are receiving the education of your mind and heart. I know something of manual training, and I believe there is no better training than that training coupled with education at the same time. Superintendent Conser tells me that the dresses worn by these young ladies have been made by their own hands, and I believe they have not cost over \$3.00 a piece. I do not know whether the young men have made all their clothes or not, but I am told that one of the young men who is a tailor is sought after in his trade and that certainly shows that Sherman Institute is doing a practical work.

I am very much gratified and really very much surprised at the caliber and class of the talks we have had here tonight by the graduating class. I understand that these students have finished what practically would be the 8th grade in our public schools. I understand that they go into the high school from here, but I want to say that the class of papers read, in my opinion, are quite equal to those given in our high school exercises, and I think they are much better than some I have heard. There has been considerable literary ability and not a little oratorical ability shown. I want to say that I thoroughly believe in the system of education that Uncle Sam is trying to give you young men and young ladies. I think that it is only what he should do. I think that it is due to the Indian that Uncle Sam should do what he is doing.

The criticism is frequently given by people opposed to the education of the Indian that it is a labor lost, that these young men and women go back to the reservation, that they forget what they have learned at Sherman and other institutions of this kind. They go back to the tribal relations, they go back to the manner of living of their ancestors. I do not believe that; but even if it were true I believe that Uncle Sam should do just what he is doing, because we know that this system of education cannot help but have first class results. I feel sure that these young men and young women have imbibed things they will never forget,

that they have received an inspiration as well as an education, and it will cling to them as long as they live.

Your education has just begun. The graduation is only the beginning of your education and I hope that this will be the case with every one of you. A thought has been running through my mind, a curious thought. We have passed in the Legislature at Sacramento a law that says the Japanese shall not hold land in California, hereafter. As you know this law has created considerable discussion, not only in California, but in Washington and Japan as well. Whether that law is wise or not I am not here to discuss tonight. You all probably have your own opinions. But the thought occurred to me what if 400 years ago the Indian people had got together on the shores of the great lakes or in the Mississippi valley and had enacted a law that America is for Indians; we will not let the white people come here; we will not let them have our land. What do you think the white people would have been doing by this time? The Japanese come here and pay money for our land but the white people came here and did not have to pay any money for your land, they took it. I am not making a Japanese speech. I wonder where we would have been today if the Indians had said: "You cannot come into our country." We might be attending a white school in an Indian republic. There is no doubt in my mind but that the white people have done your people an injustice extending over years. I feel that it is only a small return that Uncle Sam should give you Indian boys and girls the best education possible. I believe that you have gotten it here. I believe that you are receiving an education not only of the mind but of the hand, eye and body as well. Riverside is proud of the education of the body that has been received by these young men at Sherman. Just think of the results in Los Angeles a few weeks ago! Seven came in ahead of any of the white boys in the Marathon race. That is certainly something you should be proud of and we Riversiders are certainly proud of it. It is not only the education of the hand, mind and body but I feel sure that you have received something deeper than that. I feel sure you have received the strengthening of your character, that you have had implanted in you the spark and fire of ambition and you are taking with you as you are leaving Sherman Institute the good results of that education.

I did not intend to talk as much as I have, but I want to congratulate you on having come to Sherman Institute. I want to congratulate Mr. Conser for turning out such a fine class of young men and women. It certainly gives me great pleasure to present your diplomas which will assure you of the fact that you have completed this course so creditably indeed.

Dr. and Miss Sandals and Miss Ora Scholder remained with us over Sunday.

Mr. and Mrs. Wright of Homewood Court, Riverside, were the guests of Miss Scott last week.

WITH THE BAND



By MICHAEL BRYANT

The band has made splendid progress during the year under our instructor. Sherman Institute now boasts of one of the best bands in the country. It is the best of its kind in Southern California, and has brought the school into much prominence through its playing.

The first trip was to Crestmore, California, September 16th, 1912; where they participated in the annual Mexican Independence Day Celebration. The program consisted of music, speeches by prominent men and women of the Mexican race in their native tongue. Our boys were more interested in the barbecue which took place at noon. Everyone was ravenously hungry and did not hesitate to devour the edibles served; Barbecued meat, Chile Con-Carni and other spanish dishes followed with dessert. At 3:00 p.m. a grand parade led by the band marched through the streets, the parade ending at the arena, where at 4: p.m. a sham bull fight was performed in the same manner as the natives used to witness in old Mexico.

Our second trip was on Saturday morning November 12, 1912. This trip was made for the Knights of Columbus of San Bernardino, who held their annual conclave at Urbita Springs, a resort on the outskirts of San Bernardino. The band was well taken care of during the day and every one expressed their appreciation of our playing and a desire to have us return next year.

On November the 1st, at the solicitation of the Chamber of Commerce of Riverside, we were permitted to go to town and participate in the public reception tendered Jack Meyers, on his home coming from New York.

New Year's Day we shared the honor of marching in the Tournament of Roses parade at Pasadena with several of the best musical organizations in the state of California. Our band led the sixth division, and were given an enthusiastic ovation all along the line of march.

Of our visit to San Pedro, I take great pleasure in quoting from an editorial of the town's leading paper.

"The visit of the Indian boys from Sherman Institute was highly satisfactory from every point of view. Aside from their wonderful musical ability the boys made an agreeable impression as gentlemen and San Pedro extends a standing welcome to each and every one."

This year we made two trips to Los Angeles. Once for the big shriners parade, and again for the Rodeo, a wildwest carnival given annually by the associated charities of the city.

The band plays an important part in the school life of each and every student. It renders the music for the different dances and other social functions, all athletic events, besides the specially prepared concerts given on the campus, which the people from the surrounding vicinity find so enjoyable.

The personnel of the band is always improving. New music and more instruments are expected to mark the beginning of next year. Every member is looking forward to the Panama Pacific Exposition in San Francisco.

The following program was rendered on the campus Wednesday afternoon before a large crowd of enthusiastic auditors.

1. Overture - - - "Bronze Horse" - - - Auber
2. Baritone Solo - - - "Holy City" - - - Adams
3. Tone Poem - - - "In Lover's Lane" - - - Pryor
4. Selection - - - "Prince Of Pilsen" - - - Luders
5. March - - - "Entry Of The Gladiators" - - - Fucik
6. - - No. 5 "Hungarian National Dance" - - Brahms
7. Waltz - - - "Blue Danube" - - - Strauss
8. Grand Fantasia - - - - - - - Lampe
"Home Sweet Home The World Over"

1. Air; 2. Germany; 3. Spain; 4. Russia; 5. Italy;
6. Scotland; 7. Hungary; 8. China; 9. Ireland;
10. America

ROSTER OF BAND

H. LEE CARNER, Director

Cornets	Clarinets	Piccolo and Flute
John McKinley	Henry Chapos	John Lee
Alfred Tobac	Victor Sakeistewa	Altos
George Howard	Clarence Cambell	Michael Bryant
Frank Thompson	Herbert Enos	William Azul
Allen Woodard	Phillip Zeyouma	Francis Luepp
Pablo Molino	Billy Poor	Nina Arthur
Baritones	Trombones	Basses
Clarence Taptuaka	Frank Whitetree	Romaldo Lachusa
David Haskee	William Pugh	Walter Lewis
Drums	Louis Mack	Peter Lee
David Garcia	Antone Jose	Drum Major
Jones Stevens	Ahil Ramon	Juan Narcia
Manuel Wellington		

It is the custom of Mr. Conser to speak to the students every Sunday evening when he is here. Last Sunday he complimented everybody on the excellence of our Commencement, and assured them that he knew that the success of the week had meant hard work and painstaking effort in preparation by all, employees and students; and that he deeply appreciated the fine spirit displayed by them.

WITH THE LITS

By SUSAN HILDEBRAND

Our literary organizations enjoyed a most profitable year during the past school term. The work was well up to the stand ard and each girl and boy did the best possible work in the different societies. The public programs were of the highest order and received their meed of praise through these columns.

Judging from the class of the work of each society during the past year, we prophecy a most successful season for them during the coming term of 1913-14.

The following are the cabinet officers of the societies during the past year:

TILLCUM LITERARY SOCIETY
Cabinet

President—SUSAN HILDEBRAND
Vice-President—LENA KENNY Secretary—MINERVA LEARY
Sergeants-at-Arms—MINNIE GRAVES and MARY WILDCAT
Editress—EDNA JOHNSON
Membership

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"I dare say you think, that schoolmasters are often a bit hard on you in requiring you to do things that you may pass your tests, but when you get out of school you are going to have harder schoolmasters than you had before."

"For the world requires that we make good.

The men I am sorry for are those who stop, thinking they have accomplished something before they stop at the grave itself. You have got to have your second wind in this world and keep it until the last minute."

—President Woodrow Wilson

JUNIOR CLASS HISTORY

BY ESTHER ROMERO

In September 1913, the Junior Class started with just four girls. It did not remain with four members very long for as the days sped by the membership grew apace. In the earlier part of November the Class membership totaled eight. It remained thus for sometime. On one occasion, while a party of tourists were being shown through our classroom, our teacher was heard to remark: "Yes, eight bright girls and not a boy."

Late in the fall a tall and stately young man entered the Class. The girls christened him, "Junior Brother." He bore the title and played the part well.

When the exams came in December, all faced the battle with courage and energy. Their aim was to pass, and this they did successfully.

As far as the studies are concerned they like them all with one exception; Algebra, made their brows look like thunder storms. It proved to be the bane of the Junior Class but, they are still digging at it and will remain in the fight until the finish. The aim of the Class is to stick to that which they have begun and make a success as a graduating class. They now constitute the unconquerable but smiling Class of 1914.

OUR Y. W. AND Y. M. C. A.

By SUSAN HILDEBRAND

In all organizations there are invariably a few who stand out above the rest as leaders of strong character and influence. There has never been a year when our Y. W. C. A. has had so many of these leaders and while some girls joined the association in the first enthusiasm and fell from the ranks through sheer disinclination to put forth any effort, there has been a force made up of a large number of strong girls, that has carried the work through with an impetus that we have never seen before.

We are constantly hearing of the Y. W. C. A. meetings but little has been said in public or in print of the prayer-circle of twelve to sixteen girls who have met in one of the smaller rooms of Romona Home every Sunday before the regular devotional meeting in the Y. W. C. A. room. The absolute faithfulness, the determination to succeed in a much loved work, the earnestness of purpose, the "team work" shown in that little room and known by only a few has been the secret of a work which we are told is one of the best carried on by girls in any school.

The five committees have done faithful work as the annual reports will testify.

Secretary's Report.

Our Y. W. C. A. work for the year 1912-13 began with the first business meeting held in the association room, September 26th. At this meeting 61 signed the membership pledge, promising to attend meetings faithfully and do everything possible to help in making the Lord's work at Sherman a success during the year.

These girls elected the following officers who have served throughout the year without any change: Ima Green, President; Minerva Leary, Vice President; Nora Jack, Treasurer; Nellie Lopez, Secretary.

Seven business meetings have been held, six of them being held in the Industrial Hall, as the Y. W. C. A. room proved to be too small to hold all of the girls. Each business meeting has been conducted by the President in the chair.

During the month of February Miss Dabb, National Secretary for Y. W. C. A. work among Indians, visited us for several days speaking to a joint meeting of the Bible Classes held in the hall on Thursday evening and in the regular meeting in the Y. W. C. A. room the following Sunday.

Respectfully submitted,
Nellie Lopez, Secretary.

Devotional Committee Report.

We feel that our Sunday meetings this year have been very helpful and we wish to thank all of the girls who have had any part in making them so. Different girls have shown themselves willing and able to give their own little talks on the subjects, some of them doing so every Sunday at the meetings some have read verses Sunday after Sunday, showing a real wish to help others with God's word. Some members have felt that they couldn't take part but have helped by faithfully attending every Sunday.

We have held many devotional meetings, all being in the hands of the girls but eight. Two of these were led by National and State Secretaries, Miss Dabb and Miss Chickering; one was the Christmas meeting which was such a pleasure to all of us, given by Mrs. Kinnear and Mrs. Anderson and the young people of their church; the other speakers were Mrs. Kinnear, Mrs. Atwood, Mrs. Lamson, Mrs. Neblett, and Miss Bisbee.

We held many prayer-circles. With two exceptions these were very well attended, there being seldom less than a dozen girls and sometimes more than that.

Respectfully submitted,
Edna Johnson, Chairman.

Membership Committee Report

At our first meeting in September a paper was passed for the purpose of finding out how many girls wished to join the association. Sixty girls took the pledge. November 7th, twenty-two girls joined. December 5th, the names of twelve girls were handed in. There was no meeting in January and in February one girl came forward and was accepted. There have been no additions since.

So this committee has been instrumental in getting forty-one members to join the association this year.

Respectfully submitted,
Minerva Leary, Chairman.

Rooms Committee Report.

The work of the Rooms Committee has nothing very interesting about it except when we think that in sweeping, dusting, carrying in chairs and benches for meeting and handing out Bibles and hymn books, we are helping in a good work. We have done this for 53 Bible Classes and meetings and if any girls have been

helped by those classes and meetings, we are glad we have had this part as well as the part we have had in the meeting themselves. I wish to thank all the girls who have been faithful in the Rooms Committee work this year.

Respectfully submitted,
Bessie Maddux, Chairman.

Decorating Committee Report

We feel that this committee began its work well and during the first three months of the school year we decorated the chapel and also the Y. W. C. A. room for Sunday meetings. But after the frost came in January and it was impossible to get green pepper we gave up work for a while.

Since the roses are blooming and plants are green we have been decorating the chapel again, and from now on we hope to do our work faithfully.

Respectfully submitted,
Chestina Campbell, Chairman.

All honor to the girls who have done their best, whatever that best might be!

A great deal of interest centered; in the Thursday night meeting before Commencement week, for word had gone out that Secretary Hale would then award emblems for faithful attendance.

The Bible class was well attended and all stayed for the meeting which followed. The President, Kenneth Marmon, was the leader, taking for his subject, "Service", and the fine spirit of earnestness in which the fellows took up and carried on the meeting spoke well for what the work had accomplished in the lives of our Sherman young men. The testimony of one was echoed in the hearts of many as he said he was thankful for the opportunities of learning about God and for the strength the work had been to him.

After a few words by Mr. J. F. Strunk and Miss Westbrook, Mr. Hale with note-book in hand called the names of those who had attended seventy-five percent of the meetings during the year. The following received the neat Y. M. C. A. triangles made of felt in the Sherman colors, purple and gold: Kenneth Marmon, Henry Marmon, Amos Addington, Pablo Molino, Clarence Leary, Clyde Lyzer, Peter Begay, Walter Harvey, Chico Ramon, Herman Atteskezie, Harvey Campbell, John Bengish, Joe Adams, J. Roe Morago, James Jackson, Wade Gevins, Lancisco Manuel, John Snipe, Sam Nelson, Peter Lee, Frank Pawhunka, Juan Thomas, Walter Bitisy, Shay Etsitty, Joe Secakaku, Albert Ray and Mark Segay.

An additional emblem in the form of a star was awarded for absolutely perfect attendance to the following: Joe Adams, James Jackson, Frank Pawhunka, and Clyde Lyzer.

These boys are to be congratulated for it is one of the greatest things in the world to be worthy to be called, "faithful".

A fitting close to an impressive service was the joining of hands around the room while all sang "Blest Be The T.e" and then gave the Goodnight handshake.

All present that evening felt that some of the older boys who have been so helpful in all ways in the last

few months; deserved much praise even though they had not been connected with the association long enough to get the promised emblem.

The religious work has been limited to two Bible Classes, one taught by Mr. Hale in the Book of John, each student being furnished with a vest pocket edition of the book, and the Junior class taught the first part of the year by Mr. Ernest Watkins and later by Mr. Carl Bobbett. The senior class has had an average attendance of forty and the Junior 28. A visit from our International Secretary R. D. Hall, was appreciated by the members and instructors.

Other features of the work have been an evening of readings by Mr. O. F. Morgan, Principal of Longfellow school, a halloween social and the closing reception at the home of Mr. J. M. Davison, president of the Riverside Y. M. C. A. when over seventy of the members enjoyed a lawn party with many new games.

The officers for the year, who will serve until October when their successors will be appointed at the first business meeting are:

President, Kenneth Marmon; Vice-President, Rafael Jim; Secretary, Henry Marmon; Treasurer, Perrott Howard. The two committees doing the best work have been the Social of which Frank Whiteree is chairman, and Rooms, of which Amos Addington is the head.

THE COMMENCEMENT NUMBER

This issue of THE BULLETIN is wholly the work of the following students: PRINTING; William Pugh, William Baker, Perrot Howard, Joseph Blackwater, Nina Arthur, Peter Begay, Felix Manuel, Amos Addington, Pablo Molino, and Santiago Jose.

The presswork was done exclusively by Joseph Blackwater, and the pressroom equipment consists of a 10 x 15 Chandler and Price platen press.

PROOFREADING; Susan Hildebrand, Louise Lamoureux and Kenneth Marmon. The Literary and News features is the work of the Editorial Board, and in newspaper parlance, was "covered" during the time intervening between Commencement up to the day of publication.

Another bit of interesting information concerning this issue is; the fact, that with two exceptions not a member of the printing force has been in the department two years. This statement is not made in extenuation of any apparent shortcoming, but in honest pride of their work.—THE PRINTER

Superintendent Games had a slight break down on his way from Los Angeles. The machine was repaired at the Mission garage.

Mrs. Clark our hospital cook left for Warm Springs, Oregon, last Sunday. She was transferred to a similar position at the Wasco school.

SUBSCRIBE FOR THE BULLETIN now

BASEBALL

It is fitting that our Commencement exercises should have as one of its features a game of the great American National pastime, and we had two. The first game was between a team representing the Alumni and the regular Sherman ball club. The Alumni had been defeated in the field meet and they went into the game with the determination to retrieve themselves and equalize the honors of the day by carrying off the victory. In the parlance of the "pink sheet", the game was a thriller and in every inning the spectators found ample opportunity to become rabid. Teto Nombrie, the big league hurler of the Alumni knocked a home run, and the visitors forgot for all time the loss of the track meet. After a nip and tuck battle of nine innings and the enthusiastic fans had quieted down the score keeper announced in a tragic whisper, that the Alumni had won by the score of 11 to 10.

The lineup was as follows:

Students	A	B	H	R
R. Jim c.....	6		4	3
F. Whitetree p.....	5		2	1
Mojada cf.....	6		3	1
W. Nelson lf.....	5		3	2
W. Baker rf.....	5		3	1
L. Kanaka 1b.....	5		3	1
M. Segay ss.....	5		2	0
B. Castello 2b.....	4		2	0
Lowery 3b.....	6		3	1
	47		24	10
Alumni	A	B	H	R
H. Jim rf.....	5		3	2
Calac ss.....	5		4	2
Marmon c.....	5		3	1
Ingraham cf.....	5		2	0
Amago 2b.....	5		0	0
Bullock 3b.....	5		0	0
Harris lf.....	4		3	1
Provost 1b.....	5		2	2
Nombrie p.....	5		4	3
	44		21	11

On Thursday morning breakfast was a rather hasty meal for everybody, as at 8:30 the game between the visiting Superintendents was scheduled to begin. The world's series could not have aroused greater interest than did the possibility and actual clash of the veterans. On the lineups of the two teams were representatives of the University of Pennsylvania, Rush College, Carlisle, Chilocco, Haskell, St. Joseph's, Ohio State, Sherman and other prominent institutions.

The battle started amid thunderous applause from the grandstand which quickly divided itself into two factions. The crack, crack of the bats coming into contact with the sphere at intermittent intervals clearly showed that the "hasbeens" still retained that clearness of eye and physical dexterity that characterized their youthful days. To dilate at length on the

features of the game would be a task as every play was a headliner from the sensational sliding to second of Mr. James Sheridan, whose centrifugal evolutions after arriving at that station started Father Doyle discussing algebraic principles with his shortstop, to the tragedy of Mr. Marion Waite catching an infield fly. Mr. Fred Long jumped into the hall of fame with his annual home run but, his exclusiveness was short lived for Mr. Coggeshall, who had caused our outfield worry trying to recall the rule of differential-calculi stepped into a fast one to his liking and preempted a niche therein for himself amid the honks of autos and frantic acclaim of his supporters. The visitors all admit that the score was 18 to 9 in favor of the employees team.

The lineup was as follows:

SUPERINTENDENTS											
	Innings	1	2	3	4	5	6	7	8	9	Scores
Coggeshall 1b.....	1	0	0	0	0	0	0	0	0	1	2
Pederson 2b.....	0	0	0	0	0	0	0	0	0	0	0
Wetenhall c.....	1	0	0	0	0	0	0	0	1	0	2
LeMieux p.....	0	0	1	0	0	0	0	0	0	1	2
Doyle ss.....	1	0	0	0	0	0	0	0	0	0	1
McCormick 3b.....	0	0	0	0	0	1	0	1	0	0	2
Runke rf.....	0	0	0	0	0	0	0	0	0	0	0
Sandals lf.....	0	0	0	0	0	0	0	0	0	0	0
Games cf.....	0	0	0	0	0	0	0	0	0	0	0
											Score 9

EMPLOYEES											
	Innings	1	2	3	4	5	6	7	8	9	Scores
Scholder p.....	1	0	0	1	0	0	0	0	0	0	2
Porte c.....	1	0	0	1	0	0	1	0	0	0	3
Carner 1b.....	0	0	0	0	0	1	1	0	0	0	2
Lachusa 2b.....	1	0	0	0	0	0	0	0	0	0	1
Huber ss.....	1	0	0	1	0	1	0	0	0	0	3
Lubo 3b.....	1	0	1	1	0	1	0	1	0	0	5
Vieth rf.....	0	0	0	0	0	0	0	0	0	0	0
Sheridan cf.....	0	0	0	0	0	0	0	0	0	0	0
Long lf.....	0	0	0	1	0	0	0	1	0	0	2
											Score 18

Hampton Inst. Va.
May 5, 1913.

Supt. F. M. Conser,
Sherman Inst.
California.

Dear friend,

In reply to the invitation extended me to your annual exercises, I will say that I have nothing but regret and disappointment, for I shall be absent personally, though in spirit I shall tread upon those familiar old grounds and meet old friends.

My wishes are that this Commencement be such a success as to surpass all former years. My earnest prayers are constantly for my dear "Alma Mater" and for the students; that the "Indian Problem" in the near future may be solved.

I am ever striving "Onward and Upward."

Very sincerely your friend,
Daniel Thomas.

SHERMAN BULLETIN

COMMENCEMENT
NUMBER



Looking toward Ramona Home from School Building

Sherman Institute Riverside, California

The Sherman Bulletin

PUBLISHED IN THE INTERESTS OF SHERMAN INSTITUTE

VOLUME X RIVERSIDE, CALIFORNIA, MAY 24, 1916 NUMBER 21

'16



Back row, reading left to right; Frank Jago, Arthur Allen, Joseph Secakuku, Principal teacher, Burton L. Smith, Eugene Day, Herbert Enos.

Middle row, right to left; Emma Verdugo, Dolly Smith, Theckla Meza, Juanna Guassac.

Front row, left to right; Isabell Granillo, Roscoe Polewytewa, Johnson Jackson, Frank Ramos, Peter Begay.

The Sherman Bulletin

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FRANK M. CONSER, SUPERINTENDENT

J. DEPORTE, INSTRUCTOR
and Managing Editor

With this issue we bid our readers goodby until school reopens in September.

EXTRACTS

Honorable Franklin K. Lane, Secretary of the Interior devotes the first ten pages of his report to Indian Affairs. The Secretary says:

"The way out is gradually and wisely to put the Indian out."

"Our goal is the free Indian."

"To prove master of himself, to be given his chance - - this is the Indians' right when he has proven himself."

"All we should do is to help him makeready for that day of self-ownership."

"The friend of the Indian is he who keeps in mind his future instead of his past."

"Adaption to new environment comes from education, through experience."

EXTRACTS FROM TYPICAL LETTERS FROM INDIANS

"You can't make the Indian independent by doing his business for him." A Kickapoo Indian.

"Indians ought to live like men--not like boys." A Colorado Ute.

"We will never better our conditions while we are wards of the nation." A Yakima Indian.

"As long as we have money in the U. S. Treasury we will not do much work, and work is our salvation." An Oklahoma Kiowa.

"No greater blessing could come to the Indian than to be compelled to think for himself." An Oklahoma Seminole.

A weak heart makes a fainting lady.
Whatever you pray for you might also try working for.

Lots of people won't believe this. They have heard it before. They make fun and laugh and deride. They call it a huge joke or the immature ravings of a "half baked" philosopher. But, they don't know!

It is true. I am sure of it. I couldn't tell you a truer thing if I tried all day. It has been tried by the fire of opposition, misfortune, circumstance, and sarcasm. But it has always come through bright and true.

And it's no secret. It's simply this:

If you really want a thing; if your desire is so great that little else matters; if you really and wholesouledly live to get it; if you put every ounce of energy and life you have into it; you CAN get it.

When you have decided that you really want a thing-- put ALL of yourself into it. Let every muscle and every brain fibre be on edge to get it. Work-- Work -- WORK HARD. Will -- will -- WILL HARD. Think-- think-- THINK HARD.

And it will be yours.

SALUTATORY

EUGENE DAY

Ladies and gentlemen, and friends: We welcome you to-night. I am glad to have the pleasure of bringing to you the greetings from this class. New experiences are to be ours from now on. New trials and new problems will confront us. New acquaintances are to be made; new friendships formed, and new temptations to call us from the paths of right and duty. This school has given us the opportunity, but how well we have used it may be judged by what we do after we leave school.

As we come before you to-night there is one vision that stands out above all others, and that is life. Life to some is drudgery; to some pain; to some art; to others pleasure; but to all work. Let none become disappointed because life becomes a routine. It is a necessary consequence of our natures that our work and our amusements, our business and our pleasures, should tend to become routine. The same wants, the same demands and similar duties meet us on the threshold of every day. The noblest man on earth is he who puts his hands cheerfully and proudly to honest labor, and goes forth to conquer honor and worth. Labor explores the rich veins of deeply buried rocks, extracting the gold and silver, the copper and tin. Labor smelts the iron and molds it into a thousand shapes for use and ornaments from the massive pillar to the tiniest needle, from the ponderous anchor to the wire gauze, from the mighty fly wheel of the engine to the glittering bead. Labor hews down the gnarled oak, shapes the timbers, builds the ship and guides it over the deep, bringing to our shores the produce of every clime.

Life, with its thousand wailing voices reproving here and exalting there, is calling upon us. We need the eloquence of Ulysses to plead in our behalf, the arrows of Hercules to do battle on our side. Great destinies lie shrouded in our swiftly passing hours; great responsibilities stand in the passages of every day life; great dangers lie hidden for us in the bypaths of life's great highway; great uncertainty hangs over our future history.

Since the last class went out from these walls war clouds have hovered over all of Europe, and they have burst into a terrible fury that has colored her map with blood. These terrible clouds are shadowing our own border, but we hope through the wise judgment of those who steer the affairs of our nation to be able to avert the awful horrors of war.

Let us live for something, and for something worthy of life and its capabilities and opportunities, for noble deeds and achievements. We are in the world to make the world better, to lift it up to higher levels of enjoyment and progress; to make the hearts and homes brighter and happier by devoting to our people our best thoughts, activities and influences.

It is true of every true heart and of every noble life that no man liveth to himself. It is a law of our intellectual being that we promote our own real happiness in the same proportion that we contribute to the comfort and happiness of others. Let us live for something definite and practical. Take hold of things with a will and they will yield to us and become the ministers of our own happiness and that of others. Every person carries within the key that unlocks either the door of success or failure. Those who pursue fortune will often find that their path lies amid rocks and crags, and not on lawns and among lilies. A great action is always preceded by a great purpose. If the sculptor's chisel can make impressions on marble in a few hours which distant eyes shall read and admire; if the man of genius can create work in life that shall speak the triumph of mind a thousand years hence, then may true men and women, alive to their duty and obligations, do infinitely more.

Let us decide at once upon a noble purpose, then take it up bravely, bear it off joyfully, lay it down triumphantly. Though the path be rugged and steep, and the chasms wide and deep, this our motto we must keep: "Without halting, without rest, lifting better up to best."

CLASS HISTORY

THECKLA MEZA

The years 1915 and 1916 will be noted as a history making epoch throughout the annals of time. Europe will have a new map and Mexico an experience twice felt before. Submarines, aeroplanes and wireless telegraphy have reached a perfection undreamed of; but we feel that no history of the achievements the past year would be complete did it not contain something of the class of 1916.

The story of the Pueblos has been told over and over in both story and song. Like the Missions, their eternal vigilance is such that no class picture is ever made without having one or more from each of these tribes.

This class contains but one Pueblo. He enrolled from New Mexico but his original home was Texas, a fact easily distinguished when he wears a sombrero and high heel boots and spurs. His father distinguished himself on the battle field, and one of the priceless treasures in Isabel's possession is the piece of parchment on which is written his father's honorable discharge from the army. While he may have inherited much of his fighting stock he has made no demonstration along this line, not even expressing a desire to join a Texas regiment in pursuit of Villa, the bandit. The peaceful arts appeal to him more, and he is destined to become a confirmed old bachelor. He is even opposed to the preparedness wave that is sweeping over the country. He has done good work in the carpentry and blacksmithing departments.

Again the Mission tribe leads in number, there being four in the present class. We shall let the history of Emma Verdugo answer for all four. When the school bells in this institution first rang in the fall of 1902 a tiny little girl too young to enter school heard its pealings from day to day. Seven years later she entered the primary class, and has been a student here ever since, which makes fourteen years of her life in this school, and growing as she has from infancy to womanhood she is thoroughly a Sherman product, and she wears the stamp of Sherman Institute on her face. The very name signifies a noble life. It means consecration and sacrifice on the part of many. The advancement they have made in all the arts of civilized life has given them a high standing in the eyes of the public. They make their lives speak the meaning of their name. Domestic Science, good house-keeping and blacksmithing are the arts in which these members have excelled while students here.

The Pima tribe is represented by three members of this class, all boys. The word "Pima" means "no" a word incorrectly applied through a misunderstanding by the early missionaries. The word "no" does not apply to these boys. A more appropriate one would be "music", for all three are members of the band, two being clarinetists, and the other an altoist.

They do not devote all their time to music, however, for during their school life they have become skilled carpenters, and engineers. According to tradition this tribe had its origin in the Salt River valley of the Gila. A flood came leaving only a single survivor, a specially favored chief named Saho.

One of his descendants erected as his own residence the place called Casa Grande. They constructed irrigation canals and reservoirs and were very industrious. They attribute their decline to the ravages of foreign tribes from the east who came in three bands destroying their pueblos, devastating their fields and killing or enslaving many of their inhabitants.

They formerly believed that at death the soul was taken into another world by an owl, hence the hooting of that bird is a sign of approaching death. They have always been peaceful, but when attacked by an enemy they have shown great courage. They are said to be the only tribe of Indians that never took a scalp, because they considered their enemy to be possessed

of evil spirits, and would not touch them after death. They never treated their prisoners cruelly, but on the contrary shared the food and clothing with them. They plowed their fields with crooked sticks drawn by oxen. They threshed their grain by the stamping of horses, and it was winnowed by the women who skillfully tossed it from flat baskets. Wheat is their principal crop, but they also cultivate corn, beans, pumpkins, barley, squash, melons, onions, and some cotton. It was formerly the custom to make syrup out of a certain species of the cactus, and from this an intoxicating beverage was made. They looked upon the tobacco plant as a sacred one rather than one to be used for pleasure.

The earliest translation of the tribal name, Navajo, means great seed sowers or great fielders. The Navajoes themselves do not use this name except when trying to speak English. All do not know it, and none of the old generation pronounce it correctly, as the "v" sound is unknown in their language. They call themselves (Dine) which means simply people. This word in various forms is used as a tribal name by nearly every people of the Athapascan stock. As the home of this tribe is in northern Arizona, northwestern New Mexico and southeastern Utah they are not much accustomed to farming, but for generations their principal occupation has been that of grazing. The boy who represents this tribe says that he was only four years of age when he was put on a horse to herd cattle and sheep.

The ordinary Navajo dwelling, or hogan, is a very simple affair, although it is erected with much ceremony. It must not be inferred that they do not know how to erect better dwellings, for the one principal reason for living as they do is that superstition constrained them to destroy or desert a house in which death had occurred. There being little or no expense connected with the erection of a hogan, it was an easy matter to move on and build another wherever their flocks led. This member will go back to his reservation well equipped for most any kind of work, for he has worked at nearly every trade in the school while here.

For the first time in the history of the school we have the pleasure of introducing the Hopis from the platform. We are all just a little jealous of the Hopis too, for they make excellent records in every department of the school. From northeastern Arizona came these two members. The names of the Hopi towns were not recorded except of Oraibi, and it is from this place that Joe and Roscoe came.

Mr. Hodge says bachelors and spinsters among the Hopi are rare, so according to tradition we do not expect to hear of our two boys living single very long. They possess a rich mythology inherited from a remote past. Their songs and prayers are sometimes very beautiful. They have peculiar marriage customs and dedicated to the sun. At the wedding ceremony of the Hopi the suit case or rather a small blanket for the wedding garments is made of long reeds by the groom. It is carried by the bride during the ceremony, and when the groom's house is visited, and it is then laid away for the burial robe. They believe in a future life in an underworld, but have no idea of future punishment.

While it seldom rains in that country they raise considerable corn and beans. The valleys are very fertile and contain a great deal of sand. In the spring of the year they dig down to moisture, no matter how far they have to go, and plant the corn, fifteen or twenty grains in a hill, eight feet apart each way. When the corn comes through the cultivation it gets is in removing the sand that threatens to bury it as it is drifted hither and thither by the winds. The constant moving of the sand acts as a mulch and help to retain the moisture, and fairly good crops are grown. They also raise good peaches. The idea of dry farming had its origin in shifting sands of the Hopi's cornfield.

This corn is ground and made into bread or pika as they call it. After it is shelled it is placed in a double tray of stone made into the walls and resting on the floor, one end of the tray holds the shelled corn and the other the meal. It is ground by rubbing between the stones.

The meal is made into dough by mixing with water and some other liquids they will not reveal. An oven is built on the floor in one corner of the room and a long flat stone highly polished, is placed over it. When a fire has been built in the oven and the stone becomes hot the dough is spread out very thin on the hot stone, and when cooked it is no thicker than pa-

per. Layer after layer is cooked in this way, and they are then rolled up in a large roll. It makes good bread, which is the principal article of food of the Hopis.

They cook beans by making a big bed of coals and digging a hole in the center of the bed, placing the beans in a pail of water which is then placed in this hole. It is covered with coals and ashed and let cook all day. Our two members when quite small boys were accustomed to amuse themselves by drowning out prairie dogs, catching coyotes in pitfalls made of stones, and capturing small birds in snares. They have devoted their time outside the classroom to engineering and masonry, and should they go back to their desert homes they will be prepared to work out an irrigation project for their people.

Pomo means people. They live in Northern California. The one member of our class says that his favorite past time is hunting and fishing among the tall trees of northern California. The fact that he lives among the tall trees must have been suggestive of lumber, for his industrial work at school has been in the carpentering department. Arthur has been particularly noted during his school term for his aversion to the feminine sex. He seemed to take a special pride in boasting that no girl would ever win his heart, and his friends are beginning to think that he is going to get away with the statement.

There is one representative from the Paiute tribe. Like the other members in former years, who graduated, he has borne out the meaning of the tribal name, meaning "Good Ute." They have always opposed many of the vices of civilization, and have been honest in their dealings with their fellow men. The entire class has been noted for its patriotic spirit. This was doubtlessly brought about from the fact that two of the members, one a Mission and the other a Paiute, were born on the fourth of July, and a fact still more singular, is that they are the same age.

Up in the Dakotas where the summers are attended by cyclones and the winters by blizzards lives the parent stock of one of our girl members who represents this tribe. This tribe was a member of a confederacy encountered by Capt. John Smith in 1608, one year after the settlement of Jamestown. While she does not claim to be a descendant from this illustrious man, the fact that her last name is the same as his, makes her proud of her race. During her stay here she has become well trained in sewing, laundering and domestic science.

This closes another chapter in Sherman's history, and I hope that whoever the next class historian may be, that he or she finds a class as typical of the golden west as has been my pleasure.

"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 this class is from.

CLASS ROSTER 1916

PETER BEGAY	ARTHUR ALLEN
EMMA VERDUGO	JUANA GUASSAC
FRANK JAGO	FRANK RAMOS
EUGENE DAY	DOLLIE SMITH
THECKLA MEZA	ISABELL GRANILLO
JOHNSON JACKSON	JOE SECAKUKU
ROSCOE POLEWYTEWA	HERBERT ENOS

VALEDICTORY

FRANK JAGO

Ladies and Gentlemen: Another year in the history of our school has come and gone. It has been a fruitful year for all. While we feel that we have made only a beginning, we also know that life is one grand school and its every circumstance a teacher.

There are great scholars who speak of book education, but there is also a life education—that great common arena where men and women do battle with the forces around them. Our duty is to guide and control these influences that we may be educated in the right direction.

Here we have received lessons from books. We have received lessons from practical experience. We have received lessons from life. We know that what we become in after years will depend to a large extent upon how well we try to live up to the precepts that have guided us here. We know that it is a mistake to suppose that men succeed through success; they more often succeed through failure. Even as steel is tempered by heat and through much hammering and changing of original form, is at last wrought into useful articles, so in the history of many men do we find that they were attempered in the furnace of trials and affliction and only through failures in first attempts were at last fitted for the success that finally crowned their efforts.

We should recognize the fact that we are educating all the time and the great question for us to settle is "What manner of education are we receiving." Some are educated in vice, some in folly, some in selfishness, some in deception, some in goodness and some in truth.

Every day gives us many lessons in life. Every thought leaves its impression on the mind. Every feeling weaves a garment for the spirit. Every passion plows a furrow in the soul.

Our call now is to a large sphere. To some it may mean more years in school, To others it may mean to shoulder greater responsibilities where they will not have the same guiding hand to point out the way; the same inspiration to spur us on to greater efforts, nor the same sympathetic touch in time of failure and disappointments.

We have learned in our smaller sphere that real progress in the business world is not merely an increase in wealth or power, but gained through habit of industry and a noble character. We are now confronted with two visions—success or failure. Life is too short, says a shrewd thinker, for us to waste one moment in deploring our lot. Not all can do the same kind of work—Real labor must be performed by some one. It is as much or more our duty to get into the game, stay in the game and finish the job, as that of any one else. There is a work for us. Let us rally to the call. Let us shoulder our share of the responsibilities and bear them honorably and nobly. Never before in the history of our country has there been such progress in all sciences. Much of this progress has been for the comforts, conveniences and even the luxuries of mankind. The Panama Canal has wedded the world's two great seas into one; air ships no longer incite the wonder of mankind, the wireless telegraph has been commercialized, and means of transportation brought to a wonderful degree of perfection. Our very beings thrill in answer to the call of these and numberless other phases of the world's progress, and he who would live on the principle of "without halting, without rest, lifting better up to best" must be prepared to enter into the spirit of the man who said "We creep into childhood, bound into youth, sober into manhood, and totter into old age," but through it all let us so live that when in the evening of life the golden clouds rest sweetly and invitingly upon golden mountains, and the light of heaven streams down through the gathering mists of death we may have a peaceful and joyous entrance into that world of blessedness where the great riddle of life whose meaning we can guess at here below, will be unfolded to us in the quick consciousness of a soul redeemed and purified.

BACCALAUREATE SERMON

REV. FATHER JUREK

Jesus said; I am the Way the Truth and the Life. St John 14: 6. The Greatest Teacher of all ages is Our Blessed Lord and Saviour Jesus Christ. He is the Wisdom of God Incarnate, The Word of God made manifest and visible in the flesh. In Him man's fatal ambition to be like unto God is fully realized; For He, the Only Begotten of the Father is the brightness of His Glory and the figure of His Substance, upholding all things by the Word of His Power, making purgation of Sins and sitting on the Right Hand of the Majesty on High. Hebr. 1: 3.

He is our atonement and our reward. Our Master and Our Friend, Our Lord and our Brother. It is to him that the human heart naturally turns in its unquenchable thirst after truth, crying out with the Apostle of faith; Lord to whom shall we go, Thou hast Words of Eternal Life, and we believe. St John 6: 69.

That learning, culture, art, and even the teachings of ethics inculcating natural virtues, such as honesty, truthfulness, temperance, goodness of life are not sufficient for the moral needs of man, is plain from the general condition of mankind before the days of Jesus Christ. History bears ample evidence, as also the experience of our daily life.

Of all the antique people, the Greeks, and the Romans, were the most prominent and most progressive. They had their great philosophers, mathematicians, sculptors, painters, statesman, generals, and legislators. Their writers and artists, are even to-day our models. Our laws are the laws of Rome, our schools imitations of the schools of Greece. And yet what moral turpitude, what a general deprivation, what a brutality and cruelty, under the brilliant and fascinating splendors of that great pagan civilization. What mixture of error and truth, what inconsistency, what brutal and revolting principles, palliated by a language whose elegance and style and beauty of diction has never been equaled by any modern language.

A Teacher was needed, absolutely dependable, an Infallible Teacher, a Teacher, who would not only enlighten the mind, but reach the very soul of man. Such a Teacher is Our Blessed Lord and Saviour Jesus Christ He gave us facts, not speculations, truths, not opinions. Without satisfying a morbid curiosity He gave us a sufficient answer to the great questions of life and death, time and eternity. He spoke indeed with authority, the authority of a God, commending our faith in Him under the frightful threat of judgement and condemnation.

Doctrines, that were within the reach of human reason He would sometimes fuller explain for those of little power of comprehension, but when He uttered a doctrine beyond the reach of the limited capacity of our understanding He simply made the statement of the Mysterious Truth, commanding by reason of His Divine authority our faith, as He did for instance at the Last Supper when taking bread blessing and breaking it, He simply said; take and eat this is my body. St. Math; 26: 26.

He never tried to make His doctrines palatable to the human mind at the expense of truth, Therefore some of His hard sayings that have scandalized many.

As a religious Teacher Jesus Christ is a model of Toleration. Toleration is one of those magic words that easily capitvate the human mind, but are also liable to deceive it. There is a toleration that has the guilt of a sinful, a cowardly compromise, and there is a toleration that has the glory of charity. Such a toleration Our Blessed Lord always exercised and He wants us to do the same.

When sitting in the burning heat of the mid-day sun near Jacob's Well. He, who took upon Himself all our infirmities, thirsted and asked for a drink of the cooling water which Jacob provided for his children. The woman, whom He asked was a Samaritan, and a woman of an unfortunate life. She was astonished to be spoken to by a Man who by all outside appearances was a Jew. Jews and Samaritans did not get along very well, by reason of religious and national differences; in fact they shunned each other.

Jesus spoke first He did not reproach her on account of her life, He did argue with her about her religious persuasions, He showed no resentment, He simply asked her for a drink of water. It was the woman who raised the religious controversy of the true worship. The Savior answered that the Samaritans were wrong, and the Jews right, for Salvation comes from the Jews. He also mildly reproached her way of living. The woman was not offended, she was converted, in the humble Nazarene she found the way, the truth, and the life.

From what has been said so far it is evident that the solemn command given by Christ to His Apostles charging them to continue the work of His Redemption of man, must necessarily include the command to teach. When therefore about to leave this world in His risen humanity He addressed those significant words to His Apostles: All Power is given to me in Heaven and on Earth, go therefore and teach the nations. This is the Magna Charta of Christianity, these are Credentials of the Church of God: the Divine command to teach, and the Divine promise that Teaching Magistery shall never perish from the face of the earth, for Christ promised His Personal assistance and care to His Church till the end of times. "And Behold I Am with you all days till the consumation of the world." St. Math., 28: 20.

Thus and thus alone, was given to man the benediction of a full life, by the knowledge of God through Christ Jesus Our Lord. For as Arch-Bishop Spalding so beautifully says: The life of man is threefold, animal, rational, and Divine. It is in the body, the mind and the soul. And to this triple life corresponds a triple light, the light of the eye, the light of the intellect and the light of faith. The body is fed with matter, the mind with truth and the soul with God."

It is upon such principles as these that education in its fullest and deepest meaning is based upon. It is such an education that will not only enable us to make a living but a life. It is such an education that has Christ the Greatest of all Teachers for its Divine Founder and exponent, who quoting from the Scriptures of Old, laid down the first and leading principle of a complete and thorough education when He said: Not in Bread alone does man live, but in every word that proceeded from the Mouth of God. St. Math., 4: 4

The Religious element must therefore necessarily be a part and parcel of education, without it education is mutilated and barren, and ceases to perfect man furnished to every good work. Tim., 3: 17.

If therefore our educational endeavour extends itself only in procuring the needs, the comforts and the refinement of our physical being, that is to enable us to make a good and comfortable living, we feed the animal. If our educational effort extend themselves to the mind only, filling it with all kinds of knowledge with arithmetic, spelling, history, geography and all the branches of learning, and make no provision for the higher and deeper aspirations of the soul; our education must turn out a complete failure, and the money and energies invested in it will be a loss. We shall then produce a man and a woman who have no secure anchorage for a character, that stands for all that is good and holy in life always and forever. And all the ethic teachings of doing good for goodness sake, of self control and unselfishness will then lack that absolute binding power of a Divine, categorical command "Thou Shalt Not."

The simple declaration: God seeth and judgeth is more powerful, more astringent than feeble human saying: It is nice to be good.

There is no substitute for the beneficial influence of religion in education. It has been tried many times to do with out it but it never worked. The religious element must therefore necessarily enter into the curriculum of a complete and efficient education. That does not mean that all religious men and women are perfect, but that no man can be normally right without knowing, loving and serving God. For man has a soul, his nature is composed of a body and a spirit linked together. The body has its wants, and so has the soul. The body must be taken care off and so must the soul. The body cries for food, and so does the soul. The cry of the soul is after God. For man having been made by God, is made for God and all the knowledge and all the pleasures and honors of life will never fill and satisfy the want of the human soul. This is the meaning of the words said by the great Divine Teacher: Not in bread alone does man live, and this must be born in mind by all those who undertake the noble, yet arduous task of educating the youth, or else, the social fabric of the National life must necessarily go to pieces. Personal and national ruin must follow, for God does not allow his sovereignty to be dispised forever.

Children of the graduating class of 1916 these days, are days of honor and joy to you and to all of us here present, they are putting an important milestone on the highway of your lives. Some of you will soon leave the Institute that educated and fostered you, to take your place in the world, not only to make a living but to make a life. Let it be a useful, honorable and a good life. A life that will help to make the world better, Be never ashamed of work, no matter how common it be; for work, provided it is honorable is the glory and salvation of man. Shun idleness, for it is the mother of misery, want, and poverty and often leads to crime and deprivation. Do not measure your success in dollars and cents, neither by the applause or appreciation of man, but do your duty as conscience tells you faithfully and cheerfully day by day and your life will not be a failure children, be grateful to Mr. Conser your Superintendent, to the teachers for what they have done for you. Be loyal to your school. Loyal to Sherman Institute, where you have spent the happiest days of your life. Above all be loyal to Jesus Christ Our Blessed Lord. Love Him with every fibre of your heart. Never leave Him: Never forsake Him, for all the riches, honors, and pleasures of this life will never make up for such a loss.

Take as the standard of your life the golden text from the good Book: Not in bread alone does man live, but in every word that proceedeth from the Mouth of God.

Deut; 8: 3. Amen.

HOUSEHOLD ACCOUNTS

EMMA VERDUGO

Not long ago I read a description of an elderly lady living in a small cottage upon a bleak New England hill. Her face bore the lines of care and grief, yet over them played the sunshine of a serene spirit. She had seen and traveled much. She once had a large home in a great city, but had met with financial reverses and depended on her income from the rocky acres surrounding her home. Lack of wealth did not deprive her enjoying home life for she long since learned the art of living within her income.

This is one of the secrets of happiness, to live within one's income, and to save a little for a rainy day. To do this requires planning, whether consciously or unconsciously. One must take into consideration what their income is and how they should spend it.

The modern term for dividing an income is called a budget. Every business must have a budget, and housekeeping should be a partnership in which the man earns and the woman spends the money.

Here for example is a plan how to spend a \$1000 income, for a family of three:

Food	- - - - -	\$300	or	30 Per cent
Rent	- - - - -	\$200	or	20 Per cent
Clothing	- - - - -	\$100	or	10 Per cent
Saving	- - - - -	\$150	or	15 Per cent
Operating Expenses	- - - - -	\$150	or	15 Per cent
Advancement	- - - - -	\$100	or	10 Per cent

Under operating expenses is included light, heat, ice, etc. Under advancement is included, books, magazines, newspapers, doctor bills, etc.

Of course, this budget would not apply to every \$1000 income. In some places rent would be higher, in other parts of the country foods might cost more, or perhaps it would be necessary to spend more for clothes. This budget is simply a suggestion. Experts who have studied the question of family budgets say that this is an average budget for a \$1000 income.

It might be said that it is not necessary to spend \$100 a year for advancement. But the mind needs food as well as the body. Good books, magazines, newspapers, lectures, entertainments are as necessary to the growth of the mind as is good food to the body. A plan of how to spend our money will teach us to live normally, not to squander or to be too miserly with it, to cheat neither mind nor body and yet save enough for a rainy day.

In order to know just how much money you are spending for different items it will be necessary to keep accounts. A housekeeper should keep her own accounts and not wait until the end of the month for the bills and find she has been spending more than she should. You often hear the complaint, the woman, especially housekeepers know nothing about business. This is simply because she has been trained to know nothing about it. If she learns to keep her accounts she will get this training which she needs.

The complaint might be raised that there is enough business in the outside world, home is not the place for business. Good housekeeping and keeping accounts are simply means toward the end of making a home. The house must be kept, the meals planned and cooked, the money spent. Why not do this necessary work of the home in the easiest way possible, and the best way is the easiest, then there will be more time for home life. It is true that the best housekeepers are not always homemakers, and we often enjoy ourselves in houses which would not be considered well-kept and feel ill at ease in immaculate houses. This is because housekeeping has been made an end in itself, while it should simply be the means towards making a brighter and happier home. We do not live to keep house, we keep house in order to live. It is indeed well to have a routine or plan for the week's work. But it is not absolutely necessary to follow this schedule. If it should rain on Monday the washing can be done as well on Tuesday, or if the circus should happen to come to town on Saturday and the children should want to go, the baking can be done some other time. We are apt to become slaves to our house unless we occasionally vary our regular routine.

The goal towards which every woman should aim is a happy home, if she can plan and do her work in the easiest possible way, make her income go as far as possible and be content with what it brings, she will have more leisure time and greater peace of mind, this in itself will make a happier home.

THE ALUMNI MEETING

Sherman Institute
Riverside, California.
May, 16 1916

Sherman Institute Alumni Association met in the school auditorium for the seventh annual session. The following program was rendered:

Selection	<i>Orchestra</i>
Recitation	<i>Nellie Smith</i>
Vocal duet	<i>Myrtle Blodgett, F. Marmon</i>
Talk on New Course of Study	<i>David Garcia</i>
Vocal Solo	<i>Miss Ables</i>
Alumni	<i>Miss Sanderson</i>
Guitar Solo - - - "The Don" - - -	<i>Frank Aviles</i>
Selection	<i>Orchestra</i>
Welcome Address	<i>President</i>

After the last number the meeting was called to order by President S. E. Calac. Mr. Calac made the following opening address:

My fellow-students and friends:

I esteem it a great pleasure to address you this afternoon. We are again met on this occasion as is the custom in each year that we come together to enjoy these reunions of old students and friends. It gives me great pleasure to express to you the sentiment of those connected with this Institution, the Superintendent, his corps of employees and students, that you are given the assurance of a cordial welcome.

Your presence here this week adds splendor to the ceremonies which mark the closing of another good school year, your presence is an inspiration and a source of encouragement to the under-graduate student body, and I am sure that you also are fully impressed that this Institution affords the girls and boys splendid opportunities to prepare and fit themselves for the broader fields in life. It behooves me to say that your assemblage here this afternoon renders encouragement to our Alumni Association. I realize that the work of this organization is hopeful, from the good reports that I have had from the different ones and what I see before me here is everything to encourage, everything to direct us to that great thing which we call



Class of 1904



Class of 1905

HOPE. It makes little difference what field of duty we choose in life, whether great or small, the opportunity will come to us to set an example of efficiency, industry and honesty. It is not necessary that we attain riches to succeed in life, it is not through the means of money-getting that we enjoy life, absolutely, but that we enjoy it from doing good service, rendering service to our school as students always, serving our people who demand of us a great deal, and doing service to our country as true American citizens. Before closing I wish to say that we extend a tribute of congratulation and praise to the class that is about to disband and go their respective ways. May they realize that there is a still greater field before them and may they assume their duties with cheer and resolute courage. We wish them success.

The minutes of the previous meeting were read by Secretary F. L. Marmon, and there being no corrections they were approved as read. The chairman announced that there was no deferred business and that the meeting was open for consideration of new business.

Mr. Emil Benson said that owing to the installation of the new course of study in Sherman he was under the impression that it would be two years before another Commencement. Mr. Benson suggested that a date be immediately set for the next meeting.

During the open discussion that followed Mr. David Garcia suggested that American Indian Day, which is on the second Saturday in May, be selected for the annual session. This suggestion met the hearty approval of the members and Mr. Romaldo Lachusa introduced a motion,

seconded by Mr. Harvey Harris, that the President be empowered to appoint a committee to confer with Superintendent Conser in regard to the date. The motion carried unanimously. President Calac then appointed the following to act in accord with the motion: Messers: Benson, Harris and Miss N. Smith. Mr. Conser being present he immediately lightened the labors of the committee by voicing his approval of the date considered.

Mr. Garcia introduced the following resolution, which was adopted by the association; *Whereas*, The Society of American Indians have through their President set aside the second Saturday in May for observance as AMERICAN INDIAN DAY, we, the members of the Sherman Institute Alumni Association in annual session do heartily lend our endorsement to such action, and earnestly recommend that our members shall in some fitting manner observe the same each year.

There being no further business Mr. Calac announced the meeting to be open for the election of officers. The following were elected after a few minutes of quiet balloting:

President.....	Ben Amago
1st. Vice-President.....	Frank Marmon
2nd. Vice President.....	Myrtle Blodgett
Secretary Treasurer.....	Edith Golsh
Sregeant-at-Arms.....	S.E. Calac

The following were called upon for special speeches and responded with pleasant and instructive talks: Mr. Harwood Hall, Mr. Johnson, Mr. Lachusa, Mr. Mentz, Mrs. Neilson and Mr. Conser.

Mr. Hall, when called upon referred to Mrs. Hall, whom he said would speak for the family.

Mr. Hall: I intended to prepare a paper giving the history of the returned students on the different reservations under Mr. Hall's jurisdiction. Shortly after I started to gether data for the subject matter was stopped by the severe weather we had this year. I can assure you though, that the returned students on the reservations from all of our Indian schools are the backbone of the progressive spirit, which is every where manifest, and Sherman's returned students may be numbered among them.

Mr. Johnson told of the object and organization of the Mission Indian Progressive clubs. His talk was a very interesting one and we are very sorry that a copy of his talk has not been received up to the time of going to press.

Romaldo Lachusa:

I appreciate very much the honor conferred upon me in asking me to say a few words on this occasion. This school has done much for all of us and we are very proud of our Alma Mater. May we all go back to our homes better men and women because of this meeting.

Mr. Conser:

You all know that you are welcome here and it is unnecessary for me to say very much along this line. You are always welcome here. One of the principal features of Commencement each year is the meeting of returned students. We always look forward with pleasure to the return of our former students. We want you to come each year and enjoy yourselves while here.

I was just thinking of something while I was sitting here listening to what you have been saying. You know children grow up and we think so much of them that we don't know what we will do without them. But after a while they get away from us. It is the same way in school. I am thinking of this in connection with one of our former students. When Romaldo Lachusa came to me and said "Mr Conser, I have another job", I felt pretty bad about it but then I thought we cannot expect to hold him always, so I would not say one word against his leaving. He is now back as an exstudent. He is "making good" and making more money than he was making here.

We like to have you come back and let us see what you are doing. These reunions are one of the things that inspire us.

David Garcia has just been talking about the new course of study. In connection with this I wish to say that one of the things the Commissioner of Indian Affairs is especially interested in is the community meetings and the Superintendents of the different reservation are instructed to find out whether the returned student is making good. Much depends upon the exstudents as to whether these schools will be continued. The responsibility is great. You should show the good results of the work of these nonreservation schools and help to keep them going for the benefit of the younger generation. Let each one do what he can to help the other fellow by living right.

We write and ask you to tell us something of your work. I wish more of you would respond to this request.



Class of 1906



Class of 1907

We want to know what you are doing. It may help some other person. We are here to help others, and each one can help by giving an account of himself. I would advise you to communicate with the President of your Association so that he can know what you are doing. I want to print a special issue of the Bulletin telling all about the exstudents. I wish you would help us get up a real Bulletin of what each exstudent is doing.

President Calac then asked the Secretary to read a few of the following letters which had been received from absent members:

Joseph L. Wellington
P. G. Box 28
Saltriver, Arizona

My dear Mr. Calac,

I received yours of the 17th announcing the meeting of our Alumni Association to be held during the commencement. I assure you that nothing would be more pleasing to me than to be at the dear old institute during that week. At present I fear that I shall be busy with my regular work. I have longed for the time when it would be possible for me to meet those old students who comprise the Alumni, sometime I'm sure, this desire will be gratified. Congratulations to the class of 1916.

Your old classmate of 1907.

Los Angeles, Calif.
Richard G. Nejo

President of the Alumni Association:

I appreciate your kind invitation to the commencement exercises and will be there if nothing untoward hap-

pens. I will try my best to be there for the entire week, if not for two or three days but I'll be there. You know how it is with us who are in real workaday world, where duty necessitates that we stick close to business and to say business before pleasure. Indeed there are many in that institution who do not know the meaning of Commencement. They are like babies sheltered in a mother's arm. Commencement is a beginning, the turning point of their lives whence they'll come into immediate contact with the obstacles of life as though a wall confronted them. But they can overcome all such obstacles if they have grasped the opportunity that was afforded them in Sherman. The things that they have learned call for immediate application in the world where rugged paths are the highways to better things. Well Mr. President I was swinging into a regular speech but since I'm sure to answer present. I'll close with thanks for the kind invitation.

Mrs. N. J. Neilson
940 West 34th St.
Los Angeles, Calif.

Mr. President:

I am in receipt of your letter and was very glad to be reminded of the approach of Commencement. It seems as though my household duties takes up so much of my time that it may be impossible for me to be present, still I intend to be present but would not want you to depend on such intentions. If at anytime I can be of assistance to the Alumni through correspondence or other means, I will be glad to do so. Kindest regards to my friends and congratulations to the class of '16.

Indian School,
Phoenix, Ariz.
May 11, 1916

Dear Friend:

Received your invitation for the Commencement and must say I am sorry that I cannot be present. I should like to be there very much.

I am in school here and my term is out this year, so I think I am going home to Hoopa. My domestic science training has helped me a great deal. The first year I came to Arizona I went to Prescott for the summer, and last summer I went to Flagstaff and received \$20.00 a month. They would ask me where I learned to cook and I always say dear old Sherman. I am loyal to my dear old school. I wish I could go back to Sherman, but I can not.

There are few Sherman boys and girls here. Of course when we all get together we always talk about our school. Be sure and send me the Commencement number of the Bulletin. I suppose many of our classmates will be graduated this year. Wish I were in the bunch. My best wishes to the class of 1916.

I remain your friend,

Lucinda Ika
Lead, South Dakota.
May 10, 1916

Dear Friend:

How goes everything in and about the Sherman Campus? I am up here in Lead City working on *The Lead Daily Call*.

Sorry I could not be with you during the Commencement. Have you heard from Kenneth? Most likely he was a victim of Pancho Villa in his raid. I must close and attend other business. Sent me one of the Commencement numbers. Regards to all the boys and Mr. Carner.

As ever,
William Pugh.

Laguna, New Mexico
May 14, 1916.

Dear Mr. Conser:

Your kind invitation for the Commencement was received and was very glad to hear from you. I am very well here at home. My husband, Ernest, is still at Winslow, Arizona, working for the Navajo Ice Plant & Co.

I am very sorry to say that I cannot be at dear Sherman this spring. I have a nice fat baby girl six months old. When she is old enough she will attend Sherman. I often think of Sherman and the good times I had there with my friends.

I am making my home with my father and mother-in-law. They are very good to me. My father-in-law has planted two fields of corn and one field of wheat. They are all coming up nice and green and we expect to have a pretty good crop this year.

Kindly send me the senior's number of the Bulletin. Also let me know when the Laguna pupils are coming home. My regards to my brother Jose and sister Nellie Lorenzo.

Remember me to all my friends and teachers. My best wishes to you and to the class of 1916.

I am an ex-student of Sherman.

Mrs. Ernest M. Yasteya,
nee Laura Lorenzo.

Rosinda Nolasques sends best wishes to Sherman students. She says, "I am working for Mrs. Spees here at Pala and getting along fine."



Class of 1908



Class of 1909

Chitwood, Missouri,
May 8th, 1916.

Dear Mr. Conser:

Your appreciated invitation was received but I must say I am sorry I cannot attend.

You asked me to write what I was doing. We are just living on a farm. My husband is a miner and is gone most of the time. We have cows, hogs and chickens. I bought me an incubator this spring but never had any luck but I am going to try until I do have luck. I tell you it is fine to have a home.

I would certainly love to be at Sherman's Commencement but it is all in vain, but remember me to all who know me and I will think of Commencement while it is going on.

I suppose you know Mary Golsh and I married in the same family. I certainly was glad to see her last summer. We went fishing together.

Bertha Captain Jamieson.

Lassen, California
May 7, 1916

Dear Mr. Conser:

I regret very much that I can not be there for commencement exercises this May. Give my hearty congratulations to the members of class of '16.

You no doubt would like to know what plans I have in view for my summer occupation. I have made arrangements with Miss Parish, Superintendent of Nurses of the Los Angeles County Hospital, about the date of my entering the hospital for training, and decided on the latter part of June, so I will remain home until that time.

Yours with respect,
Nora Jack

Watts Valley, Cal.
May 2, 1916

Mr. F. M. Conser,

Dear Sir: I have received the invitation but I'm sorry to say that I can not come to dear old Sherman for Commencement as I am working for Mr. Rice at Watts Valley. I am going today to what they call the Rodeo-rouding up the cattle and marking and branding. This will last about two weeks.

I have taken up 320 acres of land and have a few cows of my own. I still work at my trade. I get lots of work from the Toll House and that part of the country. Give all the students my best regards.

Yours truly,
James W. Kipp

Mr. and Mrs. Curtis Stevenson
Tinaja, California
May 8, 1916

Dear Mr. Conser:

We received your letters and we thank you very much for your kind invitation. We regret very much to say that we are compelled to decline your invitation owing to some work that we have on hand. We are getting along fine and enjoying life. Since we have been doing for ourselves we have been live wires and helping others. We have purchased a place at Willomar Valley containing eight acres. It is not large but it is home, and we intend to build this fall. This year we had very good success in raising chickens and we have a few hogs. We are working for Mrs. Alveris, our sister, who has the finest crop of wheat and barley in Southern California at the Tinaja Valley where some of the Sherman boys have worked.

Kenneth A. Marmon
State College,
New Mexico
April 24, 1916

My kindest wishes to every member of the Alumni for a successful meeting. Convey congratulations to class of '16.

Valley Center, Cal.
May 7th, 1916.

President Alumni Association:

It is with regret that I must inform you of the impossibility of my being present at the Commencement exercises this year, especially the Alumni reunion. You of course realize the circumstances that govern my action in the matter.

In regard to your request for information that may be of help to some of the students, I might say nothing would give me greater pleasure than to be of some aid to the students at present in school, but you see, my experience is limited and such information must be gleaned therefrom. I might say, in regards to school work, that the benefits I derived from Sherman Institute have helped me greatly and they have been an important factor in placing me where I am today. So, I urge every student to forge ahead and use every opportunity of securing what Sherman has for they will not realize how much they need such knowledge until after they have left school.

I would also, advise the students to take more interest in literary work, even tho it seems useless to prepare a debate or memorize a recitation, it is one phase of school experience which will carry them a long way, and I'm sorry to say it was one phase I somewhat neglected. What Sherman has and can give the student to prepare him for a large part of his life, mentally, socially, physically, and I might add musically, is there. So it behooves every student who has not realized this fact, to get busy and find out.

Dear Mr. Conser:

We have received your kind invitation to the Commencement exercises, but we are quite busy with our work at home, so will not be able to attend. This is the time of year when our gardens and poultry need almost constant attention.

We, the president and secretary of a women's organization here, are interested in the women and their homes on this reservation. We are organized to meet to do plain sewing, to talk about poultry raising, clean homes, good gardens and better babies. Nearly every lady on the reservation was present at our first meeting held at the school over a week ago. Mrs. Parrett accompanied us on our first visit to the homes this month and we were glad to see all the homes looking neat and clean and so many of the women raising chickens and turkeys. We hope they will all do well in their work. We are glad to have Mrs. Parrett take so much interest in our homes and people.

We hope that a large number of ex-students will be present at the Commencement exercises and wish them a very successful Alumni meeting. Thanking you for the invitation and with best wishes to all.

Very truly yours,
Julia Amago, President,
Trinidad Mojado, Secretary



Class of 1910

Covelo, California,
May 17, 1916.

Dear Friend:

You may be surprised to hear from me, nevertheless you will remember me as "Harriet." It really is a shame the way I have neglected my friends since I've been married, but my housekeeping is quite a task and as I have a little girl almost two years old she takes up the greater part of my time.

As this is Commencement week at Sherman I suppose you are all happy as well as awfully busy. Be sure and put my name on your list for a Commencement number of the Bulletin. I do enjoy them so much. After reading them I feel as though I had visited Sherman. Also remember me to all inquiring friends, especially Mr. and Mrs. Lubo. I must write to her soon.

I am,

Ellen Neafus, nee Dorman.

Indian School

Phoenix, Ariz.

Feb. 22, 1916

Sherman Bulletin,
Riverside, Cal.

Dear Sirs:

I would like to have you send the Sherman Bulletin to the Phoenix Indian School as I am now in the Service again here. The little paper is of much interest to me always, for the reason that the education that I got there did much for me.

I thank you for your trouble in changing my address
Respectfully yours,
Katherine Emerson



Class of 1911

Martin, South Dakota,
May 5, 1916

I received the invitation to the commencement exercises and am sorry to say I will not be able to attend for I am still working at my trade here at Martin, and it is very hard for me to leave as we have the paper to get out every Thursday and a lot of job work, which I only work at on Fridays and Saturdays. I am my own boss and can go when I please, just so I get my work done. I am working for a man by the name of H. M. Robertson. He is a very fine man.

William G. Pugh is now working in a printing office at Lead, S. D. Regards to all my friends.

John Provost

Alameda Vineyard,
Sanger, Cal., R. 2, Box 55
April 26, 1916

Dear Mr. Conser:

I am working at the Alameda Vineyard in Fresno County getting \$60.00 a month and board. Mrs. Nix is here with me. I have been working ever since I left school. I have made good money. But hard luck over took me once. I was in the hospital for three months, but now I am getting along fine with my work.

My best regards to all the students.

Eugene Nix

Henry D. Coleman writes from North Fork that he is living on a farm and is too busy to leave at this time of the year. He sends best wishes to the class of '16.



Class of 1912

ROSTER OF SHERMAN GRADUATES

Class of 1904

Rose Linton (Mrs. Randolph Meservey,) Mission, Illaha, Ore.
Mystica Amago, Mission, Phoenix, Ariz.
Flora Howard, Pima, Dead.
Harriet Jamison, Seneca, 234 So. Main St., Jamestown, N. Y.
Anderson Mesket, Hoopa, Hoopa, Cal.
Benito Amago, Mission, Valley Center, Cal.
Faustino Lugo, Mission, Dead.
Christina Couro (Mrs. John Hutchinson,) Mission, 533 Broadway, San Diego Cal.
Ellen Henley (Mrs. Poe,) Ukia, Covelo, Cal.
Harry Ingraham, Mission, 1661, E. 6th St, Los Angeles, Cal.
Thomas M. Ramires, Mission, Temecula, Cal.
Fredrick Casero, Mission, Cahuilla, Cal.
Zhealy Tso, Navajo, Chin Lee, Ariz.
Ella L. Morongo, Mission, Dead.

Class of 1905

Solida Tortuga (Mrs. Curtis Stevenson,) Mission, Marietta, Cal.
Theresa Giddens (Mrs. Monua,) Mission, Pala, Cal.
Charles Huntley, Hoopa, Seattle, Wash.
Alex. Tortes, Mission, Hemet, Cal.
Frances Lawrence, (Mrs. Alto,) Tejon, Dead.
John Morongo, Mission, Banning, Cal.
Myra Harris, Eel River, 1436 California St., Apt. 6, San Francisco, California.

Class of 1906

Edith Marmon, (Mrs. John T. Evans,) Pueblo, Tyrone, N. M.
Charles Ammon, Modoc, Dead.
Nannie Waite, Mission, Yuma, Arizona
Fannie Lewis (Mrs. Joe Kenna,) Tejon, Sacaton, Arizona
Patrick M. Kennedy, Sioux, San Francisco, Cal.
Joseph Jackson, Pima, Sacaton, Arizona
Richard Nejo, Mission, Los Angeles, Cal.

Class of 1907

Edna Hill, (Mrs. A. E. Anderson) Mission, Alhambra Cal.
Melinda Kettlewood, Shasta, Yreka, Cal.
Mae Griswold (Mrs. C. W. Tedrow,) Yosemite, Mariposa, Cal.
Atanacio Lavato, Pueblo, Pajarito, N. M.
John Galt, Chuchancy, Glendale, Cal.
Elliott Ingraham, Mission, Dead.
Taylor Teaford, Mono, O'Neals, Cal.
Robert Yellowtail, Crow, Lodge Grass, Mont.
Joseph Wellington, Pima, Salt River, Arizona
Harry Wentworth, Crow, Hardin, Mont.
Frank Miguel, Mission, Banning, Cal.
John Bullock, Apache, Riverside, Cal.
Saturnino Calac, Mission, Sherman Inst.
Romolo Garcia, Pueblo, San Gabriel, Cal.
Henry Hogan, Yosemite, Mariposa, Cal.
Matilda Colby (Mrs. John Galt,) Mission, Glendale, Cal.

Class of 1908

Mina Hill, Klamath, Dead.
 Andrea Calac, Mission, Riverside, Cal.
 Christiana Gabriel, Mission Dead.
 Agnes Aguilar, (Mrs. J. Neilson,) Mission, Los Angeles Cal.
 Eva Newbear (Mrs. Eli Yellow Mule,) Crow, Wyla, Mont.
 Margaret Linton (Mrs. William Kline,) Mission, Banning, Cal.
 Recardia Beresford, Mission, dead.
 Kathrine Emerson, Pima, Blackwater, Ariz.
 Camilio Ardia, Mission, Pala, Cal.
 Burnham Smith, Concow, Covelo, Cal.
 Charles Boles, Klickitat, Los Angeles, Cal.
 Anton Aubrey, Klamath, Seattle, Wash.
 John Matilton, Hoopa, Hoopa, Cal.
 Lee Dow, Hoopa, Trinity Center, Cal.
 Juan Montano, Papago, Pendleton, Ore.



Lois Lamoreaux



Susan Hildebrand

Class of 1909

Eben Dorman, Ukie, [redacted]
 Margaret La Floure (Mrs. Christy,) 934 Corydon Drive, Los Angeles, Cal.
 Ralph Ottley, Klamath, Orleans, Cal.
 Alfretta Wilson, Digger, Madera, Cal.
 Harvey Harris, Eel River, Moreno, Cal.
 Flora Wolf, Crow, Crow Agency, Mont.
 Elizabeth Pradt, Pueblo, Laguna, N. M.



Michael Bryant



Emma Kie (nec Ruiz)

Class of 1910

Florence Teaford, (Mrs. Seabury,) Mono, Freson Flats, Cal.
 Guadalupe Canales, Mission, Colton, Cal. Box 18.
 Bessie Eve (Mrs. Sam Lewis,) Klamath, Fresno Flats, Cal.
 Ellen Dorman (Mrs. Ben Neafus,) Ukie, Covelo, Cal.
 Jefferson Miguel, Yuma, Yuma, Ariz.
 Rosa Golsh, Mission, Lawrence, Kans.
 Angelita Chaves, (Mrs. Joseph Jackson,) Mission, Sacaton, Ariz.
 Elsie Hebron (Mrs. Carter,) Paiute, 36 Washington Ave. Danville, Ill.
 Berryman Lack, Hoopa, Hoopa, Cal.
 Carlos Madrid, Pueblo, 717 Campbell St. El Paso, Texas.



William Pugh



John McKinley

Class of 1911

Kenneth A. Marmon, Pueblo, State College, N. M.
 Stephen W. Knox, Pima, Sacaton, Ariz.
 Daniel Thomas, Pima, Hampton, Va.
 John A. Mack, Pima, Banning, Cal.
 John P. Johnson, Winnebago, Los Angeles, Cal.



Frank Whitetree

Class of 1912

Bessie Eades, Digger, Alturas, Cal.
 Henry Marmon, Pueblo, Laguna, N. M.
 Bernice Pilcher (Mrs. Ocheho,) Mojave, Burns, Ore.
 Nellie Lopez, Smith River, Siletz, Ore. Dead
 James Pease, Crow, Lodge Grass, Mont.
 Mary Golsh (Mrs. Bert Jamison,) Mission, Ft. Defiance, Ariz.



William Baker



Class of 1914

Class of 1913

Emma Ruiz, (Mrs. Joseph Kie,) Digger, San Bernardino, Cal.
 Susan Hildebrand, Osage, Emporia, Kans.
 Louise Lamoureux, Sioux, Winner, S. D.
 John McKinley, Yuma, Yuma, Ariz.
 Michael Bryant, Yuma, Yuma, Ariz.
 William Baker, Chippewa, San Francisco, Cal.
 William Pugh, Sioux, Lead, S. D.
 Frank Whitetree, Seneca, Lawrence, Kans.

Class of 1914

Oragonia Hildebrand, Osage, Chickasha, Okla.
 Esther Romero, Pueblo, Acoma, N. M.
 Myrtle Ducan, Ukie, Los Angeles, Cal.
 Mary Rodriguez, Mission, Escondido, Cal.
 Shirley Bobb, Paiute, Carson City, Nev.
 Bertha Martin (Mrs. Labadie,) Pawhuska, Okla.
 Emil Benson, Digger, Sherman Inst.

Class of 1915

Jessie Gunn, Pueblo, Laguna, N. M.
 Guy Shipley, Navajo, Sherman Inst.
 Edna Johnson, Pitt River, Sherman Inst.
 Helena Lochrie, Paiute, Sherman Inst.
 Dora Sanderson, Klamath, Sherman Inst.
 Myrtle Blodgett, Klamath, Sherman Inst.
 Gladys Bearskin, Wyandotte, Pawhuska, Okla.

Herman Warjack, Shoshone, Ft. Hall, Idaho.
 Isabelle, McKesson, Apache, Kingman, Ariz.
 Nora Jack, Maidu, Jonesville, Cal.
 Edith Golsh, Mission, Sherman Inst.
 Nellie Smith, Sioux, Wolf Point, Mont.
 Esther Shaw, Paiute, Sherman Inst.
 Emily Truchot, Shoshone, Sherman Inst.
 Daniel Martin, Assiniboine, Frazer, Mont.
 Frank Marmon, Pueblo, Sherman Inst.
 Mentora Daniels, Ute, Ft. Duchesne, Utah.
 Samuel Woods, Digger, Lakeport, Cal.

Class of 1916

Eugene Day, Paiute, Columbia, Cal.
 Sarah Smith, Sioux, Wolf Point, Mont.
 Arthur Allen, Pomo, Ukiah, Cal.
 Roscoe Polewytewa, Hopi, Toreva, Ariz.
 Joseph Secakuku, Hopi, Toreva, Ariz.
 Peter Begay, Navajo, Sherman Institute
 Isabel Granillo, Pueblo, Sherman Institute
 Herbert Enos, Pima, Sherman Institute
 Johnson Jackson, Pima, Sacaton, Ariz.
 Frank Jago, Pima, Sacaton, Ariz.
 Frank Ramos, Mission, Temecula, Cal.
 Emma Verdugo, Mission, Banning, Cal.
 Theckla Meza, Mission, Valley Center, Cal.
 Juana Guassac, Mission, Valley Center, Cal.



Class of 1915

ALUMNI REGISTRY

The following members of the Alumni Association visiting during Commencement registered as follows:

- | | |
|--|--|
| Andrew Cleveland, Requa Del Norte, Cal. | Amelia Sobenish, Colton, Cal. |
| Rafeal Jim, Wineville, Cal. | Romolo Sobenish, Valley Center, Cal. |
| Harry Jim, Coachella, Cal. | Lizzie Stevens, Los Angeles, Cal. |
| E. S. Kintana, Thermal, Cal. | Isabelle McKesson, Kingman, Ariz. |
| Joseph M. Calac, Valley Center, Cal. | John Bullock, Riverside, Cal. |
| Alex Jim, San Bernardino, Cal. | Virginus Ingraham, Elsinore, Cal. |
| David Garcia, Sherman Institute, Cal. | Peter Begay, Sherman Institute, Cal. |
| H. C. Marmon, Laguna, New Mexico. | August Lomas, Thermal, Cal. |
| F. L. Marmon, Laguna, New Mexico. | Mrs. August Lomas, Thermal, Cal. |
| Emil Benson, Sherman Institute, Cal. | Cencio Lopez, Thermal, Cal. |
| Guy R. Shiply, Sherman Institute, Cal. | Delfina Taptuka, Riverside, Cal. |
| S. E. Calac, Sherman Institute, Cal. | Clarence Taptuka, Riverside, Cal. |
| Sam Anderson, Riverbank, Cal. | Myrtle Blodgett, Sherman Institute, Cal. |
| Potter Williams, Riverside, Cal. | Bessie Bishop, Los Angeles, Cal. |
| Emily Truschot, Sherman Institute, Cal. | Nettie N. Benner, Riverside, Cal. |
| Edith Golsh, Sherman Institute, Cal. | Rose Sterling, Riverside, Cal. |
| Dora F. Sanderson, Orleans, Cal. | Mr. and Mrs. Lubo, Sherman Institute, Cal. |
| Helena Lochrie, Redlands, Cal. | Louis Chawa, Temecula, Cal. |
| Edna Johnson, Riverside, Cal. | Carmel Valencia, Temecula, Cal. |
| Nellie Smith, Wolf Point, Montana. | Eugene Day, Columbia, Cal. |
| Lillian Clarke, Los Angeles, Cal. | Frank Ramos, Temecula, Cal. |
| Mabel Lent, Los Angeles, Cal. | Marcus Golsh, Valley Center, Cal. |
| Bessie Howard, Riverside, Cal. | Johnson Jackson, Sacaton, Ariz. |
| Romaldo Lechusa, Los Angeles, Cal. | Herbert Enos, Sherman Institute, Cal. |
| Frank Jago, Sacaton, Arizona. | Francisco Pedro, Riverbank, Cal. |
| Isabel Granillo, Sherman Institute, Cal. | Santiago Francisco, Riverbank, Cal. |
| Arthur Allen, Ukiah, Cal. | Pedro Romero, Los Angeles, Cal. |
| Joe Secakuku, Toreva, Ariz. | Emma Goodale, Hollywood, Cal. |
| Theckla Meza, Valley Center, Cal. | Roscoe Polewytewa, Toreva, Ariz. |
| Emma Verdugo, Banning, Cal. | Adolph R. Montigo, San Derdoo, Cal. |
| Juana Guassac, Valley Center, Cal. | Frank Ablies, Cucamongo, Cal. |
| Dollie Smith, Wolf Point, Montana. | Mollie Juan, Los Angeles, Cal. |
| Cinciona Lubo, Colton, Cal. | Mr. and Mrs. Scholder, Sherman Institute, Cal. |
| | Mr. and Mrs. Posyesva, Sherman Institute, Cal. |
| | Mr. and Mrs. Hall, San Jacinto, Cal. |

- Oso Sevantema, Sherman Institute, Cal.
 Morris Denetdeed, Sherman Institute, Cal.
 Alice Hensley, Riverside, Cal.
 Susie Piapo, Riverside, Cal.
 Eliza Piapo, Riverside, Cal.
 Maggie Majel, Riverside, Cal.
 Elsie Boohonimsie, Riverside, Cal.
 Nora Hopi, Riverside, Cal.
 Mrs. Senobia Anninger, Arlington, Cal.
 John Segura, Pala, Cal.
 Alfred Molino, Valley Center, Cal.
 Julia Rodriguez, Valley Center, Cal.
 Pete Lisaldo, San Jacinto, Cal.
 Sarah Lisaldo, San Jacinto, Cal.
 Pauline Rodriguez, Riverside, Cal.
 Antone Jackson, Arlington, Cal.
 Steven Meza, Perris, Cal.
 Susie Charlie, Uplands, Cal.
 Mrs. Albert Banks, Temecula, Cal.
 Esther Banks, Temecula, Cal.
 Billie Lorenzo, Riverbank, Cal.
 C. J. Chawa, Temecula, Cal.
 Thomas Ramirez, Temecula, Cal.
 Mr. and Mrs. Dionicio Vegas, Temecula, Cal.
 Calistro Escallier, Temecula, Cal.
 Tillie Escallier, Temecula, Cal.
 Merchol Quilig, Temecula, Cal.
 Philip Magee, Temecula, Cal.
 Martin Verdugo, Temecula, Cal.
 Hughie Lewis, Oakhurst, Cal.
 Ezilda D. Cantarina, Temecula, Cal.
 Bernard Coutts, Valley Center, Cal.
 Richard G. Nejo, Los Angeles, Cal.
 Harvey Harris, Los Angeles, Cal.
 Joseph C. Chorre, Los Angeles, Cal.
 Agnes M. Neilson, Los Angeles, Cal.
 Nick Gamez, Armada, Cal.
 James Lewis, Armada, Cal.
 Sam Lewis, Armada, Cal.
 Ben Amago, Valley Center, Cal.

Dorothy M. Sanderson:

The root meaning of the word alumnae, I find to be nourishing; an adopted son or daughter, and that it is applied to the graduates or students who have left an institution of learning after having completed all or some of the courses offered. It is my intention to present to you a brief analysis of this meaning, as it is very important that each of us should keep it constantly in mind when speaking of the Alumni.

As adopted children of this institution we spent a number of years under its guidance. The period of our stay was during that time when we needed it most, when like young plants, our growing bodies and minds were subject to every breeze that blew. The school assumed certain obligation toward our upbringing. Each day was planned for us, every small detail of the routine was scrutinized on the basis of whether it would be beneficial for us. To day we are gathered here, and those who are out on the broad highway, are living affirmations of the fact, that the precepts of our mother were good for us.

If our mother cared for us so much during the tender years that she gave every minute of time to our care, how much more so has that love grown in watching with just pride the manner in which you uphold the honor of the house by living clean and industrious lives as American citizens.

As children of this institution we should not forget our numerous sisters and brothers who have come to our mother for the same care that was given us. We must be sisters and brothers to them in the largest sense possible. This occasion offers us the opportunity to do so. Every year we can bring some experience here with us that may interest and be of value to our kid sisters and brothers. It is not enough that we simply acknowledge the same mother, we've got to do. This brings me to my angle of what nourishing means to the Alumni.

We hear a great deal these days about extension work. Did you ever stop to think that what we got here was good for us? We attribute in large measure the things that we have done and are going to do to Sherman. Every one of us should try and keep in touch with each other through our mother here. We should not allow our ambitions cherished 'neath the family roof to become sob memories. How often have you heard some one say, "Remember the time so and so did that?" I wonder what's become of Jim Jones? Let me tell you if you are getting nourishment from your old mother you won't have to idly speculate what so and so are doing you will know. Our ideals will remain bright with a vitality, which springs from her children. This association offers us the means of keeping in touch with the spirit of the house, and the spirit is our Alma Mater to whom we are all lovingly obliged.

David Garcia:

The need of a standard and uniform course of study for the Indian schools of the country has long been felt. Indian schools must train the Indian youth of both sexes to take upon themselves the duties and responsibilities of citizenship. To do this they must prepare to earn a living, either among their people or away from the reservations in competition with their white brethren. I do not mean that this course of study provides a college, university, or even a preparatory school for Indian boys and girls, but a practical course with an essentially vocational foundation. This is the kind of course that Sherman Institute is offering and giving her boys and girls. Not only can this be said of Sherman alone, but of other large Indian training schools as well.

The economic needs of all people, and of all the Indians especially, demand that the schools provide for instruction along practical lines. To this end Indian schools like Sherman have been established and they aim to provide that form of training and instruction which leads directly to self-support and productive efficiency.

This course of study is separated into three divisions, the primary, prevocational, and vocational. The primary division includes the first three grades, the prevocational takes in the next three, and the vocational is a four years' course above the sixth grade.

Prevocational means the beginning or foundation of all the rest, and it gives the student a chance to learn some-

thing about all the things he will need when he gets out into the world, even if he never finishes school. If he does not get to take up a trade he will know how to do a great many things on the farm or elsewhere that he would never get a chance to know under the old plan.

The vocational part is the fitting stage and it gives a boy a chance to learn a trade after it has been found out what he is fitted for. After he has finished the prevocational and shows that he is ready to take up a trade, he is given or chooses the particular trade he likes and here he must stay until he finishes. So many of the Indian students never get above the sixth grade, and when they are kept in one kind of work until they leave school without knowing how to do but one thing. If a boy goes through the prevocational course he should be fitted to do most any kind of repair work connected with a farm, and can make his way most anywhere.

When the Indian first comes to school he comes into what is to him a strange land with a strange tongue, strange habits, customs, and standards, and so he comes lacking that important foundation for school training, but Sherman Institute offers and is giving her boys and girls the very best training that any one could ask or wish.

Catherine Duro writes that on account of being "newly married and owing some little chickens" she cannot come to Sherman for Commencement. She is now Mrs. C. D. Ardilla.

Mrs. Alma Lorenzo Ray writes that she is living with her mother at Paqauta, New Mexico. Her husband is working for the Phoenix Ice Co., at Phoenix Ariz.

Eph Westfall is living on his ranch at Nipinnawasee, Cal. He sends good wishes to the boys and girls of Sherman.

Juana Antonio writes that they have moved from Banning to Thermal. She sends her regards to Sherman friends.

Irene Elgin sends hearty congratulations to the class of 1916. She is living with her parents at Lakeport, Cal. Irene Ferris and Isadore Ferris send greetings from Orleans, Cal. Ralph Oottley and Philip Lack are also living at Orleans.

Richard Watson writes from Big Pine, Cal., that he would like to come to Sherman for commencement but is too busy taking care of his ranch and stock.

Dewey Seymour writes from North Fork, Cal., "I am sorry I cannot be down there at commencement time, but I will try to come next year."

Sabina Sherman, Northfork, California, wishes to be remembered to all her friends here.

Mary Wildcat Means writes that she and her husband are living on a farm and that they like it very much.

David Haske writes that he is working in a store at Winslow Arizona, getting \$65.00 per month.

Lorenzo M. Alonzo writes that he is head linesman for the city Power and Light Co. of Winslow, Ariz.

Joe Duncan is assistant farmer at the San Juan School. Shiprock, New Mexico.

Joseph Lewis Wellington writes that he is doing evangelistic work among the Pimas. He sends best wishes to friends and members of the Alumni.

Philip Quasula is working for the Santa Fe Company at Seligman, Arizona.

Andrew Jones writes that he is working for the U. S. Indian Irrigation Service at Sweetwater, Arizona.

Lula Johnson is working for Mrs. Steinman at Sharod, Cal.

Redlands, Cal.

Apr. 29, 1916

Dear Friend:

I will try to come over for commencement if I can, if there is no examination of anything of that nature planned for that day.

I love to go to school. I hope some day to be a teacher and to teach school. My joy will surely be complete.

With sincerest hope that the commencement will be a decided success, I am

Helena Lochrie

SHERMAN INSTITUTE ALUMNI ASSOCIATION CONSTITUTION

We, the graduates and ex-students of Sherman Institute desiring to form an organization to stimulate and sustain our relations as sons and daughters of our Alma Mater, to maintain the fraternal ties of school life, to encourage the undergraduate student body and to do all in our power to further the cause of the education of the Indian, do ordain and establish this constitution for the Sherman Institute Alumni Association.

Article 1—Membership.

Section 1. Graduates of Sherman Institute automatically become members in good standing upon receiving their diplomas.

Ex-students become members upon presentation of their names by the membership committee, subject to conditions hereinafter stated.

Honorary members shall be persons who have no other rights to membership than that conferred upon them by election in recognition of services in behalf of the aims of the Sherman Institute Alumni Association.

Section 2. Graduate members shall be designated as active members, ex-students as associate members. Associate members are entitled to all privileges of memberships except holding an elective office. Honorary members are entitled to floor privileges, excepting to vote and introduce a motion.

Article 2.—Dues.

All members are subject to pay dues of one dollar for active members and fifty cents for the associate members. All dues are payable in advance. Members in arrears are not privileged to vote or participate in the regular meetings. Dues for following year are payable immediately after the regular meeting.

Article 3—Officers.

Section 1. The officers of this association will be a President, first Vice-President and second Vice-President, Secretary-Treasurer and Sergeant at arms.

Section 2. Duties of President. The President shall preside at all meetings. He shall appoint a chairman of all committees. He shall appoint a temporary official to perform the duties of a regular officer in case of absence. He shall act as chairman of the advisory board as herein after provided.

Section 3. Duties of the First Vice-President. He shall assume all duties of the President in the absence of that officer.

Section 4. Duties Of The Second Vice-President. He shall assist in keeping the minutes and general correspondence of the Association.

Section 5. Secretary-Treasurer. He shall act as clerk at all meetings. He shall keep correct account of all proceedings of the meetings, and read the same at the next meeting. He shall take care of all moneys belonging to the Association. He shall prepare a financial report of the condition of the Association to be read before the Association in the annual session. He shall report to the second vice-president all members whose dues are in arrears.

Section 6. Sergeant-At-Arms. He shall see that the designated meeting place is in proper condition. He shall select a sufficient number of ushers.

Article 4

Section 1. The regularly elected officers shall constitute an advisory board, the Superintendent of Sherman Institute shall be a member of this committee ex-officio.

Article 5. Amendments

Section 1. Amendments to this constitution shall be submitted at a regular meeting. A two thirds vote of the membership is necessary for its adoption.

An amendment so adopted shall become operative as a law four months from date of regular meeting, providing it is not protested by one half the number of votes cast for its adoption.

All members in good standing must be sent copies of amendments after their adoption.

All members in good standing have the right to protest against any amendment.

Amendments must be acted upon after two readings.

Amendment may be tabled on motion after the first reading and can only by reconsidered on vote.

Article 6.

The Alumni Association shall not be responsible for expenditures by its officers or members in the discharge of their duties unless such expenses be approved by the Advisory board.

Article 7, Election of Officers.

The Advisory Board shall constitute a nominating committee who shall nominate all candidates for office. Two members shall be nominated for each office. Such nomination shall be performed within a reasonable time before the annual meetings. The nominations should be posted and published in the school paper. All active members should be notified of such nominations by the Secretary-treasurer. Vacancies shall be appointed by the President.

Article 8. Committees.

The President shall be empowered to appoint and dismiss all special committees. Special committees should report to the President immediately upon the completion of the duties to which it was assigned. Permanent committees shall be: Organization, Publicity and Program. Members of the above committees shall be nominated by the Advisory Board according to the

procedure of the regular election of officers. The President shall designate chairman of such committees.

Duties of Committees.

Organization: Shall introduce all measures looking toward the betterment of the organization. They should receive suggestions of ways and means of improvement from all members. The chairman should make a report at the regular meeting on what work has been performed by the committee.

Publicity: This committee shall see to the publishing of all matters concerning the general meeting. It shall see to the publication of anything that may be considered of advantage to the general welfare of the Association, in the school paper and in the press. It shall also furnish the Advisory Board with the news concerning the activities of the active members for publication in the school paper.

Program: This committee shall see that the annual program is prepared for the general meeting. Copies of such program should be sent to the members.

Special Committees: The duties of special committees shall be to perform whatever specific work they have been designated for. This committee shall report immediately upon completion of such work.

Article 9. Order of Business.

During the regular meeting the order of business shall be as follows:

1. Entertainment.
2. Opening Address.
3. Reading of minutes and roll call.
4. Unfinished business.
5. Report of special committees.
6. Report of permanent committees.
7. Deferred business.
8. New business.
9. Election of officers.

Article 10.

All officers are elected for a term of one year. Any officer may be re-elected to the same or other office upon expiration of term. No officer may hold two offices except wherein here provided.

YESTERDAY AND TO-DAY WITH MY
TRIBE THE PIMA INDIANS
Daniel N. Thomas '11

Before the advent of the white man in the New World, there lived along the banks of the Gila River in southwestern Arizona, an industrious, peace-loving and independent Indian tribe, called Hohokam. The real name of this tribe is not known, but the word Hohokam is a Pima Indian word, meaning "that which is extinct."

How they passed away, no one knew. But while the red man in the east was struggling against a mightier race for the maintenance of his dominions, there came into the light of history my tribe, the Pima Indians, who became successors to the Hohokam

The word Pima was adopted by the Spaniards who first came in contact with these Indians. A Spaniard on questioning an Indian received the reply "pimache" which means "I do not understand." The Spaniard subtracted the last syllable of the word and thus originated the name of my tribe, "Pima Indians."

When the declaration of American Independence was signed in 1776 the Pimas saw the first glimpse of the white man's religion in the Franciscan fathers, but no instruction was given them concerning the new way until another century had passed away, the Padres being desirous as one of them said of "proceeding with circumspection."

The years which witnessed the Negro in slavery also witnessed my people enslaved in a world of superstition. It found them engaged in bloody wars with neighboring tribes, mainly the Yuma and Apache Indians. Yet in spite of all these, it also found them an independent people. A century later while the Negro was being emancipated from his bondage, and the dreams of General Armstrong were beginning to put on reality, the Pimas saw the life giving water of the Gila River gradually passing out of their hands, an event that in later years was to decide their destiny.

Unfortunately, like most Indian tribes of North America, these Indians have kept no written history of past events. Hence tradition to a large degree offers the only avenue of information upon the past.

Sia ia ha, in the estimation of the Pima, was the great dominating spirit. They called him, Earthdoctor, for they believed that Sia ia ha was the creator of earth and man. From the depths of the mighty blue waters, Sia ia ha brought forth clay and formed it into the image of his likeness. This image he imbued with a portion of his own powers, hence came forth the red man and commenced his existence—so runs the Pima Indian myth. The medicine man with his power of mystery was a connecting link between the Indians and the great and wonderful hereafter and he with the sway of his sacred feathers ruled the Indian mind.

No forest surrounded the Pima homestead; no wild game could be found; nothing but the sage-brush, the cactus, the scorching desert sands and rugged soaring mountains upon whose tops the dead gods long since forgotten now lay in silence. But Sia ia ha, the creator, had provided the Pima with fertile lands in abundance and the Gila River which furnished an unlimited flow of water and what is more, he gave to the Pima a hand that possessed a willingness to work.

So in the beginning the Pima planned and constructed canals, many miles in length for irrigating purposes. With wooden shovels they filled a large basket with dirt; these they carried on their backs to the banks. The river's high bank further necessitated the construction of a dam, made up of brush and wooden posts. This undertaking took many years and tradition says that when these had been accomplished, the water failed to enter the canals. Then the toilers appealed Sia ia ha, the creator. Sia ia ha appeared on the scene. Through songs and incantations he made magic performing this ceremony four times. Each time he sang, the water rose in height

and increased its flow and the fields received the much needed water. So for many years the Pimas, following methods primitive in form, were skilled, industrious farmers and were an independent tribe.

In this legend of Sia ia ha, the Pima rather than saying that he rolled up his sleeves and forced the water to enter his canals, which he did, modestly attributes such accomplishment to the power of his benefactor.

In 1872 the westward encroachment of a mightier race with a motto upon a banner inscribed, "The Survival of the Fittest," began folding its wings round about the Indian home. In a few years they took that water which had for ages served as a life-giver and it at once ceased to flow. Then the poor Indians were left below like dying fish in a drying stream.

Heretofore the Pimas had not refused food and shelter to many a discouraged pioneer. They had willingly helped the government in subduing warlike Indians who tharred the advent of the white man. Now, when the Pimas protested against such unfair treatment, the whites only said. "The Pimas cannot have all the water; if we are above them, that's their hard luck." This made the young Indians very angry. Previously their fathers had shed blood in subduing the most warlike tribe, the Apache, that the whites might enjoy peace; now if they were to retain their water and remain independent, they in turn must fight the newcomers. Preparations were made and the warriors were astir; but it happened that their great chief and war leader Antonio was now a Christian. Through the German missionary, Dr Cook, the good spirit moved the chief's heart afar from war. He calmed the wrath of his tribesmen and the war whoop was hushed.

Since then, the Pimas have been reduced to extreme poverty for want of water. They have suffered to the extent of starvation. They have, for nearly thirty years, appealed for justice and redress to the guardian government and to the people of the United States. While appealing for justice these Indians have not been idle but in spite of many handicaps the Pimas have made every effort toward making themselves self-sustaining under circumstances that were indeed discouraging.

The present generation of the Pimas still live upon the soil made sacred by their ancestors. They number about 4000 souls and are nearly all full bloods. They have departed from their superstitious customs and the medicine man no longer rules supreme. For them the war song is now no more. The old things have passed away.

To-day these Indians like their forefathers still till the soil. But, unlike them, they lack water which they must have with which to moisten the burning desert land of the Gila Valley. Unlike their forefathers they have, to a great degree, adopted the white man's way. They are anxious that their children should receive education. Nearly all of the 4000 Indians are members of some church, Catholic or Protestant; hence, Christian work is actively carried on among the Pimas. About twenty-five percent of the Pima population can read and write and many of them are entirely self-supporting. The progress made during the last twenty years bears an impressive testimony to their ability to progress, their ability to work.

Years ago the Government planned for the construction of a reservoir at San Carlos, Arizona, for the benefit of these Indians and white settlers, but up to the present time nothing has been accomplished in that direction.

Each Pima has been allotted ten acres of land capable of being irrigated and promised additional allotment of desert land. Canals have been constructed and extended throughout parts of the reservation, but the future success and usefulness of these canals depends upon the completion of the San Carlos reservoir. Failing to get a sufficient water supply, I see through the misty future,

the outcome of my people as a tribe, doubtful and hopeless. For experiences of the past have shown that the only avenue of progress towards civilization and true citizenship for the Pimas, as a tribe, is water, water, and more water.

Teachers' Institute

July 17-29

"The man who is willing to take things as they come generally finds that some one else has headed them off."

Western Union Telegraph Co.

Telegram

Good Health Form: Better Babies Better Homes Better Country

Fort Defiance, Ariz.
May 16, 1916

Hon. Cato Sells,
Commissioner,
Washington, D. C.

Three Indian babies born at Agency hospital last night including twins. Five other maternity cases pending.

Young, Supervisor.

Western Union Telegraph Co.

Telegram

Good Health Form: Better Babies Better Homes Better Country

Washington, D. C.
May 17, 1916

Young Supervisor,
Fort Defiance, Arizona.

Your telegram May sixteenth advising me of the birth last night of three Indian babies at the agency hospital including twins and that five other maternity cases are pending just received. My hearty congratulations to these Navajo mothers, their children and incidentally to their caddies, not overlooking the employees. This is splendid and foretells a happy awakening sure to accomplish gratifying results in preserving the health and lives of the mothers and babies. Please convey to all of these mothers now in the hospital an expression of my sincere interest in their welfare and my blessings on their newborn babies.

Cato Sells, Commissioner

PREPAREDNESS



THE burning topic of the hour, Mr. Service Worker.

A problem that vitally concerns you because in the last analysis you will find preparedness to be simply EDUCATION. You are an EDUCATOR and the demands made upon you in your field are second to none. For further information attend one of the Teachers' Institutes.

INDUSTRIAL CONTEST 1915-16

The Industrial contest for the Indian schools for the school year 1915-16 closed May 31. All pupils above the second grade were required to enter, and many articles were submitted. Accompanying each article for the contest was a composition on "How I Made My Article of Exhibit." The compositions were graded on the basis of subject matter 75, English 20, and neatness 5, and the basis for making the awards of articles of exhibit were utility 25, design 20, evenness of work 25, durability 20, composition 10.

The articles were first graded by the instructors and then submitted to a board composed of B. L. Smith, M. A., Collins and H. L. Carner to make the awards in class B, and to decide upon articles to be entered in class A, which is competition with all the Indian schools. Mr. Fowler had the largest representation from his department and the large number of tables, tabourettes, stands, book cases, music cases and magazine racks would have done credit to experienced cabinet makers.

The following entries were made by the boys, with their ratings given by the judges:

Screen door, Bert Denetele; hammer handle, Bert Denetele; lathing hatchet, James Jefferson; claw hammer, James Jefferson; blacksmith's sledge, Henry Penny; first, and Harry Clark, second; round face flatter, Henry Penny; hot cutter, Ernest Marshall; cold cutter, Henry Penny, first, and Ernest Marshall, second; round punch, Isabel Granillo, first, and James Appawora, second; balpene hammer, Emelio Martin, first, and Harry Clark, second; riveting hammer, George Santiago, first and second, Harry Clark third; "S" wrench, Harry Clark; hardie, Henry Penny; oil storage tank, John James Doyaltihi; oil car Ernest Boone; toilet paper holder, Alfred Tobac; pliers, Jefferson Sousea; pin chers, Emelio Martin, first, Harry Clark, second, Isabel Granillo, third; butcher knife, Jefferson Sousea first, Jas. Appawora second, and Steve Siskawe third; square face flatter, Henry Penny first, Harry Clark second. Emelio Martin third; music cabinet, Peter Lee; child's chair, James Chimerica first, Willis Haskee second; magazine stand, Homer Cooyawama first, Andrew Goode second, Waldo Sakquivah third; phonograph stand, Charley Strong; book rack, Florentine Angelo; aeroplane, Ernest Boone; library table, Homer Talas first, Gilbert Clelland second, Antonio Garcia, third; porch swing, John Bia; tables, Arthur Allen, first, Bryan Gilbert, second, Dalton Homehoyawame, third; electric lamp, Herbert Jackson; lamp stand, Thomas Tucker; settee, Adrain Tawi first, Beninio Harry second; taboret, Carter Tonegates first, Julius Chonga second, and Robert Begay third; rocking chair, Oral Griffith; running shoes, Maxwell Yezzie; first baseman's glove, Maxwell Yezzie; whip, Lewis Juan; riding bridle, Walter Bitse first, Ramon Ramelio second, Scott Seyouma third; quilt, Scott Seyouma; uniform pants, Ray Seumptewa first; McKinley Willethouse second and third; uniform coat, Garcia Cabezon first, Chico Ramon second, Clarence Cambell third.

Repairing uniform trousers, Ray Seumptewa first Chenay McDonald second, Jose Vilimina third; halter, Scott Seyouma first, Ernest Gibson second, and Harry Watson third; common concrete tile, Juan B. Lopez first Thomas Lucario second, Theodore Simalley third; plac-

ing down spouts on building, Herbert Enos; setting toilet, Herbert Jackson first, James Hono, second, Daniel French third; setting porcelain urinal, Grant Gilbert; model water tower, James Hono; wind mill, Kieth Begay; hand oil pump, Willie Nelson; rock-faced concrete blocks, Jay Roe Morago first, Anthony Mojado second.

There was not a very large display from the girls' departments, but some fine work was on exhibition from the sewing rooms. Crocheting and lace making were given special attention the past year and as a result there was some fine work on towels. The following girls were awarded prizes as follows: Towel, cross stitched, Juanita Osuna; towel, crochet, filet, Emma Curo first, Lula Harris second; towel, crocheted and embroidered, Frances Blackwater; towel, crochet braid, Conception Pachito; school dress, advanced, Lena Hannakeck first, Margaret Edgar second, Lucy Hunter third; school dresses, intermediate, Minnie Patton first, Ethel Sperry second, Cludia Apapos third; slips, trimmed, Laura Scott first, Annie Silvas second; slips, untrimmed, Jessie Allson first, Gertrude Chiquito second, Bertha Evans third; night dresses, trimmed, Ida Meyers first, Juana Guassac second; night dresses, untrimmed, Sinforsosa Beltan first, Julia Golsh second, Frances Garcia third; lily cake, Eva Harris first, Mattie Jackson second, Elsie Miller third; best bread, Lena Hannakeck first, Nellie Walker second, Lucy Hunter third.

Most of this exhibit will be in evidence during the coming institute in July and will then be laid away for probable use in the county fair this fall.

Spare the rod and spank the child.

It is a long loan that has no returning.
Where there's a will there's a way.

Dr. and Mrs. Roblee entertained the "Gentlemen of Sherman" at their residence in Riverside recently. Time kept pace with the flow of good-fellowship until it seemed as though the hands of the clock on the mantel were whirling around like a stop watch.

Stories, good stories, and stories. Some were about bars and other animals of adventure, some about football, told by old stars of the pastime, and wonderful Indian stories about the surrounding locality that had never been told before. Then there was a story about "Befo de wah." Mr. Conser told his story first after every one had settled about the crackling fire that blazed in the hearth, he gazed ruminatively into the dancing flames and told of the most interesting man he had ever met. After Mr. Conser finished Doctor Roblee discoursed an Irish story. It was rich in brogue, humor and pathos of the children of Erin. After the completion of the first two stories everybody told stories, excepting of course the musicians, who responded to their call by telling beautiful stories on the cello and French-horn accompanied by the piano.

The evening was a most delightful one and after the delicious refreshments served by Mrs. Roblee and her daughter had been stored by the story-tellers, adieu in preparation of departure were made. The party was conveyed to and from Doctor's residence by The Sherman Motor Reserve Corps.

NOTICE TO THE BOYS' VOCATIONAL COMMITTEE

Messrs:
Smith
Collins
Carner
Wheelock

While we have done considerable work towards bringing our industrial work up to a higher educational plane I wish to make it still more effective and to conform closely to the work as outlined in our new course of study. The course suggests that there be a vocational committee in each school for the purpose of studying the accomplishments of each pupil and of placing them and guiding them along the lines of vocation they should pursue. You will therefore be designated as a vocational committee for the purpose of studying the qualifications of all the boys of this school and to assist in having them given such instruction as will be of most benefit to them.

One of the important features of the work as brought out in connection with our course of study is providing for an organization that will enable all pupils to get their prevocational work within the time as prescribed in the course. In order to accomplish this, one of the first things that should be done is to ascertain what each individual pupil has already accomplished and how much prevocational work is to be accomplished by them before they are ready for any particular vocation. It will be the duty of this committee to ascertain these facts and to make a record of each individual pupil's past accomplishments and also to record their future accomplishments. It will also be the duty of this committee to meet and arrange for all details of the boys for their different vocational and prevocational duties. This will mean a very careful study of the necessities of each pupil as well as the study of the requirements of the school in general. Due regard must be given to the accomplishment of the work necessary for the school as well as the instruction to be given to the individual pupil. Individual boys should not be permitted to remain in one place too long where the work is not immediately connected with a prevocational or vocational course.

Mr. Smith is designated as chairman of this Committee and he will have general supervision of the educational presentation of the industrial work. He will be expected to see that the work is carried on as outlined in the course and to supervise the class instruction during the lecture periods and also to arrange for such tests as may be necessary to determine whether pupils have attained such efficiency as is contemplated in the course of study. He will give such suggestions as he deems advisable to improve the efficiency in the instruction in the several industrial departments.

The Superintendent of Industries will be responsible for the proper productive work in the several departments. As all records of industrial accomplishments required by the course will be kept by Mr. Smith the instructors of the several departments will make these reports direct to him.

It is suggested that a general plan be followed similar to that already in use so as to enable the committee at a glance to see what has already been accomplished by the students as a whole and to see what is necessary to be ac-

complished by each individual pupil.

A definite schedule should be made out for each department beginning with next school year. There are a great many extra duties to be performed by the boys and it is necessary for you to provide for these. It will be impracticable to follow the plan of making monthly details. However, as some of the prevocational classes are for five weeks, others for ten, others for fifteen, etc., it is suggested that those who have completed the five weeks' detail might go on the fatigue detail until the work on another vocational course is ended. It seems impracticable to get good results from details of boys for a short period in the bakery and tailor shop. While I do not wish to hold boys in these departments too long it will be necessary to make a regular detail to these departments for such period of time as will enable the students to become reasonably familiar with the work in order to be of any special service in these departments. It is suggested that the new boys might be given these details and upon completion of the duties assigned to them there they might enter immediately upon their prevocational work.

It is not absolutely necessary in the prevocational work that in all departments the entire course be completed without interruption although it will be better for them to continue in one class until it is completed.

It is very important that a careful record be kept of each individual pupil during the time he is in each department so that it will not be necessary to repeat work if for any reason a boy must be taken out of a certain department and later returned to complete that work.

It is quite important that your immediate attention be given to the matter of details for the coming year and to see that the records of all pupils are complete and a complete organization is had for the work by the beginning of the year as we wish to have each boy placed where he belongs on the opening day of the next year. I wish to express upon the committee the necessity of planning the work that should be accomplished by each pupil during the entire year and that a careful study be given to the matter of making extra details and suggest the advisability of reducing to the minimum the extra details so as to give each boy the benefit of regular detail to prevocational and vocational work.

I suggest that the committee consult with the heads of the different departments frequently in order to get their ideas of the work to be accomplished in each department and so that details may be made to the advantage of all concerned.

Very respectfully,
F. M. Conser
Superintendent.

Mrs. Warner, of Riverside is at the school hospital getting acquainted with the work connected therewith prior to the departure of Miss Quillian, who has resigned to take effect June 7. Miss Quillian is by far the best nurse the school has ever had and doubtless many of the Indian girls and boys here and elsewhere owe their lives to the efficient service they received at her hands. She expects to take post graduate work at Santa Barbara, after which she will enter a hospital. She will be greatly missed by all.

"THE PENNANT"

Light Musical Comedy Pervaded with
Bright Humor Captivates
Large Audience

W.L. Leamon, in Riverside Press

Sherman last night won a "Pennant," one of its students, who in the play was called "Jack Lawson," won himself a fair bride, "Doris Bond," "Verdant Green" won himself a Reno Grass Widow, and the cast which put on the clever little playlet won the hearty applause of an audience that taxed the capacity of the assembly hall.

Unfortunately the stage was just a little bit too small for the size of the production. However, under the handicap the cast and its support gave a very entertaining musical comedy in two parts, and the audience went away satisfied that they had witnessed the best commencement play in the history of the school.

It was a playlet with just enough plot to carry it through. There was Jack Lawson, the captian of the football team which won the championship, who was in love with Doris Bond, the daughter of wealthy Mr. and Mrs. Moneybags Bond. Ruby Blodgett essayed the role of "Doris" and did it in a very pleasing way. Her solo selection in the second part: "Be Still, Oh Heart" was the musical gem of the evening. Anthony Mojado played the role of "Jack Lawson," and he was very clever in his part. He got a big hand for his vocal numbers, "When a Fellow's in Love, He's a Fool." His "Tell Me, Doris," was also, well received.

The comedian in the playlet was "Tommy" Tucker. Tom essayed the role of "Verdant Green," but he was not so green as he was purported to be. Tucker was easy the hit of the comedy production, and he came in for much applause. His "A Freshman's Song" was a scream.

Playing opposite Tucker was Miss Mary Garcia, who took the part of the college widow, and she did it with a grace that was pleasing. Her comedy was rich and she was perfectly at ease back of the footlights. "The Kid and The Widow," a comedy selection by Tucker and Miss Garcia, was very cleverly done.

Ernest Marshall played "Levi Lender" in a way that stamps him above the ordinary amateur actors, while "Lord Woodby Rich," was well done by Jose Pedro. Mr. and Mrs. Moneybags Bonds was essayed by Jay Roe Marago and Florence Geisdorf and they took their parts well.

The chorus numbers were well rendered. This is especially true of the "Good Night" chorus by 24 of the younger girls of the school.

Of course the comedy ends up with the lord failing to get Doris, who elopes with Jack, and Verdant Green takes pity on the college widow and again set her sailing on the sea of matrimony.

The playlet was one that required many days of drilling and rehearsing. The music was under the direction of Band Master Wheelock, and it was splendidly directed.

Miss Eva Ables presided at the piano and gave valuable assistance to Prof. Wheelock.

The orchestra, also under the direction of Prof. Wheelock, rendered some very fine selections, and it accompanied the vocalists in their musical numbers. Great credit is due all who took a part in making this the most enjoyable and successful commencement play ever staged by Sherman Institute.

GRADUATION EXERCISES

It was with extreme regret, commingled with pride for those that were passing from their midst, that the school gathered in the auditorium to pay, for the last time, respect and honor to the 14 graduates who had met on the rostrum to make their formal farewells. Among the audience gathered to honor the graduating class of 1916 were the eager and wondering primary pupils, anxious for their day; older Indians that had once tasted of the glorious pleasure of graduation, had gone out in the world and had returned for this occasion; and, interested citizens of the city.

The stage was draped in greenery, and as the curtain lifted, revealed two seated rows of young people, each wearing a big white rose.

The large mandolin-orchestra, consisting of more than 15 pieces, contributed a Hungarian Dance selection as a prelude to the exercises and following, Eugene Day, as salutarian, presented an interesting and cleverly arranged speech. Joseph Secakuku was next on the program and delivered an essay on "Steam Engineering." The boys' glee club then gave "Swing Low, Sweet Chariot," by Norton Jamison, a song full of melody and well-handled by the 21 voices.

A paper was read after this under the title of Household Accounts," by Emma Verdugo. She outlined in her paper how necessary it was to live within one's income. She stated through her paper that it was necessary to have a system in the household as well as in any business. In an interesting way she proved how necessary it was to have a household budget to keep track of the expenditures of the household.

The class history was one of the most interesting papers of the evening, which was presented by Thekla Meza. She told of the different tribes that the graduates came from and briefly outlined the history of each tribe and also of the history of the graduates from the time they had entered Sherman Institute.

A mixed chorus following this with "Until the Dawn," by Parks. The Valedictory, by Frank Jago summed up the program of the graduates themselves. He spoke clearly and distinctly, giving the appreciation of the class toward the school's teachers and for the benefits derived from the institution.

Lacombe's "Aubade Printaniere," by the mandolin-orchestra brought a close to this well-delivered speech

and Mr. Smith took the class in hand and recommended them to superintendent F. M. Conser, of the school, for graduation. Mr. Smith stated that 13 of the 14 members of the class had been in Sherman for a number of years, while one member had attended no other school. He said: "The class represents eight tribes and four states."

Mr. Conser introduced superintendent A. N. Wheelock of the city schools.

Superintendent Wheelock, in an earnest manner, advised the class in his talk to them to have at least two ideas. "Let the first one be, that opportunity is before you if you can and will," he said.

The second is, that the world demands service of you. By that I mean voluntary service that benefits the world and you." Mr. Wheelock in opening his talk to the class stated that though the work might be different in different schools, the purpose remained unchanged and that the purpose of all schools was to fit the student for efficient citizenship. Mr. Wheelock said that though a diploma was but a few lines of writing, it signified a great deal.

"It does not show what you will do," he said, "but is evidence of what you have done; and, is the hope and promise of what you will do. It is evidence of your willingness to work. It shows that you have finished something. The world is full of opportunities," said Mr. Wheelock, "for those who want to do and will." He said that the work at the institution had fitted the students to go out in the world and do some one thing well. Our country has a large need for those who can do one thing and do it best."

After his address to the class Superintendent Wheelock presented them with their diplomas.

The outing season is now on, and Miss Jewett and Mr. Long may expect calls at all hours.

Miss Hood went to Banning Friday afternoon to look after her sister's property while she is on a visit in the east. She returned Sunday.

Mrs. Forrester was unable to enjoy any of the exercises of commencement week on account of a sprained knee received in a fall down stairs. Some of the teachers assisted her in her work during the week.

A wagonload of tents, bedding and provisions left for Coldwater canyon early Friday morning. Several boys accompanied the wagon to have everything in readiness for arrival of the troops Saturday morning.

Mrs. Baker left Friday afternoon for Temecula, where she will be joined by her husband. From there they will go to San Francisco on their way to the Klamath agency, Oregon, where his work as inheritance agent calls him.

H. B. Peairs, Supervisor of Indian schools, arrived in the city Saturday and will be at Sherman all this week.

Mr. Peairs comes on this visit to Sherman to plan the program, for the annual teachers' institute which will be held at Sherman the last two weeks in July.

He will complete his work here the latter part of the week, but he may remain over for a few days for the commencement program, which this year will be about the best ever given at Sherman.—*Riverside Daily Press*

On Wednesday evening after the graduating exercises Mrs. Conser entertained most delightfully for Superintendent A. N. Wheelock, who addressed the graduating class. Those present were Mr. and Mrs. Baker, Mr. and Mrs. Mitchell, Mrs. Ewbank and Mr. and Mrs. B. L. Smith.

On Thursday morning after the close of rally the ex-students and a number of the students boarded two special cars for Fairmount park, where the day was spent in various ways. Shortly after their return in the evening a party given in their honor was attended by a large number. On Friday afternoon all the students who took part in the "Pennant" took their lunches and went out to Chemawa park and had an hour or more of picnicking. A party was also given in their honor in the evening.

OUR BAND

From time to time during the year past we have commended the band for its excellent playing at concerts and other functions. The public press of the state has been a little more lavish than THE BULLETIN in its fulsome praise for Mr. Wheelock and his boys but we do not believe it could have been any sincerer than the appreciation of the "homefolks." We present herewith the present personnel of the aggregation.

JAMES RILEY WHEELOCK	
Director	
Solo Clarinets	Third Horn
Herbert Enos	Frank Jago
Daniel Wilson	Fourth Horn
First Clarinet	Fred Navarro
Johnson Jackson	First Trombones
Second Clarinets	Philip Knox
Ramon Mackite	Jose Pedro
Herbert Bryant	Second Trombones
Third Clarinets	Matthew Pablo
Joseph Blackwater	Shelley Parker
Ned Brown	Third Trombones
E Flat Clarinet	Scott Eldridge
Victor Sikestewa	Soloman Pablo
Flute and Piccolo	Euphonium
Bruce McCall	Philip Johnson
Alto Saxophone	Baritone
Felix Manual	William Savilla
Tenor Saxophone	Basses
Bryant Gilbert	Joseph Enarica
Baritone Saxophone	Peter Nortez
Clarence Campbell	Manuel White
Solo Cornets	Drums
Alfred Tobac	Jones Stevens
William Azull	Manuel Wellington
First Cornets	George Ruiz
Ramon Armstrong	Job Hays
Alfonso Hammond	Buglers
Second Cornet	Saviolino Keitta
Pablo Molino	Herbert Jackson
Third Cornet	Charley Strong
Glen Reed	Don Ingup
First Horn	Roger Sundust
Jesse Webb	Willis Haskie
Second Horn	
Peter Lee	

COMMENCEMENT SPORTS

The annual ball game between the Alumni team and the Sherman Indians proved to be the best game of the season, and it took 10 innings to decide the battle. The Alumni nine won the game, 9 to 7.

It looked like a walk-over for the Alumni stars the first three innings, when they rolled up three runs to as many goose eggs for Sherman. In the fourth the Alumni hammered the ball for three more, and the game looked like it was cinched, and Sherman followers almost quit shouting.

However, in the fourth Sherman began to hit the ball to all corners of the lot, and before the side was retired the Indian boys had sent four runs over the plate.

After the fourth both Benson and Mitchell settled down and hits were as scarce as proverbial hen's teeth. But in the eighth Sherman again opened on "Big Chief" Benson and sent two more runs over the plate, tying up the score.

The Alumni nine made one in the ninth and Sherman came back and tied it again. By this time the rooters were in a fever of excitement. The Alumni crowd was pulling for a victory and so was Sherman.

In the tenth the Alumni got to Mitchell for two more runs and succeeded in blanking the school team, thus winning the annual struggle.

The tabulated score shows the work of the two teams:

		THE SCORE				
		R.	H.	PO.	A.	E.
ALUMNI--						
H. Jim, rf	- - - - -	0	1	1	1	0
Calac, ss	- - - - -	2	1	0	4	1
A. Benson, lb	- - - - -	1	3	13	1	0
R. Jim, c	- - - - -	1	1	8	1	0
Shiple, lf	- - - - -	0	0	3	0	0
A. Jim, 2b	- - - - -	1	1	0	5	0
Cleveland, cf	- - - - -	1	3	3	0	0
F. Marmon, 3b	- - - - -	1	1	2	1	1
E. Benson, p	- - - - -	2	3	0	3	0
		9	14	30	16	2
SHERMAN--						
Tucker, rf	- - - - -	0	1	1	2	0
Majodo, lf	- - - - -	0	1	0	0	0
Ramirez, ss	- - - - -	1	1	2	3	0
Nelson, 2d	- - - - -	2	1	2	3	1
Attache, 3b	- - - - -	1	2	3	2	1
Clarke, c	- - - - -	1	1	4	0	0
Lubo, c	- - - - -	0	1	2	0	0
Marshall, lb	- - - - -	1	2	10	0	1
Mitchell, p	- - - - -	0	1	0	2	0
Morago, cf	- - - - -	0	0	4	1	1
Molino, cf	- - - - -	1	1	2	0	0
		7	12	30	13	4
Alumni	- - - - -	10	23	0	0	12-9
Sherman	- - - - -	0	0	4	0	0 2 1 0-7

The annual field and track meet yesterday morning brought out a large crowd of students, ex-students and

many Riverside and Arlington spectators. The events were run of in fast time and the crowd was kept in a fever of excitement during the entire meet.

Perhaps the event that caused more excitement than any one of the others was the relay race between the California, ex-students and the New Mexico teams. It looked like a victory for the California team until the last quarter, when Dave Garcia, the Riverside poly star, sprinted and romped home with the bacon for the alumni. The race was exciting and brought the big crowd to its feet.

Another race that was quite exciting was the seven-girl relay between the Minnehaha, Tepee and Ramona girls. The Minnehaha girls took the lead at the start and they were never headed off.

The 220-yard dash and the 100-yard dash were two of features of the program. Powers, the long lean sprinter of Sherman, captured this event after a mighty struggle with Garcia and Attache in 25 seconds. Powers also took the 100-yard dash in 11 seconds flat from the same men.

Following is a summary of the events:
220-yard dash; Powers, Garcia, Attache; time, 25 seconds.

100-yard dash; Powers, Garcia, Attache; time, 11 seconds.

Mile run; Poncell, Begay, White; time, 4 minutes 50 seconds.

50-yard dash for girls; Sadie Benner, Ethel Hardy, Clara Clark; time, 9 seconds.

Overhead pass of ball, relay; Won by the Tepee team. Shotput; Attache, Harris, Lubo; distant, 36 feet.

Throwing baseball, girls; Mable Walters, Sadie Benner, Anna Lancaster; distant, 168 feet 6 inches.

Basket ball throw, girls; Hope Baine, Leta Thompson; distance, 41 feet 6 inches.

Half mile run; Jackson, Begay, Thomas; time, 2 minutes 11 1-5 seconds.

Half mile relay, girls; Won by Minnehaha; Sadie Benner, Clara Clark, Rosalia Mace, Anna Lancaster, Lillian Van, Tilly Lizen and Irene Campbell; time, 2 minutes 18 3-5 seconds. Ramona was second; Tepee, third.

Forward pass, football; Attache, Shipley, Harris; distance, 127 feet 4 inches

100-yard skip, Tepee girls; Ethel Hardy, Virginia Golsh, Sarah Holden; time, 22 2-5 seconds.

100-yard dash, Ramona girls; Anna Franklin, Mattie Jackson, Nellie Walker; time, 15 seconds.

High jump; Juan De Villa, Guy Shipley, Thomas Powers; height 5 feet 7 inches.

Half mile relay; Won by ex-student team, Denetdeal, Marmon, Shipley and Garcia. California second; New Mexico third; time, 1 minute 40 2-3 seconds.

Baseball throw, boys; Peter Nortez, 295 feet; David Garcia, 268 feet 6 inches; Henry Harris, 268 feet.

Girls' 50-yard sack race; Ethel Hardy, Edna Jefferson, Lupie Garcia; time, 19 seconds. (First two girls tied.)

440-yard dash; Shipley, Gilbert, Begay; time, 56 3-5 seconds.

Pole vault; De Villa, Shipley, Allen; Height, 9 feet 10 inches.

Broad jump; Shipley, De Villa French; Distance, 19 feet 6 inches.

In the afternoon the Sherman girls lost the annual basket ball game to the Alumni girls, by the score of 4 to 3. Rose Stirling, the former Star of Sherman, scored the four points for the Alumni team, and Mary Garcia scored three points for Sherman. Miss Stirling scored two field goals and Miss Garcia scored a field goal and a foul goal.

The line up:

ALUMNI		SHERMAN
Sterling	F	Peconon
Sanderson	F	Garcia
Johnson	C	Betott
Lent	G	Walters
Juan	G	Meza

—Riverside Daily Press

INTERMEDIATE SEWING ROOM DISPLAY

A very interesting display greeting those visiting the departments on Wednesday morning when they arrived at the Intermediate Sewing Room. Miss Henderson's class of girl had not only put their department in gala attire but had prepared a complete exhibit illustrating the new course of study. Every step in the prevocational was shown. Miniature models, evidencing the skill and ability of the class were utilized for this purpose. Sources of materials used in the department were shown by samples of the raw products, such as, wool, raw silk in cocoons, raw cotton in a boll and etc. Each young lady in the department wore a dress that she designed, cut, fitted and made without supervision. The material and trimming used was the same for all of the dresses, yet the individuality of each student found room for pleasing expression.

The following articles with the names of the students who made them comprised the exhibit: Bag with pin cushion, Ethel Sperry; Princess apron, Mable Kempton; Kitchen apron, Emma Curo; Petticoat, Claudia Apapas; Combination suit of underwear, Francis Blackwater; Child's rompers, Emma Tendoy; Work dress, Minnie Patton. Art needle work, fancy towels and filet crochet work were contributed to the exhibit by Francis Blackwater, Conception Pachito, Juanita Osuna, Emma Curo, Lulu Harris and Laura Scott, the latter having made a beautiful piece of lingerie, the yoke and crochet work thereon being of splendid workship.

Following her usual custom of holding a button hole making contest, Miss Henderson offered a silver thimble this year as a prize for the best button hole. It was won by Francis Blackwater, Laura Scott was second, and Minnie Patton third.

Bee Master (to pupil who has just brushed off bee which stung him)—"Ah! You shouldn't do that; the bee will die now. You should have helped her to extract her sting, which is spirally barbed, by gently turning her round and round."

Pupil—"All very well for you, but how do I know which way she unscrews?"

—Punch

WITH OUR REPORTERS

Miss Ables, who has been substituting as pianist in charge for the commencement play, and during commencement week, left Sunday afternoon, as her services can be dispensed with the remainder of the school term.

Miss Marsh and Miss Miller gave the girls of their details a picnic at Fairmount park Saturday afternoon. There were 30 girls in the crowd and they had a delightful time cooking their own supper and enjoying various other amusements at the park.

Messrs. Meairs, Grant and Veith took a crowd to Camp Conser at Glen Ivy Sunday afternoon. The company of nearly a hundred are comfortably situated, and are enjoying a taste of soldier life, under the command of Majors Mitchell, Carner and Wheelock.

Emma Verdugo went to work Sunday afternoon after having spent the greater part of her life as a student in this school. She has never attended any other school and has gone all through the grades, having been one of the recent graduates. She is not decided as to next year but is contemplating returning to Sherman and taking the two years' additional work.

Mr. and Mrs. McClellan entertained Saturday evening for Miss Montgomery and Mr. Newman, whose wedding announcement was made at a gathering there some time ago. Mr. Newman has been called to Denver in connection with his mining interests, and it is to that point in the near future that Miss Montgomery will journey to become the bride of Mr. Newman. Superintendent and Mrs. Conser, Mr. and Mrs. Meairs and Misses Arnold, Ferris, Jewett and Marsh were present.

ENTERTAINS THE GRADUATES

Wednesday evening May 10th. Mr. and Mrs. Conser, in their inimitable manner, entertained the senior class of 1916 with the addition of Hon. H. B. Peairs, Mr. and Mrs. B.L. Smith and Mrs. Ewbank. The occasion was made lively with a memory test and two unique guessing games for which prizes were awarded. The winners were Herbert Enos, Johnson Jackson and Theckla Mesa. Later excellent refreshments were served and the guests departed taking with them the memory of a very enjoyable evening.

To-day is always the best day to clean up.
Fresh air, food, rest, these three combat tuberculosis.
The United States Public Health Service has reduced typhoid fever 80 percent in some communities.
Overeating, constipation, lack of exercise, foul air, eye strain, may produce headache.
Polluted drinking water causes many deaths.
An efficient health officer is a good community investment.

Bad teeth handicap children.
Insufficient sleep endangers health.

United States Public Health Service

PREPAREDNESS---CAMP CONSER



SUPERINTENDENT F. M. CONSER
(After whom the camp was named)

The competitive military drills given by the companies of the boy's battalion during commencement week were of unusual interest to the cadets of the first battalion this year. The company making the highest percentage in drill received a beautiful silver cup, and in addition to this a week's outing, a week of real camp life and recreation.

Company C under the guidance of its efficient officers, Captain Isabel Granillo commanding, won the coveted prize and early Saturday morning, May 20, started on its long march for camp. The boys looked very soldierly as they marched down Magnolia Avenue preceded by the Sherman band which accompanied them into camp: The entire command arrived in camp a little tired but in good order after its long hike of eighteen miles.

The camp was situated at the mouth of Cold Water Canyon in the Temescal Mountains near Glenn Ivy Resort

and Hot Springs. A tumbling stream of pure cold water gives the canyon its name. It was an ideal place to camp, some of advantages being fine drinking water, also sulphur water, trout fishing, good hunting, swimming in the hot sulphur plunge, nice parade ground, plenty of shade, dancing, and we were within seven miles of Corona on one side and ten and a half miles from Elsinore on the other. The camp was named in honor of Superintendent Conser. Maj. H. L. Carner acted as Commandant. Others who were in the camp were Col. Mitchell, who was guest of honor, Band Master J. R. Wheelock, and Mr. J. A. Tarrant who had charge of the commissary department.

Visitors from the school to camp during the week were as follows: Mr. and Mrs. Conser and Frank, Mrs. Conser Sr., Mr. and Mrs. Bunch and family, Mr. and Mrs. Meairs, Mrs. H. E. Mitchell and family, Mrs. H. L. Carner and Evans,

Mrs. Tarrant, Mrs. H. R. Spackman of Arlington, Mr. Grant, Misses Jewett, Marsh, Ferris, Arnold, Mr. and Mrs. Vieth and family, Mr. and Mrs. McCall, and Horace Vieth who remained out at the camp the remainder of the week.

A dance was given on Wednesday evening by the people of this resort in honor of the boys. Concerts were given every evening by the band and were enjoyed by large crowds of people from the surrounding country as well as the guests of the resort. The camp was well supplied with trout, and the boys brought in as many as 100 rabbits daily.

The boys all extended Mr. Conser a vote of thanks before leaving the camp for allowing them the privilege of camping out for the week.

The rising bugle sounded at 6 a.m., at 6:30 the company assembled under arms for roll call and reveille flag ceremony. After breakfast the camp was policed and quarters cleaned and put in order for the day. At eight o'clock the band and company assembled for Guard Mount and drill. After drill the balance of the day was devoted to hunting, fishing, swimming and other amusements until recall at 5 p.m. At 5:15 the assembly sounded for the retreat flag ceremony. Tattoo roll call at 8:30 p.m. usually found the boys ready for a night of quiet rest.

The camp was conducted according to military principles, and all orders, rules and regulations were obeyed and duties promptly performed. The routine of camp

1st. Call	6 A.M.
Reveille	3:30
Mess call	7:00
Fatigue	7:30
Guard Mount & drill	8:00
Recall	9:00
Mess call	12:00
Recall	5:00 P.M.
Retreat	5:15
Mess call	5:30
Band Concert	7:30
Tattoo	8:30
Taps	9:00

James Bunch is enjoying a visit from his brother of Los Angeles.

A large crowd witnessed the annual entertainment on Monday evening.

A large crowd of students and employes attended the services of the G. A. R.

Superintendent and Mrs. Hall of Soboba are attending the exercises of the week.

The band concert Sunday afternoon was attended by a large crowd of music lovers.

Miss Annie Hawkins of Los Angeles spent Saturday and Sunday the guest of Miss Norton.

Mr. and Mrs. A. D. Brixey and Mr. and Mrs. J. Goodwin of New York City were guests of Mr. Porte's at the Commencement play. They expressed themselves as being delightfully surprised at the talent displayed.

THE FLOWER GARDEN

I took a trip to Mission Inn,
And thence to Rubidoux,
And somewhere farther on I saw
Seven hundred flowers grow.
Each one was watched with awful care,
Lest something might befall;
Perchance it faced the sun too long;
Perchance it faced the wall.
Three score and ten the gardeners were,
Who trained the plants aright,
The most of these did work by day,
But one kept guard by night.
The bachelor buttons needed three
To keep them all in place,
But four did watch the maiden's hair
And train each fern with grace.
One guardian came to wash the robes
And see that each was clean;
And one with patient care did mend
All rents that might be seen.
One showed the flowers how to make
Their garments fresh and new.
The darning needles some plants caught
As round their heads they flew.
By every stake a flower stood.
Egg plants were somewhat few;
But dish-rag plants were numerous
And necessary, too.
Dogtooth brushes grew along
Beside the water's edge,
And once a month the ink wells stood
All blue, upon the ledge.
Some flowers labored hard to find
The file and hammer fish,
And some behind the horsetails stood—
For better none could wish.
And some with thoughtful care did mend
The lady slippers neat,
And thought and wondered, "Would they fit
My dainty flower's feet?"
One gardener came with helpers eight
Along the garden wall,
And each poor little flower was stretched
To measure up so tall.
Then one picked off an ugly bug,
And one pulled up a weed,
And one cut off a wee new bud,
And one condemned the seed.
Oh! with so many gardeners,
How could they grow at all?
But still, each tried his very best
To grow up straight and tall.
R. L.

Superintendent Conser went to Los Angeles Friday on business connected with the school.

Miss Kinnard was unable to meet her classes Sunday on account of the death of her grandmother.

Miss Gallemore and Mrs. Kelley of Fullerton were guests of Misses Stevens and Muench over Sunday.

Special Agent Baker and Mrs. Baker returned from Pala the first of the week and are enjoying the commencement exercises.

Major Mitchell and family were guests of his father and sister on Tuesday, after the close of the memorial services at the cemetery.

NOTICE TO THE GIRLS' VOCATIONAL COMMITTEE

Mr. Smith
Mrs. Ewbank
Miss Marsh
Miss Miller

While we have done considerable work towards bringing our industrial work up to a higher educational plane I wish to make it still more effective and to conform closely to the work as outlined in our new course of study. The course suggests that there be a vocational committee in each school for the purpose of studying the accomplishments of each pupil and of placing them and guiding them along the lines of vocation they should pursue. You will therefore be designated as a vocational committee for the purpose of studying the qualifications of all the girls of this school and to assist in having them given such instruction as will be of most benefit to them.

One of the important features of the work as brought out in connection with our course of study is providing for an organization that will enable all pupils to get their prevocational work within the time as prescribed in the course. In order to accomplish this, one of the first things that should be done is to ascertain what each individual pupil has already accomplished and how much prevocational work is to be accomplished by them before they are ready for any particular vocation. It will be the duty of this committee to ascertain these facts and to make a record of each individual pupil's past accomplishments and also to record their future accomplishments. It will also be the duty of this committee to meet and arrange for all details of the girls for their different vocational and prevocational duties. This will mean a very careful study of the necessities of each pupil as well as the study of the requirements of the school in general. Due regard must be given to the accomplishment of the work necessary for the school as well as the instruction to be given to the individual pupil. Individual girls should not be permitted to remain in one place too long where the work is not immediately connected with a prevocational or vocational course.

Mr. Smith is designated as chairman of this Committee and he will have general supervision of the educational presentation of the industrial work. He will be expected to see that the work is carried on as outlined in the course and to supervise the class instruction during the lecture periods and also to arrange for such tests as may be necessary to determine whether pupils have attained such efficiency as is contemplated in the course of study. He will give such suggestions as he deems advisable to improve the efficiency in the instruction in the several industrial departments.

The matron will be responsible for the proper productive work in the several departments. As all records of industrial accomplishments required by the course will be kept by Mr. Smith the instructors of the several departments will make these reports direct to him.

It is suggested that a general plan be followed similar to that already in use so as to enable the committee at a glance to see what has already been accomplished by the students as a whole and to see what is necessary to be accomplished by each individual pupil.

It is not absolutely necessary in the prevocational work in cooking and sewing that the girls complete the work in these departments without interruption. If it is more advantageous for pupils and general organization to divide this work into two periods it might be done. For example the course in cooking calls for 40 weeks in this department. It might be advisable to 20 weeks cooking at one time and the remainder of the time be used on one division of sewing or the other detail which would give a variety of work that might be advisable and productive of better results than to keep one girl continuously for the entire year on prevocational cooking. In doing this, however, it will be necessary to keep a careful record of each individual pupil during the time she will take this particular work so that it will not be necessary to repeat this work when she returns to this particular department. While our details have already been made for the present year to conform the requirements of the course it is quite necessary that your immediate attention be given to the matter of details for the coming year that your records of the accomplishments of all pupils be complete and a complete organization be had for the beginning of the word for the coming year as we wish to have each pupil placed where she belongs on the opening day of school next year. I wish to impress upon the committee the necessity of planning the work that should be accomplished by each pupil during the entire year.

Very Respectfully,
F. M. Conser
Superintendent

Superintendent and Mrs. Mc Cormick of Pala came up for the sports on Monday and the entertainment in evening, returning Tuesday morning.

Miss Jewitt returned Monday from Missouri, where she went in response to a letter saying that her father was not well. She left him much improved.

Romaldo La Chusa who left this school some time ago to seek employment in Los Angeles is here for Commencement. He is prospering in the city and likes his work very much.

Nola Childers, Dica Hildebrand and Nettie White, all Osage, left for their home at Pawhuska, Oklahoma, on Wednesday, accompanied by J. R. Wheelock, who is on his way to Chicago to fill a contract with a musical company. The girls have been here five years and instead of entering an Indian school in the fall they will probably attend a seminary for young ladies.

Mr. and Mrs. Conser and Frank, and Grandmother Conser, returned from San Diego Thursday. While Mr. Conser visited some of the schools, the other members of the family attended the fair. They reported the road good, the weather delightful and the fair fine.

Mrs. Ewbank left Friday afternoon for Escondido, where she will be met by Mr. and Mrs. Parrett of Pala. She will spend two or three weeks of her vacation at the Parrett home, where she hopes to recuperate from a very strenuous year's work which is telling on her general health.



FRANCISCO CESPOOCH
Head Boy Sherman Inst. '15-'16

AWARDED HONORS AT RALLY

Two years ago rally day was instituted as a fitting close to the week of entertainment, sports and amusements, and in that time the day has grown in favor to such an extent that the commencement exercises would not be complete without it. Superintendent Conser in his opening address Thursday morning stated that the other exercises were principally for the ex-students, the graduates and for visitors, but that rally day was principally for those who stay at home. A large number of officers received their commissions, members of the baseball and basketball teams received letters and all the winners in the sports on field day were awarded their prizes. The students, both girls and boys, who made the highest ratings in their academic and industrial work and in deportment were given honorable mention, and assured that they would receive their medals when they are received. Little Martha Talas, the quiet unassuming Hopi girl, who went through the year without a mark of any kind against her, received highest honors as the best girl, and Francisco Cesspooch whose record was equally as brilliant won the head boy award.

Probably the proudest boy on the stage was Isabel Granillo, captain of Company C, as he stood behind the beautiful silver cup, won by himself and his company in competitive drill. Under regulations the company that wins the cup three years in succession becomes the permanent

owner of the cup, but until this is done it remains the property of the school. Last year this same company won the cup for the third time in succession, and as the cup became the property of the company it was necessary for the school to furnish another.

Round after round of applause went up as girl or boy stepped to the front to receive honors, but when little Mervin Quomthumeia lined up with some of the big fellows every body cheered.

When all the awards had been made the audience rose and sang the Sherman song which brought to a close the commencement of 1916.

Mrs. Tarrant is enjoying a visit from her mother, who arrived the first of the week.

Assistant Gardener Smith, is taking his annual leave. He will spend the greater part of it at the school.

Horace Veith is laid up at the hospital following an operation on his ankle for a lameness that has troubled him nearly a year. The operation was performed by Dr. Roblee.

Misses Arnold, Jewett and Miss Edith Brown delightfully entertained a few of their friends in the domestic science parlors Monday evening, in honor of their guests who spent the week-end with them.



MARTHA TALAS
Head Girl Sherman Inst. '15-'16

SOUTHERN CALIFORNIA NEWS

Louis Majel is still troubled with plurisy. We hope he recovers soon.

Mr. Librado Silvas was seen cutting down his barley hay last week.

Dr. W. L. Shawk, of Cahuilla, has purchased a spanking new Overland auto.

Two new basket ball players have joined the team. Vidal Mojada and Dolores Colol.

Mrs. Santos Lubo from Cahuilla has been sick and was taken to San Ignacio for treatment.

Fred Casero of Cahuilla and an ex-student of "Sherman Institute," is building himself a new house.

News has reached Soboba that the San Ysedro Indians are going to celebrate their fiesta this year.

Joe Estrada went to Riverside on business the other day. He returned to Soboba the same evening.

Sarafina Majel has come to see her sick brother, Louis, and she expects to stay for some time.

Mr. and Mrs. Domingo Haquic are visiting Soboba for a short time. We are all glad to see them back.

Miss Rose Castello is now filling the position of housekeeper at Soboba. She takes much interest in the work.

The Resvaloso brothers expect to run their new baler within the next week sometime, in the ranches of San Jacinto Valley.

Miss Lena Kintano of Thermal Cal., a cousin of Sello Serrano, writes that she expects to come to Soboba and see them soon.

Antonio LeChusa has been very busy of late working his irrigated land, with a view of raising as much produce as he possibly can.

Louis Majel was compelled to give up his work at the Agency on account of sickness. It is too bad as Mr. Majel has quite a large family to support.

Mrs. Condina Hopkins has been suffering with a very sore hand for a long time. Her husband is working on the desert at the present time.

Pauline Leon is working for a family in San Bernardino. She writes that she has been to Balboa Beach with the family with whom she is working.

Mr. Frank Rios has a fairly good crop of oats, wheat and barley. He is also delighted with the apricot trees which he has. They are growing nicely.

Six of the basket ball girls gave a dancing party last week. A number of their friends being present. "The lefthand brothers" furnished the music.

John Majel of the Pauma reservation, made a short visit to Soboba last Wednesday. John has charge of an orchard in his section of the country and receives good wages for himself and team. He is not afraid of work.

It is a good year to give the irrigated land the best attention and thus secure good truck gardens. Let us watch and see who has the best garden this year.

Mr. Serrano planted 115 apricot trees at his place recently which are looking nicely. Every tree seems to be doing fine and the green leaves are showing already.

Mr. Juan Gabriel of Malki reservation, died suddenly with hemorrhages of the lungs. Rev. Father Dowd of St. Boniface School performed the funeral services.

Mr. Teofilo Pa has a fine potato patch on the mesa near his home. He should secure a splendid crop judging from present appearances. Mr. Pa always has an eye to business.

Pedro Casero left for Cahuilla Thursday morning with his cows and horses to place them in his pasture there. He is going to vaccinate his cattle to protect them from black leg.

Our Special Officer, Mr. Sello Serrano, is arranging to make quite an addition to his residence, in the construction of several rooms and screen porches. He is always progressive.

The alfalfa growers at Soboba should give close attention to their friends this year, as the price for hay is predicted to go as high \$25.00 per ton. Let's see who does the best with his crop.

Mr. Ventura Watta made a good presiding officer, in absence of our regular chairman at the last meeting of the "Progressive Club". He was not at a loss any time to know what to do or say.

It is no uncommon sight to see a half dozen hunters each evening along the road between the reservation and Nat Goodwin's ranch, rabbit shooting. These hunters are members of the Soboba band.

Ramon Rice, a Santa Rosa Indian, died suddenly, being ill for only a short time. He leaves a large family who mourn for him. Mr. and Mrs. Frank Rice came over from Riverside to attend the father's funeral.

Mr. Frank Lala was appointed "sanguerd" for Soboba. We all know that Mr. Lala will do his work right as he is considered a very reliable man. The engineer, Joe Estrade, also has his hands full in operating the pumping plants.

The Volcan Indians have been hard at work lately, constructing a new road from the main boulevard between San Diego and Warmer ranch, up the canyon to the school. The old road was entirely obliterated by the late floods. These Indians worked their roads each year, putting in about one month per man without pay. And why shouldn't the adult men work their own roads.

"The Mission Indian Progressive Club" would like to hear from all students residing in Southern California, who are members of this years graduating classes at the various Institutions who contemplate joining the Club. We are anxious to have as many members as possible. Address all communications in regard to the club, to, The Secretary, "The Mission Indian Progressive Club," Soboba Indian Agency, San Jacinto, California.

The beautifully rendered songs of the ladies Glee Club as well as the Men's chorus was a delightful treat to all who attended the meeting of the Progressive Club."

Mr. Arrietta says that while the Soboba people were "water bound" early in the spring, thus preventing supplies being secured from San Jacinto or Hemet, his hound dog furnished him with sufficient meat in the way of rabbits to supply his wants.

It is understood, since the death of Mrs. Sterling has caused a cessation of the lace industry on the Indian reservation, that the Commissioner has requested the Sybil Carter Lace Association of New York to take the work up, in order that it will continue to be a benefit to our people.

Mr. and Mrs. Sello Serrano made a trip to Santa Rosa, via Cahuilla last week and they report that Santa Rosa looks nice. Calistro and Alec Tortes and Ignacio Cuenche have new houses, and three new houses certainly make a difference in a small place. The lands show lots of improvements, with gardens of all kinds. Mr. and Mrs. Serrano stopped at Mr. Manuel Arria's place for the night and one day.

The houseyards of most of the Sobobas are full of blooming flowers this year. It is difficult to say which yard is the nicest. And have you noticed how nicely the orchard on the reservation are cultivated. Just look at Mr. Juan Tortes' orchard, if you will and see how clean it is. Then too, harvesting of the barley crop will soon be in full headway, but will it be very light this year as it was last. Our Sobobas have nearly 200 acres in barley.

Philomena Cleveland, Ross Costello, Rosalie Arenas and Sarah Lasalda furnished a musical program for the W. C. T. U. at the home of Mrs. Mary Fowler in San Jacinto on April 7th. Three numbers by the quartette and a duet by Philomena Cleveland and Sarah Lasalda was given. The singing of these young women was very pleasing and caused much favorable comment from the ladies of the W. C. T. U.

Martin Osuna of the Santa Ysabel reservation secured a nice bunch of cattle the past season and is doing well with them on the Volcan mountain. He purchased the cattle on the reimbursable plan and made his first payment long before it became due. Martin believes in doing business on the right principle. The "Booster" predicts a successful future for him.

The two haybaling outfits of Soboba, one in charge of the Resvoloso Company, and one operated by Dolph Helms, are now in good shape for the campaign of baling for the white ranchers of the Hemet and San Jacinto valleys. The regular rate of \$2.00 per ton will be charged. These two baling companies lost some hundreds of dollars each last season in bad accounts.

The earthquake which occurred on the morning of May 2nd, was only slightly felt in the section. We wondered if many of our members remember the heavy shake which took place about 18 years ago, when nine Indian women were killed here at Soboba by falling walls of an adobe house.

Mr. and Mrs. Dionicio Vegas of Pechanga made a hurried visit to Soboba on Saturday last week.

Mrs. Johnson nearly cried her eyes out on account of little Buster not having his breakfast before he was taken to his new home in Pechanga.

David Navarro made a trip to Sherman Institute early in the week to visit his wife who is sick in the hospital. His little son, Daniel, accompanied him.

Dolph Helms, who has leased a fine tract of land west of San Jacinto, has a fairly good crop of grain, which he is preparing to harvest. Dolph is a rustler.

Tom Largo, Joe Estrada, Mareschell Cleveland and Sam Rice, four members of the Soboba orchestra, assisted in furnishing music at the Sunrise Service on Park Hill, Easter morning.

Our reading room is being used a good deal these days by our members and others. The supply of magazines and other periodicals is abundant and the new issues are always welcome.

Mr. Sello Serrano had the misfortune to lose one of his best horses the other day, due to having been kicked by another horse and the leg broken. "THE BOOSTER" sympathizes with Mr. Serrano in his loss.

Roy Trip a prominent young man of Hemet and a good friend of the Indians was killed in the Cahuilla mountains by one Heller of Riverside. A number of Soboba women attended his funeral at the San Jacinto cemetery.

Every one had a hard time in finding flowers for memorial day, the third of May, as the roses were rather early this year. Mrs. Louise Guanche, from Santa Rosa was over to decorate the grave of her mother, the late Mrs. Jauro.

THE MISSION INDIAN PROGRESSIVE CLUB.

PROGRAM FOR JUNE 11, 1916.

- Song, "America" - - - - - The Club
- Selection - - - - - The Soboba Orchestra
- "Simple Rules of Sanitation to Prevent the Spread of Tuberculosis," - - - - - Philomena Cleveland
- Song - - - - - Girls Chorus
- Debate, Resolved that the American Indian is ready for Citizenship. - Affermative: { Tom Largo
Rose Castello
Adam Castello
- Negative: { Ventura Watta
Regina Rios
Feleciano Colol
- Selection - - - - - The Soboba Orchestra
- Reading, "The Mission Indian Booster."
- Song - - - - - Male Quartette
- "Practical Methods for Saving our Babies." - Rosalie Serrano
- Selection - - - - - The Soboba Orchestra.
- Song, "The Star Spangled Banner" - The Club.

A most life-like picture of Mrs. E. C. Sterling, mounted in a beautiful silver frame, a gift from her daughter, has been received by Superintendent Hall for the lace school at Soboba. It is greatly appreciated and it will help us to bear in mind the noble character and lofty ideals of this most wonderful woman. We wish to express our sincerest thanks for this remembrance.

The ravages of the flood of January and February has left the crossing on the road to San Jacinto in a very bad condition. It is now difficult for an auto or even a loaded wagon to get over, due to heavy sand. It is hoped that the County Officials will "get busy" soon. The rancher living near by, made considerable money in the use of his team by pulling the automobiles out of the water and sand.

The auxilliary women's club held its regular meeting, April 14th. The ladies took much interest in the meeting. The "Better Babies" section presided and a number of interesting and instructive talks were given. Reports were also made by the "Poultry," "Vegetable and Flower Gardening," "Domestic Art," and "Lace Making and Basketry" officers. Light refreshments were served. THE "BOOSTER" congratulates the women on the success they are having. And while on the subject of "Success" it seems to us that every member of the "Progressive Club" should begin to think with regard to making an exhibit at the Indian Fair to be held next August or September at Soboba. "The Mission Indian Progressive Club" should carry off a goodly number of the prizes to be offered.

RESOLUTIONS OF AFFECTION AND REGRET

The death of Mrs. Sterling was a great shock to the people at Soboba. The ladies who have been working at lacemaking, forwarded a set of resolutions of affection and regret to be read at a memorial service held in Redlands. All of the ladies signed either by pen or thumb mark. This resolution coming from so many Indian women caused a good deal of favorable comment on the part of Mrs. Sterling's relatives and friends and was copied in many newspapers.

Whereas, our faithful friend and benefactor, Mrs. E. C. Sterling, has passed to the Great Beyond after many years of unselfish devotion and service to others.

We, the members of the Soboba Lace School, do hereby resolve, that, realizing our great loss in the death of this noble woman who has sacrificed her personal comfort and time and health to the uplift and betterment of the women of the Indian reservations of Southern California, earnestly desire, in our small way, to express our appreciation, affection and love for Mrs. Sterling and for her many personal acts of kindness toward us as well as for the great work of introducing among our people, the lace industry.

And we further resolve, that in loving remembrance of this great friend of the Indian and the Soboba women particularly, we shall forever keep a copy of these resolutions and ask that one copy be sent to her family.

- | | |
|---------------------|-------------------|
| Signed: Regina Rios | Virginia Helms |
| Rosalie Serrano | Clara Helms |
| Isabel Majel | Sara Lubo |
| Rosalie Arenas | Cencionna Mojado |
| Rose Castello | Francisca LeChusa |
| Maria Helms | Felicidad Lala |
| Anna M. Casero | Petra Rosas |
| Carlotta Lugo | Mututina Navarro |
| Philomena Cleveland | Solidad Mojado |
| Beatrice Helms | Juanita Estrada |
| | Christina Majel |

At the last meeting of the "Mission Indian Progressive Club," on April 9, 1916, a rising vote of thanks was extended to Superintendent Conser and the staff and the boys of the printing department of Sherman Institute for the first number of the "THE MISSION BOOSTER" for us.

It was our intention in the absence of any printing facilities on this reservation, to issue the "BOOSTER" on the typewriter, which necessarily would limit the circulation, but Mr. Conser, with his usual foresight, took the copy which he received to his printing department and had the whole edition printed much to our surprise and appreciation.

Then upon receipt of our April number, Mr. Conser "repeated," and printed the whole of the second edition in excellent style.

Appreciation of such courtesy can not be expressed in mere words and it is the duty of every member of the "Progressive Club" to show in every way possible their gratitude to Superintendent Conser and "Sherman Institute" for such courtesies received.

AN AGREEABLE SURPRISE

The Honorable Assistant Commissioner of Indian Affairs, Mr. E. B. Meritt, paid Soboba a very pleasant visit on the morning of Saturday, May 6, 1916. He was accompanied by Mr. Olberg, Superintendent of irrigation and Mr. Bauer of the Irrigation Service, Los Angeles.

The visit was wholly unexpected to us and in the limited time at his disposal, we endeavored to make the party feel at home. The assistant Commissioner made the rounds of the reservation, the Agency buildings, and the Irrigation plant and showed particular interest in "The Mission Indian Progressive Club" and our reading room, and promised to send us as soon as possible, some more reading matter, which will be greatly appreciated.

Before leaving Mr. Merritt expressed the intention of coming again as soon as he could and bring with him Mrs. Merritt. We look forward to his next visit with a great deal of pleasure.

Efficient muzzling of dogs will eradicate rabies.

The protection of the health of children is the first duty of the nation.

A Few Health Suggestions

Do You Know That

Untreated pellagra ends in insanity?

Bad temper is sometimes merely a symptom of bad health?

There is no such thing as neutrality in the war against disease?

Insanity costs every person in the United States \$1 per year?

The U. S. Public Health Service has proven that typhus is spread by lice?

The death rate of persons under 45 is decreasing; of those over 45 it is increasing?

Issued by

The

United States

Public Health

Service

Indian Welfare: Miscellaneous

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Indian Welfare: Miscellaneous

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C

The American Indian Defense Association, Inc.

[Objects: To secure to the American Indian just treatment from the Government and People of the United States and to promote his welfare]

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LEGISLATIVE ADVISOR

Mrs. H. A. Arwood, Riverside, California

February 6, 1930.

SHALL THE STATES BE PERMITTED TO HELP THEIR INDIANS?

One of the basic policies of Secretary of the Interior Wilbur and Commissioner of Indian Affairs Rhoads, directed toward improving the conditions among Indians, is to seek to enlist state and local cooperation in providing better schooling, better health and better social welfare aid for Indians.

Owing to mistakes of fact circulated by an Indian Affairs organization in New York, various newspapers have published editorials criticising the Wilbur-Rhoads policy and describing it as being something that it is not.

The issue bears immediately on the life needs of at least a hundred thousand federal ward Indians, and we urge attention to the following facts.

WHAT THE LEGISLATION DOES NOT DO

1. The legislation in question does not touch the subject of Indian property, tribal or individual, held in Government trust. It does not touch Indian citizenship, or Indian rights under treaty, or Indian claims against the Government. All of these subjects are reserved as being, now and hereafter, federal.

WHAT THE LEGISLATION DOES DO

The legislation seeks to increase the provision of

Recd. Feb. 11, 1930

-2-

educational, health, relief and welfare services to the Indians by making it possible to use state and county facilities existent in the areas where Indians have their homes.

AN ESTABLISHED POLICY TO BE BROADENED

2. The Administration's new policy is new only in its details, not in principle or in law. For more than twenty years our National Government has contracted with state schools for that most important of all Indian services, education. About 34,000 Indian children, or more than half of the number in all schools, are now being schooled in state schools, and the Federal Government is contributing toward the cost of such schooling.

But heretofore, the federal government has entered into its arrangements with local school districts, not with the state boards of education; and the federal government has not possessed the machinery for effectively demanding equal and even superior opportunity for the Indian children. In other words, federal regulation of Indian education through state schools has been and is ineffectual.

It is now proposed that this long-established system of educating Indians in state schools shall be effectively regulated by the Government, through contracts with the state boards of education rather than with hundreds of school districts. It is proposed that the Secretary of the Interior shall be charged with the duty of framing and enforcing these contracts and shall be given the discretion to terminate their operation.

HEALTH SERVICE AND RELIEF - A TRAGIC NEED

Indian health and the relief of indigent and infirm Indians are problems deeply tragical. Indian and white interests are not antagonistic but identical, with respect to infectious disease and the suffering of old and infirm Indians. The Indian death rate continues to be double the white death rate, and probably much more than double. Federal machinery, sufficiently decentralized and localized, has been nowhere established as yet. There are certain states, notably California, as well as Nebraska, the Dakotas, Minnesota, Wisconsin and Oklahoma, where the Indian population is distributed actually at hundreds of centers, and it is beyond possibility for the federal government to establish local service centers in health and welfare, to provide constant service to these Indians.

NO FEDERAL RESPONSIBILITY DIMINISHED

The Administration now proposes that in certain states

the state and county agencies shall be utilized to give Indians the necessary services which they do not get from the federal government and cannot get from it. The proposed method is that of entering into contract with the state departments of health and public welfare, which under federal regulation would serve the Indians as well as the white people. No iota of federal responsibility is to be foresworn; no federal authority is to be diminished. The precedents for such partnership arrangements between the federal and state governments are numerous, as in vocational education, the building of highways, child welfare work and rural community organization. No class of federal services is more efficiently carried out than these decentralized services, regulated by the federal government, participated in by it, but utilizing the state and county units and the local initiative of the people.

The Administration proposes that discretion with respect to initiating or terminating the proposed cooperative arrangements shall be vested in the Secretary of the Interior, and that regulative power shall be vested in him, subject however to the yearly consideration of Congress and to its control over appropriations.

Secretary Wilbur and Commissioner Rhoads propose to begin with a carefully supervised demonstration in the State of California - a State which has long impatiently waited for the opportunity to cooperate in giving medical and human help to Indians, and which possesses well equipped state departments of education, health and welfare.

THE ACTUAL SITUATION OF 100,000 INDIANS

3. Many persons have a fictitious vision in their minds as to the actual situation of Indians. They view them as being physically segregated, and humanly in a class apart. Such is true, and in many ways it is fortunately true, of the southwest tribes whose lands have not been allotted, and whose tribal organization and tribal energy and customs have not been broken down.

But wherever the Indians have been allotted, a totally different situation prevails. And generally through the whole northern belt of states and along the Pacific and in Nebraska, Kansas and Oklahoma, the allotment of tribal lands has been carried out. Allotment has had many disastrous consequences; the allotment system is the curse of Indian life and of the Government's Indian Administration. This fact has been announced to Congress by Secretary Wilbur and Commissioner Rhoads, and legislation is being prepared, designed to salvage what can be salvaged of Indian property and Indian morale.

But the Administration faces a condition, created by

allotment down to this date, and not just a theory as to what can be done hereafter to salvage the landholdings of allotted Indians. Allotment greatly speeded up the mixing of Indian and white blood. Allotment has thrown tens of thousands of Indians technically out from Government wardship through fee-patenting. Allotment is constantly forcing more Indians into the non-ward class, while by the same act alienating their lands to whites, through the forced sale by the Government itself of the heirship lands of dead allottees.

THEY ARE NOW NOBODY'S RESPONSIBILITY

As a result of the above, fully a hundred thousand Indians exist in a border-land, where they are neither in any effective manner responsibilities of the national government, nor have they been accepted as responsibilities of the state governments. In many states they are not even entitled to the full citizenship privilege. It is these Indians dwelling in limbo who embody the intensest misery of Indian life. And there is no hope for them, except through a double adjustment.

The first adjustment is that the United States shall acknowledge that its responsibility for their well-being has not been terminated merely because they have been victimized by the atrocious allotment system. The other adjustment is that the states and local communities where they reside shall admit that these Indians are part of the commonwealth and must be made healthy, must be given education, and must not be allowed to slowly starve.

The new policy of Secretary Wilbur and Commissioner Rhoads has its greatest importance with respect to this group, more than one-third of all the Indians, and rapidly increasing. The officials recognize that there must be team action between the federal and state governments on behalf of these Indians. They propose that the action shall be initiated by the federal government; shall be regulated by it and at least partially financed by it.

THE INFLUENCES SEEKING TO BLOCK ACTION

There are numerous influences working to block this effort by the Administration. Among these influences are forces within the Indian Bureau itself - holdover men from the earlier regime, who are fighting to keep their monopoly over Indian service even though it is they who best know that this monopoly, under the conditions described above, means simply a right to deny services to Indians.

There is local sentiment in many states, which resists the federal initiative toward enlisting state cooperation, suspecting that this initiative is a prelude to the withdrawal of federal funds and is a maneuver to lead the states

to assume responsibility for financing the relief, educational and health work for the Indians.

THOSE WHO FIGHT A MAN OF STRAW

And there are friends of the Indians, who apparently do not pause to read either the proposed legislation or the explanations given by the Administration, and who attack the policy because they believe that it is a scheme of "turning over Indian property to local looters". These genuine friends of the Indians, who are battling against a non-existent proposal, are somewhat influential in confusing the editorial and public mind about the existing proposal.

One of the adverse documents being currently circulated describes not the legislation which is pending, but superseded legislation, a dead letter. It mis-describes even the superseded legislation.

The situation requires and pleads for earnest and frank treatment, and for a willingness to believe that the new Secretary of the Interior and the new Commissioner of Indian Affairs are intelligent and responsible men.

AMERICAN INDIAN DEFENSE ASSOCIATION, INC.

Haven Emerson, President,

John Collier, Executive Secretary.

The legislative situation at the present moment is as follows. The Swing-Johnson Indian Bill H.R. 7990, introduced Jan. 6th, last, provides that all which is described above may be initiated by the Secretary of the Interior with the State of California. Discretion rests with him.

The policy in this Bill is unreservedly endorsed by Sec. Wilbur and Commissioner Rhoads. They advise, however, that the language shall be broadened, to give to the Secretary of the Interior an identical discretion in making cooperative arrangements with any state prepared to help medically and in education and relief for Indians.

Indians Told of Efforts To Recover for Lands

HOPE LIFE

PLEA ISSUED FOR DUES TO ASSOCIATION

Eighteen Indians who claim to be descendants of the original tribes who lost their land holdings in this state by treaties ratified by the chiefs and Indian agents in 1851-52, met yesterday afternoon at 1 o'clock in the church at the Indian village and heard William Conway, president of the North American Indian association, explain a letter from F. G. Collett, executive representative of the Indian Board of Co-operation. The letter had to do with the Indian court of claims bill now pending in congress.

The letter follows:

Enclosed you will find photographs of newspaper articles, and a letter from the Loleta Auxiliary regarding the court of claims bill. These are only a few of the headings of articles strongly favoring the court of claims bill which have appeared in various publications throughout the state. We have not had the money to reproduce the letters that different auxiliaries wanted to send out to the membership endorsing the court of claims bill, and pledging their support to the Indian board. But a few of these expressions have been broadcasted by the auxiliaries concerned. Many organizations and friends have pledged their support to our court of claims bill.

Blocks Law.

"I am convinced that had it not been for the meddling activities of John Collier, the court of claims bill would now be a law and the Indians of California would now be preparing their

HERE'S TREATY OF 1851

(G.) Treaty Made and Concluded at Bidwell's Ranch, on Chico Creek, August 7, 1851, Between O. M. Wozencraft, United States Indian Agent, and the Chiefs, Captains, and Head Men of the Mi-Chop-Da, Es-Kuin, Etc., Tribes of Indians.

A treaty of peace and friendship made and concluded near Bidwell's Ranch, on Chico creek, between the United States Indian Agent, O. M. Wozencraft, of the one part, and the chiefs, captains, and head men of the following tribes, viz: Cl-chop-da, Es-kuin, Ho-lo-lu-pli, To-to, Su-nus, Che-n6, Batsi, Yut-duc, Sim-sa-wa, of the other part.

Article 1. The several tribes or bands above mentioned do acknowledge the United States to be the sole and absolute sovereign of all the soil and territory ceded to them by a treaty of peace made between them and the republic of Mexico.

Article 2. The said tribes or bands acknowledge themselves, jointly and severally, under the exclusive jurisdiction, authority and protection of the United States, and hereby bind themselves hereafter to refrain from the commission of all acts of hostility and aggression towards the government or citizens thereof, and to live on terms of peace and friendship among themselves and with all other Indian tribes which are now or may come under the protection of the United States. And further, bind themselves to conform to and be governed by the laws and regulations of the Indian Bureau, made and provided therefor by the Congress of the United States.

Article 3. To promote the settlement and improvement of said tribes or bands, it is hereby stipulated and agreed that the following district of country in the State of California shall be and is hereby set apart for the sole use and occupancy of the aforesaid tribes of Indians, to wit: commencing at a point on Feather river, two miles above the town of Hamilton, and extending thence northwesterly to the northeast corner of Neal's grant, thence northwesterly along the boundaries of Neal's, Hendley's and Bidwell's grant to the northeast corner of the last named grant, thence northeasterly six miles thence southeasterly parallel with the line extending from the beginning point to the northeast corner of Bidwell's grant to Feather river, and thence down said river to the place of beginning. Provided that there is reserved to the government of the United States the right of way over any portion of said territory, and the right to establish and maintain any military post or other public building, school houses, houses for agents, teachers, and such others as they deem necessary for their use or the protection of the Indians. The said tribes or bands, all each of them, hereby engage that they will never claim any other lands within the boundaries of the United States, nor ever disturb the people of the United States in the free use and enjoyment thereof.

Article 4. To aid the said tribes or bands in their subsistence while removing to and making their settlement upon the said reservation, the United States, in addition to the few presents made them at the council, will furnish them, free of charge, with two hundred (200) head of best cattle, to average in weight five hundred (500) pounds each, seventy-five sacks of flour one hundred (100) pounds each, within the term of two years from the date of this treaty.

Article 5. As early as convenient after the ratification of this treaty by the President and Senate, in consideration of the premises and with a sincere desire to encourage said tribes in acquiring the arts and habits of civilized life, the United States will also furnish them with the following articles, to be divided among them by the agent according to their respective numbers and wants, during each

MINNRA Little li for the (aney St boxer) w in his le He ha tions al transac to a loc compla belan left a Mani recou

Pet G

Be- cap- hand- dent- An- from- and- tow- Th- are- local- fully- to- Geo- tout- gro- com- Ro- fir- wi- na- ve- su- in- p-

Added to his efforts to hinder the passage of our bill, in order to gain favorable consideration of the direct appropriation (meaning more gifts and presents of an uncertain and inadequate amount for the Indians of California), have been the activities and influence of certain misled Indian people, some of these Indian persons have sent letters and resolutions to our congressmen, with the hope that they might discredit me and the court of claims bill; and with the further hope that they might aid John Collier in his destructive work.

While these adverse activities have delayed the passage of our bill, they cannot prevent its ultimate passage. Congress will never give the California Indians anything worth while through a direct appropriation. Their hope for a just settlement is through the court of claims bill. The attitude of members of congress and the interior department is more favorable now to the court of claims bill than it ever has been.

Urge State Bill

"We are now endeavoring to get the state legislature to pass a bill instructing the attorney general of California to conduct the litigation necessary under the court of claims bill, at the expense of the state of California.

"We had hoped to have some Indian representatives in Washington during the winter. As things have turned out there is not much that they could have done. Besides, the activities of certain Indian leaders have hindered the receipt of funds necessary for the expense of such delegates.

"From my present study, I am convinced that with the wholehearted and united support of the Indian people of California our bill will become a law, and there will be sufficient money to meet all of the necessary expenses.

"It has now been some time since the Indian Auxiliaries have sent in any dues for the conduct of their work. We are greatly in need of funds for the completion of our work in Washington, and for the work in Sacramento to gain the co-operation needed from the state legislature.

"Please hold a meeting on the earliest possible date, for the purpose of reading to your members this letter and its enclosure, and for the purpose of collecting membership dues to carry on your work. We are relying on your continued co-operation. Your dues

the two years succeeding the said reservation, viz: one pair strong pantaloons and one good flannel shirt for each man and boy, one linen gown for each woman and girl, two thousand yards calico and five hundred yards sheeting, twenty pounds Scotch thread and one thousand needles, six dozen thimbles and two dozen pairs scissors, one two and a half pound Mackinaw blanket for each man and woman over fifteen (15) years of age, one thousand pounds iron, one hundred pounds steel, and in like manner in the first year for the permanent use of the said tribes, and as their joint property, viz: twenty-five brood mares and one stallion, one hundred milch cows and six bulls, four yoke work-cattle with yokes and chains, six work-mules or horses, twelve ploughs assorted sizes, seventy-five garden or corn hoes, twenty-five spades, four grindstones. The stock enumerated above and the product thereof, and no part or portion thereof shall be killed, exchanged, sold, or otherwise parted with without the consent and direction of the agent.

Article 6. The United States will also employ and settle among said tribes, at or near their towns or settlements, one practical farmer, who shall superintend all agricultural operations, with two assistants, men of practical knowledge and industrious habits, one carpenter, one wheelwright, one blacksmith, one principal school-teacher, and as many assistant teachers as the President may deem proper to instruct said tribes in reading, writing, &c., and in the domestic arts upon the manual labor system; all the above-named workmen and teachers to be maintained and paid by the United States for the period of five years, and as long thereafter as the President shall deem advisable. The United States will also erect suitable school-houses, shops and dwelling for the accommodation of the school-teachers and mechanics above specified, and for the protection of the public property.

In testimony whereof, the parties have hereunto signed their names and affixed their seals this first day of August, in the year of our Lord one thousand eight hundred and fifty-one.

O. M. WOZENCRAFT, United States Indian Agent.

- For and in behalf of the Mi-chop-da, LUCK-YAN, his x mark (Seal)
- For and in behalf of the Es-kuin, MO-LA-YO, his x mark (Seal)
- For and in behalf of the Ho-lo-lu-pli, WIS-MUCK, his x mark (Seal)
- For and in behalf of the To-to, WE-NO-KE, his x mark (Seal)
- For and in behalf of the Su-nus, WA-TEL-LI, his x mark (Seal)
- For and in behalf of the Che-n6, YO-LO-SA, his x mark (Seal)
- For and in behalf of the Batsi, YON-NI-CHI-NO, his x mark (Seal)
- For and in behalf of the Yut-duc, SO-MIE-LA, his mark (Seal)
- For and in behalf of the Sim-sa-wa, PO-MA-KO, his x mark (Seal)

Signed, sealed, and delivered, after being fully explained, in presence of—
Edw. H. Fitzgerald, Brevet major first dragoons
George Stoneman, Lieutenant first dragoons
Thomas Wright, second lieutenant second infantry
J. Bidwell.

are just as important as my services." According to Conway there are approximately 20 local Indians who will receive direct benefit from any money that might be paid by congress in settlement of the claims of the Indians by virtue of the lands ceded by them to the government in a treaty dated August 7, 1851.

Noted Railroad Attorney

BAN, F. (A)

The deplorable tragedy in Montana, of which Dr. Merriam tells, is a melancholy example of the continual discouragements met by the Indians on their difficult road toward civilization and self-support. The accuracy of the account is beyond question, for the matter was inquired into by a trained scientific investigator, who gives us the bare facts without comment.

At different times in the past there have been collisions between Indians and State authorities over the killing of game, often resulting in the death of Indians. Such collisions have come about through misunderstandings of the law on the part of the Indians, but in the present case there is nothing of this sort. The Indians in question were lawfully absent from their reservation and had complied with the provisions of the game law. That the camp keeper, an old and partially blind Indian, did not have a license to hunt appears to have been the sole pretext for the attack by the warden who committed the butchery, and who, except for the action of the little Indian boy, would presumably have killed all the women as well as all the men of the Indian party.

Indians Killed by a Game Warden.

Editor Forest and Stream:

On Oct. 22 the newspapers contained a sensational and exceedingly inaccurate account of the killing of four Indians in western Montana by Deputy Warden Charles B. Peyton and his companion, a ranch hand named Herman Rudolph. It was stated that Peyton was killed in a fight with Indians while attempting to arrest them for violating the game laws of the State.

During a recent visit to the Flathead Indian Reservation in the interests of the Montana National Bison Range, I took particular pains to secure the actual details of this most lamentable affair.

The shooting occurred in Swan River valley, directly east of the reservation, where a party of eight Indians had gone on their annual hunt. The party consisted of two hunters, Kahmel and Tsooe, with their wives and Tsooe's two children, a girl of five and a boy between twelve and thirteen, whose name was Palasoway. They took with them, as is the custom of Indian camping parties, an old camp man—a man whose business was to remain in camp with the women. This man's name was Yellow Mountain. He was seventy-two years of age and nearly blind. His wife accompanied him. Before setting out, the old man obtained a permit from the Indian agent to leave the reservation. The three others—Kahmel, Tsooe and Tsooe's boy—each purchased a hunting license, entitling the holder to kill one sheep, one goat, one elk and three deer.

One day about the middle of October—said to have been Oct. 16—when the men were off hunting, Peyton, a deputy game warden, accompanied by the ranch hand, Rudolph, visited the camp and asked to see the hunters' papers. He was told that the men had their papers with them, but would show them to him if he would return when they were in camp. The next day he and his companion came back a little before noon. They entered both lodges and turned everything over, examining the contents, doubtless for the purpose of ascertaining just how much game had been killed. The hunters were again absent, but had left their licenses, which were shown the warden by the women. The men went away, but returned again about sunset the same evening. This time the hunters were in camp. It was the first time they had seen the game warden. He asked to see Yellow Mountain's paper, whereupon the old man dug into his pocket and produced his permit to leave the reservation. Peyton looked at this paper and threw it back in the old man's face, telling him it was not a license and was no good, and that he had a right to kill anyone, Indian or white man, who was found on the hunting ground without a license. The old man did not understand English and made no reply. The warden told Kahmel that he had better go home, but that Tsooe and the boy could hunt more if they wanted to.

During the evening the Indians talked the matter over and made up their minds that as the warden had already visited their camp three times, he meant to make them trouble and they had better leave, so they decided to pull out at daylight in the morning. The women, therefore, made ready for an early start, and at break of day the men set out to hunt the horses. Some

of the horses had strayed, so that there was delay in finding them. They were found, however, and brought into camp about sunrise.

The four guns were stacked against a tree. The riding horses were saddled and tied to bushes, then the pack horses were saddled and packed. Kahmel had taken his gun from the tree, and the members of the party were on the point of mounting to ride away when a shot was heard close by. The Indian women exclaimed that it must be the white men coming back. This proved to be the case, for the next moment Peyton stepped into camp, accompanied by the ranch hand, Rudolph, who had been with him on the previous visits. Addressing the Indians, Peyton said: "What are you doing?" Kahmel, standing by his horse, ready to mount, with the bridle rope in his left hand and his rifle in its sheath under his right arm, replied: "We are going home. You said I had better go home, and we are all going home."

Peyton, pointing his finger at old man Yellow Mountain, said: "No! no! That man is not going." He thereupon raised his rifle and Kahmel's wife seeing that he was about to shoot, called to her husband to look out, that the man was going to shoot. Kahmel, whose face was turned away from the game warden at the time, immediately stepped around to the other side of his horse. The warden instantly stepped where he could see him and without a word, fired. The bullet struck Kahmel in his left arm and passed through his chest, killing him instantly. The warden raised his gun again and shot old man Yellow Mountain, who at the time was helping his aged wife upon her horse. Like Kahmel, he fell dead at the first shot.

Tsooe's wife called out to her husband: "Let's grab his gun before he kills us all," and rushed forward. At the same time her husband, unarmed, ran toward Peyton from the opposite side. Peyton, seeing the woman almost upon him, swung his gun around and fired hastily. She ducked and the ball passed over her head. Then, seeing Tsooe rushing at him from the opposite side, he whirled and fired. Tsooe at the same time ducked his head, but the bullet struck him in the back of the neck and plowed down the full length of his back, laying the bone bare as if he had been split open with a broadax, killing him instantly.

During the few seconds in which all this was happening, no one had noticed the boy, Palasoway. He, however, on seeing the game warden murdering his people, had evidently rushed to the tree where the three guns were standing, seized his rifle and turning quickly, fired and killed the game warden. At this, the man Rudolph, who was standing near by, instantly shot the boy, two balls striking him at the base of the neck, in front. Seeing him fall, his mother ran to him and raised his head on her lap. He lifted his eyes and tried to speak, but could not, and expired, with blood and froth, as his mother told me, pouring out from two holes in his throat and chest.

The man Rudolph now disappeared and was not again seen by the Indians.

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women and the child traveled a number of miles through the woods to the camp of another Indian. This Indian returned with them to the scene of the tragedy, but owing to the distance they were overtaken by night and did not reach the place until early in the morning. I afterward talked with this man about the details of the affair. His story agreed exactly with that of the Indian women. I asked him where he found the guns. He replied that Kahmel had fallen on his, which was still in its sheath; that two guns were still standing against the tree where the Indians had placed them when saddling their horses, and that the fourth gun lay on the ground close to the boy.

I was told by a number of white men in the region that Peyton was a surly, overbearing man, usually insulting in his attitude toward hunters whose camps he visited, and utterly unfit for a position of responsibility. Several stated openly that they expected to hear that he had been killed, but not by an Indian.

I was told by both Indians and whites that Kahmel and Tsooe, the two hunters who had been killed, were among the best men on the reservation. They never gambled, never drank, never quarreled, but were kind and industrious and set an excellent example to the other Indians. One of them, Tsooe, had a small ranch in Mission Valley which he cultivated.

The Indians were quiet, peaceable and sober and had done no wrong. They had not killed as much game as they were entitled to by their licenses. The only irregularity on their part seems to have been that the old man, Yellow Mountain, had no license to hunt. Kahmel explained to the warden that the old man was too old and feeble to hunt, and that he was so nearly blind that he could not possibly see to hunt, and consequently had not taken a license. This seems to have angered the warden, who obviously was looking for a pretext to make trouble.

C. HART MERRIAM.

The Point of View.

GIFFORD PINCHOT, Chief of the Forest Service in the Department of Agriculture, is the author of an article in the November number of *The North American Review*, which should be read by every intelligent American citizen. It is entitled, "The Foundations of Prosperity," and deals regretfully with the wastefulness that has characterized our administration of the natural resources of the country, such as timber, coal and other minerals, oil, etc. Mr. Pinchot urges that these resources shall be dealt with so that our present use of them shall not impair their service to the generations of the future. He says:

"What has it cost us to make this wonderful development? One very great and serious cost is the creation of an absolute false point of view. We have come to think that the things of the present are the only things worth while, and the only things worth while. Things immediately at hand, and that and consideration of the welfare of the future are coming after us are negligible. This is the point of view of the nation in what it does. The future count in the race for immediate dollar. That is what has been done."

THE CHICO ENTERPRISE

FLORENCE J. O'BRIEN
PRESIDENT, EDITOR AND PUBLISHER

MEMBER OF AUDIT BUREAU OF CIRCULATIONS SINCE AUGUST, 1916

CHICO, CALIFORNIA

March 18th, 1927.

Dr. C. Hart Merriam,
1919 Sixteenth St.,
Washington, D.C.

Dear Sir:-

Yours of March 9th received.

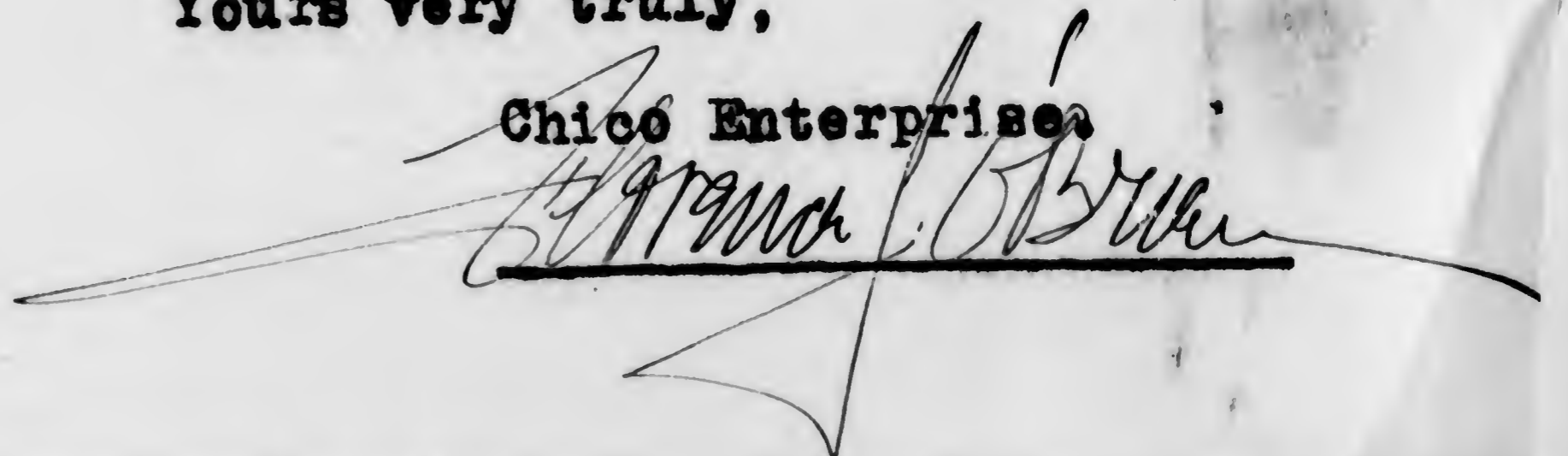
I must confess with some humiliation that we did go off half cocked on the Conway story in our issue of February 24th.

Conway, who is something of a leader among the Bidwell Rancheria Indians and who has been a reader and subscriber of the Enterprise over twenty-five years and whom we have never before found untrustworthy, although sometimes a little slow in paying his subscription bills, gave us the story which we published, at ~~at least~~ noon time on the day of publication. We did not go into it carefully but unwisely took his word for it which I deeply regret as we do constantly make strenuous efforts for accuracy in our news reports. On Monday February 28 we hastened to correct our error of the 24th. I am inclosing clipping of our story of February 28th.

I thank you most cordially for the authentic information contained in your letter and assure you in the future we shall be extremely careful about accepting any news story furnished by Conway. I am quite confident that Conway did not intend to mislead us. He is an industrious hard working man. His mother was an Indian woman and his father a white man who was a prize fighter. I think he simply got a little muddled in his interpretation of the Collett letter.

Yours very truly,

Chico Enterprise



To the Indian Rights Association,

Philadelphia, Pa.

We, the undersigned, members of the Blackfeet tribe of Indians of the Blackfeet Agency, Montana, recognizing the fact that the Congress of the United States is vested with the sole power to control and dispose of our tribal lands, and further recognizing the fact that House Bill No. 15478 has been presented in the 58th Congress, 2nd session, by the Hon. Jos. M. Dixon of Montana, to allot us our lands in severalty, and after fully discussing and understanding this matter, we, in council assembled, in compliance with Art. 5 of our present treaty, hereby ask that our lands be allotted now to us for the reasons herein set forth.

1st. We object to the provision in House Bill No. 15478, wherein the quantity of land Mr. Dixon desires to allot us is not sufficient to enable us to remain self-supporting and to continue in the one industry we are engaged in, viz: stock-raising.

2nd. In order to assist and promote the ~~welfare~~ welfare of all the members of our tribe in their difficult struggle for self-support, it is of prime importance that Congress should be liberal in the allotment of our lands so that in the future we may not become objects of charity, it is our wish and desire that 640 acres of land be allotted each member of our tribe.

In obtaining the above amount of land, such members of our tribe who have stock will be enabled to continue in that industry, which is the sole means of our obtaining a livelihood, while those members who have none or very few head will derive a revenue through the rental of their lands or the grazing of outside stock.

3rd. Owing to climatic and other conditions, the lands embraced within our reservation are solely adapted for grazing and are not agricultural in quality, as can be attested by the official reports of the different

2.

Indian Agents for the past 18 years and also the late report of the agricultural expert, Mr. David Cannon, who was sent here last fall by the Indian Department to examine into and report upon the agricultural possibilities of this reservation, also the sworn statement of Mr. A. B. Coe, formerly weather observer here, which is appended hereto, consequently we absolutely require more land than is allowed us by the general allotment act.

4th. While we recognize the importance of the decision of the Supreme Court of the United States, wherein it gives Congress full power to dispose of Indian lands, we maintain by all that is right and just that we have vested rights in the ownership of our lands and in the final disposition of the same. We must have a voice and our wishes should be respected.

Done at the Council room of the Blackfeet Agency this 29th day of January, 1906.

Signed by 248 adult members of the Blackfeet tribe of Indians.

C O P Y.

Ravenna, Ohio, July 21, 1904.

State of Ohio)
Portage County.) ss.

On this 21st day of July, 1904, personally appeared before me, a Notary Public in and for said county, A. B. Coe, who, being duly sworn deposes and says.

That from the month of May, 1894, until November, 1901, he served as an observer of the U. S. Weather Bureau, with headquarters at Kipp, Teton Co., Mont., and was equipped with instrument shelter, registering maximum and minimum thermometers, standard rain gauge and blank reports necessary for recording meteorological data. That for seven and one-half years he kept an accurate daily record of the temperature, rain and snow fall, wind directions, sunshine and cloudiness of his district, which comprised the Blackfeet Indian reservation, and at the close of each month forwarded one copy to the U. S. Weather Bureau office, Washington, D.C., and a duplicate to the State Director at Helena, Montana. That by means of said observations a normal or average of the tempature and precipitation were obtained, which are of great value in determining the adaptability and fitness of any section of country for a specific purpose, and that he herewith appends a report of the normals as above mentioned, together with other meteorological and climatic data of interest to the inhabitants of sections where their maintenance depends greatly upon the soil, climate, particularly precipitation and temperature.

METEOROLOGICAL DATA OF KIPP, MONTANA, Lat 48° 30', Long.

Mean normal annual temperature	39.2°
Mean normal annual precipitation	19.75 in.
Mean average precipitation from melted snow	12.40 in.
Mean average precipitation from rain during growing months	7.35 in.
Average number of months in which frosts occur	11
Average date of last killing frost in spring	June 15th
Average date of first killing frost in summer,	Aug. 21st

The conditions herein enumerated vary but little from year to year, and during the subscriber's residence of 13 years upon the Blackfeet reservation and his 7 1/2 years observations of the climatic conditions thereof, he is forced to admit that the precipitation during the summer months is inadequate, and the average tempature too low for successful farming, but as an ideal grazing country it is without an equal.

(Signed) A. B. COE,

Sworn to before me and subscribed in my presence this twenty-first day of July, 1904.

H. K. Loomis,
Notary Public.

(Seal).
CMR.

0 0 2 4 4



A Weekly Journal of the Rod and Gun

ADDRESS ALL COMMUNICATIONS TO THE
FOREST AND STREAM PUBLISHING CO.

CABLE ADDRESS, FORESTRIM, N. Y.

FOREST AND STREAM PUBLISHING CO.

PUBLISHERS AND IMPORTERS OF
BOOKS ON OUTDOOR SPORTS

No. 346 Broadway

New York March 9th, 1906.

Copy.

Dear Mr. Leupp:-

I have a line from Perrine, with whom I am keeping in close touch, intimating that in drawing an allotment bill for the Blackfoot Indians you purpose to provide for the allotting to the individual either 80 acres of farming land or 320 acres of grazing land.

I do not believe that 80 acres of farming land will support an individual in that cold country where crops are so uncertain and where there is no market for produce in general.

I do not understand either how any allotting agent is to determine what is farming land and what is not. The soil of a certain riverbottom may seem to be rich and well suited to the production of crops, but the situation of this rich land may be so cold that crops cannot be raised on it. One may imagine that the soil of the Mackenzie River Delta would be extraordinarily fertile, yet only the beginnings of agriculture can be practiced there. If it were practicable the ideal plan for these Blackfoot would be to give each individual say 20 acres of garden land and 300 acres of pasture land, since, under the most favorable circumstances agriculture can be carried on only in order to produce such crops of vegetables as the individual and his family will consume. His livelihood, that is to say, the crop that he raises to sell, to produce the money with which to purchase his

-2-

clothing, his lumber, his groceries and so on, must be cattle. I do not conceive it possible for any man or any family to be self-supporting on the Blackfoot Reservation by the practice of agriculture alone. One reason for this is that they have no market. There is none to buy their produce--if they raise any.

I recognize that you have given much thought to this matter, and that you pin your faith to what Father Damiani has said about the Mission garden, but, Father Damiani naturally looks at the thing from a point of view of the Superior of a Mission, where the people and the school consume about all that the garden produces. The Indians cannot raise such crops as are cultivated at the Mission with a force of laborers--school boys--to whom nothing is paid, nor can they find any market whatever for the product of their fields.

In drawing up a bill for the Blackfoot Indian Reservation, allotment, I know you will consider all these things as carefully as possible. I have, as I have told you, had twenty years experience on the Blackfoot Reservation, winter, spring, summer and autumn, and feel that I know more about it than most people.

Yours very truly,

Hon. F. E. Leupp,
Indian Bureau,
Washington,
D. C.

DEPARTMENT OF THE INTERIOR
UNITED STATES LAND OFFICE

~~Yreka, California~~

~~October 6, 1922.~~

C. Hart Merriam,

Lagunitas, California.

Sir:

Your letter dated September 11, 1922, has been referred to J. B. Mortsolf, Supt. Hoopa Valley Agency; his remarks may be found upon the lower margin of your letter which is herewith enclosed.

Very respectfully,

W. H. Newman
Receiver.

DR. C. HART MERRIAM
RESEARCH ASSOCIATE SMITHSONIAN INSTITUTION
(E. H. HARRIMAN FUND)

RECEIVED
U. S. LAND OFFICE
EUREKA, CAL.

SEP 14 1922

ADDRESS: 1919 SIXTEENTH ST.
WASHINGTON, D. C.

SUMMER ADDRESS
LAGUNITAS, CALIFORNIA

LAGUNITAS, CALIF.

September 11, 1922.

Registrar,
U. S. Land Office,
Eureka, Calif.

Dear Sir:

Have you in your possession, or do you know the present whereabouts of, patents of land allotments to an Indian commonly known as Yellow Jacket, and his wife Sally Jacket? The allotments were made by :

B. Arntzen, Spl. Alloting Agent.
Trust Patent delivered June 23, 1908.

It would be interesting to know why the titles to these allotments were not delivered to Yellow Jacket and his wife long ago.

Very truly yours,

C. Hart Merriam

Respectfully referred to J.B. Mortsof, Hoopa, Cal.

J. B. Mortsof
Registrar

The patents are not in my possession. It would seem by the note that they have been delivered to the allottees, on June 23, 1908. If Yellow Jacket and wife so wish, I can send to Washington and get a photo copy for them, free of charge.

J. B. Mortsof
Supt. Hoopa Valley Agency

Sept. 18, 1922.

Recd. Sept. 11, 1922

DEPARTMENT OF THE INTERIOR
UNITED STATES INDIAN SERVICE

Hoop Valley Indian Agency,
Hoop, California, August 10, 1922.

Dr. C. Hart Merriam,
Lagunitas,
California.

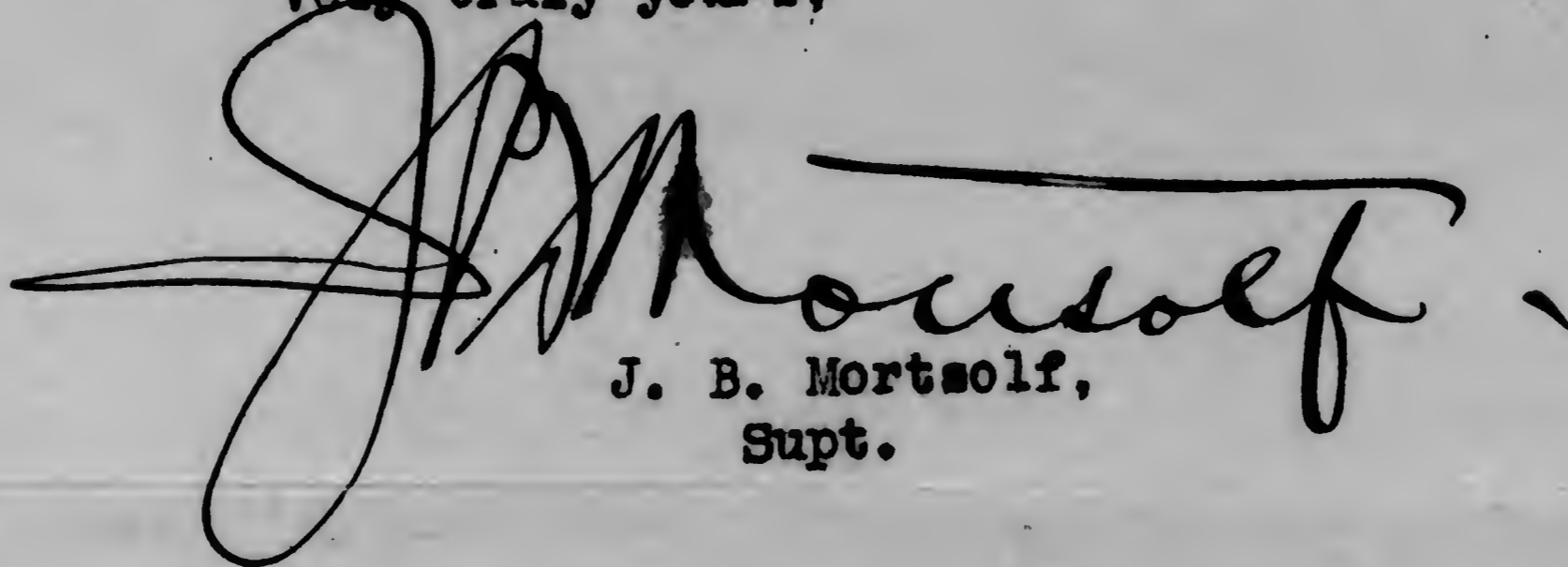
Dear Sir:

In response to your letter of August 6, I find a note on our records concerning the allotments of Yellow Jacket, and Sally Jacket, his wife, as follows:

"B. Arntzen, Spl. Allotting Agent.
Trust patent Delivered June 23, 1908."

I assume that these patents were delivered by the U. S. Land Office at Eureka to the allottees, as our records have been copied from the records of that office.

Very truly yours,



J. B. Mortsolf,
Supt.

Yellow jacket case

Yellow jacket

8682

8306

580

125

505

U S Marshall Ralph

J. N. McKnight Forest Ranger
Ritter (now at
Big Bear)

Ed. Huntington (detection) Hay Fk.
then - Forest Ranger

claim fire 14 Feb. at a time
when no fires will burn in
this country.

Supper ready - went to barn to
feed horse - cap & had coffee
not allowed to eat supper.

Fire brush fire on line sale
point - mostly leaves - ~~few~~ no
oaks or firs or trees at all.

No evidence who set it

Burnt maybe 10 acres - not

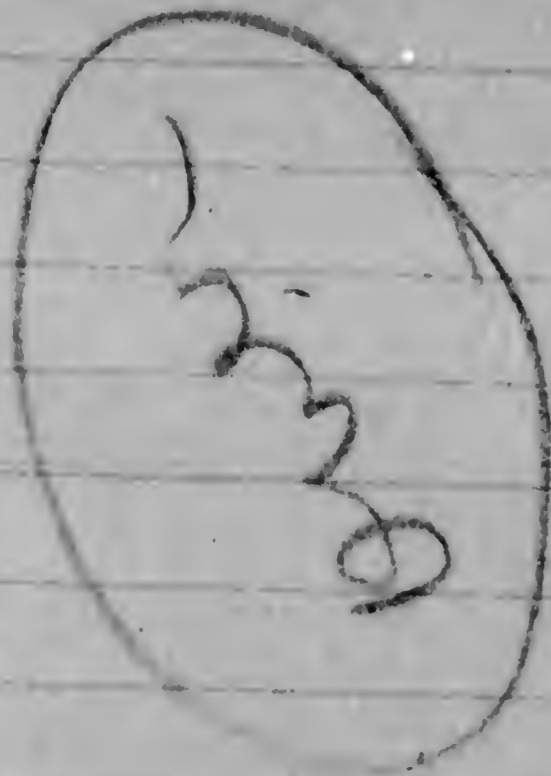
outside brush

claimed 70 - 80 acres forest burnt

Yellow jacket doctor for mumps by
Kind Dr Thomas of San Francisco (once
a miner himself. short man)

Ed 9th

June 24-25	Hall Rch (Eiditar)	\$6.00
"	Hay FK	\$3.00
" 29-31	Zenia	\$20.00
July 2	Robmeier	1.81



Yellowjacket (cont'd)

Andrew Twinkle had previously had "scrap" with Yellowjacket. He had turned Yellowjacket's horse loose & they had a row & Yellowjacket knocked him down. This led to bad blood & Twinkle "had it in" for Jacket.

Forest Ranger Knight went into other man or men after Jacket ~~in~~ at night Jacket was chained to bedpost - tho he had promised not to try to get away. (Hoeglin told me)

11 75
REFER IN REPLY TO THE FOLLOWING:

Land DEPARTMENT OF THE INTERIOR,

Subject: OFFICE OF INDIAN AFFAIRS,
Digger Indians, near
Jackson, Calif. WASHINGTON.

August 16, 1907.

Dr. C. Hart Merriam,

2428 Pine Street,

San Francisco, California.

Sir:

The Office is in receipt of your letter of August 4, 1907, requesting that you be advised concerning the status and function of the Farmer in charge of the Indians at Jackson, Amador County, California. You say that whenever you are within fifty miles of the place the Indians ask you a multitude of questions which you are wholly unable to answer; that they have been urged to remove to the reservation, and they want to know how such removal would benefit them; if they would have steady employment; and if their old people would be taken care of when the others go away to pick fruit.

In response you are informed that by the Act of Congress approved March 3, 1893 (27 Stat. L., 612) there was appropriated \$10,000 for the purchase of land, subsistence and other necessities for the support of the Digger Indians of Central California; and by the Act of August 15, 1894 (28 Stat. L., 286) a further appropriation of \$10,000 was made, to be expended in a similar manner.

Under authority of these Acts, George B. Crosby of Sac-

2.

ramento, California, was appointed special agent to examine into the condition of these Indians and report as to the best manner of assisting them. He was authorized to inspect tracts of land suitable for homes, water facilities, etc., and report on the number of Indians to be provided for, the amount of land needed, the kind of houses which should be built for them, the quantity and cost of subsistence needed, and any other essential facts necessary to an intelligent understanding of the situation.

He made two reports and recommended the purchase of 330 acres of land adjoining the United States experimental station, about 4 miles from Jackson, California, at a consideration of \$6,600, which was approved by the Department, the purchase money paid and possession of the land given.

These Indians are at present under the jurisdiction of Additional Farmer in Charge George O. Crist, who exercises the same supervision over them as is exercised by a U. S. Indian Agent or Superintendent in charge of an unallotted reservation.

As Congress has made no appropriation for the support and civilization of these Indians during the last three years, they are wholly dependent on their own efforts for subsistence. However, as the lands of the reservation are reported as being fairly productive, it is believed they should be able to maintain themselves by raising garden produce, supplemented by their

3.

earnings in the adjacent harvest fields, cutting wood, digging potatoes, husking corn, picking hops and grapes, etc.

The chief benefit which they would derive from removing to the reservation would be in having a permanent home to which they could return during the seasons of non-employment, and where their children and old people could cultivate gardens in their absence.

Very respectfully,

J. E. Leupp,

Commissioner.

AGE.Ph.

Wm. Fuller Aug. 26, 1907 - cam

2428 Pine Street

San Francisco, Calif.

August 4, 1907.

Mr. Francis E. Leupp
Commr. Indian Affairs
Washington, D.C.

Dear Mr. Leupp:

Just before leaving Washington I called at your office to make inquiries concerning the status and function of the Sub-agent or farmer, at Jackson Reservation, Amador County, California.

The Acting Commissioner was unable to give me the information I sought, but promised to write me in a few days. Two months have now elapsed and I have not heard from him.

Whenever I am within fifty miles of the Jackson Farm the Indians ask me a multitude of questions about the place, which I am utterly unable to answer. They have been urged to move to the Reservation; they want to know how such removal would benefit them; whether or not they would have steady employment; whether their old people would be taken care of when they go below to pick fruit, and so on.

If you will kindly have some one in your office give me the information which will enable me to answer such questions, I shall be greatly obliged.

Very truly yours,

C. Hart Merriam

Progress in Indian Affairs

THE policy of Secretary Wilbur to speed up the activities of the Indian Service to hasten the termination of Indian "wardship" is given the indorsement of the Board of Indian Commissioners in its sixtieth annual report made public during the last month.

Declaring that this policy "should meet the general approval of fair minded, forward looking friends of the Indian people," the Board says:

"For many years we have taken the position that the underlying purpose of the Indian Service should be to hasten the progress of the Indians toward their absorption into the body politic of the Nation as unrestricted, self-sustaining American citizens, the equals, in all respects, of our average American citizenry. We are gratified to find this thought emphasized in your policy-outline as 'the fundamental aim of the Bureau of Indian Affairs.'"

An outline of six decades of Indian progress, beginning with President Grant's announcement of his famous "peace policy" in 1869 is outlined in the Board's report. The Grant announcement was coincident with the establishment of the Board of Indian Commissioners by Congress. This progress the Board outlines as follows:

"The big fact which stands out as the predominant development in our retrospect of the past six decades in the progress of the American Indians since 1869. The advance they have made is the more remarkable when it is remembered that there are living today old tribesmen whose great-grandfathers were aborigines who never had seen a piece of iron or steel, who never had heard of strange white-skinned people.

"In 1869, according to the records, most of the tribes west of the Mississippi River were in the cultural stage known to ethnologists as 'higher barbarism.' Many of these tribes were characterized in the Indian Office reports of that time as 'barbarians,' 'savages,' 'wild men,' and 'untamed nomads.'

"There will be found no savages, wild men, or untamed nomads among our American Indians today. Some of our full bloods retain much of the primitive in their conception of life and in their ways of thinking and doing, and many Indians, still influenced by aboriginal complexes, refuse to adapt themselves to the new order of things in some particulars, but many more have most or all of the attributes of our modern civilization.

"It is a disconcerting commentary upon our national intelligence that the general American public is lamentably ignorant of the true Indian situation. It seems to entertain the notion that most of the Indians in the United States are painted, feathered, war-whooping savages, animated museum specimens supported in some mysterious way by the Government and rather useful as picturesque embellishments of the landscape for the kodaking and edification of the ubiquitous 'tin-can' tourists, or as local color for movie thrillers and 'gripping' novels of the wide-open spaces.

"Here are some of the significant contrasts between then and now: War be-

tween the races has been forever abolished by the peace which is the normal status of a united citizenry; Army posts have been transformed into Indian schools and hospitals, war paths into railroads, and hunting trails have widened into National and State highways; tepees and wigwams have made way for houses, ranging from undesirable shacks and modest cottages to \$50,000 mansions; the scalping knife has been relegated to the museum and the can opener has come into the Indian kitchen; doeskin leggins have been discarded for creased trousers and buckskin moccasins for rubber-heeled shoes; the medicine man has yielded to the skilled physician and the medicine woman to the trained nurse; the little Indian has been taken out of the papoose board and now is rolled about in the baby carriage; the rhythm of the Indian tom-tom and drum times the steps in the jazz and fox trot at Indian dances; where the buffalo once ranged Indian-owned cattle now graze; the great tribal hunting grounds have been plotted off by the wire fences of Indians and white men's farms and pastures; the pony dragged travois has been put aside for the automobile and farm wagon. More Indian money today is spent for gasoline than the Indians of 60 years ago spent for rum, and the less than 5,000 Indian children who were induced to attend schools in 1869 have expanded into an army of over 70,000 Indian school children, whose parents want them to be taught."

The report carries a number of recommendations for betterments in the organization and personnel of the Indian Service and stresses the following:

A special program for the Indian medical service centering on a vigorous and sustained campaign against tuberculosis and trachoma; a particular agricultural program, to be determined by qualified specialists, for each reservation; a determined effort on the part of the Indian Service to obtain employment for able-bodied Indians who should be doing useful work; more emphasis to be placed upon vocational training in the Government's Indian schools; legislation providing for law enforcement on Indian reservations; increased appropriations to make the Indian Service "so attractive that the right kind of men and women for their respective places" can be secured in the Field Service; the future handling of Indian lands by the Indian Bureau to be characterized by caution and guided only by considerations for the best interests of the Indians; the dissemination by the Interior Department and the Bureau of Indian Affairs of "sane and reliable information about the American tribes and their people, about their peculiar relations to the Nation, and about the various phases of the perplexing and complicated Indian problem." The Board urges the churches to encourage their home mission boards to continue and enlarge their mission activities in the American Indian country.

Report on Indian Service

ADDITIONAL appropriations for the Indian Service are urged in the annual report of Commissioner Charles J. Rhoads to the Secretary of the Interior. Such a procedure, it is pointed out, would result in later economics.

In presenting the report, Commissioner Rhoads points out that he and his associate, Assistant Commissioner J. Henry Scattergood, did not take office until after the close of the fiscal year, and that since that time they have been occupied in familiarizing themselves with the problems involved. They are impressed with the variety and complexity of administrative details which often prevent a clear view of the real objective of the Indian Service.

For several years recently both the Secretary and the Indian Commissioner then in office have explicitly emphasized the need for adequately increased appropriations in order to perform properly the work which devolves upon the office for the benefit of the Indians, and in his report the Commissioner again stresses the need of increased funds and a trained personnel. The cost of Indian education and care of health obviously must exceed that of similar services among the white population, yet heretofore the appropriations, particularly for food, clothing and vocational training, have never been adjusted to post-war costs. Prior administrations have reported this situation, but the data now in hand indicate that as a mere economic problem it will save the taxpayers money to grant at once larger appropriations to the Indian Service and to continue this policy for several years, to the end that the Indian may soon be able to contribute his share to the life of the Nation.

Mention is made of the fact that an increasing number of the Indian people are responding to the facilities of the Service for care of the sick and medical and surgical treatment. Closer cooperation has been developed between the federal and the state, county and municipal health organizations, and through these state organizations information concerning Indian health matters has been disseminated and diagnostic, laboratory and clinic facilities have been made available to health agencies of the Indian Service. New hospitals or sanatoria have been established or constructed at Tacoma, Washington; within the Western Navajo jurisdiction, Arizona, at Chin Lee, Arizona, Havasupai Canon, Arizona, and Kayenta, Arizona; at Keshena, Wisconsin, at Taos and Tohatchi, New Mexico, and at several other places.

Under the subject of education and civilization mention is made of the development of attendance of Indian children in their home public state schools, this enrollment reaching a present number of about 35,000 who rely upon the public school for their education. The total number of Indian school children is reported to be 83,262, of whom about 67,287 were attending a school of some kind during the year. Congressional appropriations each year provide funds for payment of tuition for Indians enrolled in state public schools and the rates paid have varied but have averaged

over 35 cents per pupil per day, the rate being adjusted to the financial necessities of the public school districts.

The matter of suitable employment of the Indians after leaving school is intimately involved in the solution of the Indian problem and attention is called to its obvious importance. The Service has never had a developed and systematic organization for the placement of the young Indian at the opportune time of life in some suitable occupation and environment and is hoping that such an organization may be within the possibilities of the immediate future. Unless the young Indian man or woman be placed in and become adjusted to an occupation adapted to his interest and abilities, then the whole scheme of education and civilization fails. If he may return home to farm on land where conditions offer promise of success, this may in such cases be a legitimate objective but if he returns to a reservation where unfavorable conditions prevail and the influences are such as to force him back to primitive existence and idleness, the result is detrimental. Without desiring to destroy what is best in the Indian life and traditions nor to affect the ties of his home and his people, it is nevertheless essential for his own benefit that he should be brought into contact with the best of the white communities so that he may, as rapidly as possible, become prepared for the necessity of reliance upon himself and his own efforts which must come to pass at some time in the future.

San Antonio's Installation An Imposing Function

November 27 was a gala day for Local No. 28, San Antonio, Tex., when the new officers were installed at one of the most imposing gatherings in the union's history. The Labor Temple hall was filled before the meeting was called to order by William Haensler, presiding officer, who presented the following guests of honor:

Representative Harry M. Wurzbach, 14th Texas district; Col. P. H. Hennesey, Fort Sam Houston; Maj. A. W. Robins, commanding officer of Duncan Field; Capt. Ray H. Green, Quartermaster Corps, Kelley Field; and 1st Lieut. A. Thomas, Duncan Field. Each of the officers addressed the membership, paying tribute to the success achieved by the organization. Their remarks were roundly applauded.

The local's officers were installed by Representative Wurzbach, after which President Kanatzar took the chair. A resolution of regret and sympathy to Dan F. Connor, past president of No. 28, for his inability to be present because of illness, was unanimously adopted.

Capt. Ray H. Green announced that preparations are under way for a great Uncle Sam's Play Day to be held next spring. Refreshments were served by the entertainment committee. Twenty-five new members were admitted, and the activities of "Uncle Billy" Haensler indicate a substantial increase in the near future. His motto is "Double Our Membership."

FROM THE WAR-PATH TO THE PLOW*

BY FRANKLIN K. LANE, SECRETARY OF THE INTERIOR

ON THE first of last July the Cherokee Indian Nation ceased to exist. This act was the culmination of a treaty promise made over 80 years ago, extended by statute, and at last placed within administrative discretion.

The word of the white man has now been made good. These native and aspiring people have been lifted as American citizens into full fellowship with their civilized conquerors. The Cherokee Nation, with its senate and house, governor and officers, laws, property, and authority, exists no longer.

Surely there is something fine in this slight bit of history. It takes hold upon the imagination and the memory, arouses dreams of the day when the Indian shall be wholly blended into our life, and at the same time draws the mind backward over the stumbling story of our relationship with him.

THE UNITED STATES STILL GUARDIAN

The people of the great Sequoyah have lost their identity, yet—and this is a fact that all do not know—there are still several thousand of these American citizens for whom the United States stands to a greater or less degree *in loco parentis*. We hold our hands upon the property and the private concerns of approximately one-fifth of these "free people."

This seems to be an anomalous situation and prompts at once the inquiry, Has this government a policy with relation to these people and the others of their race? We have had three centuries of contact with the Indian. Do we now know where we are leading him and what our own purpose is with regard to him? Have we aught that may be openly declared as a definite and somewhat immediate aim toward which we can work with clear and unwavering purpose?

If we have such a policy, it should be stated; and this is for love of the Indian himself, who daily asks the question,

*An abstract from the annual report to the President of the United States by the Secretary of the Interior.

"What is my future to be at the hands of the white man?"

A BEWILDERED PEOPLE

That the Indian is confused in mind as to his status and very much at sea as to our ultimate purpose toward him is not surprising. For a hundred years he has been spun round like a blindfolded child in a game of blindman's bluff. Treated as an enemy at first, overcome, driven from his lands, negotiated with most formally as an independent nation, given by treaty a distinct boundary which was never to be changed "while water runs and grass grows," he later found himself pushed beyond that boundary line, negotiated with again, and then set down upon a reservation, half captive, half protégé.

What could an Indian, simply thinking and direct of mind, make of all this? To us it might give rise to a deprecatory smile. To him it must have seemed the systematized malevolence of a cynical civilization. And if this perplexed individual sought solace in a bottle of whisky or followed after some daring and visionary Medicine Man who promised a way out of a hopeless maze, can we wonder?

Manifestly the Indian has been confused in his thought because we have been confused in ours. It has been difficult for Uncle Sam to regard the Indian as enemy, national menace, prisoner of war, and babe in arms all at the same time. The United States may be open to the charge of having treated the Indian with injustice, of having broken promises, and sometimes neglected an unfortunate people, but we may plead by way of confession and avoidance that we did not mark for ourselves a clear course, and so, "like bats that fly at noon," we have "spelled out our paths in syllables of pain."

THE INDIAN'S STATUS

There are some 300,000 Indians in the United States. This grand total includes



Photo from Office of Indian Affairs

FIVE HUNDRED CATTLE READY FOR ISSUE TO INDIANS: STANDING ROCK

The valuable grazing lands of the Indians offer unusual opportunities for increasing the meat supply of the country. They have what are regarded as the most desirable grazing lands in unbroken bodies in the United States. Last year about \$1,500,000 was expended in buying horses, cattle, and sheep to stock these lands and to establish large tribal stock ranches. Heretofore Indian grazing lands have been rented to white ranchmen.

500 Head in this yard
Photo by Fiske



Photo from C. J. Blanchard

WOLF EAGLE AND RELATIVES: BLACKFEET TRIBE

The Indians of the United States own lands almost equalling in area those of all New England and New York. A rough estimate places the value of these lands at \$600,000,000. If to this be added their holdings of timber, etc., they would probably be found to be worth not far from a billion dollars.

all who are of Indian blood or who have been adopted into the tribes. The census figure of 1910 shows an Indian population of 304,950, as contrasted, it may be noted, with a population in 1860 of 254,300.

These are for the most part wards in chancery, the government being the chancellor. They live in large part on reservations, which are little more than expanded and perhaps somewhat idealized orphan asylums. They have lands aggregating in extent 109,150 square miles, or a territory equal to that of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Kentucky, and Virginia, and worth, by rough estimate, six hundred million dollars.

THE WEALTHIEST PEOPLE IN THE WORLD

Over two-thirds of this land is now held as individual farms, the unallotted

or tribal lands being estimated as worth less than \$200,000,000. If an appraisal were made of the full value of the timberlands and of the oil and coal lands, and added to this was the value of the herds and personal property of the Indians, it is probable that they would be found to have a wealth approximating \$900,000,000. In moneys, the Treasury of the United States has trust or tribal funds approximating \$50,000,000, while in the banks throughout the country we have deposited to the credit of individual Indians under our control something over \$18,000,000.*

* The general allotment act of 1887 was the first step toward the setting aside for each Indian of a tract of land which he could develop by his own efforts and on which he could construct a home for himself and for his family.

Each of the 41,698 members of the Cherokee Tribe receive an allotment of 110 acres of the



Photo from C. J. Blanchard

TYPICAL HOME OF FLATHEAD INDIANS ON THE FLATHEAD RESERVATION: MONTANA

"The Osages are probably the wealthiest people in the world. The average wealth of the Osage Indian is \$9,570.85, and 2,230 Osages each received approximately 657 acres of land as allotments. The average income of the Osages from oil and gas royalties is \$690.89. For an average family of four this would make an annual income of approximately \$2,700, to say nothing of the large income from the lands allotted to them. Some few families have an income of \$12,000 per year" (see text, page 77).



Photo from C. J. Blanchard

BLACKFEET INDIAN AND FAMILY: MONTANA

"The political conditions of the world will make the next few years a period of great prosperity for the American farmer. Let us see that the Indian, with his broad acres, is in truth an American farmer, and that he properly participates in this unusual opportunity."

MUST THE INDIAN REMAIN A WARD OF THE GOVERNMENT FOREVER?

The function which this government is performing for these Indians is to care for their personal welfare, supervise their business affairs, improve their property, hold their moneys, give education to their children, care for their sick, protect them from their enemies, and insure them against starvation.

average allottable lands, valued originally at \$325.60. The average Cherokee family may be said to number four persons, which would give to it 440 acres of land. The Choctaws and Chickasaws, the Creeks and the Seminoles, have also received allotments and their tribal funds are being divided.

The Osages are probably the wealthiest people in the world. The average wealth of the Osage Indian is \$9,579.85, and 2,230 Osages each received approximately 657 acres of land as allotments. The average income of the Osages from oil and gas royalties is \$690.89.

This surely is doing much for a people who are richer on the average than the majority of our own people. And, we ask, must this governmental activity persist? Must this burden always rest upon the people of this country? Is it for the benefit of the Indian himself that it should continue?

There are those who say that it should not last a single day. The American conscience, however, our sense of justice,

For an average family of four this would make an annual income of approximately \$2,700, to say nothing of the large income from the lands allotted to them. Some few families have an income of \$12,000 per year.

The individual wealth of the Indian necessarily depends upon the value of his individual allotment; as, for instance, in the Creek Nation, one of the Five Civilized Tribes, the great oil fields have brought wealth to those Indians so fortunate as to hold allotments within the oil territory. The following cases are examples of the royalties for 1914 received

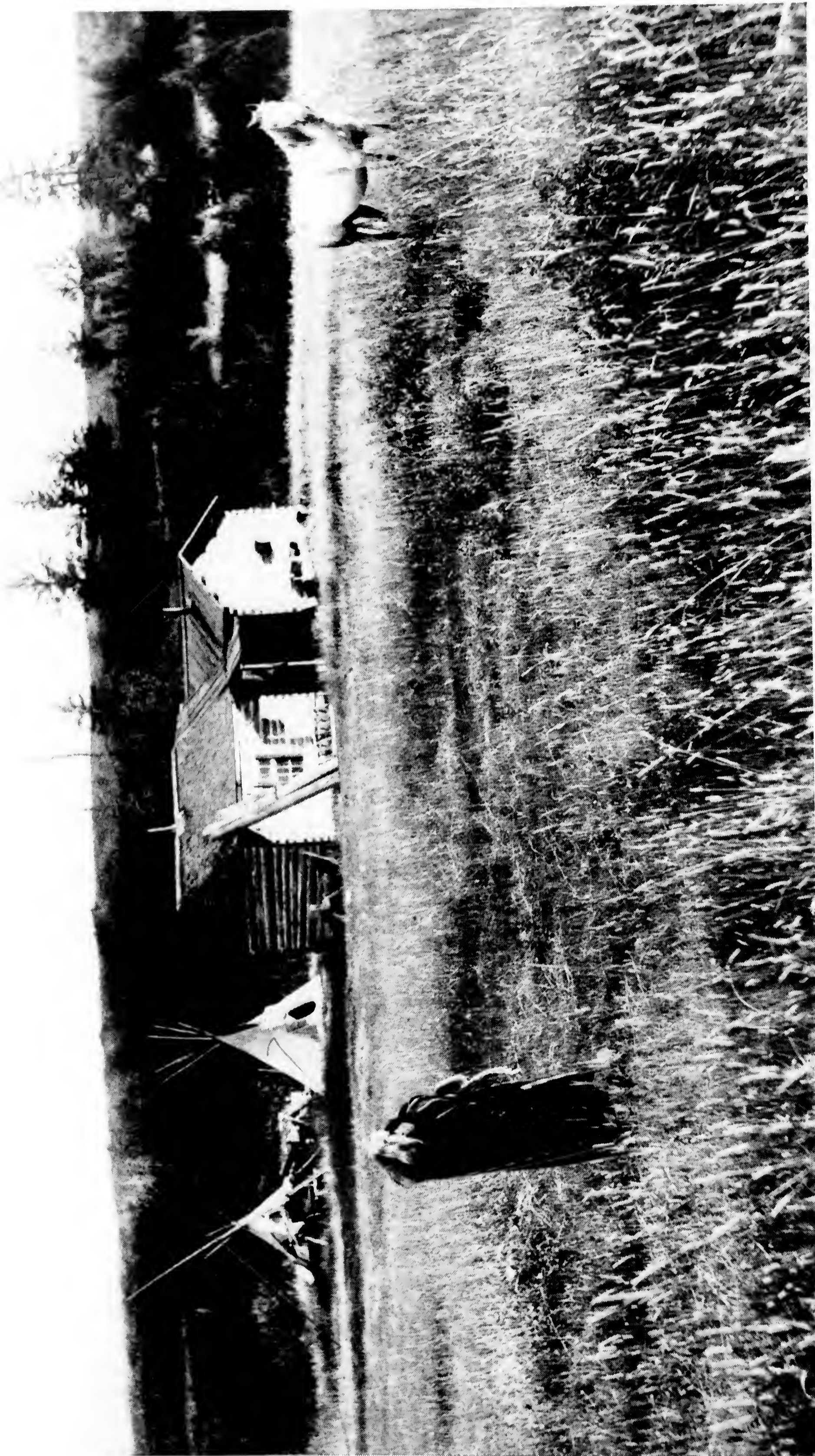


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Photo from Office of Indian Affairs

"RIDES A SORREL HORSE," OR GLYDIS LITTLEST, A CROW INDIAN

"There are no better schools than many of our reservation schools, where each child is taught the rudiments of learning and to be useful in practical things—reading, writing, and arithmetic; how to plow and sow, hoe and harvest; how to build a house and shoe a horse, or cook a meal, make a dress, and nurse a sick man or animal" (see text, pages 86 and 87). There are 65,000 Indian children of school age in the United States today.



Photo from Office of Indian Affairs

ONE OF THE CROWS WHO WON THE TITLE OF "CHIEF" ACCORDING TO THE OLD CUSTOMS OF DARING AND DIPLOMACY

To fill the Indian's soul with an ambition that will not let him rest content with a war bonnet, a life of ease, and a mind for the past—that will lead him to learn surely, if slowly and by hard knocks, to lean upon himself and to make him able to take care of himself, his family, and his property—such is the aim of our government. "There are many thousand Indians in our charge who are entirely self-supporting, capable, thrifty, far-sighted, sensible men; and, singularly enough, these are most often found among those tribes which were most savage and ruthless in making war upon the whites. Some of these are indeed so far-sighted that they do not wish to enjoy full independence, because their property would then become subject to taxation" (see text, page 85).

our traditions, in fact, will not permit the adoption of a drastic course that would cast the Indian upon a world for which he is ill-prepared.

Yet I am of the opinion that it would be better, far better, to sever all ties between the Indian and the government, give every man his own and let him go his own way to success or destruction, rather than keep alive in the Indian the belief that he is to remain a ward of the government. The advocates of the sink or swim policy may be reckless. The advocates of the almshouse policy are surely doing harm.

Is there, then, no way out? Must we go blunderingly on without goal and without policy?

KILLING "THE ORPHAN ASYLUM" IDEA

The way out is gradually and wisely to put the Indian out. Our goal is the free Indian. The orphan-asylum idea must be killed in the mind of Indian and white man. The Indian should know that he is upon the road to enjoy or suffer full capacity. He is to have his opportunity as a "forward-looking man."

This is not my dictum, for the government has been feeling its way toward this policy for nearly 40 years. This is the rationale of the whole of our later congressional policy, of the liberality of Congress toward the education of the Indian, of the allotment system, of limitations fixed upon disposition of property. If the course of Congress means aught it means that the Indian shall not become a fixture as a ward.

It is the judgment of those who know

by Indians of the Creek Nation from oil: Samuel Richard, \$94,000; Jeannetta Richard, \$90,000; Seeley Alexander, \$57,000; Lessey Yarhola, \$73,000; Eastman Richard, \$93,000; Thomas Long, \$35,000; Ella Jones, \$31,000; Nancy Yarhola, \$29,000; Johnston Wacoche, \$27,000; Miller Tiger, \$23,000.

Some of the Bad River Indians have received as high as from \$14,000 to \$16,000 for the timber cut from their allotments.

On the other hand, we must not forget that many of the Indians have lands which are little better than sand hills, that even though these tribes have vast herds of sheep and the wealth of the tribe seems large, when divided pro rata shares it would be but a small sum which could quickly be expended for subsistence.

the Indian best, and it is my conclusion, after as intimate a study as practicable of his nature and needs, that we should henceforth make a positive and systematic effort to cast the full burden of independence and responsibility upon an increasing number of the Indians of all tribes.

I find that there is a statute which significantly empowers the Secretary of the Interior to do this in individual cases. That authority is adequate. And as soon as the machinery of administration can be set in motion I intend to use such authority. If year by year a few from each of the tribes can be made to stand altogether upon their own feet, we will be adding to the dignity of the Indian race and to their value as citizens. To be master of himself, to be given his chance—this is the Indian's right when he has proven himself. And all that we should do is to help him to make ready for that day of self-ownership.

PREPARING THE INDIAN TO STAND ALONE

Viewed in this light, the Indian problem is incomparably larger today than it was when the Cherokees were gathered up from the Southern States and sent into the unknown across the Mississippi. In 1830 the problem was how to get the Indians out of the way. Today the problem is how to make him really a part of the nation.

This blend of wisdom, dignity, and childishness, this creature of a non-commercial age, has been brought into a new day when all must live by conforming to a system that is as foreign to him as the life of the Buddhist ascetic would be to us. Slowly through a century and more of torturous experience he has come to see that it is not our purpose to do him harm; but he must learn to find his place in an economy that antagonizes every tradition of his ten thousand years of history.

How, then, are we to get into the mind of this soldier-sportsman the fact that the old order has passed away, and that the gentleman of today earns his right to live by his usefulness; that the American cannot be a man and a ward at the same time?



Photo from N. H. Darton

APACHE PAPOOSE AND BASKETS: ARIZONA

"There are some 300,000 Indians in the United States. This grand total includes all who are of Indian blood or who have been adopted into the tribes. The census figure of 1910 shows an Indian population of 304,950, as contrasted, it may be noted, with a population in 1860 of 254,300" (see text, pages 73-75).

our traditions, in fact, will not permit the adoption of a drastic course that would cast the Indian upon a world for which he is ill-prepared.

Yet I am of the opinion that it would be better, far better, to sever all ties between the Indian and the government, give every man his own and let him go his own way to success or destruction, rather than keep alive in the Indian the belief that he is to remain a ward of the government. The advocates of the sink or swim policy may be reckless. The advocates of the almshouse policy are surely doing harm.

Is there, then, no way out? Must we go blunderingly on without goal and without policy?

KILLING "THE ORPHAN-ASYLUM" IDEA

The way out is gradually and wisely to put the Indian out. Our goal is the free Indian. The orphan-asylum idea must be killed in the mind of Indian and white man. The Indian should know that he is upon the road to enjoy or suffer full capacity. He is to have his opportunity as a "forward-looking man."

This is not my dictum, for the government has been feeling its way toward this policy for nearly 40 years. This is the rationale of the whole of our later congressional policy, of the liberality of Congress toward the education of the Indian, of the allotment system, of limitations fixed upon disposition of property. If the course of Congress means aught it means that the Indian shall not become a fixture as a ward.

It is the judgment of those who know by Indians of the Creek Nation from oil: Samuel Richard, \$94,000; Jeannetta Richard, \$90,000; Seeley Alexander, \$57,000; Lessey Yarhola, \$73,000; Eastman Richard, \$93,000; Thomas Long, \$35,000; Ella Jones, \$31,000; Nancy Yarhola, \$20,000; Johnston Wacoche, \$27,000; Miller Tiger, \$23,000.

Some of the Bad River Indians have received as high as from \$14,000 to \$16,000 for the timber cut from their allotments.

On the other hand, we must not forget that many of the Indians have lands which are little better than sand hills, that even though these tribes have vast herds of sheep and the wealth of the tribe seems large, when divided pro rata shares it would be but a small sum which could quickly be expended for subsistence.

the Indian best, and it is my conclusion, after as intimate a study as practicable of his nature and needs, that we should henceforth make a positive and systematic effort to cast the full burden of independence and responsibility upon an increasing number of the Indians of all tribes.

I find that there is a statute which significantly empowers the Secretary of the Interior to do this in individual cases. That authority is adequate. And as soon as the machinery of administration can be set in motion I intend to use such authority. If year by year a few from each of the tribes can be made to stand altogether upon their own feet, we will be adding to the dignity of the Indian race and to their value as citizens. To be master of himself, to be given his chance—this is the Indian's right when he has proven himself. And all that we should do is to help him to make ready for that day of self-ownership.

PREPARING THE INDIAN TO STAND ALONE

Viewed in this light, the Indian problem is incomparably larger today than it was when the Cherokees were gathered up from the Southern States and sent into the unknown across the Mississippi. In 1830 the problem was how to get the Indians out of the way. Today the problem is how to make him really a part of the nation.

This blend of wisdom, dignity, and childishness, this creature of a non-commercial age, has been brought into a new day when all must live by conforming to a system that is as foreign to him as the life of the Buddhist ascetic would be to us. Slowly through a century and more of torturous experience he has come to see that it is not our purpose to do him harm; but he must learn to find his place in an economy that antagonizes every tradition of his ten thousand years of history.

How, then, are we to get into the mind of this soldier-sportsman the fact that the old order has passed away, and that the gentleman of today earns his right to live by his usefulness; that the American cannot be a man and a ward at the same time?



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BLACKFEET INDIANS AT WORK ON THEIR IRRIGATION PROJECT

"The great oil fields have brought wealth to those Indians so fortunate as to hold allotments within the oil territory. The following cases are examples of the royalties for 1914 received by Indians of the Creek Nation from oil: Samuel Richard, \$94,000; Jeannetta Richard, \$90,000; Seeley Alexander, \$57,000; Lessey Yarhola, \$73,000; Eastman Richard, \$93,000; Thomas Long, \$35,000; Ella Jones, \$31,000; Nancy Yarhola, \$29,000; Johnston Wacoche, \$27,000; Miller Tiger, \$23,000. Some of the Bad River Indians have received as high as from \$14,000 to \$16,000 for the timber cut from their allotments" (see text, pp. 77-80).



Photos from Office of Indian Affairs

The irrigable lands belonging to the Indians form one of the principal sources of wealth of these people, and also form probably the best opportunity for these people to become individually self-supporting. In some sections of the country the Indians are better acquainted with irrigation farming than the whites in the same communities, and they are making great success in this line.

It is a strange thing indeed that we should be concerning ourselves so largely and spending so many millions each year for the remaking of the people who are the truest of Americans. It shows how anxious to be just and willing to be generous are our people. They feel with a quick conscience how cruel it would be to introduce this primitive man into a harsh, competitive world of business with a code of its own more foreign to him than that of the Bushido; too much, they fear, like pitting Little Boy Blue against Shylock in a trade.

Let us frankly state the fact—there is such a thing as being too unselfish, and this the Indian too often is, for he has not gained a forecasting imagination. His training has not given him the cardinal principle of a competitive civilization, the self-protecting sense. It is not instinctive in him to be afraid of starving tomorrow if he is generous or wasteful today.

"WHY SHOULD WE WORK?"

And work? Why work if not necessary? Is it not, as an Osage chief once reprovingly said to me, is it not the hope of every American that he may some day be a gentleman who does not work?

We are bent, then, upon saving the Indian from those who would despoil him until the time comes when he can stand alone. And that time comes when he has absorbed into his nature the spirit of this new civilization of which he has become a part. This is certainly a revolution we are expecting—an impossible revolution in some natures—the substitution of a new standpoint for one long taught by fathers and grandfathers.

Truly such a transformation is not to be worked like some feat of legerdemain, by a turn of the wrist. Bayonets cannot do it; money cannot do it. We can force men to work. We can keep them without work. These two methods we have tried with the Indian, and they have failed in leading him toward the goal of responsible self-support. Adaptation to new environment comes from education through experience.

We therefore have the task of introducing a new conception into the Indian

mind. This is not a thing that can be done wholesale. It becomes an individual problem, and our hope lies in schools for the young and in casting more and more responsibility upon the mature and letting them accept the result.

What should the test be in passing upon the fitness of one who is to be sent out into the world? Plainly his ability to handle himself, to care for himself so that he will not become a charge on the community. To be a rich Indian is not a qualification, for his wealth may indicate, and generally does, nothing more than good fortune. In the land lottery some drew prizes and some blanks. Nor should the degree of blood be the test nor education; for many of those who are wisest in counsel and most steady in habits and sturdy in character are uneducated full-bloods. The man who can "do" for himself is the man to be released. And he is the man who thinks not in terms of the Indians' yesterday, but in terms of the Indians' tomorrow. One whose imagination can take that leap and whose activities will not lag behind. It is to be remembered that we are not looking for an ideal Indian nor a model citizen, but for one who should not longer lean upon the government to manage his affairs.

MANY THOUSANDS ARE CAPABLE AND THRIFTY

There are many thousand Indians in our charge who are entirely self-supporting, capable, thrifty, far-sighted, sensible men; and, singularly enough, these are most often found among those tribes which were most savage and ruthless in making war upon the whites. Some of these are indeed so far-sighted that they do not wish to enjoy full independence because their property would then become subject to taxation.

Others are attached by a tribal sentiment and by the natural conservatism of the Indian to existing conditions. Still others are held to governmental control in part because of the entanglement of their tribal affairs. The government will not do its duty toward itself or toward these Indians until men of this class are fully released. There is a second class, made up of those willing to work but not

knowing how, and a third class, of those who know but have no tools. For these there is help—the teacher farmer for the one and a small loan in the form of tools for the other.*

There are those, too, for whom it is too great a jump to pass from hunting to farming, but who can herd cattle, and for these the government is providing herds for their ranges. Congress has been liberal in its appropriations for these things, and with a stable policy and administrative efficiency these Indians can be gradually lifted into usefulness, full self-support, and into entire independence.

THE ORATOR AND THE LOAFER

Then there is the "proud" red man who idly clings to the traditions of his race and talks of its past with such dignified eloquence, declaring in one glowing moment against the injustice of requiring service from those who once owned the continent and in the next sentence pleading for rations. This man is half brother to him who has degenerated under the orphan-asylum system into a loafer. My confidence is that for all these there is some hope, for most of them much.

But from what has been already said

* EXTRACTS FROM TYPICAL LETTERS FROM INDIANS

"You can't make the Indian independent by doing his business for him."—*A Kickapoo Indian.*

"Indians ought to live like men—not like boys."—*A Colorado Ute.*

"We will never better our condition while we are wards of the nation."—*A Yakima Indian.*

"As long as we have money in the U. S. Treasury we will not do much work, and work is our salvation."—*An Oklahoma Kiowa.*

"Government should not listen to the plea of a few backward Indians who are opposed to progress and are contented to live at the expense of government and of industrious Indians."—*An Iowa Sac and Fox.*

"My children attend public schools; I pay taxes; why should I be under government supervision?"—*An Oregon Indian.*

"The government cannot all the time take care of the Indians."—*A Wisconsin Indian.*

"Indians now hampered by delays, regulations, and red tape . . . and these things have made them discouraged."—*A Tulalip Indian.*

"No greater blessing could come to the Indian than to be compelled to think for himself."—*An Oklahoma Seminole.*

it will be perceived that in the direction of Indian affairs I believe it wisest to give our chief concern to those who are willing to work, who show evidence of a rudimentary ambition, and to convert the Bureau of Indian Affairs into a great cooperative educational institution for young and old, reducing to the minimum the eleemosynary side of its work and its trust functions. It sounds trite, but it has its significance here, that it is not so important to conserve the wealth of a people as to develop their capacity for independence.

For the young the schools* are doing much, especially the day schools on the reservations. By way of answer to those who are troubled at the neglect of the Indian, it may be noted that since 1863 we have expended \$85,000,000 in the education of the Indian. Beginning with \$20,000 a year, the annual appropriation for this purpose now reaches nearly \$4,500,000. Those schools are most useful in which emphasis is laid upon the industrial side of life. There are no better schools, I am well advised, than many of our reservation schools, where each child is taught the rudiments of learning and to be useful in practical things—reading, writing, and arithmetic; how to plow and sow, hoe and harvest; how to build a house and shoe a horse, or cook a meal,

* It is reported that there are 84,229 Indian children of school age. Of these 6,428 are ineligible for school, leaving 77,801 eligible for school. Of this number 22,775 children are in government schools, as follows: In the 37 non-reservation boarding schools conducted outside of the Indian country there are enrolled 10,857 children. In the reservation boarding schools situated on the various reservations there are 9,700, and in the government day schools on the reservations, which resemble closely the ordinary district schools of the States, except that they offer industrial training, there are 7,218 children. Of the children enrolled in mission schools there are 1,379 in mission boarding schools under contract with the government and 3,450 in mission schools without contract. There are enrolled in the public and private schools 25,924 Indian pupils of which the Indian Office has record. This would leave 15,906 Indian children eligible for school privileges, but not reported as being in school. Of this number probably 6,000 in the Navajo and Papago country are without school facilities, but the greater part of the remainder are enrolled undoubtedly in public schools, but not reported.



Photo from N. H. Darton

THE APACHE AND THE CACTUS: ARIZONA'S PIONEERS

For centuries the Indians of the Papago country, in southern Arizona, lived in a semi-arid region, eking out a scant existence from lands covered with cacti and sage-brush. It has been discovered that under those lands lies a rich supply of water in an underground stratum, which, brought to the surface and used for irrigation, will make their country flow with milk and honey. It is the intention of the government to sink wells and use this water for the benefit of the ten thousand or more Indians who live in that region.

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Photo from George R. King

A SHEEP CORRAL: HOPI LAND, ORAIBI, ARIZONA

"To teach the Indian that he must work his way, that the government will no longer play the part of Elijah's raven; to convert the young to our civilization through the creation of ambitions and desires which the blanket life cannot satisfy; to organize each group of Indians into a community of sanely guided coöperators, who shall be told and taught that this government is not to continue as an indulgent father, but as a helpful, experienced, and solicitous elder brother—this program we are adventuring upon" (see text, page 87).

make a dress, and nurse a sick man or animal.

SOWING SEEDS OF AMBITION

In one thing we are short—the art of inducing ambition. This largely depends upon the genius of the teacher to fire the imagination of the pupil, for, after all, the true teacher is an inspirer, and the only thing he teaches his people is to want something. That is the first step in all civilization.

We need teachers in the Indian Service, men and women with enthusiasm and with sympathy, not learned, but wise. We are to control less and to help more. Paternalism is to give way to fraternalism. The teachers we need are helpers, farmers, and nurses, who may not know how to write ideal reports, but do know how to trust and secure trust. There is no way by which an Indian can be made to do anything, but experience justifies the belief that there are many ways by which he can be led.

To turn the Indian loose from the bonds of governmental control, not in great masses, but individually, basing this action upon his ability to watch his steps and make his way, not in any fool's dream that he will advance without tripping, but in the reasonable hope that he will develop self-confidence as he goes along; to destroy utterly the orphan-asylum idea, giving charity only to the helpless and in gravest emergencies; to teach the Indian that he must work his way, that the government will no longer play the part of Elijah's raven; to convert the young to our civilization through the creation of ambitions and desires which the blanket life cannot satisfy; to organize each group of Indians into a community of sanely guided coöperators, who shall be told and taught that this government is not to continue as an indulgent father,

but as a helpful, experienced, and solicitous elder brother—this program we are adventuring upon. It may be inadequate, but it is surely a long step on the road which the Cherokees took.

PROTECTING THE INDIAN FROM HIS ENEMIES

To carry out this policy there should be continuity of purpose within Congress and within the Department of the Interior. The strength of the Administration should be turned against the two enemies of the Indian—those who, out of sentiment or for financial reasons, keep the Indian's mind turned backward upon the alleged glories of other days and the injustices that have been done him, and those who would unjustly take from him the heritage that is his.

The demands now being urged that reservations shall be broken up to make way for white men who can use the lands to better advantage should be resisted, unless it can be shown that the Indians under proper stimulus will not use these lands, or that by the sale of a portion the Indians would be enabled to make greater use of the remainder. The Indian is no more entitled to idle land than a white man.

But speculation is not use; and the Indian must be regarded as having the first call upon the lands now his, at least until white men are willing to surrender their lands when not used. Idle Indians upon idle lands, however, must lead to the sale of the lands, for the pressing populations of the West will not long look upon resources unused without strenuous and effective protest, and the friend of the Indian who would give him his chance and would save for him his property is he who keeps in mind the thought of his future instead of his past, and that future depends upon his willingness to work.



Indian welfare

Clippings

Folder 1

INDIANS IN STATE IN POOR CONDITION COUNCIL REPORTS

Fishing License Sales Equal To Last Year, Road Con- tracts Total 7 Million

(By The United Press)
SACRAMENTO, June 1.—The California Indian, forest fire prevention, fish and game propagation, high-ways and flood control occupied the attention of Governor Young's state council yesterday.

All the nine department heads of state government were present, together with a large "gallery" of club women. Among the outstanding features of the reports given were the following:

California Indians, in most instances, live in overcrowded homes, and are suffering from lack of water, unsanitary conditions and unemployment, according to Dr. Walter M. Dickie, director of public health. If more Indians could be brought from the mountains into farming regions in the valleys to compete with Mexican labor, the employment situation could be solved.

Ask Congressional Study
Governor Young has written to Washington, asking that California be made one of the states investigated by an Indian investigating committee of congress with a view of getting state administration of Indians funds. A committee consisting of A. R. Heron, Walter M. Dickie, William John Cooper, Anna L. Saylor and Fred G. Stevenot was appointed from the council to prepare for the committee's visit.

Fishing license sales, despite increased cost, are equal to that of

BI-COUNTY FEDERATION MEETS IN SONORA

Plans for a radio broadcast program over station KGO, from the St. Francis Hotel studio, San Francisco, on Friday, March 9, were outlined at the recent meeting of the Calaveras-Tuolumne Bi-County Federation of Womens Clubs; the meeting being held last Saturday in the parlors of the Sonora Methodist Episcopal church. Mrs. George Trask, of Columbia, was appointed chairman in charge of the program.

President Mrs. Thom presented the speaker of the day, Colonel L. A. Dorrington of Sacramento, a representative of the Department of the Interior. He gave a very interesting talk on the Indian problem of California.

Dorrington complimented the Womens clubs of the state on the work carried on by them in behalf of the Indians, and stated that only by education, sanitation and health, the three main factors, would the Indian succeed in surviving a threatened extinction of race. Of the 18,000 Indians in this state, 11,000 come under his supervision.

Sixty Indians are now on the reservation at Cherokee, above Tuolumne, under the care of the state; the remainder in this district are dependent on the county.

Mrs. A. J. Rollerl of this city and Mrs. A. B. Gardner of Angels, are the local chairmen of Indian education.

An announcement was made by the

Allen's Clipping Press Bureau

SAN FRANCISCO, CALIF.
LOS ANGELES,
PORTLAND, ORE.
CLIPPING FROM
OAKLAND, CALIF.—TRIBUNE
OCTOBER 24, 1928

Indian Chief Will Speak Before School

SAN LEANDRO, Oct. 24.—"Hallstorm," Indian chief, will give a talk before the students of the high school here Friday as a preliminary to his announced lecture Monday.

At that time he will address the students on the subject of Indian customs and traditions, as well as the past history, present status, and future hopes for "America's burden." "Hallstorm" will appear in full regalia, and explain the various parts of his costume as bearing on tradition and tribal rite.

Allen's Clipping Press Bureau

LOS ANGELES,
SAN FRANCISCO,
PORTLAND, ORE.
CLIPPING FROM
SANTA BARBARA, CAL., NEWS
MARCH 8, 1928

Dr. Bronson Talks On Treatment Of Indians

Dr. Oliver Hays Bronson, associate pastor of the Presbyterian church, and a member of the National Indian Defense association, spoke to forty members of the Ohio club of the high school, last night at the home of Elsie Bakewell in the Mission canyon, on "The Indian of the Southwest."

He told the society of the cruel treatment the Indians are subjected to at the hands of dishonest white officials. After his talk, the speaker answered questions.

Editor, Hollywood News.

Dear Sir—I am a poor, ignorant woman, not accustomed to letter writing, but I can't refrain from saying a word in reply to the letter from "A Friend" in your issue of November 26.

Our friend's remarks about the Indians made my blood boil. He says: "I do not see how we could have avoided chasing them off the continent?" Why should we chase them off? The land was theirs. He says: "They ripped the scalps off their victims."

That was their mode of warfare, and not at all as bad as our mode in the late war.

"They burned their victims alive." So did the Puritans burn witches and hang Quakers and Catholics. "Friend" says: "I don't see what alternative there was." Yes, friend, there was an alternative, the one used by the Padres on the western coast.

Christianity, kindness, gentleness. They taught the Indians to till the land, build houses, make bricks and tiles, weave baskets and blankets, work in gold and other metals, paint pictures, do needlework and perform many other arts that I cannot now recall.

The Padres civilized the Indians and the beautiful work of their hands is to be seen to this day.

The Indian did nothing on the Atlantic seaboard but what any red blooded man would have done—he defended his land from the hands of the invader.

Yours truly,
A FRIEND OF THE INDIAN.

MRS. WARRINGTON TALKS ABOUT NATIVES

Mrs. Henry Warrington spoke before the Jackson Woman's club last Friday afternoon on the subject of "Indian Legends." There was a large attendance present to hear an interesting story of Indian history and the fascinating story of tribal myths and customs. A special program had been prepared appropriate of the occasion and among other numbers was the singing of "Pale Moon" and Waters of Minnetonka by Mrs. Leah Peters with Miss Frances Schacht accompanist at the piano.

BI-COUNTY BOARD MEETING HERE

The Executive Board meeting of the Calaveras-Tuolumne Bi-County Federation of Womens Club, held last Saturday in the parlors of the Methodist-Episcopal church, was well-attended and the address on the California Indians by Col. L. A. Dorrington, of the State Interior Dept. at Sacramento, was listened to intently. He said that there were 18,000 Indians in California, of whom 11,000 were being cared for by the State. Of these 60 are at the reservation at Cherokee and a number of others scattered throughout the county. Education for the aborigine is the greatest problem, said the speaker, but 3000 of the children of the forest are now in government schools in this State. The food supply and sanitation were asserted to be big problems in the advancement of the Indian, but the aid of women's clubs and other organizations were helping to meet the demand. The Colonel referred to the dishonest conduct of a former agent for the Indians, who collected thousands of dollars for their betterment which were never expended for their assistance.

Reports were received from Mrs. Agnes Gardner and Mrs. A. J. Rollerl, chairmen of Indian relations in Calaveras and Tuolumne counties.

Bi-County Women Broadcast Tonight Over S. F. Station

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INDIAN DEFENSE WORKER GUEST AT LUNCHEON

Louis R. Glavis of New York, special attorney for the senate investigation of Indian Affairs, who is on a tour of the west in the interest of the investigation was the guest of honor at a luncheon the board of directors of the Santa Barbara Indian Defense association gave Saturday at the Montecito Country club. Miss Pearl Chase, president of the association presided. Bishop and Mrs. Thomas of Wyoming shared honors at the luncheon. There were sixteen guests.

Mr. Glavis is attorney and chief of staff of the committee of senators in charge of the Indian investigation. The senators include Mr. Frazier of North Dakota who was here last year, Senators Thomas and Pine, of Oklahoma; Senator La Follette, Wisconsin, and Senator Wheeler of Montana. Public hearings will be held in December.

Talks on Indians Feature Program Of Chapter Meet

Items of interest about the Indians were featured on the program of the Pacific Shores chapter, National Society United States Daughters of 1812, state of California, which met yesterday at the Y. W. C. A. for the monthly luncheon, board session and program with Mrs. William S. Fackler presiding.

In the patriotic education work, schools of Carcassonne community center, Gander, Ky., and Carr Creek community center, Dirk, Ky., were remembered with cash donations.

Mrs. Ada C. Martin gave notes on her recent trip to St. Louis. Members were interested to learn of an article in a Boston paper on Maine's desert, which is a great show place at Freeport, twelve miles from Portland.

DR. SCHERER TALKS TOMORROW EVENING Museum Director Opens Club Lecture Series

As the first of a series of lectures in sundry sciences, the program committee of the University Club of Pasadena has arranged three lantern slide talks on archaeology, to be given at 7:30 p. m. on the first three Thursdays of December, the 6th, 13th and 20th.

Dr. James A. B. Scherer, director of the Southwest Museum, and a member of the club, will present the first of these lectures tomorrow night, his subject being, "The First Americans."

Charles Amsden, curator of the Southwest Museum, will lecture on "Indians of Southern California" on December 13, and Mark Raymond Harrington, who has recently come to the Southwest, will lecture on "Cave Hunting" on December 20. Mr. Harrington is reputed to be the leading student of the cave men in America. Ladies and invited guests attending the Thursday evening family dinners are invited to remain for these lectures.

PROTESTS AGAINST HOSPITAL PLANS

Mrs. H. A. Atwood Indignant Over Design for Soboba Indian Hospital

Characterizing the proposed plans for the Soboba Indian hospital as impractical and wholly unsuited to the climate and surroundings, Mrs. H. A. Atwood last night wired a protest against the plans to Washington. Mrs. Atwood is chairman of Indian welfare of the General Federation of Womens's clubs.

The plans, which have been sent out from Washington for use at all Indian reservations, consist of two wards, one for women and girls, and the other for men and boys, screen porches as part of the wards at either side, and a kitchen enclosed on three sides by portions of the building, giving but one door and window for the room.

No provision is made for the segregation of patients with contagious diseases, nor for rooms for convalescents. No trees or green growth is found in the location chosen for the Soboba hospital, making it sun-baked at all seasons of the year.

Doctors on reservations where the plans have been proposed have protested against the plan, but have been told these plans will be used or none, according to Mrs. Atwood. A similar type of hospital has been built at Tuba City, where Mrs. Atwood visited this summer, and has proven very poorly arranged for the care of patients.

The kitchen arrangement is particularly bad in the Soboba hospital, because all cooking must be done on a coal range, as there is no gas on the reservation.

Mrs. Atwood's protest was made following a trip of investigation to Palm Springs and Soboba early in the week with Louis Glavis, representative of the senate committee appointed to investigate Indian conditions.

Our Neighbor—The Indian

Who is our neighbor; is it one living near us;
The family next door, or across the road;
Have we caused our neighbor to tremble and
fear us,
Instead of helping to lighten his load?

In the years that are gone, when brave men
crossed the ocean

And landed, at last, on this bleak, foreign shore;
The native American lived here before them,
And they were our neighbors, living next door.

Years passed and the red men, whose home was
the woodland,

And shores of America were slowly pushed back,
And the white brothers, ever encroaching, re-
pelled them.

Except where the treaties of peace were intact.

And now, our poor native American Indians
Have long been forced from their lands to re-
treat;

The white men have failed in their duty to help
them,

And caused them much sorrow and often defeat.

They fear us, mistake us, and think they are not
wanted,

Our neighbors of long ago, fearless and strong;
Their children are taken to far reservations,
Where parents and loved ones can not go along.

They need us, as brothers and not as their
guardians,

These natural born artists, whose crafts are
unique;

Whose arts are all symbols of something in
nature,

They live in their art, breathe it, it most seems
to speak.

Let us reach our hands across the dark ages,
And help them to climb to new heights above;
They are brothers and neighbors, the same God
for all of us.

Gain their faith, clasp their hands, in brotherly
love.

—Grace Munch.

Mrs. Mary Austin, noted author and authority on Indians, will be the guest of honor at a luncheon which the directors of the Indian Defense association will give next Monday in Margaret Baylor Inn. Mrs. Austin will give a public lecture at 8 o'clock that evening under the auspices of the Indian Defense association in Recreation Center. Her topic will be "Indian Arts." She has made a thorough study of Indian dances, songs and handicrafts and has started many famous collections. She is also one of the leaders in arousing interest for the preservation of the Indian crafts, especially the pottery from which most of the Indian designs are taken. Mrs. Austin was the only woman on the Colorado river project committee. After her lectures in Santa Barbara and Pasadena she will return to her adobe home in Santa Fe where she spends half the year. She lives the remainder of the time in the Fine Arts club of New York.

NOVELIST HERE ON SHORT VISIT

Mrs. Mary Austin Will Lecture On Indian Art Tonight

Sixteen years of life on the Mojave desert in the background from which Mrs. Mary Austin, novelist and Indian authority, will deliver her lecture on "Indian Art" in Recreation Center tomorrow evening at 8 o'clock.

Mrs. Austin is distinctly an American product. She was born of colonial and revolutionary stock in Carlinville, Ill., educated in local schools and at a small western university.

Her family moved to California when she was 18 years old, and the next sixteen years were spent in various places in the Mojave desert.

Mrs. Austin is most widely known for her two books, "The Land of Journey's Ending" and "The Land of Little Rain." While in Santa Barbara she is the house guest of Miss Pearl Chase. She will be a guest at the Indian Defense association banquet in Margaret Baylor Inn at noon today.

SEEK REDRESS FOR INDIAN WRONGS

John Collier Tells Indian Defense Progress

STRESSES CULTURE OPPORTUNITY

Legislation Favors Ends of Association

Permanent relief for the "ancient and living wrongs" done the Indians of the United States by white men in authority is in sight, and the present Congress is aroused, said John Collier, executive secretary of the National Indian Defense Association, last night. He gave a resume of the work on behalf of the aborigines at the semi-annual meeting of the Pasadena branch of the association at the Vista Del Arroyo Hotel.

Mr. Collier said that three legislative victories had been won in Washington as a result of maintaining a form of lobby there: the promise of a senatorial investigation of the Bureau of Indian Affairs, the passage of the Lee bill compensating Indians for loss of their lands and rights, and the defeat of the Flathead power site bill, which would have allowed construction of a dam on the Pecos river and placed a charge of \$1,500,000 on the Pueblo Indians.

It was advocated by Mr. Collier and by Chauncey Goodrich, president of the San Francisco branch of the Indian Defense Association, that more branches of the association be formed in Southern California, and that more active interest be taken in political aspects at Washington. It was suggested that the Pasadena branch had a wonderful opportunity to lend its influence toward preserving the cultural aspects of Indian life.

Officers Are Re-elected

The following officers were re-elected for the coming year by acclamation: President, Col. F. W. Hinrichs, Jr., of the California Institute of Technology; vice-president, Miss Ethel Leupp; treasurer, C. Pardee Erdman; recording secretary, Mrs. F. W. Hinrichs, Jr.; corresponding secretary, Miss E. V. Rumsey.

Mrs. R. L. I. Smith, as chairman of the membership committee, reported seventy members. The treasurer, Mr. Erdman, reported about \$100 balance after \$1400 had been spent for the purposes of the league.

Members of the Pasadena branch who participated in the dinner were able to hear an outstanding worker in the cause of the Indian, Mr. Goodrich, of San Francisco, who was spoken of by Mr. Collier as one of the pillars of the work in California. "But for Mr. Goodrich, the Indian Defense Association might not have survived in the west," said Mr. Collier.

"Our fight has two elements," said Mr. Goodrich. "We seek justice for the Indian and we desire to protect his cultural life. I believe the important work for the California branches in the future will be to protect the Indian's culture, and in this way prolong his life. I hope the Pasadena branch will lead in this work in the southern part of the state."

Tells Legislative Progress

"The Indian problem has been put on the table politically, and has become a subject of national importance. We have asked for a senatorial investigation, and it will be given. A special Senate committee will be formed to conduct this investigation of some phases of the activities of the Indian Bureau. The Lee bill, compensating certain tribes for the loss of lands and rights, has been signed by the President. I have prepared a letter to the governor of California, asking him to take action on this bill on behalf of the Indians of California. Through the terms of this bill, Indians of the country will receive about \$4,500,000 after they have proved their claims.

"We have turned to constructive criticism, and towards co-operation in carrying out needed reforms. The budget of the California branches of the association for the coming year is \$24,000, and half of this is absolutely pledged. There is a spirit of hope among our Indian friends."

Mr. Collier told of many situations which had been cleared as a result of more active work at Washington. He said that the Pueblo Indians of San Felipe had lost 7778 acres to squatters, but that a decree had restored 7000 acres to these Indians, and that compensation in the amount of \$150,000 will be paid them for the remainder. He said that the Oklahoma Indian Trust bill, which would have imbedded the moneys of the Oklahoma Indians chiefly for the benefit of the Oklahoma banks, which had been rushed through the Senate without the knowledge of the Indian Defense Association, had been killed in the House. The investigation by the Senate of the Indian Bureau is to be supplemented by separate investigation conducted by the controller-general, he said.

Exposing "Skeletons"

"In general, things are moving hopefully for us," added Mr. Col-

SURVEY SHOWS TERRIBLE CONDITIONS.

THE survey of the Institute of Government Research, which was made public by Secretary Work of the department of the interior last week, shows that the prevailing situation among the Indian tribes of the country constitutes a national emergency. The survey embodied in the report was begun in December, 1926, and was made by a body of nationally known specialists whose findings are reported to be beyond question.

This Indian survey group was appointed as a result of the constant stream of criticism directed against the administration of Indian affairs by the Indian Bureau. A fund of \$100,000 was appropriated through the department of the interior to carry on the work. It has taken a long time, nearly two years of patient searching, to get at the facts of the Indian situation and the report throws a most unfavorable light upon the conduct of Indian affairs by the Indian Bureau.

Intelligent and exhaustive investigation into the social life, health, educational and vocational training of the Indian wards of the government and also an inventory of Indian wealth, income and property, reveal a shocking state of affairs among the Indians. It is estimated that an extra expenditure of at least \$10,000,000 a year is needed to bring the Indian service up to anything like a high state of efficiency.

It is found that public health work, a most necessary work among the Indians, has been shamefully neglected. The Indian medical service has none of the essentials of a sound public health system. The Indian children are herded in boarding schools, over-crowded, over-worked, poorly fed and inadequately clothed. The result is that the Indian death rate, both for children and adults, is more than double that of the general population of the country as a whole.

"The Indian tuberculosis death rate is 6.3 as compared with .87 for the registration area. The Indian death rate from tuberculosis in Arizona is 15.1 or more than seventeen times as high as the general death rate for the country as a whole."

Medical and food supplies, dietary, education and hygiene are such as to occasion the most scathing rebuke on the part of the men and women investigators. It was

found that the average food allowance per capita in the boarding schools, attendance upon which is compulsory, was 11 cents a day. At Rice school, Arizona, the average amount for food was 9 cents a day.

In addition to these inhuman conditions the Indian children are brutally over-worked in laundries, fields and elsewhere. "The child's day begins at 6 a.m. and continues in some schools until 7 p.m. and for older children until 9 or 10 p.m."

This condition of affairs is a shame and a reproach to the government of this country. For years the outrages have been known to exist but the Senate of the United States, although repeatedly appealed to, has failed to right the wrongs. How men of humane instincts could suffer such shameful treatment of these comparatively helpless wards of the government to continue, passes understanding. Now that the report of the investigators has been made public, the question is, will steps be taken to right the wrong and place the conduct of Indian affairs in the hands of honorable and humane men?

STATE TAKES UP PROBLEMS OF ITS INDIANS

Governor's Council at Sacramento Hears of Overcrowded Conditions

SACRAMENTO, June 1.—The California Indian, forest fire prevention, fish and game propagation, highways and flood control occupied the attention of Gov. Young's state council, which held its May session at the governor's office here Thursday.

All the nine department heads of state government were present, together with a large "gallery" of club women. Among the outstanding features of the reports given were the following:

California Indians, in most instances, live in overcrowded homes, and are suffering from lack of water, unsanitary conditions and unemployment, according to Dr. Walter M. Dickie, director of public health. If more Indians could be brought from the mountains into farming regions in the valleys to compete with Mexican labor, the employment situation could be solved.

Investigation Asked
Gov. Young has written to Washington, asking that California be made one of the states investigated by an Indian investigating committee of Congress with a view of getting state administration of Indian's funds. A committee consisting of A. R. Heron, Walter M. Dickie, William John Cooper, Anna L. Saylor and Fred G. Stevenot, was appointed from the council to prepare for the committee's visit.

The Santa Barbara Indian Defense association and a group of friends of the Indians who are not members of the organization are cooperating in the Indian Fair November 3, 4 and 5 in El Paseo de la Guerra to carry on Indian Welfare work.

The fair had its origin in the enthusiasm of the many Santa Barbara folk who toured in the pueblo country this summer and who brought back interesting trophies. Those who purchased objects especially for the fair are Miss Pearl Chase, president; Dr. Marion Williams, Mrs. G. Hillyer Garvin and Mrs. W. H. Daniell.

To augment the trophies brought back, several Santa Barbara residents who no longer have any use for the large number of baskets and other artifacts and have kept them in storage for several years, are donating their entire collections to the cause.

The next luncheon meeting of the Indian Defense association will be held in Margaret Baylor Inn on October 21, when John Collier of San Francisco, executive secretary of the Indian Defense association of America, will give his last talk before leaving for Washington, D. C., to carry on his work in behalf of the Indians.

Mr. and Mrs. Collier and Miss Chase returned a week ago from an extended tour through the Indian country.

The Indian Defense association will give an Indian fair in El Paseo November 3, 4 and 5, to raise funds to carry on the work among the Pueblo Indians which the members have been sponsoring for a number of years.

Miss Pearl Chase, Mrs. G. Hillyer Garvin, Mrs. Allen Williams and Mrs. John Collier collected interesting trophies, and artifacts during their visits to the Indian country this summer, where they bought articles from the Mexicans as well as the Indians.

The wares will include Mexican jewelry, rugs, baskets, beaded work, pillow tops, horsehair bridles, silver Navajo bridles, hat bands, belts, etchings, pictures, and autographed books of Santa Fe.

Many of the artifacts on sale are made by the prisoners in the state penitentiary in Santa Fe, and the entire proceeds raised from these will be sent to their families.

The children in several of the Indian schools also have made interesting articles for the fair, and will take orders for place cards of an Indian nature.

The members will discuss the plans for the fair with Miss Chase following the luncheon meeting of the association Friday at 12:30 o'clock in Margaret Baylor Inn.

Mr. and Mrs. George A. Batchelder will entertain the directors of the Indian Defense association and Mr. and Mrs. John Collier Friday evening in their home on the Riviera.

Mr. Batchelder, who is vice-president of the association, was a member of the Collier party which toured through the Indian country this summer.

INDIAN WELFARE WORK DISCUSSED

Reedley Woman Reports On Activity In Valley Districts

Importance of Indian welfare work in the San Joaquin valley was stressed by Mrs. William Hilger of Reedley, chairman of the division of Indian welfare work, in a report submitted at the district convention of the California Federation of Women's Clubs.

"Two thousand laws and 350 treaties are now on our statute books, relating to the Indian," she said, "and last month the senate committee on Indian affairs inquired if the Indians needed any new laws."

Mrs. Hilger told of the number of persons employed by the government in Indian work.

"There are 4973 persons employed by the government to disburse \$25,000,000 dollars to 225,000 Indians," she reported.

"This is one official for every forty-five Indians."

Mrs. Hilger submitted a written report of the work the county clubs were doing in the Indian welfare division.

REDDING, SHASTA COUNTY

LEAVES \$5000 TO INDIAN ASSOCIATION 10 YEARS DEFUNCT

SAN JOSE, Oct. 17.—(P)—A \$5000 bequest to the Northern California Indian association, by the late Mrs. Ollida helps Stokes, cannot be delivered because the association has been defunct for 10 years. Halsey Allen, Redlands attorney, made this announcement today.

Allen said he would communicate with Miss Cornelia Tabor, former secretary of the organization, now living in Berkeley, to discuss disposition of the bequest.



will be formed to conduct the investigation of some phases of the activities of the Indian Bureau. The Lee bill, compensating certain tribes for the loss of lands and rights, has been signed by the President. I have prepared a letter to the governor of California, asking him to take action on this bill on behalf of the Indians of California. Through the terms of this bill, Indians of the country will receive about \$4,500,000 after they have proved their claims.

"We have turned to constructive criticism, and towards co-operation in carrying out needed reforms. The budget of the California branches of the association for the coming year is \$24,000, and half of this is absolutely pledged. There is a spirit of hope among our Indian friends."

Mr. Collier told of many situations which had been cleared as a result of more active work at Washington. He said that the Pueblo Indians of San Felipe had lost 7778 acres to squatters, but that a decree had restored 7000 acres to these Indians, and that compensation in the amount of \$150,000 will be paid them for the remainder. He said that the Oklahoma Indian Trust bill, which would have impounded the moneys of the Oklahoma Indians chiefly for the benefit of the Oklahoma banks, which had been rushed through the Senate without the knowledge of the Indian Defense Association, had been killed in the House. The investigation by the Senate of the Indian Bureau is to be supplemented by separate investigation conducted by the controller-general, he said.

Exposing "Skeletons"

"In general, things are moving hopefully for us," added Mr. Collier; "skeletons are being exposed. The Indians have gained a victory in the matter of power sites, trust legislation and investigation of tubercular conditions in Indian boarding schools."

Mr. Collier presented a report of Superintendent Ketch of the Rice Indian school, which he had procured by secret means. In this report to the Indian Bureau Mr. Ketch said that the school should be turned into a hospital, so many children being afflicted with tuberculosis. He reported that all children in the school are free tubercular subjects and a large number are already tubercular. Mr. Collier said that the only reply of the Indian Bureau was a plea for a reduced appropriation for the school.

"There is going to be something like a riot in the Senate committee when that report, and other data on the Indian death rate is made known," continued Mr. Collier. "This death rate has risen 62 per cent in the last year. The tubercular death rate among Indians is now seventeen times that of the whites. There must be a great change. It is out of the question that this condition remain as it is. We need a famine release fund of a million dollars to rescue these Indian children and to remedy semi-starvation conditions in Indian schools."

MAY 31, 1928

STATE INDIANS WITHOUT SUBSIDY

California Indians will not receive any subsidy from the United States government this year and maybe not for several years to come, according to an opinion received last week by Arthur Jordan of Eureka from Senator Curtis with whom Jordan has corresponded with reference to claims made by certain Indians.

The senator referred Jordan's inquiry to Charles H. Burke of the office of Indian affairs of the United States Department of the Interior and, in his reply, enclosed the following report:

"Two bills were introduced in the present session of Congress to authorize the filing of a suit against the United States in the court of claims by California Indians. These bills are S. 727 and H. R. 491, upon which reports have been made by this department. The bills authorized the court of claim to take jurisdiction over the claims of the California Indians, and before any money will be available for distribution to the Indians it will be necessary, if either act passes, for suit to be instituted and run its course through the courts.

"If the Indians should obtain favorable judgment it will then be necessary for Congress to appropriate the amount of any judgment awarded. In view of the situation, it is almost certain that no payment will be made to these Indians any time during the present year and it may be for several years to come."

Burke's statement refers to a current belief that the Indians will receive \$4500 from the government. He states, however, that he is unable to state what amount, if any, will be given to the individual Indians coming under the provisions of the legislation.

OCTOBER 15, 1927

Indian Conference Soon at Capital

SACRAMENTO, Oct. 14.—Representatives of three State departments will meet here next Wednesday with agents of the Federal Indian service to determine whether it would be advantageous to California Indians to have Federal funds administered by State agencies. The last Legislature enacted a law permitting this to be done provided appropriate Federal legislation is adopted. The State will be represented at the conference by Mrs. Anna L. Saylor, director of social welfare; William John Cooper, director of education, and Dr. Walter M. Dickie, director of public health.

JULY 22, 1928

KITCHEN CASE PARTY LEAVES THIS MORNING

Mrs. Atwood and Enterprise Representatives to Make Trip

Enroute to the secluded Mission Creek Indian reservation north of Whitewater where lives Steve Kitchen, former national Indian football hero, with his wife and children, Mrs. H. A. Atwood this morning will leave Riverside accompanied by newspaper men and Deputy Sheriff Ben de Crevecoeur.

Mrs. Atwood, who is chairman of the Indian affairs committee of the National Federation of Women's clubs, will visit the ranch to make a private investigation into Kitchen's claims that his government-given land and water rights are being imperiled by outside interests. Her report no doubt will be referred to the Indian department.

Kitchen Now Home
Kitchen was released from the county jail here Friday after being held three days on a charge of threatening his half-brother, Pete Grande, with a gun. He is free on his own recognizance following action brought for his release by Federal Commissioner C. W. Benschaff here. It appeared probable that the charge will be dismissed. Although Deputy Sheriff de Crevecoeur, who is a former federal investigator, was active in the probe into the shooting of an Indian on the Mission Creek six years ago as a culmination of a fight with white ranchers to preserve water rights, his presence on the reservation today will be wholly as a private citizen, it was learned.

Being a county officer he is without jurisdiction on federal property. At the time of the shooting of the Indian, de Crevecoeur was stationed at Banning and was instrumental in leading higher-up federal authorities on what investigation was made of the killing. City Editor Frederick J. Lawless and Harry Harper of The Enterprise will make the trip.

JUNE 28, 1928

Hunger to Force Indian Tribes Out of Desert Areas

SACRAMENTO, June 22.—(AP)—Hunger and disease will eventually drive the remaining Indians of California out of lonely canyons and desert valleys into more populous and productive districts, Dr. Walter M. Dickie, director of public health, has reported to Governor Young. A survey of California Indians conducted by the department shows that three-fourths of the Indian families have incomes less than the minimum on which they can live and that they are to be found in overcrowded houses surrounded by unsanitary conditions and suffering from a variety of diseases.

The health department survey covered 32 tribes out of 90 in the state and involved 7,283 individuals. It was found that the average California Indian has to care for a family of four with a gross income of \$731 a year while nearly 300 of the families investigated are struggling along on less than \$400 a year.

Director Dickie suggested that plans be worked out with the federal government for relief measures, that aid be given by the state to children and aged persons and that some efforts be made to draw the young Indians away from regions of untillable land and insufficient water where there is little market for their labor to districts in which they can earn a living.

Though the Indians are disappearing gradually—only one full blood Indian is left of the Chumash tribe—the survey shows an increased population in California due to migrations from Mexico.

DAILY NEWS

JUNE 8, 1928

INDIANS DIE FROM FAMINE, EXPERT SAYS

Demand for \$1,000,000 Emergency Fund Suppressed, Charged

BY MAX STERN

A demand for \$1,000,000 emergency fund to stamp out famine among American Indians was made by a technical staff report from the Institute of Governmental Research and suppressed until too late for congressional action.

Mal-nutrition, child labor, disease are decimating the 27,600 Indian children wards of Uncle Sam in the 40 odd Indian schools of the west.

An Indian "massacre," conducted by the "germ method," charged against Germany during the World War, is killing off Indians at the rate of 5705 a year.

Bureau Investigated

These are charges made here by John Collier, executive secretary of the American Indian Defense Ass'n, whose efforts have turned the limelight of senatorial committee investigation against the Indian Bureau for the first time in its history.

Collier displayed a report by a committee of 10 experts rendered to the Department of the Interior on Feb. 21, but not made public until after the urgent deficiency bill had passed. The report urged the department to "seek from Congress at the earliest possible moment \$1,000,000 to be immediately available to improve the quantity, quality and variety of food furnished Indian boarding school children under the Indian Bureau jurisdiction.

Prey to Disease

"The report showed that a virtual state of famine exists among these 27,600 children," Collier said. "They are undernourished and, hence, a prey to disease, such as tuberculosis. When they become sick they are sent home to the tribes to infect the elders. The average cost of food in these schools is 11 cents a day. It is as low as 9 cents in some schools. The direct effect of this is seen in the fact that in Arizona the Indian tuberculosis death rate is 17 times greater than the general rate. In Idaho Indians are dying off at a rate of five times greater than whites.

"Child labor, forbidden to white children, is forced upon the Indian lads. Not only are these boys, admittedly undernourished, given hard and uneducative labor in the schools, but they are sent into the beet fields in summer for exploitation. It is shown that 29 Navajo boys averaged \$5.62 in net wages for 63 days of toll in the Colorado beet fields, a wage of 9 cents a day. They're supposed to receive \$2, but 'deductions' left them working for almost nothing.

Health Bad

"The children in all Indian schools are found 'generally below normal in health.' Yet, even in the show school at Riverside, the 1100 children have the services of only one doctor one day a week."

Collier says the Indian death rate is 2½ times the white. Figuring the population differential he finds that 5705 Indians are "massacred" by "infection and starvation" every year.

"These are the facts concealed by an elaborate propaganda," he says. "Do the American people want this charge of wholesale homicide to rest against their officials?"

Two Indian investigations are under way this summer. One is by a progressive Senate committee, whose attorney is Louis Glavis of Ballenger fame. The other is by the controller general to probe the handling of more than \$20,000,000 a year, heretofore unaccounted for, by the Indian Bureau.

PROBE TO BE MADE OF INDIAN PROBLEM

Governor Names Committee To Study Conditions Following Report By Dickie

Following a report by Dr. Walter Dickie, director of public health, showing conditions among California Indians to be very bad from both a health and economic point of view, Governor C. C. Young today named a committee of his council members to conduct a further investigation into ways that the "original Americans" residing in this state may better be cared for.

This committee is composed of Dr. Dickie; A. R. Heron, director of finance; William John Cooper, director of education; Mrs. Anna L. Saylor, director of social welfare, and Fred G. Stevenot, director of natural resources.

Covers Thirty-Two Tribes.
The report presented to the governor's council to-day covered an investigation of thirty-two California tribes conducted by Dickie's department. These tribes have a population of 7,283 persons, out of a total Indian population in the state of 18,913. They are in Humboldt, Del Norte, Snyo, Mono, Siskiyou, Riverside, San Diego, San Bernardino, Imperial and Santa Barbara counties.

"The Indians," said Dr. Dickie's report, "in most instances live in overcrowded homes, and are surrounded by unsanitary conditions. Sanitation Bad.

"The housing and sanitation for nearly all may be rated from very poor to bad. In some instances, conditions were good.

"The general health of the Indians is from fair to good. Tuberculosis is the most serious disease among them. Two hundred and thirty-two children were found in need of medical care."

"The economic difficulties of the Indians were described by Dr. Dickie as being very unsatisfactory. His presented figures showing that the minimum budget for the average family of five persons is \$1,117 a year.

Incomes Are Low.
Yet, out of 751 families investigated, only 158 had incomes of that amount. Five hundred and eighty-three were below that figure, and 404 had incomes of less than half that figure.

Labor was shown to be the Indians' principal asset in spite of the fact that 554 of the families owned land ranging from two to ten acres. The annual returns from their farming operations were but \$312.51, while the average salary from labor was \$583.15.

"The Indians," said Dickie, "are generally located on untillable land, lacking in water. Transportation is practically nil, and there is no market for their products."

Plan Suggested.
Dickie suggested that the Indian problem might be alleviated if they could be induced to come to the valleys to sell their labor as farm hands, and to enter into competition with the Mexicans. This, he said, might be accomplished by bringing the young Indians to the valleys for six or eight months a year, thus persuading them against returning to the mountains.

The Indians' isolation was blamed by Dickie as largely responsible for their lack of institutional care. Heron suggested to the council that a step towards the relief of the Indians might be to have their administration placed under the direct control of the state, with federal aid funds.

He also urged that the committee investigation of the Indian problem proposed in a Swing-Johnson measure introduced but not voted upon by the last session of congress be conducted in California.

FEBRUARY 24, 1929

Los Banos Society Hears Yearly Reports

LOS BANOS (Merced Co.), Feb. 23.—At a meeting of the missionary society of the Methodist Church arrangements were made for future programs for raising finances for current expenses and reduction of church indebtedness. Reports were received from committees, including social welfare work in charge of Mrs. Rebecca Roseberry, who reported calls on sick, gifts of flowers to the sick and baskets of fruit and sundries to the sick and needy. The program committee, in charge of Mrs. Blythe Hancock, submitted the annual schedule.

The committee in charge of aiding the poor requested donations of clothing and articles to relieve the suffering of the Indians in Tuolumne County.

The meeting was in charge of Mrs. Corda Coleman, president. Mrs. Mildred McNeil acted as secretary.

NOVEMBER 29, 1928

FEB 12 1929

Indian Worker to Speak in Richmond

Mrs. Emza MacMinn, worker among the Mono Indians of California, will speak on the work being done among the Indians at the Northfork reservation at the mid-week meeting of the First Presbyterian church at 7:30 o'clock tomorrow evening, it was announced today by Rev. A. Alden Pratt, pastor. The public is invited to attend the meeting and hear Mrs. MacMinn.

APRIL 12, 1928

INDIAN DAY TO OPEN SOUTHERN CALIFORNIA FAIR

Entire program of the first day of the Southern California fair, September 25, will be in the hands of the Sherman Indian institute.

The racing program will not start until Wednesday, the second day. There will be no admission to the grand stand on the opening day and the school children of Riverside will be guests of the fair.

The racing program provides for \$8000 in purses, with entry fees added. The racing committee sees the best card ever staged on the local track.

Riverside county girls have an opportunity to compete for a gold wrist watch to be given by a fruit jar factory. The watch will be a special prize for the best class of canned fruit in Kerr jars.

The directors appear assured that the Riverside county board of supervisors will provide \$15,000 in the annual budget for premiums this year. The annual budget was discussed and the heads of departments must keep within their respective budgets.

In the livestock department this year federal accredited stock will be housed in separate barns to meet the requirements of the authorities. President George Thomas announced that the stockmen were enjoying a prosperous year and there should be a fine exhibit of fat stock at the fair.

JUNE 19, 1928

BAPTISTS URGE INDIAN MISSIONS

DETROIT (Mich.), June 19.—(AP)—Churches of the Northern Baptist convention were urged today by Dr. Frank A. Smith, secretary of the American Baptist missions of the American Baptist Home Mission Society of New York, to provide missions for 10,000 Indians in five areas in Northern California, Nevada, Oklahoma and Montana allocated by other evangelical bodies to the Baptists.

TRIBUTE PAID COUNTY PARENT TEACHER HEAD

A remarkable document sent under the seal of the Mission Indian Federation, which is composed of 30,000 reservation Indians, has been received by Mrs. J. V. Kelsey, Fourth District president of Parent-Teacher associations. The document was drawn up in a regular meeting of the Federation held at Riverside, October 14, in recognition of Mrs. Kelsey's work as state chairman of child welfare work on Indian reservations. The text follows:

"Whereas, the great destitution and need of the California Indians for a better home environment; need for adult education such as is freely given foreigners; need for instruction in the arts of agriculture and other trades in order that the Indians may be better equipped to take their place as citizens, has come to the attention of the California Congress of Parents and Teachers; and,

"Whereas, the Parent-Teacher committee appointed to investigate further in order to better home and school conditions for the young children, has already begun work along these lines; therefore, be it

"Resolved, that the Mission Indian Federation convey to the California Congress of Parents and Teachers, its deep appreciation of the constructive effort at bettering conditions for the California Indians. Also that satisfaction be expressed of the methods used by the P. T. A. in approaching the problem through the children, parents and homes. Museums of Indian art, and books of Indian lore can never solve the Indian problem. Education will prove the solvent. It is also suggested to the Parent-Teacher committee, that teachers of the Indian parents be selected carefully. Mothers and wives are necessary if the problems of the home are to be met. An unmarried woman teacher will never reach into the hearts of the Indian mothers, for the spiritual understanding is the greatest civilizing force and a wife and mother can reach other mothers' problems; and be it further

"Resolved, that the Mission Indian Federation, sitting in council this day of October 14th, 1927, hereby endorses the Parent-Teacher movement for child welfare on Indian reservations and pledges its co-operation in the great work."

Larger Expenditures For Indian Education And Health Proposed

Provisions in Appropriations For Interior Department Discussed by Chairman Of Subcommittee.

The average cost of food supplies for pupils in Government boarding schools for Indians is 20.4 cents, instead of 11 cents as has been claimed, it was stated orally, December 17 by Representative Cramton (Rep.), of Leeper, Mich.

Mr. Cramton is chairman of the House Appropriations subcommittee on the Interior Department appropriation bill, which has just passed the House. A full summary of the appropriations carried in the bill was published in the issue of December 11.

Mr. Cramton said it was the eighth time he had brought up the Interior Department appropriation bill in Congress. He said Congress has given effective support to the President in his effort to hold down expenditures, so that each year since the Budget Bureau has been in existence the total of appropriations made by Congress has been somewhat lower than the figures estimated by the Budget.

Budget Estimates Meager.

"It has been our effort," he said, "to cut below the Budget where possible, but in no case to report a bill higher in its total than the Budget.

"After these several years of paring and scaling down the Interior Department appropriation—not inflated in the World War period but induced in the period of deflation since that time a pretty lean proposition came to Congress this year from the Budget Bureau for the Interior Department. There are many more items in the bill which the Committee on Appropriations felt should be increased, if possible, if the financial resources permitted it, that could well be decreased."

Transfers of Funds.

Attention was called to a provision in the bill that, when specifically approved by the Secretary of the Interior, transfers may be made between the appropriations in the bill under the respective jurisdiction of any bureau, office, institution or service, to meet increases in compensation resulting from the reallocation by the Personnel Classification Board of positions under any such organization unit. Such transfers, under the bill, would be reported to Congress in the annual budget.

He said that this provision was necessary to meet problems that may confront any bureau under the granting of appeals for reallocation where money already may have been entirely allocated. He said the provision was unlikely to be used often but in a few cases would be highly beneficial.

The committee regards the Indian Bureau budget as of prime importance, he said. He pointed out that of the proposed appropriations for the Indian Bureau (\$16,268,103) the amount reimbursable by the Indians is \$1,685,261 as against \$2,060,689 for the current 1929 fiscal year.

"It seemed to the Committee on Appropriations," he said, "that we should not provide for reimbursement unless there was reasonable ground that reimbursement would some time come. It seemed as if Uncle Sam should get credit for being generous when he is generous and not carry a lot of dead accounts.

"In other cases, it has been the custom, when the Indians had a large amount of money on hand, to let it be reimbursable. It seems to us that if the Indians had the funds and it was a proper expenditure of that money, then, instead of entering the reimbursable charge against the books, we should appropriate the money and close the transaction.

"The amount of nonreimbursable appropriations from Government funds for 1929 was \$12,223,820 and for 1930 they are \$14,696,842. This is an increase of \$2,473,022 in expenditure of nonreimbursable funds, an increase chiefly devoted to health and education."

Conservation of Health.

Mr. Cramton told how the appropriation for such funds for conservation of health has grown from \$1,489,500 in 1929 to \$2,699,600 in the pending bill, the increases coming largely through the continued construction of hospitals for the care of Indians. The increase of funds for health among the Indians is greater this year than ever before.

He said in regard to each hospital proposed in the pending bill he had asked the head of the Indian health service, Dr. Guthrie, loaned by the Public Health Service, to indicate whether the Budget item in each case of new construction was sufficient to build the kind of an institution needed at the particular location and on his advice, Mr. Cramton added, most of the Budget estimates for new hospitals have been increased in the pending bill.

Citing figures for additional hospital facilities for 1929-1930, he said, there is altogether a net increase of at least 552 beds in the two years' program. All this, he said, is in the form of gratuity, appropriations from the Treasury for the benefit of the Indians. In addition, much health work is being done with tribal Indian funds where such funds are available.

"Health among the Indians," he said, "has been having the careful consideration of the committees of Congress, and this pending bill is very generous and far-reaching in its provisions with reference to that subject."

Education of Indians.

He said that for Indian education there is proposed for the fiscal year 1930 an increase of \$677,000 above the current year. Today there are 81,620 Indian children between 6 and 18 year, 76,491 of whom are eligible for school attendance. During the fiscal year, 1928, there were 9,777 Indian pupils enrolled in non-reservation boarding schools, 10,584 in reservation boarding schools, 672 in tribal boarding

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Saying he had studied the Indian problem for years, he added:

"In all the history of the world there has never been a government in any country that has sought to do as much or has been as generous with any aboriginal race as America has with the American Indian.

"It is unfortunate that the enthusiasm

South Side Ebell Financiers Race to Raise Building Funds

WITH the membership committee as hostesses, over 150 guests attended an informal bridge tea given at the residence of Mrs. C. W. Cran, 4714 South Wilton place, for the benefit of South Side Ebell's building fund. Prizes were given for high scores. This party was one of the biggest and most attractive benefit social affairs of the club season in South Side Ebell circles. Mrs. Effie Finley was chairman. A deal of good-natured rivalry, highly competitive in character, exists between the chairmen of different departments of South Side Ebell. Each chairman is accumulating a substantial sum of money, through benefit entertainments. This money is to be turned into the building fund at the end of the club year. So far the membership committee is in the vanguard of club financiers and this live wire group of workers have also added 100 new names to the club roster.

INDIAN PROGRAM

That South Side Ebell has a keen interest in our "Vanishing Americans" is attested to by the fact that Mrs. D. O. Holbrook, district chairman of Indian welfare is closely following on the heels of Henry James, who spoke very recently before the club on "The Hopi, the Indians of the Painted Desert." Mrs. Holbrook will speak, June 14 on "The Accomplishment of Indian Welfare Work." Mrs. Holbrook's talk will be supplemented by a lecture on Indian art, by Mrs. Guy Barry. Mrs. Allan Minot, program chairman, will present a cycle of Indian songs by Chas. Wakefield Cadman and other composers, who have used the Indian as themes.

D. A. R. Chairman Discusses State-Indian Land Treaties

The expected announcement of the candidacy of Mrs. Theodore J. Hoover, regent of California D. A. R., for the office of vice president general from California, was not made yesterday at the meeting of members of the patriotic society from the northern part of the State, although it was expected.

Instead, the members listened to a talk by Mrs. W. E. Wright of Glendale, State chairman of Indian citizenship. She told of treaties which had never been carried out in this State, which would have given California Indians a large tract near the present Hanford oil wells and would have done away with an Indian problem in California. Mrs. Wright also commented on the resignation of Mrs. E. H. Wilson of Los Angeles from the candidacy for the office of State regent, explaining she had resigned in favor of the present candidate, Mrs. Frank Phelps Toms of Pasadena.

The new radio committee work of the organization was discussed, as well as work in rural and mountain schools of California, and the formation of branches of the Children of the American Revolution and another children's group, Sons and Daughters of the Republic. Mrs. H. M. Boehme, vice regent of General Fremont Chapter of Los Angeles, was a visitor. There was rumor about the session of the candidacy of Mrs. Lillian K. Floyd of Hollywood for the State office of consulting registrar.

Mrs. Lewis M. Sheffield asked that more songs be sent into the contest initiated by the D. A. R. to provide California with a State song. The D. A. R. also were reminded that the bill providing the American Flag should be in all polls at the coming election would be enforced for the first time this year. The bill was sponsored by the organization.

COLLEGE WOMEN WILL HEAR LECTURE UPON THE AMERICAN INDIAN

By MARIE ELWELL ONIONS

"THE American Indian as an American Citizen" is the topic chosen by Mrs. Agnes Morley Cleaveland of Berkeley for her lecture before the American Indian section of College Women's club next Monday evening, October 28, at 8 o'clock, in the Bancroft Way club lounge. This lecture, postponed from the evening of October 21, is the sixth of a series on the subject of the American Indian, and like those previously sponsored by the section will be open to the public without charge.

Dr. Mary Roberts Coolidge, author and member of the California state board of education, has been leading these discussions, but she is returning to Arizona to continue her investigations and collect material for her second book on the subject.

Mrs. Cleaveland, active generally in Eastbay clubdom, is a prominent member of the College Women's club. She graduated from Stanford University, where she was a student under Dr. Coolidge when the latter was professor of sociology at that institution. Mrs. Cleaveland has also been with Dr. Coolidge in the Indian country. She was born in New Mexico in the midst of the Indian uprisings in the days of the first railroads in that section, and spent many years of her life in close contact with the development of the Southwest. Mrs. Cleaveland's father, William R. Morley Sr., was chief engineer for the Santa Fe railroad in the 70s and it was said of him that "he fought Indians with one hand and built railroads with the other."

From those early days of fighting Indians to the present era of assimilating them into the nation's citizenry, Mrs. Cleaveland has been a sympathetic and close-at-hand observer. She brings to the discussion next Monday evening an original point of view.

"At the present time," Mrs. Cleaveland says, "there are three conflicting agencies operating on the reservations. The Indian is a victim of this lack of unity among his would-be helpers. These three elements are the agents of the Indian bureau, the missionaries, and the artists and the writers. The first is primarily interested in the Indian's economic welfare, the second in the welfare of his soul."



MRS. AGNES CLEAVELAND.—Coleman.

Miss Blanche Hamilton is chairman of the American Indian section of the College Women's club, and will introduce the speaker next Monday evening.

Indian Workers Make Plea for Red Men

MRS. W. E. WRIGHT of Glendale, state chairman of Indian citizenship, and Deaconess Lillian Todd of Orleans, Humboldt county, a worker among the Indians, made eloquent pleas for the protection of the few remaining redmen in California, when spoke yesterday before the regular

monthly meeting of the Northern California, Daughters of the American Revolution, held during the luncheon hour in the Cliff hotel, San Francisco. In their brief talks they outlined the needs of the Indians now living on reservations and urged the D. A. R. members to use their power in influencing further legislation that will further protect their happiness.

Mrs. Theodore J. Hoover, state regent, has just returned from a trip throughout Northern California, visiting all the chapters in that region. Mrs. Wright accompanied her, and both officials made a careful study of the Indian situation. The organization is this year making the Indian cause one of its chief projects in California.

"COLD HEART"

The Indians' New Name for Us

FLORENCE PATTERSON of the American Red Cross, investigating conditions in an Indian reservation school, describes the little Indian children in this way—"Emaciated, poisoned with fatigue from compulsory labor, bleak with homesickness and emotional starvation—little children inescapably seized by an institutional engine."

John Collier records that the new Indian name for his pale face brother is "Cold Heart."

GIRL RESERVE

With the holidays over and the schools reopened the various Girl Reserve Clubs have started their weekly meeting with new interest and enthusiasm. Miss Zada French, a national Girl Reserve secretary, is coming to Sacramento for three days the last of January and will spend her entire time while here helping develop the work of the Girl Reserve department. Miss French is sent by the national headquarters. She will spend two evenings presenting Girl Reserve technique to all the girl reserve advisers.

Communications have been received from Miss Beatrice Underwood of Stewart, Nev., a Y.W.C.A. secretary who is working on the Indian reservation there. She acknowledged the box of gifts sent to the Indian children by the Sacramento Girl Reserves. The following are extracts from her letter:

"I am writing for the Indian children to thank your splendid Girl Reserves of Sacramento for the beautiful Christmas box sent to them. We had our Christmas services in the early afternoon. There were over 300 children with their parents and relatives. We had a beautifully decorated tree with all the gifts at the foot. A lovely program was arranged; the children taking part in singing the carols before the gifts were distributed. It was announced that the Girl Reserves of Sacramento, California were responsible.

"I am sure you could not have sent your box where it could have been needed more or more greatly appreciated. After the program was over it was a pleasure to see them as they departed—coming back again and again to say 'a ka ha' (thank you) for their lovely Christmas gifts and lunch. The program did not start till 12:30, but dozens began coming early. There was snow on the ground and it was very cold. Some came from fifteen miles with the temperature 20 degrees below zero. It was the first time most of them had ever seen a Christmas tree. Very few of them had ever received a Christmas gift."

Indian Welfare Is Bogue Club Meeting Topic

BOGUE—The Bogue Country club met Wednesday afternoon with the president, Mrs. W. H. Stoker, in the chair. The collect was read by Mrs. Ella Schilling. After the business meeting community singing, led by Miss Ada Ohleyer, with Mrs. Joseph Manual at the piano.

Mrs. Stoker introduced Mrs. James H. Burgess of Long Beach, state chairman of Indian welfare in the federation. Mrs. Burgess spent five years in health and educational work among the Indians of the United States, having spent at least three months in every Indian school in the country. She told the story of the Indians and their treatment during the past, how the treaties were made, etc.

Pres. Hoover is much interested in the Indians, the speaker said. His sister-in-law, Mrs. Theodore Hoover, through the D. A. R., is giving much time to Indian welfare. Secretary Ray Lyman Wilbur is working to make California the demonstration state in the union.

Ask Government To Take Care of Indigent Indians

UNITED STATES IS DERELICT IN ITS OBLIGATION TO CALIFORNIA REDMEN

Possibility that Del Norte county will be freed from the responsibility of caring for indigent Indians is seen as a result of the recent action of the Siskiyou County Grand Jury, which is now urging unified action by the various counties thus affected, in order to have the state or federal government take over this burden.

The Siskiyou County Grand Jury at a recent meeting took up the matter of provision for indigent Indians, and recommended that the burden be borne by either the state or federal government, claiming that the counties that have taken over this burden should be reimbursed for all expenditures thus made.

This recommendation is a very important one to Del Norte county, as thousands of dollars are spent every year here in this manner, and repayment of all such monies spent in the past would be greatly appreciated by taxpayers of this county.

This matter has come up before the members of the board of supervisors here many times in the past, but it has been impossible to get any relief from the state or government sources.

In case a united stand is taken by the counties thus affected it is quite probable appropriate action would be taken by either the state or federal government to take over the burden and also reimburse the counties for such monies as have already been spent, so considerable interest is being displayed in the matter here.

The report of the Siskiyou grand jury follows:—

Investigation of Indian affairs of Siskiyou county was complete on the part of the 1928 grand jury, according to the report filed at the conclusion of that body's work last week. The board of supervisors was commended for its humane attitude in providing aid to the indigent tribesmen of the county.

"The expenditures," the report said, "of Siskiyou and other border counties of the state for Indian relief is not a just burden. These counties should be reimbursed for all sums expended for welfare work.

"The state as a whole profited by the treaties whereby the Indians surrendered their rights to lands of California in exchange for compensation, which they never received. Therefore, the burden of Indian relief is a state wide burden. It should be borne either by the federal government or by the state as a whole.

"We recommend that our representatives in the state legislature co-operate with those from other border sections in obtaining the enactment of a law reimbursing all counties for all expenditures made for Indian welfare, provided this same end is not accomplished through the passage of bills now pending before congress.

CLUB TO HEAR LECTURE ON INDIANS

By JANICE ANDERSON (Club Editor, The Post-Enquirer)
More highlights of the Indian program in the United States will be reviewed for College Women Monday evening, when they will hear a talk by Mrs. Agnes Morley Cleveland of Berkeley on "The American Indian as an American Citizen."

The discussion will be held under auspices of the American Indian section of the College Women. Dr. Mary Roberts Coolidge, author and member of the California board of education, who has been leading the lectures, is en route to Arizona.

Mrs. Cleveland was a student in sociology under Dr. Coolidge at Stanford university. She has also been with the writer in the Indian country. Her father, William R. Morley was chief engineer for the Santa Fe railroad in the '70s.

Mrs. Cleveland's talk is scheduled at 8 p. m. in the Bancroft way clubhouse. The lecture is open to the public.

TREATMENT OF INDIAN IS BLOT ON OUR RECORD.

Secretary of the Interior Work reports that Lo is indeed a poor Indian. He finds a large majority of these "wards of the government" are miserably poor, badly housed, unadjusted to white civilization and suffering from exceptionally heavy disease and death rates.

The situation he calls a national emergency.

Well, it is an emergency for the national honor; but then, when has it not been?

The Indian never has had a square deal. First, the white man stole his land and gave him tuberculosis and bad whisky. Next, when Lo quite naturally protested forcibly, the white man killed as many of him as possible.

Finally, when Lo had been pacified sufficiently a kindly government gave what was left of him land that no one else wanted; placed him under a galling and frequently dishonest system of administration; put his head on a five cent piece; and forgot him. It is a shameful story with few redeeming chapters.

There is no need to go into ecstasies of sentimentality over the "noble red man," or anything like that; too much of that has been done already, and has hurt the Indian's cause more than it has helped it.

But that simple justice and decency require something to be done for a race of people who have been despoiled and abused and neglected, and who have absolutely no way of helping themselves.

Here is a priceless opportunity for all the various missionary societies that are now busy doctoring the natives of Asia and Africa and trying to teach them the rudiments of sanitation and hygiene.

For we owe to poor Lo a good deal—the land we live in among other things—and it is just as well to pay just debts before embarking on schemes of unsolicited charity.

Allen's Clipping Press Bureau
LOS ANGELES.
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LONG BEACH, CAL. SUN—12
JANUARY 11, 1929

Indian Welfare Worker Active

Mrs. James Burgess, chairman of Indian welfare for the Woman's City club, is much in demand as a speaker on California Indians since she appeared before the presidents' council of Los Angeles district last month when it was held at the Long Beach Ebell clubhouse.

Friday she spoke at the Huntington Park Woman's club, and later in the month she is to give her talk on Indians at the Twentieth Century club of Eagle Rock and the El Monte Woman's club.

CLUB GIVES \$25 TO INDIAN FUND

Board Members Plan Spring Activities; Rehearsals on for Hi-Jinks

At the meeting of the board of directors of the Bakersfield Woman's club held this morning, spring activities occupied the attention of the members. Final plans were made for the reciprocity luncheon of the club to be held Monday, January 28, when Mrs. Annie Little Barry, University of California extension division lecturer, will speak on "Our Neighbors to the South."

It was announced at the meeting that many social events will mark the spring months for the ushers, the members of the decorating committee, and the executive board will entertain at card parties in February, April and May respectively.

The board also voted \$25 to the relief fund for the Tejon Indians which is being raised by Mrs. Floyd E. Davis, chairman of Indian welfare of the Kern County Federation of Women's Clubs and of the Woman's Improvement club of Taft.

The first rehearsal of some of the stunts which will provide merriment for members of the Bakersfield Woman's club at its annual hi-jinks on next Monday night took place Wednesday afternoon at the clubhouse. Mrs. Tod Mosier, chairman, was the director general of the rehearsal, and the acts will be whipped into shape at a final rehearsal to be held Friday afternoon. The rehearsal will begin at 1 o'clock.

Mrs. Mosier urges every member to attend the jinks and to come in costume for prizes will be awarded for the funniest, and most original costumes and for the best costumed group. Anyone not appearing in costume will be fined, according to Mrs. Mosier.

Lo, the Poor Indian

Lo, the poor Indian, whose superstition aroused the interest of the poet, is poor indeed, in California, however he may be in Oklahoma.

Dr. Walter M. Dickie of the State Department of Public Health has presented the Governor with a report on the deplorable condition of the aborigines of this State.

It is no answer to the report on their plight to retort that the California Indians are not a great deal worse off than they were when the white men came. They are a conquered people. Their hunting grounds have been fenced in and their game almost exterminated.

The Federal Government has assumed the care of American Indians, but has been woefully negligent toward the Californians. This State, among the richest in the Union, should itself deal more generously with these natives. Governor Young has taken the first step by ordering a survey made of the condition of the Indian. The next legislature should prove that there is no color line in California philanthropy.

CAN YOU HELP NEEDY INDIANS WITH CLOTHING

Red Bluff, Feb. 14, 1930

Mr. John G. Miller,
Dear Sir: Mrs. Mabel Richards, northern district president has written asking the members of the woman's club of Red Bluff to send clothes of any description to Mrs. A. Whipple of Anderson, district chairman of Indian Welfare of this district. The clothes are for a tubercular Indian woman and a small boy and two old Indian women. Leave clothing at 232 Jefferson Street before Sunday. Let us help to make these aged needy Indians more comfortable.

Respectfully,
MRS. E. W. SAUNDERS
Pres. Woman's Club.

DECEMBER 22, 1932

BOARD TO HEAR INDIAN DISTRESS REPORTS TODAY

Fate of San Diego county's 1500 reservation Indians will be considered this morning by the board of supervisors, when representatives of the Indians, C. D. Ellis, district representative of the federal Indian bureau and various citizens and welfare workers who have investigated conditions of distress on the reservation are all scheduled to attend.

For several weeks reports have been reaching the supervisors that the Indians are lacking food, shelter and clothing, and that in some of the reservations an epidemic of influenza was raging unchecked for want of sufficient medical service from the government.

When the meeting is called, the board will have before it a report from two members of its own committee. Purl Willis, third member, has already submitted several reports on conditions as he has found them. The report filed yesterday was signed by Justice Philip Smith and Supervisor Edgar F. Hastings. It read:

June 9, 1931, the board of supervisors of San Diego county appointed the undersigned and Purl Willis as a committee to obtain definite information concerning the conditions of the Indians on the various reservations in the county.

Quiz Tribe Leaders

Purl Willis, one of the committee, who has been visiting the reservations and studying the Indians over a period of years was able to obtain far more information for his report than we were and consequently contained in his report suggestions and other information which we were not familiar with.

While on these trips we questioned the various tribe leaders and many of the persons on the reservations and observed conditions existing thereon and from that information we beg to report as follows:

We found that the conditions under which some of the Indians are living is quite pitiful. There was a shortage of food, shortage of clothes and the housing conditions were inadequate and far from sanitary. Many of the Indians were not favorable toward their agent, Col. Ellis, and it appears from what we were told, that he has lost the confidence of the majority of them.

We believe that the proper government officers in charge of Indian affairs should make a thorough investigation of the entire matter and ascertain the cause of the existing conditions and take the proper steps to remedy the situation.

Move for Relief

We are also in favor of the government Indian hospital to be constructed in the locality of Warner Hot Springs. The center of the San Diego county Indian population is near the Hot Springs and at present the nearest hospital is 150 miles from here at Riverside. We also believe that capable Indian men and women should be employed as welfare workers and as special leaders in various vocations and as workers in the proposed hospital—all of this would tend toward the benefit of the Indians.

This report is not as complete as the one Willis has prepared but it covers the scope of our investigation. Willis was able to give a much more comprehensive report due to his familiarity with the Indian conditions.

DECEMBER 17, 1932

OFFICIAL ARRIVES FOR INDIAN STUDY

C. L. Ellis, agent for the federal Indian bureau, notified the board of supervisors yesterday that he is in the county to make a first-hand study of conditions in the 16 reservations here, and that he will meet with the board Monday.

Arrival of Ellis follows closely dispatching of telegrams by the board to members of the senate's Indian affairs committee and to California's two members in the upper house. All five senators have replied stating that they are seeking action from the Indian bureau to relieve suffering among Indians here.

The board was informed by local investigators that the reservation Indians are greatly in need of more medical service, that they are poorly clothed and lack enough food.

KERN INDIANS TO BE PLACED UPON NEW BASIS SOON

U. S. Bureau Reports Day of
Sentimentalism Should
Be Long Gone

LOCAL TRIBES DECREASE

Only 369 Remain in County;
State Population Now
Numbers 368,000

A "NEW DEAL" for Kern county's Indian tribes, whose dwindling ranks now number but 369 members, is being promised by the federal board of Indian commissioners as a result of the congressional inspection trip made through the state during the summer. California's Indian population totals but 20,000, exclusive of the Mexican Indians, of whom there are 368,000 in the state.

Heretofore the Indian has been considered a ward of Uncle Sam. The new program, as it is explained in press dispatches from Sacramento, proposes "to help and lead the Indians out from wardship into the privileges and responsibilities of self-sustaining, self-respecting citizenship."

The various Indian tribes of California are scattered over every county in the state. Humboldt county leads with 2174 Indians listed and San Diego county is next with 1722.

The Indian bureau says the day is past when people should indulge in sentimentalism about the Indian, and demand that because of wrongs done him in the past he should be spared "all the healthy discipline through which self-respect and self-reliance are won."

"Too often," the report added, "policies are urged or legislation proposed based apparently on the idea that the Indian is to be forever dependent on the bounty of the state or nation. No only is he to be given free schools and hospitals and protected all his life in person and property from the ordinary contacts of modern life, he must be housed and nursed and guarded and guided until all self-reliance is gone from him.

"If the Indian is to be a permanent charge upon the public, like the physically disabled or mentally defective then all our effort to train and educate him is so much waste motion. Too much paternalism may be as bad as too much harshness. The manhood of the race must not further be sapped under the guise of benefit."

Allen's Clipping Press Bureau

SAN FRANCISCO
LOS ANGELES
PORTLAND, ORE.
CLIPPING FROM

CHICO CALIF. RECORD
DECEMBER 7, 1932

Methodist Missionary Societies Hold December Meetings

The Women's Home and Women's Foreign Missionary Societies of the First Methodist Church held their December meetings yesterday afternoon and enjoyed a program and handkerchief shower later.

Mrs. Walter Bennett, the president, conducted the short business meeting of the Foreign Society, and Mrs. C. B. Whitmoyer, president of the Home Society, was in the chair. The latter group passed two resolutions which will be sent to California congressmen in Washington today.

The first resolution asked the help of the senators to secure prompt action of the World Court Protocol, and the second urges federal supervision of the moving picture industry.

Mrs. D. A. Crane was the leader in charge of the program given by the Home Society. Mrs. H. M. Bell led the devotions, followed by a vocal duet by Edith Lively and Eloryn Bruce. Mrs. R. A. Simonds gave a talk on "Personalities Developed by the Women's Home Missionary Society." A vocal solo, "When Christ Was Born," by Mrs. A. A. Fanno, was an enjoyable number. This was followed by an exercise, "Christmas Dolls" by eight little girls: Patricia Chatfield, Edith Lively, Eloryn Bruce, Eleanor Williamson, Joyce Grunberg, Marian Grunberg, Margaret Johnson and Billie West.

Margaret Jane Parker next played two piano solos, "A Brave Indian," and "Welcome Sweet Springtime." Betty Lou Crow presented a solo, "Star of the World," and a short recitation, "Merry Christmas" was given by little Gwendolyn Crane.

Members brought handkerchiefs to be packed with clothing, Bibles and other articles in Christmas boxes for California Indians.

The hostess committee which served tea comprised Mesdames Rudolph Nelson and R. J. Crow.

Clubs Asked to Assist Indians

Aid for Indians of Lower Klamath River was asked of the San Francisco District, California Federation of Women's Clubs, yesterday by Mrs. Harry Roberts, chairman of Indian affairs. Donations were given to provide an automobile for a nurse who visits the Indians each week. The district board voted \$50 for this cause. Mrs. Hamilton J. Riggins presided at the meeting at the Western Woman's Club, and gave her report of the past month's work. Announcement was made that the gift of a residence had been made to the Gilroy Woman's Club to be used for club quarters. Dr. Mariana Bertola reported that this year's observance of Child Welfare Week will be in conjunction with the Board of Health, with Dr. William Hassler directing the health examinations. Mrs. W. L. Sales, chairman of literature, asked for donations of books to start the nucleus of a library at San Quentin.

Mrs. W. L. Lawton, chairman of Rural Highways for the General Federation of Women's Clubs, spoke at the meeting on the removal of obnoxious billboards from the State highways. To aid the passage of a bill to regulate the advertising within public view, which will be brought before the California Legislature this term, Mrs. Lawton said that a State committee of club women and other interested citizens will be formed this week. Mrs. Lawton commended the Standard Oil Company for their volunteer removal of 1,200 signboards which obstructed highway views in California. Mrs. Lawton will remain in California until May and will speak before a number of women's organizations on this subject.

PRESIDENTS IN FOURTH COUNCIL

Fine Speeches Were Among
High Lights of Well
Attended Session

The fourth President's Council of the Los Angeles District C. F. W. C., for the present administration, was held at the Ebell Club house, Long Beach, on Wednesday, December 5, the San Gabriel Woman's club being represented by Mrs. Alfred W. Wolkyns, president, and Mrs. A. H. Griswold, press chairman.

The high lights of the program were the addresses given by Mrs. Percy V. Pennybacker, of Texas, past president of the General Federation of Women's Clubs, speaking on the International Relations question, the address on "My Friend, the Indian," by Mrs. James Burgess of

Mrs. James Burgess spoke authoritatively on the Indians, having lived among them on their reservations, first, as their teacher, and later employed by the government to look after their health. She spoke with pride of there being no race discrimination against the children of Indian parentage in California, there are now four thousand in attendance upon the public schools of our state.

There are from eight hundred to one thousand Indians living in Los Angeles, taking part in the activities of that great city, all self supporting. She asked for justice and appreciation of the red men, urging that they be given vocational training. In closing she paid tribute to Sen. Chas. Curtis, Vice-President-elect, who is proud of his Indian blood.

Dr. Bruce Baxter spoke for Dr. Rufue B. Von Klein Smid, who was ill, and therefore, unable to be present. Dr. Baxter will be remembered most favorably, by the San Gabriel Woman's club, for his masterly address, given before the club, last

INDIAN DEP'T. HEADS VISITORS

CHIEF ENGINEER REED AND
TWO OTHER ENGINEERS INSPECT
PROPERTY OF DEPARTMENT AT PALA AND RINCON

Escondido was visited Friday evening and over night by W. M. Reed, of Washington, D. C., chief engineer of the Indian Department of the U. S. government; also by H. V. Clotts, of Los Angeles, supervising engineer and A. L. Wathen, of Los Angeles, engineer, both with the Indian department. With Mr. Reed was also Mrs. Reed, who is taking a western trip for the pleasure of it.

The visit of these three engineers of the Indian bureau was for the purpose of inspecting the Indian irrigation properties at Pala and in Rincon reservations. Mr. Reed is the official who negotiated and formulated with the late A. W. Wohlford the contract under which the Escondido Mutual Water Company works with the Indian Department in the operation of irrigation and electric properties that are cooperatively managed.

Engineers Clotts and Wathen plan to return to Escondido and the reservations for another visit within two or three weeks.

'NEW DEAL' FOR INDIANS PLANNED

A "new deal" for the 20,000 Indians in California as a result of a congressional inspection trip taken throughout the state this past summer is promised by the federal board of Indian commissioners.

Heretofore the Indian has been considered a ward of Uncle Sam. The new program, it is explained, proposes "to help and lead the Indians out from wardship into the privileges and responsibilities of self-sustaining, self-respecting citizenship."

California's Indian population, as determined by the last census, does not include the Mexican Indian, of whom there are 368,000 in the state.

The various Indian tribes in California are scattered over every county in the state. Humboldt county leads the state in point of numbers, with 2174 Indians listed. San Diego county is next with 1722.

Modoc county, the census table shows, has a total of 561 Indians in her borders.

The Indian bureau says the day is past when people should indulge in sentimentalism about the Indian and demand that because of wrongs done to him in the past he should be spared "all the healthy discipline through self-respect and self-reliance are won."

"Too often," the report added, "policies are urged or legislation proposed based apparently on the idea that the Indian is to be forever dependent on the bounty of the state or nation. Not only is he to be given free schools and hospitals and protected all his life in person and property from the ordinary contacts of modern life, he must be housed and nursed and guarded and guided until all self-reliance is gone from him.

"If the Indian is to be a permanent charge upon the public, like the physically disabled or mentally defective, then all our efforts to train and educate him is so much waste motion. Too much paternalism may be as bad as too much harshness.

RIVERSIDE, CALIF., PRESS 45

DECEMBER 21, 1932

RED CROSS, UNCLE SAM HELPING THE INDIANS

Mission Agency in Riverside to Receive Clothing, Shoes

That Uncle Sam and the Red Cross are not overlooking the needs of the nation's Indian wards in the southwest, is indicated in data at the office of the Mission Indian agency here.

C. L. Ellis, superintendent, states that a good deal of cotton cloth furnished by the federal government has arrived for the Indians of Riverside and San Diego counties, the National Red Cross having approved a recommendation of the Indian service for a total of 7000 yards. Of this the larger amount will go to San Diego county, which has been allotted 4660 yards. The other Indians over which the agency has supervision will receive the remainder.

The Indian women are good seamstresses, and the goods will afford much needed relief, as the depression has left the men of many of the reservations without income of any kind. Some of the Indians, such as the Cahuillas, are more or less independent of outside aid and have been able to take care of themselves fairly well.

During the current month the agency has received bills of lading covering 2269 pounds of clothing for winter wear, made up in factories. Last winter 14,654 pounds were received for distribution by the agency.

The articles include knit underwear for men, women and children, including garments for infants. Other articles of wearing apparel include hosiery, knickers for boys, high-back bib overalls for men and older boys, denim jumpers for men, play suits for children from 4 to 6 years of age, wool breeches, wool caps and canvas leggings, overcoats and shoes, and leather.

A consignment of 804 pounds of these garments is on the road for the Mesa Grande Indian day school, 542 pounds for the Volcan day school and 903 pounds for Pala, all in San Diego county.

BOSTON, MASS
CHRISTIAN SCIENCE MONITOR
JULY 13, 1926

INDIAN CONGRESS TO MEET IN SPOKANE

National Council to Have Historic Features

SPOKANE, Wash. (Special Correspondence)—Twenty-eight Indian tribes will gather here July 21-27 for the second National Indian Congress, fostered by the Spokane Betterment Organization for the purpose of a better understanding of Indian problems, Ralph E. Perry, vice-president of the organization, said today. Although this conference will be devoted chiefly to educational topics, it will include the colorful, historical side of Indian culture, and will tie in with the Columbia River Historical Expedition which starts from Chicago, July 15, and moves westward over pioneer territory to Astoria, Ore., returning to Chicago, July 27.

Governors of Minnesota, North Dakota, Montana, Idaho, Oregon, and Washington are the hosts for this historical expedition which will halt, with its 200 invited guests, in Spokane, July 23, to attend the national Indian Congress. At this time, Princess America will be chosen from among the scores of Indian girls attending the congress. The coronation of the princess will take place in front of the Masonic Temple following the historical parade in the afternoon.

An Indian wigwam village will be established in Glover's Field Stadium and a display tent to exhibit Indian wares and craft work will be erected.

Roland H. Hartley, Governor of Washington, will welcome the Indians. Mountain Chief, hereditary chief of the Blackfeet tribe, will respond. Representatives of the tribes

attending the congress will then speak directly, or through interpreters, on "The Indian and His Future."

Officers of the Spokane Betterment Organization are Clayton Moore, president; W. Harry Wraight, vice-president; Ralph E. Perry, vice-president; Carl S. Evans, secretary; Jake Hill, treasurer.

SANTA BARBARA, CAL.
PRESS—2
JUNE 5, 1927

Indians Being Developed As Servants, Says Expert

"The education of Indian children in boarding schools is developing them only into a servant class," said Dr. Eshrev Shevsky, who has spent many years studying the Indians as a sociological problem, in an interview with The Morning Press. Dr. Shevsky accompanied Mr. and Mrs. Collier, Senator L. J. Frazier and Rev. O. H. Bronson on a trip through the Indian country.

"The schools are not aiming to fit the child to function in his own tribal environment but are attempting to educate him away from his family and traditions," stated Dr. Shevsky.

"Every effort is being made to have the children forget the life of their early childhood by deporting them at the age of six years to boarding schools several hundred miles away from the reservation which practically prohibits them from returning during vacations or their parents to visit them from lack of money.

Become Servants
"During the summers they are farmed out into homes in cities as servants. Instead of educating the boys and girls to be good Hopis, Navajos or other tribesmen, they become mediocre Americans.

"The curriculum is standardized, the entire course of study being made out by the educational department of the Indian Bureau with no consideration for the local characteristics of the reservation. Even the examinations are sent from Washington headquarters in sealed envelopes not to be opened even by

the teacher before the hour of examination.

"Instead of emphasizing agriculture for the boys, domestic science for the girls and retaining the handicrafts which have distinguished the tribes the world over, they are taught to work electrical equipment and the art of the tribe is discouraged.

Need New System
"An intelligent educational system would have day schools on the reservations enabling the children to return to their families for the night. It would teach them to understand the needs of their particular reservation and equip them to run it in a progressive manner.

"Several day schools in the reservations are in operation at the present time and the school at Oraibi in the Hopi country is likely to become one of the most interesting educational centers in the United States. The children here are happy, with the benefits of home life coupled with a sympathetic understanding of superintendents and teachers. Dr. Collier and I gave talks before the student body and they understood everything we had to say. After speaking in one of the boarding schools we asked the principal if they understood us and although the pupils were three grades higher and older than the children at Oraibi, they could not understand us.

"The difference between the two is the freedom allowed the teachers in the day schools where they are able to develop the curriculum with some degree of initiative."

INQUIRY SHOWS FAIR DEAL IS DENIED INDIANS

Aged Lack Food, Medical
Care; Land Allotment
Held Unfair

By JOHN COLLIER

Executive Secretary
Indian Defense Association

The uncontroverted revelations being made before the Senate Indian Investigating Committee are astounding to the general public. They are not astounding to those who have been paying attention to the Indian question in recent years. The Senate unanimously ordered this investigation after a long series of hearings in two different sessions of Congress. These hearings furnished proof that the Indian death rate was sensationally high and rising, that neglect of health was practically universal, and that the principal of the Indian estate was being dissipated at the rate of 4 per cent a year by the official guardian, the Indian Bureau. Commissioner Burke and Assistant Commissioner Meritt appeared before the Senate committee and offered no refutation of these charges.

Reorganization of Indian Affairs Sought

The Senate committee has now gone out after careful preparation by investigators in its employ. No previous official investigation has compared with the present one for thoroughness and impartiality. The Indians in thirty-five States are being studied, and the Comptroller General is making the first examination ever carried out of the handling of Indian moneys by the Indian Bureau. The object is a complete reorganization of the Indian affairs system.

The voluminous testimony cannot be summarized briefly. A few items are given.

Mrs. Daniel E. Robertson, former matron at the Yuma Reservation Boarding School, testified that the children were kept on a starvation diet. The Institute for Government Research has already announced that the ration for Indian children, taken by compulsion to the Indian boarding schools, costs 11 cents a day.

Mrs. Robertson testified that a herd of fine cows produced plenty of milk. This milk the children were not permitted to have though they eagerly drank it when given a chance. The children could go hungry—the milk was for the pigs. And the pigs when fattened on this dairy milk went somewhere else than to the boarding school table. No pork, she testified, was ever served to the children.

At Yakima Reservation, Washington, an amazing series of revelations came out. L. O. Shirley had been put in charge of liquor enforcement on this big reservation. Departmental regulations provide that when moonshine stills are found on Indian allotted land that white men have leased the lease shall be cancelled.

Timber Resources Fast Disappearing

After vainly trying to secure action from the local superintendent, Mr. Shirley wrote to Commissioner Burke, head of the Indian Bureau at Washington, and recited numerous instances of liquor violation, including cases where there had been a plea of guilty and a court sentence. The leases had not been cancelled. Result: Officer Shirley was transferred out of the State of Washington. The Indian Bureau clerk, a young woman, who also testified, who had typed his letter for him, was transferred out of the State. Commissioner Burke wrote that these employes, through their zeal, had embarrassed their superior officers. Both witnesses thereupon resigned from the Indian service.

Klamath, Cal., presented a different condition. Here there are vast timber resources, which are disappearing like grass under the cutting machine. The Indian Bureau controls the reservation absolutely. The Indians attend the

Senator Believes Sweeping Changes Will Be Made in Management of Indian Affairs

By SENATOR LYNN J. FRAZIER OF NORTH DAKOTA

Chairman of Senate Committee on Indian Affairs and Head of Special Investigating Committee

A survey of conditions among the Indians of the United States was authorized by the Senate through the adoption of Senate Resolution 79, February 1, 1928, and a sub-committee of the Senate Committee on Indian Affairs has undertaken the work. There has been a great deal of dissatisfaction with the present method of handling the affairs of the Indians—the belief being general that these people are not advancing as readily as they should under Indian Bureau system.

Hearings have been held at points in Washington, Oregon and California where a very unsatisfactory state of affairs has been found. The committee will continue to Southern California from here, and following hearings in Utah will return to Washington for the convening of Congress. This will not complete the work by any means, as hearings will be continued throughout the winter in Washington and elsewhere.

This sub-committee will report to the full committee at a late date, and the committee will report to the Senate the results of its findings. Recommendations will doubtless be made for legislation to correct the unsatisfactory conditions found. The policies to be considered for adoption have not been as yet determined, but it is believed sweeping changes will be made.

State schools, get their medical service chiefly from private doctors at Klamath Falls, and in practically every way they are assimilated with the white community. But their money, obtained from timber sales and leases, is controlled by the Indian Bureau and Congress. The Indian Bureau maintains itself on the reservation at a cost of approximately \$250,000 a year, every cent taken out of the pockets of the local Indians. They have no reby the Indian commissioner, states that he shall work under the direction of the Commissioner of Indian Affairs. His chief business is to attempt to defend the Yakima Indian property against the Commissioner of Indian Affairs.

Land Allotments Unsuited to Farming

The Klamath Indians proposed an interesting solution for part of the Indian problem. They urged that their own tribe be permitted to form itself into a business corporation, and this corporation would take over all the timber resources and other tribal property and operate them with the help of an administrator to be appointed by the Federal Court. The Klamath tribe sees poverty ahead, and believes that under State and Federal incorporation, with the supervision from the United States Court, the tribal estate may be saved from ruin.

Impressive testimony was given at the San Francisco hearings by L. A. Barrett of the United States Forestry Bureau and Miss Florence Ames of the State Board of Health. Barrett testified, from a knowledge extending for over twenty years, about the Indian lands in California. Large numbers of Indians have been allotted on the public domain. Not more than 3 per cent of these allotments, he stated, could be used for farming. Some of them were on mountain tops where the snow melts only in midsummer. Nearly all were in savage and remote places where no wage-work could be found for Indians. The Interior Department has put aside 800,000 acres for the California Indians, North and South. Mr. Barrett testified that less than 10 per cent of this area could be farmed if water were available, but that only about 2½ per cent had water. Other witnesses corroborated the condition of utter hopelessness that faces the Indians as farmers and cattlemen.

Miss Ames on the stand pointed out that the Federal Government had washed its hands of these California Indians by a ruling that compels them to dwell on their uninhabitable allotments if they are to receive any Federal aid. Leaving their allotments and going to habitable regions where they can find work, the Indians sacrifice their claim on the Federal Government.

Indians Denied Medical Aid and Food for Aged

They are denied medical aid, food for the aged and infirm, and help of all kinds. They are thrown upon the State, counties and private charities. This is not an act of Congress but a ruling of the executive, and it explains why the appropriations for California Indians are absolutely inadequate.

Various California State officials testified to the readiness of California to assume responsibility for

Indian Affairs In Hands of Senate

The accompanying statements on this page in regard to the work of the Special Commission appointed by the U. S. Senate Committee on Indian Affairs, have been especially prepared for The Chronicle. The commission sat last week in San Francisco under the chairmanship of Senator Lynn J. Frazier of North Dakota. Chauncey S. Goodrich, chairman of the California Indian Commission, conducted the investigations on behalf of the State. John Collier, executive secretary of the Indian Defense Association, also attended the sessions. The commission has held hearings in Yakima, Klamath Falls, Salt Lake City, Riverside and San Francisco.

Indians. The Legislature has passed an enabling act and Congressmen Johnson and Swing have introduced legislation giving California jurisdiction over the Indians of the State. The Indian Bureau has fought this bill at every point and has thus far blocked it.

One outcome of the hearings is likely to be a demand by the Senate Indian Affairs Committee for the passage of legislation enabling States and counties to assist their Indians, and further the legislation bringing to an end the unregulated control by the Indian Bureau over Indian property. This property still exceeds a billion dollars in value, though Indians in many States starve amid their theoretical wealth. Much testimony before the committee has proved that the Indian resources are still ample if they be safeguarded and used by modern business methods. In California, however, the hearings have brought out the essential poverty of the Indians, due to the breach of faith by which the Government promised them large bodies of land in return for surrendering other larger bodies of land and then refused to deliver.

Ground Broken for Foundation of New Peiping Library

PEIPING, Nov. 24.—Ground has been broken for the foundation of the new Metropolitan Library of Peiping (formerly Peking), being built with a grant from the China Foundation for the Promotion of Education.

One of the first acts of the Foundation, which will take charge of the library, is the remittance in 1924 toward the creation of a library to meet the educational needs of the former Chinese. The library is intended to be a center for the Ministry of Education and the development of the library, so the Chinese Government has completed the design. Several designs for the first building have been made. The library will be the first of its kind in the Far East.

at
**UNCLE SAM
HAS FAILED
THE INDIAN,
SAYS WELTY**

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Principal of High School
Charges Government Has
Not Kept Promises

**18 Treaties With California
Red Men Declared Never
Respected**

The United States Government has failed in its obligation to the Indian, in the opinion of Howard O. Welty, principal of the Oakland Technical High School, long a student of Indians' ways and customs.

"The United States Bureau of Indian Affairs is a travesty of justice," he declared. "Since 1852 the Government has made eighteen treaties with California tribes, in which gifts of millions of acres of land and large sums in cattle and farm implements have been promised. These treaties were never respected. Consequently, the Indian population has dwindled in recent years from 200,000 to about 40,000. The cause is chiefly starvation."

Welty said much interest is to be found in a study of Indians customs, particularly their sign language.

"The sign language is a universal custom among them," he said. "Whenever differences in dialect between different tribes make conversation impossible they have ready recourse to the sign language, by which they are able to express themselves admirably.

"One of their strangest and most
(Continued on Page 3, Col. 3)

Two guests. The bridal attendants wore lovely frocks of filmy tulle in the gold shade over gold satin. Miss Mary Chickering as honor maid wore a pale green tulle and satin frock, while Miss Jane Rawlings, younger sister of the bride, dressed in yellow tulle and satin, had a cape of gold. The bridesmaids included Miss Louise Macy, Mrs. Walker Havens, Miss Helen Clinton and Miss Mar-

Declares Welty

(Continued from Page 1, Oct 8)

Interesting customs is called 'Building-of-the-New-Fire.' This tradition is based on the Indian's belief that the harder the fire is to build, the greater its powers. So, in order to get a potent fire, some of the tribes will soak their wood thoroughly in water before trying to light it. Other tribes will handicap themselves by using only one stick when producing fire by friction. Using this slow method, I have seen Indians toil for six hours before succeeding in starting a blaze.

"In their conversation we find many expressions of symbolism. For example, the phrase, 'the setting sun,' is expressed by the Sioux in a phrase which means, 'He who is going home pauses for a moment on an eminence emblazoned with purple light.'

"A similar mysticism is found in the dance. Some of the dances plead for rain or fertility; others offer prayers of thanksgiving for favors bestowed by the Great Spirit. It is clear that the Indians were thousands of years ahead of the Pilgrims in their celebration of an annual Thanksgiving day."

VISITORS TO TELL OF INDIAN VISIT

Returning from a two weeks trip with Senator Lynn J. Frazier through the Indian reservations and pueblos of the southwest, John Collier, executive secretary of the American Indian Defense association, and Rev. Oliver Hart Bronson will speak at a public meeting here Wednesday night under the auspices of the Santa Barbara Indian Defense association.

Miss Pearl Chase, president of the association, has received a wire from Rev. Bronson stating that he and Mr. Collier will have much to report. They have visited the Hualapai, Navajo, Hopi, Yuma, and Pima reservations. Members of the Frazier party are Mr. and Mrs. Collier, Rev. Bronson and Dr. and Mrs. Eshref Shefky.

Arriving home tomorrow night, the members of the party will meet with the directors and members of the association at 12:30 o'clock Wednesday for luncheon at Margaret Baylor Inn. Miss Pauline Finley, secretary, is making reservations. Dr. Shefky, an Egyptian by birth but now an American citizen, is tracing the resemblances between the relics, folk lore and beliefs of the Southwest Indians and those of the early Egyptians.

INDIAN RELIEF WORK RAPPED

EXAMINER BUREAU, SACRAMENTO, June 23.—The claim that Indian welfare work is not being given proper attention in California, and the specific charge that some county hospitals have refused to give adequate attention to the cases of sick Indians were made today by the State Department of Public Welfare.

In some of the county hospitals, said the department's report, there is "a strong objection to accepting Indian patients, and there is not always assurance that the patients, on admission, are as kindly treated as they should be."

The department cited the case of one Indian child, who according to a report by State agents last year, was refused admission to a county hospital though he was "so racked with tuberculosis that he was pitiable."

The redskin population of California was given as 17,000 in the department's statement which referred to the Indian as "an ordinary but much neglected social problem."

BOARD OKEHS INDIAN BILL; RAPS NEGLECT

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(By Pacific Coast News Service)
SACRAMENTO, June 28.—Exploring the failure of federal, state, local and other organizations to give proper consideration to the welfare of California's 17,000 native Indians, the state department, of public welfare, in a report today, charges that because of the intricacies of jurisdiction there has been a serious neglect of the Indians' health, education and general well being.

"The whole situation calls for carefully planned, constructive service," asserts the report. "We are very much interested in the bill presented to congress which practically decentralizes Indian work and places the responsibility in the hands of the state. "Such a plan leads to district surveys which will place social service to Indians on the plane of social work for other races."

Allen's Clipping Press Bureau

SAN FRANCISCO,
LOS ANGELES,
PORTLAND, ORE.
CLIPPING FROM

SAN FRANCISCO, CAL.
EXAMINER
JUNE 28, 1927

Indians in State Neglected, Report

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SACRAMENTO, June 27.—(A.P.)—Assailing the intricacies of jurisdiction which have brought about a serious neglect of the health, education and general well being of 17,000 Indians in California, the state department of public welfare in a report just made public holds that the Indian problem is an ordinary but much neglected social problem which calls for carefully planned constructive social service for immediate improvement.

EDUCATION IS RAPPED

SACRAMENTO, Cal. June 27 (A P)—Assailing the intricacies of jurisdiction which have brought about a serious neglect of the health education and general well-being of the 17,000 Indians in California, the state department of public welfare, in a report just made public, holds that the Indian problem is an ordinary but much neglected social problem which calls for carefully planned constructive social service for immediate improvement.

The situation relating to county hospitals and the Indians, resulting from an inclination by many hospitals to bar the Indians, the department holds, is one of the major problems confronting the state in this respect, and one that warrants intensive study.

A recent survey of the county hospitals showed only 19 of them receiving Indian patients, the report adds, but then only after a difficult process of admission and without assurance that the patient will be as kindly treated as they should be.

California in its work of dispensing orphan aid, it is reported, has never discriminated against Indian children and is giving aid to some 100 half orphans. Also the state is subsidizing a home in Amador county and has placed a home at Banning on its eligible list for state aid.

INDIAN REPORTS GIVEN NEXT WEEK

Executive Secretary and Local Minister Speak on Reservations

John Collier³⁶⁴ executive secretary of the American Indian Defense association, and Rev. Oliver Hart Bronson will speak at a public meeting under the auspices of the Santa Barbara Indian Defense association at 8:15 o'clock Wednesday evening, giving reports of their two weeks trip with Senator Lynn J. Frazier through the reservations and pueblos of the Indians of the Southwest.

Mr. Bronson wired Miss Pearl Chase president of the association, yesterday stating he and Mr. Collier had much to report. During the two weeks they have visited the Hualipi reservation, the Navajo, Hopi, Yuma and Pima Indians.

Because of great interest in Indian welfare the members of the ministerial union will notify their congregations today of the meeting and will ask them to attend after the short mid-week prayer meeting Wednesday evening, which will be concluded by 8 p. m.

Wednesday noon Mr. and Mrs. Collier, Mr. Bronson and Dr. and Mrs. Eshref Shefky, who will return the previous evening, will meet with the directors of the association and interested members for luncheon at 12:30 o'clock in Margaret Baylor inn. Miss Pauline Finley, secretary, is making reservations.

Dr. Shefky, who is an officer of the Northern California Indian Defense association, has been making an interesting research, tracing the resemblances between the relics, folk lore and beliefs of the Southwest Indians and those of the early Egyptians. Dr. Shefky is an Egyptian by birth but has become a naturalized American citizen.

Indian Relief Up To State Says Educator

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A letter was received by the Triplicate from D. R. Jones, prominent educator of Oakland, this week relative to the question of Indian Relief, on which question the Triplicate has run several articles.

Mr. Jones is well known in this county, being a very close personal friend of Superintendent of Schools E. A. Moore, and Sheriff Jack Breen, and has addressed the county School Institute on a number of occasions, being recognized as an educational authority throughout the state.

His article follows:

My attention has been called to the article in the Dec. 14 issue of the Courier on the prospect of relief for the Indians of California through the passage of the Court of Claims Bill now before congress.

The impressions conveyed by this article are so misleading that the facts should be made public.

There is no immediate prospect that the Indians of California are likely to receive any general apportionment of money or of land by way of restitution for the failure of our government to live up to its proposed agreement, under which the Indians surrendered their rights to the lands in this state. The Indians should not be deceived into believing that the government is about to compensate them for their claims to the soil of California.

Individuals and clubs interested in Indian welfare have urged that some means of restitution be provided and legislative committees have listened to several proposals. But "the powers that be" in our national government have not indicated the slightest interest in the question. Meanwhile, the Indians in your community have been contributing liberally every year, out of their very limited means to carry on one line of attack upon this issue. The article to which my attention has been called is undoubtedly designed to encourage the Indians to continue making these annual contributions, and to conceal from them the situation as it exists in Washington.

Two bills have been introduced in congress designed to bring about some satisfactory restitution to the California Indians. One of these, known as the Kahn Bill, and sponsored by many of the best clubs in California calls for a direct appropriation of money for the purpose of restitution. This bill has no possible chance of becoming law, since it is in conflict with the policy of the present administration and can not receive a favorable recommendation by the budget makers. Furthermore, it cannot receive the support of the dominating Indian Bureau. Hence, it is little more than a pleasant dream of well meaning public spirited citizens who have tired of being ashamed of the historical facts relating to this issue.

The other bill, the Raker Bill, or Court of Claims Bill, has been before congress for several years. It has failed to get the support of the Indian Bureau, and, therefore, of the department of Interior. For this reason, it has never had the likelihood of enactment by congress.

This bill has failed to win the endorsement of the best clubs in California, chiefly for the reason that it does not offer the possibilities of reasonable restitution. The bill provides for a complicated and costly court procedure to begin with. Then, it carries a "reimbursible" clause, under which the government would deduct from the benefits of a favorable court decision all Expenditures made in behalf of the California Indians since the Period of Statehood.

This reimbursible charge is about ten million dollars, to date. No amount of calculation, however optimistic can show that the most favorable court decision can exceed this sum much. About the best that could be hoped for from a successful issue of the Court of Claims Bill is, that a long and costly legal action would establish for all time that the proposed restitution had been already absorbed through the expenditures in behalf of the Indians.

The conclusions that are here presented are in no way biased by the factional controversy now existing among the Indians of the state in regard to the relative merits of the two bills now before congress. They are based upon very direct information from the autocratic Indian Bureau at Washington.

The "best bet" for the Indian is, to adopt the whit man's policy of rolling up his sleeves, earning a dollar and saving git, educating his children in the public school, and making a go of it on his own initiative and efforts. It will never avail him much to hope for any adequate restitution from a government that is hard put to the task of protecting its own public domain and natural resources from the powerful forces that are forever greedily coveting this wealth.

The Indian Bureau has always stood grimly alone in defending its

carries a "reimbursible" clause, under which the government would deduct from the benefits of a favorable court decision all Expenditures made in behalf of the California Indians since the Period of Statehood.

This reimbursible charge is about ten million dollars, to date. No amount of calculation, however optimistic can show that the most favorable court decision can exceed this sum much. About the best that could be hoped for from a successful issue of the Court of Claims Bill is, that a long and costly legal action would establish for all time that the proposed restitution had been already absorbed through the expenditures in behalf of the Indians.

The conclusions that are here presented are in no way biased by the factional controversy now existing among the Indians of the state in regard to the relative merits of the two bills now before congress. They are based upon very direct information from the autocratic Indian Bureau at Washington.

The "best bet" for the Indian is, to adopt the white man's policy of rolling up his sleeves, earning a dollar and saving it, educating his children in the public school, and making a go of it on his own initiative and efforts. It will never avail him much to hope for any adequate restitution from a government that is hard put to the task of protecting its own public domain and natural resources from the powerful forces that are forever greedily coveting this wealth.

The Indian Bureau has always stood grimly alone in defending its course. It stands today as an absolute monarchy within our democracy. Its policy has not generally been for the best interest of the Indians. The manner in which its stewardship has been discharged for a century or more is costly to the white population as well as to the Indians.

The Indian problem in California will very soon become a tax-payer's problem. For this reason, it is quite essentially a white man's problem in this State. Because of this fact, it is most desirable that the public spirited press lend its effective service in presenting to the public information that is of value in arriving at a proper solution to this problem.

DAVID PHYS JONES,

INDIAN WELFARE WORK IN STATE IS CRITICIZED

364
Public Welfare Report Sees
Need Of Intensive Study
Of Situation

General criticism of the whole structure of handling Indian welfare work, and of the failure of public hospitals in several California counties to give Indians proper consideration and treatment is made by the state department of public welfare in a report just issued.

Surveys, the report asserts, all lead to one conclusion:

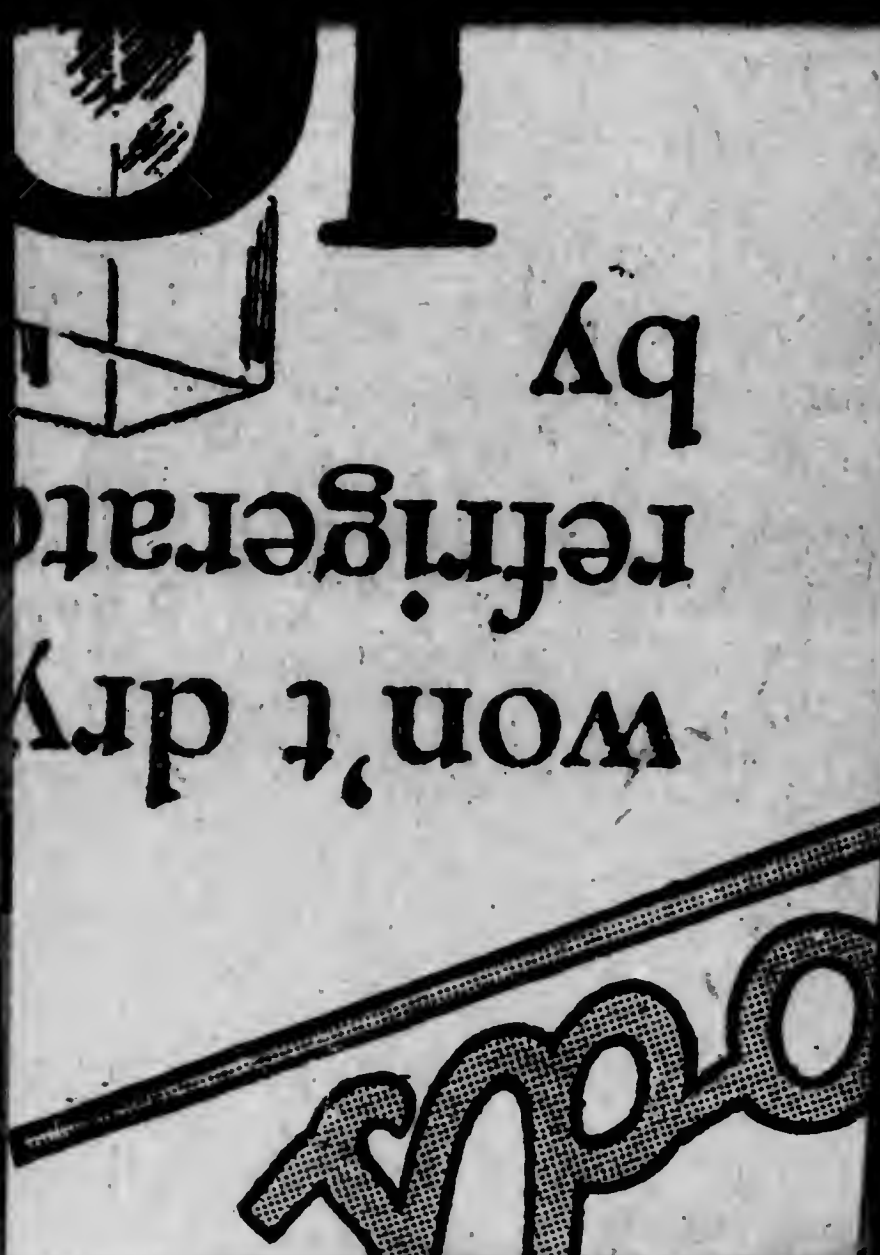
That somewhere, because of the intricacies of jurisdiction, there has been a serious neglect of the Indians' health, education and general well-being.

FLAYS HOSPITALS.

"The situation as to county hospitals is one that warrants intensive study and propagandizing," says the report, which was prepared under the direction of Mrs. Amy S. Braden, the executive secretary of the department of public welfare.

"In some of them there is a strong feeling of objection to accepting Indian patients. A wretched story of neglect was brought to us last year by one of our agents—the story of a child so racked with

(Continued on Page Twenty)



tuberculosis that he was pitiable and yet the county hospital had refused his admission. As a consequence he was dragged about the countryside and even brought to one of the public ceremonials where, the story goes, he was quieted with constant contributions of ice cream cones and the like, which he left unfinished and which were later finished by the children playing about him.

Some Aid Given.

"A census in 1924, directed to county hospitals, told of care of Indians in institutions in the following counties: Alpine, Amador, Calaveras, Contra Costa, El Dorado, Fresno, Kern, Kings, Madera, Marin, Mono, Orange, Placer, Sacramento, San Benito, San Bernardino, San Diego, San Joaquin and Trinity. But the process of admission is always a difficult one, and there is not always assurance that the patients, on admission, are as kindly treated as they should be.

"The whole situation calls for carefully planned, constructive service. We are very much interested in the bill presented to congress which practically decentralizes Indian work and places the responsibility in the hands of the states. Such a plan would lead to district surveys and case work which will place social service to Indians on the plane of social work for other races."

The report places the Indian population of California at 17,000.

Social Problem.

"This department," continues Mrs. Braden's report, "has come to the conclusion that it is important to demonstrate to the social service units of the state that the Indian is an ordinary but much-neglected social problem.

"The state in its dispensation of orphan aid has never made the slightest discrimination against Indian children. In 1924 a census was taken of those receiving the state subsidy. There were found to be approximately 400 half-orphans. This out of a population of 17,000 is a fair proportion.

"The state is subsidizing in Amador County an interesting home for Indian children, all of them without a mother and coming from surroundings which were unfit properly to safeguard them. Definitely good results are coming from this small enterprise. It is interesting to know that the Amador school department has in co-operation with the federal government turned over to this institution a regular school subsidy available for the education of Indian children, in spite of the fact that these children are in attendance in a public school.

In Banning there is an excellent orphanage for the care of Indian boys and girls. This is under the jurisdiction of the Franciscan Brothers and is eligible to assistance from the state. Mention must also be made of the effective work carried on among Indians by the Dominican Sisters in Mendocino County. It is a work of self-sacrifice and understanding with much intense human interest."

DECEMBER 12, 1926

POOR INDIAN IS RECEIVING ROUGH DEAL

Public Demands Uncle Sam Treat Wards With More Fairness

Two bills relating to the welfare of the California Indians will come before the present session of Congress. One, presented to the House by Mrs. Julius Kahn, provides just compensation to the Indians for the land taken from them in 1850-52, when eighteen treaties entered into between the United States Government and the several Indian tribes were hidden away in the archives of Washington and never ratified.

The other bill, framed by Senator Hiram Johnson and Representative Phil D. Swing, provides for the disbursement of funds appropriated by Congress for Indian welfare through the existing public agencies of the State of California, such as the State Board of Health, the State Departments of Education and Public Welfare.

Bills Backed by Powerful Bodies

These bills are backed by various powerful organizations in this State, including, among others, the Indian Defense Association, the California League of Women Voters, the General Federation of Women's Clubs and the Commonwealth Club of California. In the words of Mrs. H. C. Roberts, chairman of the Indian welfare committee of the California Federation of Women's Clubs in Alameda, "Get back of these bills. The Indians respond to kindness, but these people (on the lower Klamath) have never had it. Their lands are gone. Their game has gone. Their civilization is destroyed, and all we have given them in return is tuberculosis, venereal disease and oblivion."

The recent transcontinental tour of Edgar B. Meritt, U. S. Assistant Commissioner for Indian Affairs, was undertaken largely at the behest of the Government to refute the charges brought against the administration of Indian affairs by the Government bureau in Washington. Meritt delivered a written speech before various public bodies of this State, including the Commonwealth Club, the Indian Defense Association and the Oakland Forum.

Hundred Questions Left Unanswered

These bodies drew up a list of one hundred questions for Meritt to answer in regard to the alleged mishandling of Indian affairs, and, although he did not include answers to these questions in his written speech, which dealt exclusively with the charges brought by Congressman Frear of Wisconsin against the Indian Bureau, he devoted several hours to answering questions from the floor during the discussion that followed his address at the Commonwealth Club.

Charles Y. de Elkus, chairman of the Indian affairs section of the club and member of the executive committee of the Indian Defense Association of California, who led the debate from the floor that followed the speech of Commissioner Meritt, says:

"The situation among the Indians of California is inexcusably bad, and there is no use trying to palliate it by making general statements. The Indian Bureau is a type of self-protecting, self-perpetuating bureaucracy, whose attitude, as expressed through the speeches of its Assistant Commissioner, Edgar B. Meritt, is that of a real despotism—a benevolent despotism, if you will, but a despotism nevertheless. The bureau says in effect: 'We have dealt with the Indian for twenty years and we know what is good for them. If you want to do something for them, come to us, and if we like it, all right.'

Criticism Getting Under Bureau's Skin

"The tour undertaken by Meritt showed that the open criticism of Indian affairs has gotten underneath the skin of the officials, who feel that they have to defend themselves against the charges made by the public. Either the Indian Bureau must justify itself or it must change its methods. Meritt is a pleasant type of diplomat who does not wish to meet the real issue, and, therefore, seeks to evade it. He had come here ostensibly to discuss the pending legislation in regard to California Indians and Indian legislation in general. For his convenience a list of 100 questions was drawn up by the various organizations interested in the welfare of the Indian and submitted to him before his arrival in California, so that he would have ample time to prepare his replies. Instead of doing so, he asked permission to refute the charges of Congressman Frear, which he did

port is that drawn up by Miss Florence Paterson of the national body of the American Red Cross, who, at the request of the Indian Bureau, lived several months on Indian reservations in Arizona, New Mexico and Southern California. This report has never been published, and repeated requests to see it by individuals and organizations have met with refusal from the Indian Bureau. Another report was that drawn up by Commissioner Hagemann of the Navajo Indian Reservation.

"The statistics of the Indian Bureau are in many instances misleading and worthless. The facts cannot be ascertained without independent investigation, and whoever starts such an investigation is dubbed a 'propagandist,' inciting the Indians to rebel against the Government, etc. Particularly misleading are the statistics of the bureau seeking to prove the immense prosperity of the American Indian, as shown by his per capita wealth.

Population Statistics Stamped as Worthless

"The oil and mineral resources discovered on the land of a few Indians in Oklahoma have enhanced the wealth of certain tribes appreciably, and the Indian Bureau takes credit to itself for this accidental accession of prosperity to a few individuals. The fact is that these riches do not in any way alter nor help the condition of the average Indian, which is notably bad, particularly in California and New Mexico.

"The statistics about the increase of population are equally worthless. In certain sections of this State the Indians are dying out altogether for lack of proper medical attention and means of subsistence, due to the wrongs done their ancestors through the so-called 'Lost Treaties' that Congress failed to ratify, and which deprived them of their land without giving them anything in return.

"We do not ask that the property of the Indians be turned over to them at once, but only that it be administered for them in such a way that they will reap the benefit, which is not the case at present."

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Certain Reports Are Concealed From Public

"The Indian Bureau has refused to permit the public to have access to certain reports that might shed light on the real conditions existing among the Indians on Government reservations. One such re-

Stamped as Worthless

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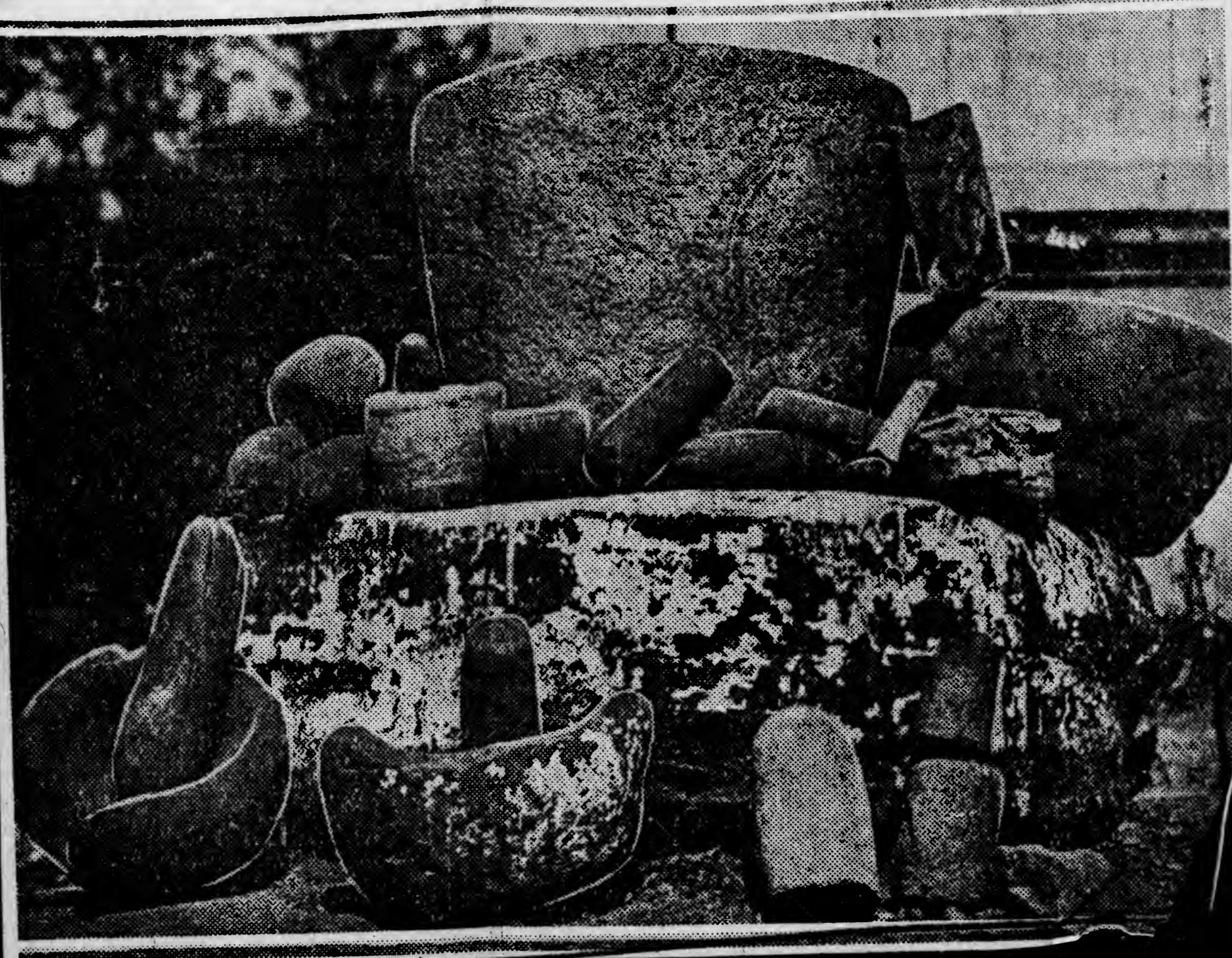
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OAKLAND, CALIF.—TRIBUNE
AUGUST 28, 1927

Indian Relics Baffle Expert Scrutiny

Indian relics uncovered by C. L. Hall, Pleasant Hill orchardist. The mortar is one of the largest ever unearthed and measures 18 inches across. It weighs almost 200 pounds and is made of materials that baffle the knowledge of experts who have viewed it.



SAN FRANCISCO, CALIF.
EXAMINER
MARCH 31, 1928

Indian Seeks To Change Name of Race By U.S. Bill

SEBASTOPOL, March 30.—Tom Johnson Pomo Indian orchardist, is dissatisfied with his label in the human family. He objects to being called an Indian. The real Indian, he contends, lives in India, which his people never saw, and wear turbans, which his folks never did. It was all the fault of Columbus, who thought he had reached India, but Johnson thinks it is about time the mistake was corrected.



TOM JOHNSON Blames Columbus.

Accordingly he has requested Congressman Clarence F. Lea and State Senator Herbert W. Slater of Santa Rosa to have the official designation of the American aborigines changed to "red race." Johnson owns an 80-acre apple orchard and berry farm near here and was born in the Lake county mission. He is actively interested in the bill before Congress, in which Congressman Lea asks for a review of the treaties made years ago with the California Indians. Johnson claims that the terms of these treaties were never fulfilled.

BERKELEY, CALIF.
DAILY CALIFORNIAN
MAR. 17, 1930

Club Discusses Indian Problem

College Women's Section to Hold Meeting Tonight; Public May Attend

Proposals for the transfer of health, educational and welfare service for Indians from the federal to the state government will be discussed at a meeting of the American Indian section of the College Women's club at 8 o'clock tonight in the club lounge, 2680 Bancroft way.

Mrs. Rachael B. Barker, executive secretary of the Indian Defense Association will lead the discussion of the Swing-Johnson Indian bill which proposes the measures. The Indian Defense Association has issued a statement on the bill which states that the Swing-Johnson bill, reintroduced January 6, 1930, is more important for the Indians of California and for the State and county administrations than any Indian measure for this generation.

On the same program Georgiana Carden, a charter member of the Indian Defense board and of the Institute for Government Research will talk on the urgent need of State participation in Indian matters.

This meeting is open to the public without charge and is one of a series sponsored by the American Indian section for the purpose of becoming acquainted with the Indian situation as it exists in this country today.

BERKELEY, CALIF.—GAZETTE
JANUARY 21, 1929

Indian Welfare to Be Subject of Talks

Welfare work being done among the Indians of the United States will be the subject of two addresses before the Central Council of Social Agencies at the dinner meeting of that organization, to be held tomorrow evening at 6:15 at the Y. W. C. A. Cottage on Allston Way.

Mrs. Mary Roberts Coolidge, former professor of sociology at Mills College and well known author, will speak on "Social Conditions Among Indians." Mrs. Rachael B. Barker, secretary of the California Indian Defense Association, will tell of the efforts now being made to preserve the rights of the Indians.

In keeping with the program, the music will consist of Indian songs, sung by Miss Edna Richard who will be accompanied by Mrs. Nadine Shepard.

Dr. W. R. H. Hodgkin, of St. Mark's Episcopal Church, is president of the Council of Social Agencies and he will preside at the dinner.

BERKELEY, CALIF.—GAZETTE
JANUARY 18, 1929

Welfare Workers to Hear Mrs. Coolidge

Following several years of intensive study among the Indians of the Southwest, Mrs. Mary Roberts Coolidge will speak Tuesday evening at the meeting of the Central Council of Social Agencies on "Social Conditions Among the Indians." The meeting will be a dinner gathering at 6 o'clock at the Y. W. C. A. Cottage and in addition to Mrs. Coolidge's address there will be a talk by Mrs. Rachel B. Barker, secretary of the California Indian Defense Association. She will tell of the efforts now being made to preserve the rights of the Indian citizens.

Mrs. Coolidge, who was formerly professor of sociology at Mills College, has completed a book dealing with the Indians of the Southwest. It is "The Rainmakers" and is to be issued by Houghton Mifflin next month. At the present time she is making an intensive study of the Navajo Indians, preparatory to writing a book dealing with them alone. Mrs. Coolidge has spent many months on the reservations and has fast friends among the Indians. She is a member of the State Board of Education and is vice president of the Commission of Public Charities here.

Reservations for the council dinner are being made with Miss Lillie Margaret Sherman of the Y. W. C. A.

OAKLAND, CALIF.—TRIBUNE
JANUARY 20, 1929

Indian Welfare Will Be Subject

Mrs. H. C. Roberts, state chairman of Indian welfare, will lecture and present an Indian program at a meeting of the Esperanza chapter, Daughters of the American Revolution, which will be held Thursday afternoon at the home of Mrs. Edward J. Becker, 4658 Park boulevard. Mrs. W. Lee Holmes, regent, will be the assisting hostess.

Mrs. J. A. C. Leland is program chairman for the chapter, and has arranged to present Mrs. Roberts and a young Indian woman, in addition to the guest artist, Mrs. P. L. Van Fleet, pianist.

TULARE, CALIF.
ADVANCE REGISTER
MAY 5, 1928

PAT REMARKS

By Pat's Partner
No small amount of support is predicted for the current movement to establish a county museum for the preservation of Indian relics. Although not attended by much publicity, the movement has been under way for more than a year and has been largely directed in this section by Frank Latta, member of the Tulare Union High School faculty. As an indication of the wide-spread interest being taken in the project, we publish herewith an editorial from the Visalia Times-Delta.

"Plea for the establishment of a county museum which would house innumerable relics of pioneer Tulare county and the San Joaquin valley has been made by Frank R. Brann, county horticultural commissioner, and Frank Latta, Tulare high school instructor. These two men have been working diligently for the past year upon such a project and now have preliminary details ready for the public. In their opinion of others who have taken occasion to study the project, such a museum could be best handled as a county project.

"With the plea comes the thought that no finer location is available than Mooney Grove, amid the glorious setting of the pioneer oaks themselves and rustic structures where so many thousands annually enjoy themselves.

"So intense has been the interest manifest in the plan that a valuable collection of Indian relics is already at hand. The primary reason for making such a collection was not with the museum in mind. It grew from the fact that Tulare county is being rapidly drained of valuable material of this character by large eastern and European museums with never a concern over the welfare and rights of those who live here. Several splendid collections have been spirited away and competition for other collections is even now very keen. As early as 1900 scouts were in this territory seeking to gather together valuable properties of this character and succeeded in many instances. It was to offset such efforts as these that the move was started.

"It is understood that the board of supervisors is loath to plan for such a museum unless there is public demand or interest shown sufficient to warrant it. Thus far there has been very little public opinion expressed, perhaps, because little attention has been given the subject.

"It would, however, be most advantageous to the county were such a museum created, built in unit form to be added to as time required, and undoubtedly with such a building available some of the most prized relics of by-gone days would be turned over to its keeping, perhaps, many now being held outside the county."

Allen Clipping Press Bureau

SAN FRANCISCO.
LOS ANGELES.
PORTLAND, ORE.
CLIPPING FROM

FRESNO, CALIF.—REPUBLICAN
JANUARY 29, 1929

TALKS ON INDIANS

"Valley Indians" was the topic of a talk by C. S. Relander, local newspaperman, before the Commercial Travelers' club luncheon at the Hotel Fresno yesterday. Relander exhibited a number of Indian curios and relics and told of the origin of the Valley tribes. President Al Pollack presided over the meeting.

JANUARY 23, 1920

Author Tells Social Agencies W

U. S. Indians Face Starvation

With an Indian population of 350,000 in the United States and a large proportion of them suffering for the necessities of life, the Government has a problem to face which every socially minded citizen should consider as his own, Mrs. Mary Roberts Coolidge, sociologist and author, told members of the Central Council of Social Agencies at their dinner meeting last night at the Y. W. C. A. Cottage.

Of the 350,000 Indians in this country, 250,000 are still wards of the Government and a recent survey of 188,000 of them brought out the pitiful conditions under which most of them are living. After dealing briefly with the smaller tribes, many of which are disappearing, Mrs. Coolidge took up the problem the Navajos present. It is the largest tribe still living on a reservation and numbers 35,000 persons. Of this number 89 per cent are living on less than \$300 a year and 25 per cent of them have but \$100 a year income. They are not rationed by the Government and are literally just above the famine level, Mrs. Coolidge said. In the boarding schools the children are undernourished and suffering from many diseases as the result of their inadequate diet, she has found through her years of study there.

These Indians are subject to many epidemics and the Government's care of them at such times has to be handled by an entirely insufficient staff of doctors and nurses. Indian Bureau for the schools is not sufficient to combat tuberculosis and trachoma, from which thousands are suffering. Antiquated rules and regulations make impossible the economic advancement of those who have been educated and yearly their problems and sufferings become heavier, the speaker declared.

The conditions of the California Indians is even worse, Mrs. Rachel B. Barker, secretary of the California Indian Defense Association, told the Council. Their numbers have been reduced from 200,000 in 1850 to 18,000, according to the last census. This reduction is due mainly to living conditions, Mrs. Barker declared. The history of their plight, faith broken by the Government and their present outlook were traced briefly by Mrs. Barker.

She spoke of the hope which the Swing-Johnson Bill holds for them and the possible relief from the recently passed Lee Bill. By the former measure, which has not yet been passed, the control of Indian affairs

[Continued on Last Page]

the drive which will be conducted from March 4 to 15.

Dr. W. R. H. Hodgkin, president of the Council, presided at the dinner. Music for the evening was furnished by Miss Edna Richart who sang a group of Indian songs. She was accompanied by Miss Ruth Tilley.

BERKELEY

or young men, and men who stay young"

Tace & Wallace

ast Bay's Smartest Men's Store

Use Your Hink Account

from Page One]

would rest in the hands of the states and the education and health of the Indians would be supervised by departments of the states already functioning for other citizens. Following the talks, Mrs. Coolidge answered questions about the Indians and told of personal experiences among them.

As an introduction to the meeting Elmer E. Nichols, recently named chairman of the Community Chest Campaign, spoke on Berkeley's welfare work and the problems of the city. He declared that after viewing the work being done here he is convinced that no city in California is administering its welfare work more intelligently. He said that the principle of the community chest is being adopted all over the United States as the only sound and business like way to raise funds necessary for welfare and relief work.

He outlined the advantages to be gained by the joint campaigns of San Francisco, Oakland and Berkeley this year and asked for the undivided cooperation of all of the agencies during the drive which will be conducted from March 4 to 15.

Dr. W. R. H. Hodgkin, president of the Council, presided at the dinner. Music for the evening was furnished by Miss Edna Richart who sang a group of Indian songs. She was accompanied by Miss Ruth Tilley.

CONDITION OF INDIANS HELD DEPLORABLE

California's Population Reduced From 200,000 in 1850 to 18,000, Mrs. Barker Reveals

Deplorable living conditions are responsible for the reduction of California's Indian population from 200,000 in 1850 to 18,000, where it stands today, Mrs. Rachel B. Barker, secretary of the California Indian Defense Association, told members of the Berkeley Council of Social Agents at their dinner meeting last night at the Y. W. C. A.

Mrs. Barker spoke after Mrs. Mary Roberts Coolidge, sociologist and author, had discussed in detail the living conditions of the 350,000 Indians in the United States. Of the total number, Mrs. Coolidge said, 250,000 are still wards of the Government, and many of them are suffering for the necessities of life.

Before Mrs. Barker took up the plight of the California Indians, Mrs. Coolidge discussed the Navajos. They form the largest tribe still living on a reservation and number 35,000. Eighty-nine per cent of the Navajos are living on less than \$300 a year, and 25 per cent of them have but \$100 a year income.

NEAR FAMINE.

They are not rationed by the Government, and are literally just above the famine level, Mrs. Coolidge said. In the boarding schools the children are undernourished and are suffering from many diseases as the result of their inadequate diet, she found through years of study there.

The Indians are subject to many epidemics, and the Government's care of them at such times has to be handled by an entirely insufficient staff of doctors and nurses. The budget of the Indian Bureau for the schools is not sufficient to combat tuberculosis and trachoma, from which thousands are suffering. Antiquated rules and regulations make impossible the economic advancement of those who have been educated, and yearly their problems and sufferings become heavier, the speaker declared.

Mrs. Barker traced the history of the California Indians, told of faith broken by the Government and of their present dreary outlook.

LEGISLATION URGED.

She spoke of the hope which the Swing-Johnson bill holds for them and the possible relief from the recently passed Lee bill. By the former measure, which has not yet been passed, the control of Indian affairs would rest in the hands of the States, and their education and health would be cared for by departments of the State already functioning for other citizens. Following the talks, Mrs. Coolidge answered questions about the Indians and told of personal experiences among them.

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CHEST PLEA MADE.

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Dr. W. R. H. Hodgkin, president of the council, presided and introduced the speakers. Music for the evening was furnished by Miss Edna Richart, who sang a group of Indian songs. She was accompanied by Miss Ruth Tilley.

D. A. R. Group Hears Plea for Indian at Meeting

Western Shores Chapter of D. A. R. listened to an eloquent plea for justice to the American Indian yesterday at its meeting at the Y. W. C. A. The speaker was Mrs. W. E. Wright of Los Angeles, State chairman of Indian welfare in the D. A. R.

She gave a brief history of the California Indian from the arrival of the first white settlers. At that time there were about 500,000, now a scant 18,000, with probably not more than 350,000 in the United States, she said.

Mrs. Wright interspersed with her own observations and conclusions frequent quotations from an official survey made under supervision of the Department of the Interior to ascertain the real condition of the Indians on the reservations. All reports told the same story, said Mrs. Wright, a story of injustice, neglect and misunderstanding.

She called attention to the fact that while the Indian had been admitted to citizenship in 1924 they were still held as wards of the Government without the liberty and privileges of other citizens.

"The D. A. R., which is in close co-operation with the Government, more than any other organization, should make it its business to see that these much wronged first Americans are given as much consideration and as good a chance as the foreigners who come to our shores," she said, and asked the Western Shores chapter to indorse the bill sponsored by Representative Swing and Senator Johnson to put the Indian under State control. Interest as it is for the American Government to keep faith with the taxpayers who bought the Liberty Loan bonds or who are paying taxes now to take care of interest and sinking funds on the public debt.

Public Opinion.

It is therefore not what Messrs. Morgan and Young might like as individuals but what their judgment will tell them will be approved by American investors and public opinion that will weigh in the final analysis. And the appointment of the two American representatives is being accepted as a matter of course, just as was the appointment of Dwight W. Morrow, a partner in J. P. Morgan & Company, to be Ambassador to Mexico. Indeed, the talk is that Senator Borah of Idaho, Chairman of the Senate Foreign Relations Committee, wants to see Mr. Morrow made Secretary of State in the Hoover Cabinet.

The old idea of opposing men of big business and wealth for public office simply because they happened to be successful in business is, to a certain extent, diminishing.

CLIPPING FROM

SANTA BARBARA, CALIF.
PRESS—2
FEBRUARY 16, 1929

★ ★ ★
Mrs. Mary Austin will arrive Saturday to be the week-end guest of Miss Pearl Chase in her home on upper Anacapa street. Mrs. Austin will be the incentive for much entertaining during her stay. Mrs. G. Hillyer Gayer will give a luncheon for the noted author Sunday in the Montecito Country club.

She will be the guest of honor at a luncheon which the Indian Defense association is giving Monday at 12:30 o'clock in Margaret Baylor Inn, and that afternoon Mr. and Mrs. John D. Wright will give a tea in their home, inviting a large group of friends to greet her.

Mrs. Austin will give a lecture on "Indian Art" at 8 o'clock Monday evening in Recreation Center, under the joint auspices of the Indian Defense association and the State Teachers' college.

Mrs. Austin is a leading authority on Indians and is giving a series of lectures throughout the country. Tomorrow she will speak before the students of the University of California in Berkeley and next Tuesday she will address the students of the University of California at Los Angeles. ★ ★ ★

To Help the Indians
MONROVIA, Feb. 1.—[To the Editor of The Times:] A story of injustice and cruelty, that is as terrible as it is true, is told in an article written by Vera L. Connolly and published in "Good Housekeeping" magazine for February.

May each American citizen in the State of California read these facts and aid the gallant Mrs. Stella M. Atwood at Riverside, Cal. (who is gratefully called "Mother" today by Indians all over the United States) and other prominent club women of California, to at least clean up the frightful conditions that exist in the Indian reservations and schools in Northeastern California and bring them up to the highest standard.

May this plea to read the article and aid in fighting for these poor suffering souls reap a harvest is my sincere wish in helping these noble American women.

HELEN L. DEXTER

Eight Talks On Indian Affairs At S. F. Center

The San Francisco Center will present a course of eight talks on Indian affairs, open to the public, beginning Wednesday at 3:30 p. m. in the St. Francis Hotel. They will be under the direction of Mrs. Charles de Y. Elkus. The titles of the various subjects are:

"What Shall We Do About the American Indian?"; "His Art"; "His Domestic and Tribal Life"; "His Religious Beliefs"; "His Past"; "His Relation to the Law and Politics"; "His Health Problem"; "His Education Problem"; "His Future: What Shall We Do About It?"

Dr. A. L. Kroeber, professor of anthropology at the University of California, author and authority on Indian affairs, will be the first speaker. He will illustrate his talk with slides and will display Indian rugs, jewelry, pottery and other samples of Indian craftsmanship.

8 Lectures on Indian Affairs Scheduled

The San Francisco Center will present a course of eight talks on Indian affairs, open to the public, beginning Wednesday February 6, at 3:30 p. m. in the St. Francis Hotel. It will be under the direction of Mrs. Charles de Y. Elkus, chairman of the committee. The course, entitled "What Shall We Do About the American Indian?" is divided as follows: His Art; His Domestic and Tribal Life; His Religious Beliefs; His Past; His Relation to the Law and Politics; His Health Problem; His Education Problem; His Future—What Shall We Do About It?"

Dr. A. L. Kroeber, professor of anthropology at the University of California, author, and authority on Indian affairs, will be the first speaker. He will illustrate his talk with slides and will display Indian rugs, jewelry, pottery and other samples of Indian craftsmanship.

Dr. Ina M. Richter, chairman of the public health committee of the center, announces that the next meeting of the course on child psychology will be held at 10:30 a. m. on Thursday, February 7, in the St. Francis Hotel. Dr. Rachel L. Ash will lead the discussion on the subnormal child.

Lecturer Tells of Early Indian Peace League

American Indians, when the first whites arrived, had already had for centuries a practical and efficient league for peace, governed by the elders and wise men of the tribes, according to a statement made yesterday by Mrs. May Montoya Jones, secretary of the American Indian Women's Club, in an address at the Southwest Museum.

Mrs. Jones laid emphasis on the high place held by women among the American Indians, stating that they were admitted to tribal councils and that an agreement had been reached between the tribes that in case of their capture women's ransom should be twice that of men.

The Indian's religion, she asserted, and his philosophy were based upon a study of nature and true and modest conception of his own place in nature. This, she stated, made the Indian's faith one that was modest, peaceful, sincere and free from dogma as well as from excessive mysticism.

The subject of Mrs. Jones's discourse was "Contributions of the American Indians to Culture."

INDIAN PASTOR PERFORMS FIRST WEDDING RITES

The first wedding solemnized in Shasta county by an Indian minister of the Christian faith was in Anderson Tuesday afternoon, when Rev. C. F. Thompson married Jack D. Hinze and Wilda M. Benton, an Indian couple from Big Bend.

It was only two weeks ago that Rev. C. F. Thompson officiated at an Indian funeral in Redding, following the Christian rites and saying one sentence in English and then repeating it in the Indian tongue.

Rev. Thompson has built two Indian churches in this county, one in Anderson and the other in Fall River Mills. He holds Christian service in both at regular periods.

INDIAN MINISTER COULDN'T MARRY INDIAN COUPLE

Jack D. Hinze and Wilda M. Benton, an Indian couple from Big Bend, were not married in Anderson Tuesday afternoon by Rev. C. F. Thompson, the Indian minister, as planned.

Rev. Thompson, not being an ordained minister, could not perform the ceremony lawfully. So the couple came back to Redding and were married here Wednesday by Judge R. P. Stimmel, the "white man's way."

Rev. Thompson has consistently urged his tribesmen to observe the white man's law when marrying.

2/8/29

U. S. Asked to Care For County Indians

Recommendation that Harry L. Englebright, representative in congress, be asked to intercede with governmental agencies for payment of the cost of maintenance of indigent Indians was passed by the Siskiyou county grand jury, according to the report filed last week with Superior Judge C. J. Luttrell.

The matter arose when Supervisor W. T. Davidson asked the grand jury to investigate the case of Haynes Bateman, Indian injured in fighting a forest fire. The grand jury report said:

"William T. Davidson, supervisor of the fourth supervisory district, appeared before the grand jury and informed it of the serious disability of Haynes Bateman, Indian, who was injured while working for the United States forest service in fighting a forest fire in the Shasta national forest. It appears that Bateman has been refused payment of his claim against the government and in consequence is now a charge of Siskiyou county."

It was voted that Harry L. Engle-

bright, member of congress, be asked to intercede with the proper governmental agency for payment of this claim and urge the cost of maintenance of indigent Indians be assumed by the government.

ASK RELIEF IN CARE OF OLD INDIANS

Meeting Held To Ask Federal Government To Take Care Of Indigent Indians

Supervisor Wm. R. Lee of this district attended a special meeting of the county board of supervisors held at Yreka Saturday, at which time the matter of taking care of the indigent Indians now living in Siskiyou county was taken up and discussed.

Besides the supervisors there were present Col. L. A. Darrington, the superintendent and special disbursing agent of the Sacramento Indian agency, Field Egent W. S. Krieger, and W. W. Martin, foreman of the Siskiyou county grand jury.

The point at issue was that the indigent Indians of the state and county be made wards of the Federal government in order that the government would care for them, thus relieving the respective counties of this burden. All were unanimous that legislation should be enacted to have this done.

Foreman W. W. Martin of the grand jury is working with Congressman Englebright regarding this matter and is to urge the adoption of proper state legislation to effect this relief to the state and counties. At the present time Indians living on reservations are cared for by the Federal government.

Many of the Indians in this county live down the Klamath river and their chief source of livelihood is fishing. Many of them are employed by the canneries at the mouth of the river several months each year to catch salmon. This practice has brought forth protests from the sportsmen of northern California.

At the present time Siskiyou county must look out for them outside of the fishing season, and it is becoming too much of a burden. Therefore this special meeting of the board of supervisors Saturday.

JUSTICE FOR INDIANS OF CALIFORNIA

Indians of California will get justice at the hands of the federal government if present plans of their friends are carried to maturity. In order to participate in any government benefits it will be necessary for all tribesmen to register before suit is brought in their name and in their rights.

The government itself is making the matter of registration as easy for the Indians as it is possible to make it. However, it is said that no native Indian can expect to apply later for advantages that he does not secure now that the opportunity is offered him. He must register.

California Indians are scattered. Many of them working here and there, perhaps unaware that there is a project underway in their favor. Therefore, if you know any persons of aboriginal blood, even one sixty-fourth, tell them to get their names on the roster of California Indians.

Tardy as it has been, the government's conscience seems to have moved it to action.

California and various organizations have long taken an interest in native Redmen. Schools have been provided for them, together with surroundings that were designed to make them useful as well as happy. Here in Kings county that has been true and many who have employed the Indians will attest their dependability and industry. Every opportunity should be given them to provide themselves with homes and employment—for they, like the rest of us, must work out their own salvation.

INDIAN WELFARE IS FEDERATION'S PROGRAM TOPIC

BY MARY McPHAIL.

"Our American Indian" will be the subject of an address by Mrs. C. Roberts, state chairman of Indian welfare for the California Federation of Women's Clubs, at a meeting of the University of California Mothers' Club in the Senior Women's Hall on the campus Wednesday afternoon at 2 o'clock.

Mrs. Agnes Mattz, Smith River Indian of the Tolowa tribe, will sing a group of Navajo songs, with drum accompaniment.

"Lullaby" and "Love Is Far," Indian songs written by Dr. Derrick Lehmer, will be sung by Mrs. E. E. Roessler, to her own accompaniment.

Mrs. R. A. Sulligar will give an address on "Personal Experience in New Mexico."

Lester Horton, who recently directed the music and drama at a production of "Hiawatha" at the Oakland Auditorium, will contribute several songs.

Following the Indian program, the Southern group of the club will furnish entertainment. Mrs. H. Lofland will talk about Texas and Mrs. E. M. Elliott will have as her subject "Missouri." Mrs. Roessler will also give an address on southern states.

The program will be sponsored by the art and travel section, with Mrs. Robert Norman chairman.

INDIAN AUTHORITY TO ADDRESS MEMBERS OF U. OF C. MOTHERS' CLUB

By MARIE ELWELL ONIONS.

"OUR AMERICAN INDIAN," long a cherished name and study of local clubwomen, will be described for them by one who through years of first hand experience, is considered an authority on the



MRS. HARRY C. ROBERTS. —Coleman.

Mrs. Harry C. Roberts, a California red man. Mrs. Harry C. Roberts, a member of the California State Committee for Indian Relief, representing the California Federation of Women's Clubs, will be the honor guest and speaker at a meeting of the University of California Mothers' Club tomorrow afternoon in Senior Women's hall on the U. C. campus. Mrs. Roberts for two years was Indian Welfare chairman for Alameda district. She is now chairman of that department for the San Francisco district and spends a large part of her time in special contact with the Indian visitors and residents of the entire bay region. For many years she has spent her summers near the Indian reservations on the Klamath river where she has experienced life and witnessed the ceremony which makes significant our native Indian.

With music and narrative, the drama and beauty of the American Indian's life will be told, in the program presented tomorrow at 2 o'clock by the U. C. Mothers' club, art and travel section, of which Mrs. Robert Norman is chairman.

Mrs. Agnes Mattz, Smith River Indian of the Tolowa tribe, will be an artist guest, singing a group of Navajo songs to drum accompaniment. "Lullaby" and "My Love Is Far," Indian songs written by Derrick Norman Lehmer of the University of California, will be sung by Mrs. E. E. Roessler to her own accompaniment.

Lester Horton, of Indian descent, who recently directed the music and drama of "Hiawatha," brilliant Indian pageant presented at the Oakland auditorium recently, will contribute a "Prairie Chicken Dance," "Ghost Dance Song" by Arapahoe and "Navajo Horse Song." On the same program will be Mrs. R. A. Sulligar who will tell of her "Personal Experiences in New Mexico."

Following the Indian program, the southern group of the club will entertain with individual expositions of their native states. Mrs. H. Lofland will speak on Texas; Mrs. E. M. Elliott about Missouri, and Mrs. Roessler will tell about the remaining states of the southland before directing the community singing of southern songs.

Mrs. Norman, the section chairman, is the wife of Robert Norman who recently went to Nanking, China, to be Advisor to the Ministry of Railways of the Nationalistic government.

Indian Talk To Be Given Here Today

Miss Hope Elizabeth Haupt of Washington, D. C., lecturer, inter-religious missionary and writer for the Indians, will deliver a series of lectures in Santa Rosa churches today. The lecture will be on "The Appeal of Redman's Land to America at the Present Crisis." Short talks will be given at the Sunday schools of the Episcopal Church of the Incarnation at 9:45 a. m., at the Presbyterian church at 10:25 a. m., at the Congregational church at 10:40 a. m., while the main lecture will be given at the Congregational church at 11 a. m.

Miss Haupt has made a careful study of the Indians and Indian conditions all over the country, and has declared that the hope of the American Indian lies with President Herbert Hoover and his half-Kaw Indian vice-president, Charles Curtis. Besides her talk, Miss Haupt will sing Indian songs and talk in the Indian sign language.

Indians' Needs Are Outlined by Speaker

Miss Hope Elizabeth Haupt of Washington, D. C., recognized authority on the American Indian, who has recently completed two months' research among the Smith Rivers, the Klamaths and the Pomas, spoke twice at Trinity Methodist Church yesterday on "The Appeal of the Red Man's Land to America in the Present Crisis." Miss Haupt addressed the Bible class yesterday morning, and spoke to the high school forum group on Sunday evening. Next Sunday evening she will speak to the college group forum.

Miss Haupt declared that the hope of the red man's land is the missionary, Protestant and Catholic, and that the despair is the Government official.

Miss Haupt will be in Berkeley for a month and has a number of speaking engagements about the bay. Tomorrow morning she will speak at the Church Divinity School of the Pacific in San Francisco. Last week she spoke at the Western Women's Club, San Francisco. She is one of the sched-

uled speakers at the California Federation of Women's Club convention, in San Jose, Friday, April 26. Miss Haupt is the author of "The American Indian—Has He Had a Square Deal?"

Indian Welfare Worker Given Automobile

SAN FRANCISCO, Oct. 30.—The "Indians' Angel of Mercy and Peace" has been rewarded—with an automobile.

She is Deaconess Lillian Todd, who came down from her wild mountains to accept the gift from the California committee on Indian relief. It is to aid her in extending her work among the Indians of the Klamath river country.

Deaconess Todd is probably one of the most important figures in Indian welfare work in the nation. Until today she had carried her prayer book and medicine kit afoot from three to fifteen miles a day over the rough trails of her mountain wilderness.

Because she is the only aid to the sick and injured in a vast reach of forest, Deaconess Todd is called upon day after day and night after night to rescue those in trouble.

There bootlegging is rife and fighting is taken as a matter of course. Sometimes whole villages engage in a brawl.

Since January she has conducted ten funerals, six of them the result of violence. But no matter what the call, no matter what the time or distance may be, Deaconess Todd is ready to aid her Indian friends.

Now she need walk no more. The automobile is not only an expression of the committee's appreciation of her work but a valuable asset to that work as well.

Indian Welfare Head Talks at Pasadena

Mrs. James B. Bess, 1141 Gardena Avenue, chairman of Indian welfare department of Los Angeles District Federation of Women's Club, addressed the Pasadena Study Club today on that subject. She will go to the Alhambra Woman's Club next week. During the last two months she has discussed Indian welfare before fifteen clubs of the district.

STATE INDIANS TOPIC

California and the Indians will be discussed by Mrs. J. H. Burgess, state chairman of Indian Welfare at meeting of U. C. mothers' club tomorrow at 2 p. m. in Stiles hall, Dana and Allston way, Berkeley.

Mrs. W. G. Foster will preside. Vernon De Mars will portray Indian dances. Indian music will be sung by Mrs. J. G. Berryhill.

A talk on Southwest Indians will be given by Mrs. D. N. Lehmer, concluding the program arranged by Mrs. E. R. Roessler.

INDIAN ENTERTAINERS AT WOMAN'S CLUB

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One of the best meetings of the year at the Elsinore Woman's club was held Thursday night. A pot-luck supper was served at 6:30 for club members and their families.

A group of Indian entertainers, sponsored by the American Indian Woman's club of Los Angeles, furnished the program for the evening. O. K. Jones, an Indian historian, was business manager. His wife, Mon-to-ya, explained the numbers and introduced the other entertainers. Chief Standing Bear and niece, Was-te-wa, and four other full-blooded Indians composed the group.

Among other numbers, the bow-and-arrow dance, feather dance, and other tribal dances were given. The unusual and beautiful costumes were especially attractive and were designed and made by Chief Standing Bear. The head-dress which had been caught by hand and by a chief of the Arapahoe following the close of the filming of "The Covered Wagon," when the Indians returned to their reservation. It is made of feathers from eagles which had been caught by hand and is invaluable to its new owner.

Chief Standing Bear gave a short speech in the sign language and in the Sioux language and then gave the interpretation.

All the Indians were well educated. Mr. Jones has promised a date for a lecture for the Woman's club program next year. This will be anticipated with much interest.

After this part of the program Mrs. Artie Mason Carter gave an enthusiastic explanation of the desert fantasy to be given at Perris in the spring festival.

OCT. 12, 1929

G. S. M. Girls Have Indian Social

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An Indian social followed the brief business meeting of the G. S. M. at the First Methodist church last night presided over by Miss Emma Woolsey, president.

Miss Maxine Dodge gave the beliefs of the Lawnee Indians and her number was followed by Miss Audrey Matteson garbed in Indian blanket, headdress and moccasins, reciting old tales of the Cheyenne Indians. Miss Helen McKillop, also in costume, told a Pima story. Miss Eleanor David told Winnebago tales and Miss McKillop sang "Indian Love Song," by Thurlow Lieurance. Miss Dodge played her accompaniment.

Miss Adis Hills gave a reading from Hiawatha, "The White Man's Foot." A short talk on the Indian of today was given by Miss Eleanor Simonet. "Religion and Education" was discussed by Miss Gladys House. "Indian Appreciation" was given by Miss Helen Howland and the "Problems of the Indians" was discussed by Miss Mae Howland. Mrs. W. C. Bair gave a talk on Indians and displayed Indian bead work which had been given her by the native Indians.

Miss Audrey Matteson sang "The Weaver," by Thurlow Lieurance and demonstrated the song.

Indian games were played under the leadership of Miss Leslie Craig at the close of the program.

The hostesses, Misses Mary Clayton, Eleanor David and Elizabeth Bryan, served Indian refreshments about a mock bonfire. Napkins were made of crinkled brown paper with crayon decorations and refreshments consisted of cornbread, jerky, wild grapes and tuna.

MARCH 8, 1929

Woman's Club Notes

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On Monday evening, March 4, following the inauguration of Herbert Hoover a Californian, to the presidency of the United States, and of Charles Curtis, the only man of Indian blood ever to attain a position of so great importance as the vice-presidency, occurred the second public-affairs dinner held by the Woman's Club of Hemet, at which about thirty Indians from Santa Rosa, Cahulla, Soboba and Coachella were present.

The clubhouse of pueblo architecture was filled with a profusion of ferns from the San Jacinto mountains and masses of mangular and sage from the foothills, lending an atmosphere of the out-of-doors in the springtime in California.

Some fine specimens of Zuni pottery and of Indian baskets added to the decoration of the lounge, hallway and dining room.

Mrs. Carr expressed a welcome to the Indian guests present, and her pleasure in the interest taken in the two public-affairs dinners by the community at large.

One verse of America was sung, prayer was led by Mr. William Peace and the salute to flag by Mrs. Carr.

Mr. W. I. Newman gave an ovation to our newly inaugurated president—"to a native son, by a native son," but of Iowa not of California for he and Hoover had in common a native birthplace in Iowa. When he called for the hands of native Californians and of native Iowans, it devolved that the Iowans outnumbered the Californians ten to one.

The remainder of the program was in charge of Mrs. P. J. Haas, chairman of the department of Indian welfare who conducted it very capably.

Mrs. John Stewart, county chairman of Indian welfare, spoke briefly about the trip she had taken to the Santa Rosa and Cahulla reservations in November, 1928, in company with the local committee on Indian welfare and Mrs. Atwood of Riverside.

Miss May Kennedy read the report of a hearing she had attended in Riverside before a senate investigating committee.

Mrs. William Parkhurst spoke of the newly awakened interest in Indian welfare work in the churches of Los Angeles and the P.-T. A.'s of the large cities.

Prominent Indians who were guests of the club and many of whom responded to the request by Mrs. Haas to speak at the dinner were Anthony Mojado of Soboba, Senon Lubo and Ignacio Costo of Cahulla, Felix Rice and Mr. and Mrs. Callistro Torte and baby son of Santa Rosa.

Each expressed their appreciation for their invitation, and for the attempt of the welfare department of the club to be of service to the Indians.

Wm. Elmer Kingham gave a very fine rendition of a group of Indian songs: "Pale Moon," "Silver Fawn," and as an encore, Cadman's "White Rose," which was greatly

enjoyed by every one present. Mrs. W. I. Newman played his accompaniments.

Mrs. Jeanne L'Strange Cappel, who works thru the Los Angeles branch of the American Indian Defense Association, was introduced by Mrs. Haas as the speaker of the evening.

Mrs. Cappel calls herself a "breed", being of French and Chippewa blood. She was raised under the guidance of her Indian grandmother, of the Minnesota tribe of Chippewas. She attended public school, then Carlton College where she specialized in literature. For a number of years she taught physical education in the public schools—six years in the city of Los Angeles.

She is a member of the U. S. C. alumni and president of the American Indian Woman's Club of Los Angeles.

Writing has been a side issue with her, though her book of Indian legends, "Chippewa Tales," has met with such success that she is now preparing another book.

Her club affiliations in Los Angeles are Scribblers' League, Dicken's Fellowship Club, Los Angeles Shakespeare Club, and National Story Tellers' League.

She has given up her work in public schools and is giving her time without salary to the cause of the Indians.

She spoke of pending Indian legislation and in favor of the State Jurisdiction bill which will give the Indians \$1.25 per acre for lands taken from them, this money to be placed in a tribal fund to be administered by the state rather than by the Indian Bureau at Washington, D. C. To derive benefit from this Indians must register.

She related many incidents where the Indians have been defrauded and robbed of their rights.

She concluded by reciting one of the legends from her Chippewa Tales—"The Evil Spirit of the Mountain."

After the dismissal of the meeting, the majority of the Indians collected in the lounge for a conference with Mrs. Cappel and the Indian Welfare committee where the Indians freely discussed their viewpoint on the state jurisdiction bill, which is very unpopular with them.

NOV. 17, 1929

Girl Reserves To Send Gifts To Indian School

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Girl Reserves of Fresno are again packing a box of articles to be sent the last of this month to children in the Fort Mojave Indian School, Mojave City, Arizona.

Reserves will buy or make presents for the box which will provide gifts for seventy-five children between 6 and 16 years of age.

Ninas Felices of Fresno Technical School will start sewing for the Fresno Relief Society in the near future. Mrs. Paul Easterbrook is sponsor.

JANUARY 27, 1930

INDIAN BILL BEING URGED

364
Declaring that "the record of Indian affairs in California is well known and very gloomy," and that the Swing-Johnson Indian Bill "is our chance to redeem that record and to insure a happy future for the Indians," the four Indian defense associations of California united today in a rallying call to call to all California organizations and citizens having the welfare of the Indians at heart to urge immediate action on the Swing-Johnson Bill, now pending in Congress.

The bill authorizes the transfer of federal moneys now expended on California Indians for their health, education and welfare, to California State departments which function on similar lines. This bill, says the joint statement, "is more important for the Indians of California and for the State and County administrations than any Indian measure of this generation. It is of peculiar urgency for the mountain counties containing large numbers of Indians; and for the large numbers of scattered and homeless or semi-homeless Indians. If the bill be enacted promptly, it will become operative July 1st."

JAN. 27, 1930

HAPPY FUTURE FOR CALIFORNIA INDIANS GLOOMY

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The statement points out that the enactment of the bill will insure the

OCTOBER 30, 1928

Clothing Is Asked For Needy Indians

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STOCKTON, Oct. 30. — Clothing donations for needy Indians of Northern California and Southern Oregon are asked by Mr. and Mrs. E. F. Shook, 622 N. Aurora street, who will leave this week for Round valley, Mendocino county, to commence an extensive program of Indian missionary work. Persons attending the open meeting this afternoon of the W. C. T. U. were bidden to bring garment donations to be handed the Shooks. Katherine Braddock was scheduled to speak on the amendments to be voted upon on the November ballot.

JANUARY 30, 1930

INDIAN WELFARE BILL IS INDORSED BY ASSOCIATIONS

364
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For Health and Education

The statement points out that the enactment of the bill will insure the furnishing of health, educational and welfare service to Indians throughout California. Care of the Indians includes education, providing them with medical services and all forms of health services, and relieving their distress, particularly among the old and the infirm.

The bill has been indorsed by Secretary of the Interior Wilbur and by Charles J. Rhoads, commissioner of Indian affairs. It also has been indorsed by the California state legislature, which has passed the enabling act. This has been signed by Gov. C. C. Young.

Headquarters of the Indian defense associations and their presidents are: San Francisco, Charles de Y. Elkus; Santa Barbara, Dr. O. E. Brownson; Los Angeles, George P. Clement; Pasadena, F. W. Hendricks, Jr.

SWING-JOHNSON INDIAN DEFENSE BILL FAVORED BY CALIFORNIANS

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The bill has been heartily endorsed by Secretary of the Interior Wilbur and by Charles J. Rhoads, commissioner of Indian affairs. It has also been endorsed by the California State legislature which has passed the enabling act. This has been signed by Gov. C. C. Young.

Headquarters of the Indian defense associations and their presidents are: San Francisco, Charles de Y. Elkus; Santa Barbara, Dr. O. E. Brownson; Los Angeles, George P. Clement; Pasadena, F. W. Hinricks, Jr.

California Indians History to Be Told

THE history of the California Indian as a background for a discussion of his present problems will be told by Mrs. Harry C. Roberts, chairman of Indian welfare for Alameda county, when she speaks tomorrow afternoon for the Oakland Civic Center, meeting in the Oakland Women's city club on Alice street.

"The Organization and Franchise of Indian Women" is the specific title of her address, but she also plans to discuss the new policies of the department of the interior in the administration of Indian affairs.

The California Federation, in recent board session, endorsed the Swing-Johnson Indian bill, which authorizes the transfer of federal moneys now expended on California Indians for their health, education and welfare, to California state departments which function on similar lines, thus insuring the welfare of Indians throughout California.

How this will directly affect the scattered and homeless Indians will be explained by Mrs. Roberts in her talk tomorrow, which is scheduled for 3:15 p. m., and follow the regular business meeting to be called by Mrs. Hedl E. Newman, president, at 2:30 p. m.

WORK AMONG INDIANS TO BE TOLD

By JANICE ANDERSON
(Club Editor, The Post-Enquirer)

In keeping with the state federation policy of promoting Indian welfare, members of Oakland Civic center next Friday will sponsor a talk on "The Organization and Franchise of Indian Women" by Mrs. Harry C. Roberts.

Mrs. Roberts, who is Alameda county chairman of Indian welfare, will talk at 3:15 p. m. at Oakland Women's City club.

Included in Mrs. Roberts' talk will be an account of her work among the Klamath Indian girls, for many of whom she has found employment in Greater Oakland.

Organizes Girls

Recently a group of Yurok Indian girls were banded together into a federated club under the guidance of Mrs. Roberts.

INDIAN BUREAU ASSERTED RAIDING RED MEN'S FUND Club Welfare Worker Says Money Used for Bridges While Tribes Starve

A program for remedying intolerable conditions forced upon American Indians, in many instances by or with the approval of the Bureau of Indian Affairs, has been presented to a Congressional committee by Stella M. Atwood of Riverside. As chairman of the division of Indian welfare, General Federation of Women's Clubs, Mrs. Atwood has received scores of reports from various States, and has herself spent much time investigating conditions on various reservations.

Mrs. Atwood characterized the recent raid for \$100,000 on the tribal funds of the Navajo Indians to build a tourist bridge across the Colorado River near Lee's Ferry as a sample of the way the Indian Bureau, as guardian, administers the affairs of the Indian. Congress passed the appropriation on the recommendation of the Indian Bureau. There was much opposition to the item as it appeared on the deficiency bill, but in order not to jeopardize the bill the item was permitted to stand. Mrs. Atwood explained the other day.

"Despite the fact that the Indians did not want their money spent on a bridge for the white tourists, and despite the fact that the Indians had absolutely no need of the bridge, the Indian Bureau approved of the raid on the Navajo's funds. These Indians are citizens of the United States, made so by an act of Congress. This money is theirs and it was appropriated against their will and over their protest. The only way now to rectify this wrong is for every red-blooded man and woman to get in touch with Representatives in Congress protesting against this gross injustice and urging the passage of a bill nullifying this appropriation that robbed the Indians."

HEALTH MENACED

The health situation of the Navajos is serious, said Mrs. Atwood. "On my trips over the reservation I find children with protruding abdomens, wispy arms and legs and all the evidences of acute malnutrition. We are sending money, food and clothing to the Near East Relief on the other side of the world, but what are we doing to help the unfortunate natives in our own country?"

Mrs. Atwood pointed out the straits the Pima Indians are in. It is more than a year ago that Congress appropriated money for the construction of the Coolidge dam on the Gila River so that the Indians could get water to farm their reservation lands. Appropriation of the water on the upper reaches of the river has deprived the Indians of water in the summer. As yet, not a bucketful of concrete has been poured on the dam simply because the whites are wrangling among themselves as to the adjudication of water rights.

"And, in the meantime, we have the Pimas, the finest agriculturists you can find anywhere, slowly starving to death while the whites wrangle," said Mrs. Atwood. "The Pimas, whose proud boast is that they never shed a drop of white man's blood; who sent a sacrifice the first Indian killed in the World War. Since 1920 in one township one out of four of the Pimas has died, largely from malnutrition. And the Bureau of Indian Affairs hold \$90,000,000 of Indian funds in trust in the banks of the country. Last year the Pima tribe had 457 deaths and 176 births. Mr. Dirk Lay, a missionary on the reservation, has gone to Washington asking for help for the Pimas."

SQUATTERS TAKE LAND

"I received only the other day a letter from Mrs. Frank Stranahan of Ft. Lauderdale, Fla., saying that a number of the Seminole Indians are in danger of losing their lands to white squatters. With the coming of the land boom down there, the Indians are being crowded out."

"A wire from one of the Senators tells me that a bill has been introduced proposing to tax the Indians' oil royalties 37 1-2 per cent—almost confiscatory. From one side and then from another come the reports of encroachment upon the rights of the Indians. The sad part of it is that many of these encroachments are carried out with the approval of the Indian Bureau, whose 5000 employees get paid for protecting the Indian."

Indians have been and are thrown in the reservation jail right along without any semblance of a trial by jury or of the right of appeal from the judgment of the agent or other Indian Bureau employee, who acts as accuser, judge and jury. And yet the Indian is an American citizen.

WORKS FOR RIGHTS

Among the things proposed by Mrs. Atwood as remedial measures were:
The right of the Indian to due processes of law such as the white citizen enjoys, the right of the courts to review the acts of the Indian guardian, which is the Indian Bureau; the right of the Indian to peaceful assembly; the right to enjoy with his white brethren the facilities and service of the United States Public Health Service, to clean up sickness and disease that is carrying the Indian off; benefits of the service of

BOARD TO MAKE INVESTIGATION OF CAMPO INDIANS

Investigation of conditions among Indians of Campo reservation will be made Friday by members of the board of supervisors.

Supervisors expressed belief yesterday that most tales of suffering and privation among the reservation Indians of the county had originated at Campo and if conditions are bettered there most of the recent controversy over Indian relief will be set at rest. If there is need, other reservations will be visited later.

The board, in session for the purpose of inspecting reports on Indian conditions submitted by its committees, government agencies and the welfare commission, was visited by Furl Willis, member of its committee, who read a letter from Sen. Lynn J. Frazier of the senate Indian affairs committee, stating he had protested conditions here and urged appointment of a new superintendent. The letter said Frazier had also protested sending Miss Mary S. McGair to make her recent survey of conditions here. He said arrangements had been made to send Sam Thompson of the educational department of the Indian bureau to make a survey beginning within a few days.

Willis complained Indian children attending the public school at Campo are not given food at noon, although the county is under contract with the government to receive 35 cents a student-day as tuition. Investigation at the county school department showed the noon lunches had been discontinued when the federal government had fallen \$350 in arrears in its payments.



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These things cannot be accomplished, Mrs. Atwood pointed out, without the active support of the voters.

Free Deer tags for Indians (askt)

Abolishment of Deer Tag Change Asked by Solon

High cost of tagging was under fire of State Senator A. S. Ingels at Ukiah yesterday. He asked the legislature to abolish the 50-cent fee for deer tags. The tags would be kept as a regulatory measure, providing evidence that hunters keep within the limit of two bucks a season. Ingels also proposed that game wardens be allowed authority to grant free hunting licenses to California Indians.

Sacramento Union

Jan. 21, 1933.

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Sacramento Union

Jan. 21, 1933.

INDIAN RELIEF WORK PUSHED

Association 'Ready to Go' When Swing-Johnson Bill Is Passed

California is "set to go" when the Swing-Johnson bill, authorizing the secretary of the interior to arrange with states for the education, medical attention and relief of distress among the Indians within their borders is passed by congress, it was brought out by speakers at the luncheon given by the Santa Barbara Indian defense association in Margaret Baylor Inn yesterday.

The gathering was planned as one of the section meetings of the Social Service Conference, to consider the Indian question. Dr. Oliver Hart Bronson, president, presided.

The sentiment of the state was reflected by Miss Georgianna Carden, who is doing special investigation work with the Institute of Government Research, when she said: "We're not awfully particular about what is legal. It's what is right, we care for. We're a little bit ahead in our leaps, but we don't care. We thing legality will catch up with us." Mrs. Hayes, Indian nurse in Fresno county, expressed the same thought when she said: "We decided not to let the Indians suffer because of red tape."

Ready For Action

This attitude on the part of the various agencies which have sprung up to help the Indian in California have so prepared the people that the state will be ready for instant action when the bill passes, the speakers showed. It was stated that there is certainty the measure will pass, "if not immediately, at least in the near future."

The Institute of Government Research, according to Miss Carden, is collecting from each county all of the material that it can lay hands on, working in close cooperation with the Indian agencies. The search is for real information, "not just surface stuff." Its plan for coordinating relief work will be submitted to the commissioner of Indian affairs.

Mrs. Hayes explained the work of Fresno county, where three years ago an Indian physician was appointed to take care of those who are ill, and later a worker in the field to coordinate health and relief work and help secure employment for the Indians. Twenty-two new homes among the Indian population have been built and paid for by the Indians themselves. Fresno county gives \$190 a month regularly to Indians who are not on government land. Steps will also be taken to have pupils from Indian day schools accepted in the high schools.

Miss Chase Praised

Mrs. Barker, secretary of the California Indian Defense, in a brief greeting, said the Santa Barbara Indian Defense association is one of the "joys" of the state, and she attributed much of its efficiency to the devoted service of its former president, Miss Pearl Chase. Miss Chase outlined the Swing-Johnson bill and California's position in regard to it. She also read a resolution passed by the racial section of the Conference Wednesday, urging the passage of the bill, and made a brief survey of the local Indian situation.

Miss Anne Roller, representing "Survey" magazine, brought a message from its editor, Dr. Haven Emerson, president of the National Indian Defense association.

Dr. Edwin F. Glazer, chairman of the California commission for Indian relief, said his organization came into existence at the inspiration of the Defense association. It is not an official body, but arose from the need of some organization on the ground, instead of in Washington, to aid and guide the Indians individually and collectively. It includes representatives of state, official and unofficial agencies, and is a clearing house from which to reach existing agencies for solving problems as they arise, he said.

SALVAGING A RACE

HOPE for the vanishing race of California Indians shines for the first time since the coming of the white man to these fair shores. The Institute for Government Research has appointed a field worker, Miss Georgianna Carden, to survey the scattered tribes of red men preparatory to the passage, now assured, of the Swing-Johnson Indian bill. This measure turns over to the state the health, education and social care of Uncle Sam's maltreated wards and, when worked out, will become the model for the Indian's "new deal" program under Dr. Ray Lyman Wilbur's department.

No story is more melancholy than that of the California Indians. Once a proud and happy race of 400,000, they have become in 100 years of benevolent care by their white brothers a scant 17,000. Of these, fully one-third are suffering from trachoma, an eye disease that causes blindness, thousands more have tuberculosis, hundreds die each year of other diseases. Out of every 1000 babies born, 200 die the first year. The rich valleys where once they hunted, fished and tilled are occupied by the whites and the original possessors are forced to live on barren "farms" on mountain tops and slopes. Slow starvation and degeneration would in a few years have wiped away the last vestiges of Indian life had not the new program intervened in the nick of time.

The new deal, known as "The California Plan" is not simply a fortuitous occurrence. It has come about by the idealism of a little band of workers under John Collier calling themselves the California Indian Defense Association, who, for years have fought for this outcome. Fortunately their cause met a sympathetic hearing from Dr. Wilbur.

It is hoped that the California plan of state supervision may become the national policy and that the "accursed system" of Indian exploitation be wiped out entirely.

STOCKTON, CAL.—Independent
October 3, 1924

Chairman of Indian Welfare Gives Outline Of Program for Work of State Federation

Apropos to the California Indian Festival now being held in San Francisco the object of which is the raising of a nucleus fund for beneficial legislation in behalf of the 20,000 odd red men of the state, all that remains of the 210,000 of 30 years ago, the following program for the Division of Indian Welfare by the state chairman, Mrs. Mabel Chilberg of the California Federation of Women's Clubs, will be of interest:

The successful year that we have just passed through should furnish vision and inspiration for the year to come.

The San Carlos Irrigation Project of Arizona and the Pueblo Land Bill are now passed and our own California Indians and their needs are better known to us through the information gained by each district and county chairman.

If each district chairman will urge her county chairman to ask the clubs nearest Indian settlements or reservations to make surveys of housing and sanitary conditions as well as educational facilities, the information could then be sent back to the district chairman and a wiser policy worked out with the aid of the state and national chairman. In order to proceed effectually, the clubs are advised in matters affecting the California Indians to establish contact with the United States Indian Agency, under whose jurisdiction the given tribes live. There is a jurisdiction at Sacramento and one at Riverside. Also contact should be established with the State Board of Health and the Compulsory Education Department of the State Board of Education. A great deal of important information could be passed on if every club would have one Indian program each year and a paper read on the California Indians or the Indians in their own locality.

Some clubs have formed an Indian welfare committee, whose duty it is to plan programs, get speakers and make surveys. They have found that the needs of the Indians are of the same kind as exist in their own home neighborhood with the difference that the Indians have been neglected in an extreme and pitiable way.

Literature and help in securing speakers for local programs may be had by writing the Secretary of the Santa Barbara Indian Defense Association, the Indian Defense Association of Central and Northern California and the Indian Defense Association of Southern California. The state chairman will be glad to give full information about the programs of these organizations.

Turning to the national aspect of the Indian question, the clubs are urged to acquaint themselves particularly with the problems of the Navajo and the Pueblo Indians of the Southwest.

The full facts about these tribes and the struggles now going on have been told in the successive issues of The Sunset Magazine, beginning December, 1922, by John Collier, research agent for the Indian Welfare Committee of the General Federation; The Survey Graphic, August, 1923, January, 1924, and The World's Work, February, 1924.

Each district chairman is urged to write to the Hon. Charles H. Burke Commissioner of Indian Affairs, Interior Department, Washington, D. C., for the last Annual Report. Also for the report of the Board of Indian Commissioners, Government Printing Office, Washington, D. C.

The Indian Welfare Committee of the General Federation is committed to a constructive program dealing with these fundamentals of Indian welfare. It can exert influence and possess itself of the local facts needed in its work, only in the measure that the clubs in every district enlist themselves actively in the cause.

MONTEREY CALIF. HERALD
JUNE 15, 1928

STATE'S INDIANS LOSING IDENTITY BY INTERMARRIAGE

By CLEM WHITAKER
(Staff Correspondent)
SACRAMENTO, June 15. — The last citadel of the California Indian is tottering.

Engulfed by the onward rush of a civilization he fought valiantly but vainly, the redman is gradually yielding his proudest heritage — racial identity.

The blood of the conquered is mingling with the blood of the conqueror.

Such at least are the findings of the paleface council — Governor Young's executive cabinet. And the state, while it can help the individual Indian, is powerless to help him in perpetuation of his race, according to A. R. Heron, director of finance.

Heron, in fact, believes that the white man can best help the red man by assimilating him. And regardless of sentiment or one's beliefs, the Indian, as a distinct race, is passing from the stage, he informed the white chiefs.

100,000 Left

No less than 100,000 native Californians now have the blood of the original, but "vanishing American," flowing in their veins, Heron ventured, and in addition, there are some 100,000 Mexicans living in the state who actually are part Indian. "Economically it is perhaps best

that the Indian race disappear—be absorbed," declared the state official. "Attempts to help the redman have, in the past, foundered largely because of sentimental considerations—the desire to perpetuate a once proud and great race, rather than to help the individual to meet present day problems. I feel that we can and must help the Indian, but we cannot perpetuate his racial identity.

Abject poverty, ill health, undernourishment, isolation from the world of labor, inadequate school facilities, lack of medical and hospital care, barren acres, half-starved cattle—such are the barriers that confront the average Indian in California today, as painted by Dr. Walter M. Dickie, chief of the Department of Health, in his report to the council. Average earnings of an Indian family today are \$731 annually, while the minimum subsistence budget is \$1117.20, said Dickie.

The health director favored bringing the young male Indians out of their mountain lands into the valleys and fertile coastal regions as one move toward relief. The old Indian cannot be induced to leave the land of his forefathers, he said, but the young braves, after a few summers in the valleys, probably would remain and merge with the white population.

Mrs. Louis J. Gillespie



State Chairman of Indian Welfare

Days of 'First Americans' Recalled by Indian Program

By EOLINE ALDRICH

Romantic, care-free days of the past were recalled before a woman's club audience in California.

Others entertained by Mrs. Gillespie at luncheon prior to the program were Chief Big Tree of the Iroquois tribe, his wife, Cynthia, Mrs. J. W. Allison and Lura Soderstrom.

Picturesque Indian Dances

But a tinge of sadness swept over the hearts of the large audience, because of the realization that the avarice of white men through many generations finally robbed the Indian of his inheritance and pushed nearly all of the tribes back into reservations composed of worthless land.

This part of American history was eloquently recounted by Mrs. B. O. Holbrook, district chairman of Indian welfare, after her introduction by Mrs. Gillespie, who, as state chairman of Indian welfare, was in charge of the program and introduced those appearing on the platform. Mrs. Holbrook also referred to the generosity of clubwomen in Los Angeles district and other portions of the state in providing warm clothing and funds to

Chief Big Tree, who wore his full regalia, including marvelous feather headdress, gave three dances to the music of the drum, beaten in perfect rhythm by his wife, who also wore a picturesque costume. This number on the program received enthusiastic applause.

William Blust, popular Long Beach baritone, opened the program by singing "Song of the Open" (La Forge), "Volga Boatman" and the encore, "Absent" (Metcalf), accompanied by Miss Ruth Carr. His rich voice brought out the beauties of the compositions and pleased the audience.

The principal address of the afternoon was made by Mrs. J. H. Burgess, who spent four years working with the Indians as a

member of committee, with every prospect of action in the United States Senate at an early date. She quoted President Coolidge as having expressed the belief that the states should be given more authority in the affairs of Indians within their borders, and stated that he has commended the bill introduced from California, Wisconsin and Montana.

Mrs. Glasby urged her audience to write representatives and senators from California urging passage of Johnson-Lee bill, the court of claims bill, which will give the Indians of California the right to inherit from their fathers' estate. She explained if this passes, reimbursement will be possible for land taken from the Indians of California many years ago, and said that Governor Young and the state legislature have already passed the necessary enabling act. "If stacks of letters are sent to Washington, they may not be read by the representatives."

Days of 'First Americans' Recalled by Indian Program

By EOLINE ALDRICH

Romantic, care-free days of the long ago, when the "first Americans" roamed through virgin forests and pitched their tepees beside clear-running brooks, were revived in song, dance and story at the Woman's City club Friday when Mrs. Louis J. Gillespie presented an Indian welfare program.

But a tinge of sadness swept over the hearts of the large audience, because of the realization that the avarice of white men through many generations finally robbed the Indian of his inheritance and pushed nearly all of the tribes back into reservations composed of worthless land.

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Stage Artistically Decorated

The stage was artistically decorated with huge baskets made with the skill possessed only by the Indians, boughs of greenery to simulate the out-of-doors, and a number of wonderful Indian blankets from Mrs. Gillespie's choice collection, and she was garbed in her famous white buckskin native costume, for Mrs. Gillespie is a descendant of a princess of the proud Iroquois tribe of Canada, and her French husband.

Silver Tongue, Indian tenor of the Hoopa tribe of Humboldt county in California, was resplendent in a beaded buckskin suit, a gorgeous feather headdress and a gay native blanket of the finest weave. His part on the program was the rendition of a group of songs, "By the Waters of Minnetonka" (Lieurance), "Land of the Sky Blue Water" (Cadman), the encores, "Because" (Del Riego) and "Indian Love Call." This famous singer has a robust tenor voice of resonance, excellent diction, appealing quality and technical training. He closed two of the songs on a high lyric note of exquisite beauty. Lura Soderstrom was the piano accompanist.

When Silver Tongue arrived at Mrs. Gillespie's house as a luncheon guest prior to the program, he reminded her that they had met first at the St. Louis Exposition, 23 or 24 years ago when she was a young girl there on a visit from Notre Dame convent chaperoned by her godmother, Mrs. Richard Crawford. Their second meeting was when the Indian brave was singing on the streets of Kansas City assisting the United States army recruit soldiers for the World war. Since the war Silver Tongue has studied music and sung in many countries. His appearance Friday marked his first appearance

before a woman's club audience in California.

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The principal address of the afternoon was made by Mrs. J. H. Burgess, who spent four years working with the Indians as a teacher, and almost four years as a health supervisor, which gave her a real insight into the characteristics of these first Americans. Before beginning her address Mrs. Burgess paid a well deserved tribute to Mrs. Gillespie for the fine constructive work she has done the past three or four years as Indian welfare chairman of the California Federation of Women's Clubs, her words of commendation bringing enthusiastic applause from the audience.

"We should bow our heads in shame for some of the things we have done to the Indians," declared Mrs. Burgess, who went on and enumerated a number of injustices. In this connection she remarked that it looked as if Dame Nature herself was on the Indian's side in putting oil beneath the surface of the earth in Oklahoma, where Indians were driven years ago to a reservation on what was then considered worthless land.

The speaker told of the many languages, 58 in all, and called attention to the fact that the Indians of the Hopi tribe first discovered the fireless cooker, the nourishing whole wheat grain and hominy. She praised the red man for his artistry, pointing out that his has always been an original art, whether the handicraft consisted of pottery, basketry or bead work.

Patriotism of Indians

Attention was called to the patriotism of the Indian during the World war, the speaker saying, "One often hears it said that Indians never forget, but surely they do or 10,000 of them would never have enlisted in the army and 2000 in the navy for service in the World war."

Another speaker, Mrs. R. L. Glasby, explained the status of several bills for the relief of the Indian. She said that the King resolution for a senatorial investigation of the bureau of Indian affairs has been favorably reported

out of committee, with every prospect of action in the United States Senate at an early date. She quoted President Coolidge as having expressed the belief that the states should be given more authority in the affairs of Indians within their borders, and stated that he has commended the bills introduced from California, Wisconsin and Montana.

Mrs. Glasby urged her audience to write representatives and senators from California urging passage of Johnson-Lee bill, the court of claims bill, which will give the Indians of California the right to inherit from their fathers' estate. She explained if this passes, reimbursement will be possible for land taken from the Indians of California many years ago, and said that Governor Young and the state legislature have already passed the necessary enabling act. "If stacks of letters are sent to Washington, they may not be read by the representatives and senators, but their secretaries will mention the matter and they will be influenced," the speaker declared.

Others introduced by Mrs. Gillespie were Mrs. J. W. Allison, formerly the club's Indian welfare chairman; Mrs. H. H. Self, the club's chairman of Indian welfare this year, and Miss Lucy Wolcott, district chairman of music. The program closed with a clarinet solo by Joseph F. Holder, a beautiful original composition dedicated to Mrs. Gillespie. He remained back stage until the conclusion of the piece, when the applause brought him onto the stage. Lura Soderstrom played the piano accompaniment.

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Need of changing the sentiment of the people concerning the Indian was emphasized by Mrs. W. E. Wright, chairman of Indian welfare for California Daughters of the American Revolution, speaking yesterday at the meeting of General Richard Gridley chapter, D. A. R., at the parish hall at St. Mark's Episcopal church. Mrs. Wright is serving under the regency of Mrs. Theodore Hoover of Palo Alto, who was the first Indian welfare chairman for the state D. A. R.

In telling of a conference with Mrs. Hoover on the Indian welfare work, Mrs. Wright pointed out the conflict between state and national laws governing the Indians. She stated that Secretary of the Interior Hubert Work favored the states taking over Indian supervision. She also expressed the hope that the national D. A. R. will establish a national Indian welfare chairmanship.

Mrs. Wright's plea was for understanding before criticism. She told of a personal visit to a reservation thirteen miles from Porterville and urged the women to visit the reservations in the south, become acquainted with the Indians and take an active part in the welfare work.

Mrs. E. J. Rodden of the Indian welfare department of Los Angeles district, California Federation of Women's clubs, of which Mrs. B. O. Holbrook is chairman, was the other guest of honor and speaker. Mrs. Rodden told of the survey made of the Indians by the Institute of Government research. She stated that the greatest need in solving the Indian problem is the establishment of day schools on the reservations.

Completing the Indian program were Indian songs by Mrs. Wilda Bernard and Mrs. D. E. Dennis, members of the chapter. Accompanied by Mrs. Stanley Searle, Mrs. Bernard sang Cadman's "The Moon Drops Low" and "Bird of Flame" and "Indian Dawn." Mrs. Dennis,

who was accompanied by her daughter Miss Myra Dennis, sang the Sioux lullaby and an Indian song by Lieurance. Another feature of the program was a poem, read by Mrs. Holbrook.

Mrs. Humboldt Emens, chapter regent, presided. She announced a colonial bridge tea for Saturday, February 23, at the Tuesday Afternoon clubhouse. Mrs. E. W. W. Hayward will be chairman of bridge and prizes; Mrs. Holbrook, refreshments; Mrs. H. B. Lange, reservations; Mrs. W. A. Saylor, decorations; Mrs. W. L. Jencks, a food sale.

The chapter is anticipating having delegates present at the Continental congress in the spring in Washington, D. C. Delegates to the national and state gathering will be named by Mesdames Hayward, Forrest Jones, Helen Knappen Scripps, F. S. Sibley and Saylor, who were appointed on the nominating committee.

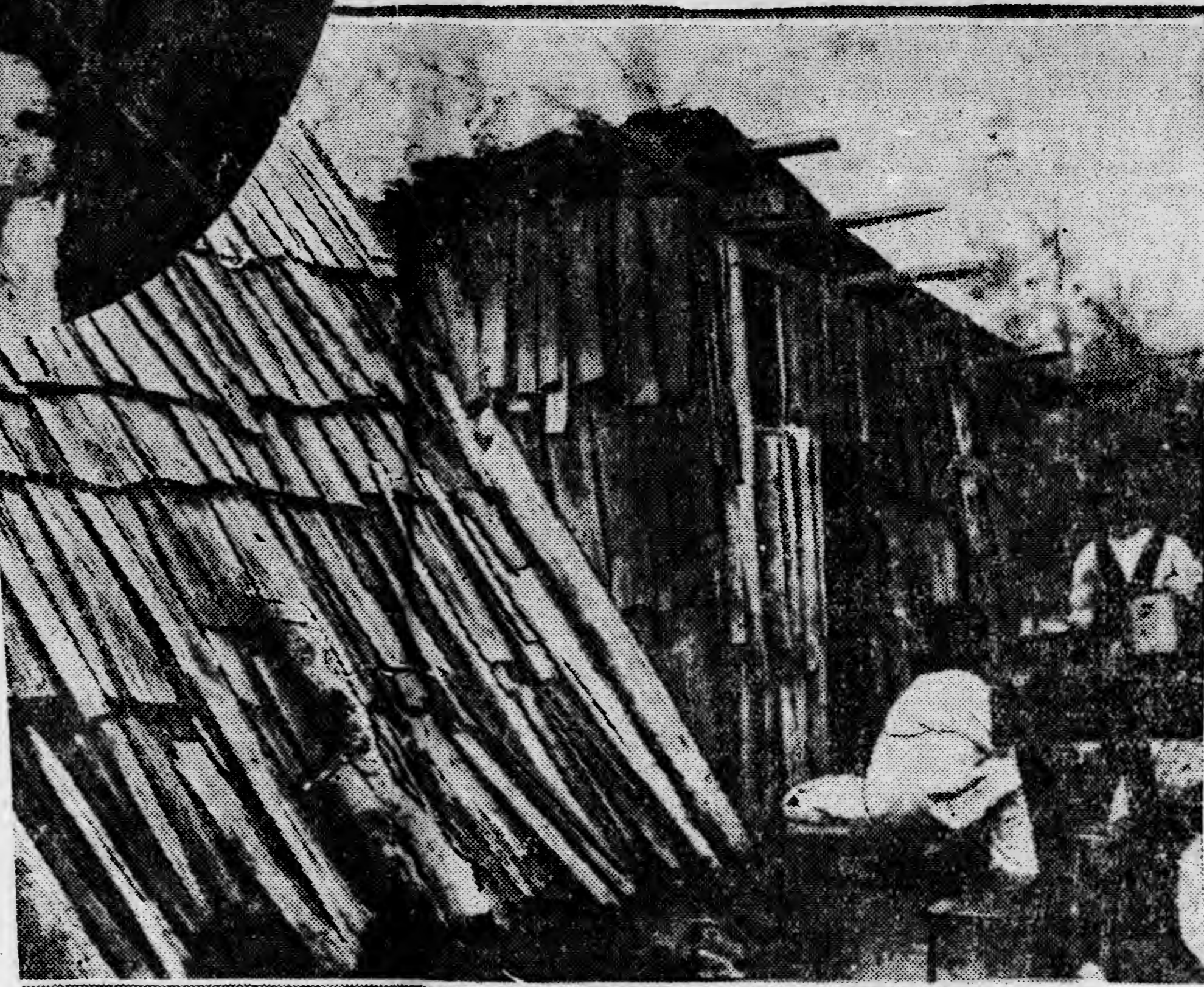
Members of the chapter will attend a conference Tuesday, January 15, at the Alexandria hotel in Los Angeles; and dedication of the "Madonna of the Trail" Friday, February 1, in Upland and Ontario.

Reports were given yesterday on holiday work. The chapter sent 231 articles to the immigration station at Angel island; food, clothing and toys valued at \$25 to California Indians; and dolls, flags and candy to Albion Street school in Los Angeles.

Lo, the "Poor" California Indian!

"Digger" Aborigines Left to Shift for Themselves in Squalid, Disease-Breeding Surroundings, Having Few Rights White Race Seems Bound to Respect---Arid Ground, Leaky Shacks Only Heritage of Former Owners of Golden State Soil

Starting at upper left—Typical "Digger" woman, who lives near Toros, Southern California. Next—Scene near Palm Springs, Riverside county, where a white man constructed his house over a ditch from which the Indians derived drinking water. "Home" of an Indian family near Anderson, Shasta county, where they have lived for 35 years. All five are afflicted with trachoma. At bottom—"Topsy," basket-maker near Fort Bidwell, and "house" she has lived in 35 years.



culture. If the Indians are to be provided with usable lands, it must be through purchase and subdivision of private holdings."

The committee recommends that Indians' water rights be safeguarded and that the Indians granted fee-simple patents be protected against real estate speculators who would rob them of their title.

In their report on Indian health, the club members found Dr. Gillihan's report illuminating. Gillihan found that the percentage of Indian children and old people is considerably above the average—that death by disease mows down the red men during school age and the prime of life.

Poverty of the farms means poverty of the home, and hundreds of Indians still live in tepees or in small shacks made of boards thrown together helter-skelter without adequate roofing, floors or heat.

The report continues:

"In certain sections tuberculosis is the leading disease, venereal diseases are highly prevalent, trachoma is universal among them, the communicable diseases find them easy prey, and there is everywhere a high infant mortality rate.

The full-time and contract doctors supplied by the Indian Bureau seem to lack often the ability to obtain the confidence of the Indians and there seems a general lack of medical contacts. In the south there are two fairly equipped hospitals for Indians, one at Saboda and another at the school at Yuma. Each has a competent trained nurse in charge, but neither hospital appears to do any sort of field work that would encourage the Indians to make use of hospitals.

"In the north there are no special hospitals for the Indians, and no adequate care given the sick. True, the county hospitals are supposed to take these citizens of California, but only a few of the hospitals find vacant beds for sick Indians, and the treatment the Indians generally receive is not such as would encourage them to make use of the hospitals.

"It is obvious there exist in California numerous medical agencies, federal, state, county and municipal, that could be utilized for the care of the sick Indians were there some connecting link that would inspire confidence and guide them as well as command these various agencies."

The report recommended employment of four field nurses to serve as contacts between sick Indians and the hospitals. This suggestion was turned down at the state capital.

Dr. Gillihan's report on Southern California revealed, among other things, how the cupidity of white ranchers destroys the water rights of the Indians. In one case a white man went so far as to con-

struct a house, the corner of which bridged the ditch used to convey drinking water to his red brothers. Some ditches were used as garbage dumps by the white men.

Cachil Dehe, the reservation housing some 80 Indians at Colusa, is situated in a hollow. Rain seeps down the hillsides and floods the village. Roads to Colusa are impassable in wet weather. Green scum forms on the drinking troughs. Nine Indians have died there since last August. The last to die was Davis Pulsiver, aged four years. He followed his brother by 10 days. Three of the nine died because of poor sanitation. Six were just recorded as "tuberculosis."

In his relations toward his government and his hospitals the Indian understands in a vague sort of way that he is being discriminated against. But in his relation toward the schools he is made to feel the worst humiliation.

"The Indian is not a white man and cannot be converted into one," remarks Dr. Gillihan, discussing the efforts of the government to enroll him in the public schools.

Yet the Commonwealth Club learns that the conversion from red into white is exactly what the government is trying to effect. The nation allows an Indian a small daily sum while he is attending his own Indian school. When he is transferred to a public school this dole is paid to the county. Where the federal government plans to save is in the ultimate abandonment of Indian schools as such.

"The administration of the educational side of the problem requires that those charged officially with responsibility for his guardianship in some way come to understand Indian psychology," states the club's report. "Before any plans can be made which look toward constructive educational results the officer must consider the Indian as an Indian, and not treat him and legislate for him as though he were a diluted specimen of the American pioneer white man. Ways and means must be found for developing in him qualities which will make of him a citizen in whom the ownership and control of his own property may be safely vested.

"Two investigations pertaining to this subject have been made by the state supervisor of school attendance in the last three years—the first during 1922 and the second in February to April of this year. The first was concerned particularly with school attendance as distinguished from features of instruction, and was undertaken for the superintendent of public instruction because the Bureau of Indian Affairs was quite frankly seeking to enroll Indian children in public schools as rapidly as possible and had placed a special school supervisor in the West for this purpose. School patrons in the districts affected protested against the action and school trustees and superintendents were asking for assistance in determining their legal responsibility, authority, and in securing of financial aid.

"The second has attempted in a brief survey to bring the findings of the first investigation up to date."

There are three types of Indian schools in the state, the highest taking pupils through the tenth grade. But by far the greatest number of children never get past the purely elementary grades because they feel for one reason or another that they are not wanted in the schools.

The general day schools in reservations were designed to bring civilization to young Indians and through them to their elders. But the Commonwealth Club finds that the salaries paid teachers are not enough to attract good ones, supplies are handled "indifferently," and medical inspection is wholly inadequate.

The report concludes:

"The attitude toward the Indian child in the public school is an exact reflection of the attitude of the community toward the Indian. The range is great, going from a cruel exploitation to friendliness and honesty.

"The Indian Bureau is concentrating its efforts and funds upon the boarding schools, without providing the after-school follow-up that would make them effective. The day schools, which could be made the most effective units in the system, are being discontinued as fast as the children can be enrolled in the public schools. That enrollment has been greatly accelerated by the granting of citizenship to the Indians and by the payment of tuition to the school districts, but does not insure a pauper Indian his education."

By PAUL FREDERICKSEN

FOUR HUNDRED THOUSAND strong they roamed the mountains and the valleys of California, free as the sunshine, wild as the fruits they plucked from wild trees and bushes. Life was easy and the "Digger Indians" thrived.

But that was 150 years ago. Since then the white man has come to California.

Today there is a mere handful left, so scattered they are hard to count. The best estimate seems to be 17,000 or 18,000—perhaps 5000 of them on the 40 reservations established by the federal government, some on homesteads, but the greater majority just drifting from place to place, unwilling to be herded by the white men's rulers, but encountering race distinction at every turn.

No one seems to know exactly how the Indian stands in California today, though many have tried to learn. Partial surveys have been made, but they have never been wholly correlated. A move was made at the last legislature to spend \$25,000 for a thorough investigation and an additional \$100,000 for prevention of disease among Indians, but Governor Richardson vetoed the bills as unnecessary.

Recently the Commonwealth Club of San Francisco conducted an independent investigation of Indians' conditions. It found them appalling. It found plenty of persons willing to answer questions, but it found no official who felt he had the power to remedy affairs.

The Indian apparently has too many bosses. The State Supreme Court calls him a citizen. The United States Supreme Court calls him a ward. And the Department of the Interior, charged with protecting his welfare, never quite recognizes either obligation, according to the Commonwealth Club's findings.

Charles Elkus, chairman of the club's Indian section, reported at a conference with several of California's national legislators that many of the red men are starving and that disease is rampant among them.

"The California Indians never have had a chance," declared Elkus. "They are given only about \$29 a year each. The Indians in this state get less help from Washington than any other state in the union. Some help is given by state and county, but this aid is not coordinated with the work of the federal government.

"California Indian children are so diseased that they are not allowed to attend public schools for fear they will contaminate other children. The Indians' land has been taken from them, and they have been put on worthless soil where it is impossible even to live, let alone be prosperous.

"They have insufficient medical attention, insufficient schools and insufficient legal aid, so that they are often deprived of their rights. Because they are the nation's wards they are treated more like cattle than like humans. If the federal government would make sufficient appropriation toward caring for the Indians the state could administer economically without the great overhead cost which now exists."

Elkus' statements fairly summarize the extended findings of the investigators. The reports were based on personal inquiry and upon such statistics as were available. Of the latter two, surveys by Dr. Allen F. Gillihan, district health officer for the State Board of Health, were found most valuable. Dr. Gillihan made one survey in Northern California in 1921, and another in Southern California in March of this year. These two surveys, despite their incompleteness as bearing on the Indians of the entire state, frankly set forth the plight of the remaining redskins.

Chauncey S. Goodrich, sub-chairman dealing with the legal aspects, discovered that from the time the "Diggers" were baptized, sometimes by force, by the Franciscan friars in the early part of last century, until the present, their status has become increasingly hard. Under the Catholic fathers they were compelled to work, but

they were not treated unkindly.

And it was not until the gold rush began that the white men persecuted them and hunted them down like animals.

The California Indian had never felt the need of banding into strong tribal organizations. Food was too easy to get to fight for. Except in rare instances, the Indians had lived peacefully alone or in small groups. It was this lack of tribe that now made the "Digger" defenseless.

Great tribes farther East had been able to wrest from the invading white man treaties that guaranteed their security and national protection. The scattered California Indians were unable to bargain collectively in this fashion. They had no weapon with which to demand protection. They suffered complete humiliation.

Then the United States Supreme Court came to their rescue as best it might. Following precedent set in relations with Eastern tribes, the court ruled Indians to be national wards and reservations were set aside for them. But these reservations failed to hold the wandering type of Indian in this state. Besides, most of the ground in the reservations was barren.

The result has been that most Indians have left the reservations and go, therefore, outside the paternal protection of the federal government. Once outside they have all the statute rights of citizens except the most important—literal equality.

The report on land holdings bears out Goodrich's findings. It shows that while the total area of reservations is 517,118 acres, the estimated amount of irrigable lands is only 7 per cent of this and that the acreage actually under irrigation is less than 2 per cent of the total. More than four-fifths of the reservation acreage has never been allotted, so unpopular is the system among Indians.

Says the report:

"Most of the land held in reservation for, or purchased for, or allotted from the public domain to, the California Indians is worthless for agriculture; much of it is worthless for any purpose save as watershed land. For the lands which would be cultivable there is an insufficient water supply. The average Indian would be better off with a smaller area of land were it usable. There are no remaining public lands in California that have any appreciable value for agri-

Serving Her Indian People

By HELEN JOHNSON KEYES

Special from Monitor Bureau

New York

THE setting supplied by the concert hall was that of the "pale face." Purple velvet curtains formed a background for a stage equipped with footlights, piano and chairs. Yet as the violet draperies parted and there stepped through them Ataloo, Chickasaw Indian teacher and professional contralto, the illusion of another civilization entered with her. Was it her ceremonial dress of white buckskin embroidered in beads; her lustrous black hair with its incredibly straight parting above flashing eyes; her gliding carriage and uplifted head? Or was it something more profound, her conviction of a truth to be told, a work to be done in behalf of her people?

Ataloo told Indian legends, and in a rich, contralto voice she sang many of the songs of her people, some of them harmonized by students of aboriginal melodies and rhythms; others—and these the more fascinating—maintaining unaltered the delicate cadences of the native scale. In singing them she externalized by pantomime many of the ceremonies for which these songs are, not an accompaniment but an atmosphere, an all-embracing microcosm. For it is not against a background of song that the American Indian sows, reaps, dances, worships; it is within an enveloping melody and rhythm that his personal and ceremonial life is experienced. This became clear in Ataloo's renderings, which evoked the passage of the seasons with their occupations; of life periods, with their duties and consecrations; of hours of communion with nature. Some of the chants were composed of unvaried vocables. "For," said Ataloo, "the Indian knows his thought behind the syllables, which to him become meaningful from the emotion within him."

In the harmonized songs, accompanied by a piano, Ataloo passed over into the White Man's art. And I said to myself, "Has she not at some time stood at the crossroads and made her choice between her people and an easier path? Between service and the exploitation of her talent?"

Conversation and Toast

Wishing to know more about her—or, rather, to know her instead of mere facts about her—I asked permission to call and was invited to breakfast.

"Why, yes," she said, as I took up this theme over cocoa and toast, "I suppose I might have become primarily a professional singer. Indeed, I was offered a European scholar-

ship in music. As I contemplated the study and associations involved, however, I felt that they might carry me far adrift. What I have always cared to be is a teacher."

"Will you tell me something about your life?"

"I was born in Oklahoma and brought up by my grandmother, who was a Chickasaw Indian, as I am also, except that I am not all Indian. With the idea of teaching, constantly in my thought, I attended both public and private schools and then the Oklahoma College for Women. Afterward I went to Redlands, Calif., for my A. B. and subsequently came to New York, where I took my M. A. at Columbia. I was also awarded an honorary scholarship in a graduate school for educators of every nation, called the International Institute. Full of happiness, I returned to Oklahoma to begin my chosen work as professor of English and philosophy in Bacone Junior College, which is the only institute for American Indians which includes an accredited college course. The grades begin at kindergarten and terminate with two years of collegiate work."

"But now," I questioned. "You are giving lecture-concerts?"

The Aims of Bacone

"To raise money for Bacone. The great need of my people is more education. With the proceeds of my entertainments I am maintaining scholarships."

"Do you aim to extend the college course to four years?"

"Not necessarily. I think it is better for the Indians who can continue their study to do so at the universities of the White Man. And a certificate of graduation from Bacone entitles its possessor to a five-

year teacher's certificate from the State Board of Education."

"The aim of Bacone is an academic education like the White Man's?"

"Certainly. My people must have the education of the White Man in order to take their part in the civilization which has crystallized around them. They can do this and still preserve their arts and their racial attitudes toward life and thought."

"When was Bacone established?"

"In 1830 by A. C. Bacone, a white man and a graduate of Rochester University. He saw a need for this type of education and for the development of leaders among the 'Five Civilized Tribes of the South.' One hundred and sixty acres of land were given by the Creek Nation as a site for the school."

"How many students have you?"

"More than 300, representing 30 tribes. The English language solves the confusion of tongues. The faculty is divided about equally between Indian and white teachers. We have courses in farming, poultry raising and domestic science, as well as in history, literature, etc. Moreover, the tribal arts, songs and legends are revived and cultivated. We are sending out to Indian tribes, preachers, teachers, social workers, with the idea of implementing for well-rounded citizenship one of the largest minority groups in the United States."

We had settled back into that pleasant mood of leisure in which conversation flows on in gentle rhythms, but the working day lay ahead of us both and I rose to say good-bye, congratulating Ataloo on the value and significance which she is able to pour into every 24 hours.



THE CHRISTIAN SCIENCE MONITOR
ATALOO, Chickasaw Indian Teacher and Singer