The Noble Red Man In His Western Home.

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How He Gets a Homestead From Uncle Sam, His Dignified Mode of Life, His Sports and Pastimes.

When I was allotting lands to Indians in North Dakota I lived in tents out on the Fort Barthold reservation about a hundred miles from a railroad competition for homes. Just after or a civilized settlement.

With me was a surveying corps in-cluding several Indians and an Irishman, a German, a Spaniard and a member of one of the first families of Virginia. We joyously entertained any-body who chanced to come by our way without regard to his present or pre

vious condition.

One day a boastful stranger hauled up, with hungry look, in front of our dining tent and without so much as "good morning" for a preface, sprang off his horse and remarked:

"A big syndicate is paying me \$5 a day and expenses to sell land—no difference what I get for it or whether I sell it at all or not."

He seemed about to follow this answers of the investors as

nouncement of his importance by asking the price of a 'bite' when I re-

"Picket your bronco and sit down to a feast. This surveying crowd con-trols all the country. I am working for a bigger syndicate than you are and it pays me bigger wages than you get just to give land away."

The invitation needed no repetition,

but the statement that I was being paid to give land away required con-siderable explanation to the visitor. And the explanation may not be without interest to you.

The Indians, you know, were long accustomed to have everything in com-

@@@@@@@@@@@@@@@@ getting an allotment, the average In-dian would be strongly tempted to give a hundred and sixty acres of land

for a week's rations. The next step after dividing out the lands and placing each Indian under his own vine and fig tree is to build a



THE HOMES OF THE HORSEIS.

school house, equip it well, put'good conscientious teachers in charge of it, require every Indian of school age to attend it, and thus push on the work of civilizing the Indians right in the heart of the reservation. The Indian school question has for some years en-gaged more than any other the thought of those interested in Indian work. And "the Schools to the Reservations" was the policy of the last administra-tion, and will, I presume, remain the mon: to graze their ponies on the policy of the present administration.

LONG BULL IN HIS REGIMENTALS.

common plains; to get their wood from the common forests; to stack their tents where they pleased; to hunt or work and appropriate the comof property and was correspondingly conducive to savagery. It is the desire of the Government to get them entirely out of this state and to make them citizens.

One of the means to this end is to divide up the reservations that they have held in common and to allot the lands in severalty. That is, to give each Indian a homestead, mark it off by distinct boundary lines, require him to build a house on it, teach him to cultivate it, and in various ways help him along until he is able to support himself and his family upon it. Of course the Indians have to be sufficiently advanced to be willing to do this before it can be done with any degree of success. A portion of land is allotted to every man, woman and child. When the child grows up, instead of finding the land around belonging to



THE PRIDE OF THE CAMP.

everybody and nobody, he finds a distinctive tract all his own. He is distinctive tract all his own. He is thereby taught the law of inheritance. The desire at onces comes to him to leave to his children an inheritance at least as good as that which was left to him. He sees other Indians all around him cultivating their farms and earning for themselves the comforts of life. A healthful rivalry is thus established and ambition previously unfelt is fostered.

The Dawes bill, under which allot-

The Dawes bill, under which allot-nents are made, provides that the In-lian shall become a citizen with all tian shall become a citizen with all the rights thereunto appertaining vithin six months after he has taken allotment and severed his tribal slations. It provides also that the dovernment shall keep the Indian's diotment in trust for him for twentyive years. Then he is allowed to do

mon reserve as freely as the fish use the ses. This was their old time and haunts as any similiar-sized piece of natural way of doing things. It is the graph instrument ticks at the same disgraph instrument ticks at the sa tance. The agency employs a few white men who have married squaws,

tribe of Gros Ventres known as the band of Crow Flies High. They long ago cut loose from all other Indians. They had to be brought with troops from their mountain fastnessess down to the reservation. They call them-selves "Hoshkis" (huskies), which means "bad lands." They still refuse to affiliate with any other tribe.

It was to this unreconstructed band that I had to make allotments. Crow Flies High had been deposed as chief and Long Bull put in his place. Old Crow now calls himself Chief Medicine He still has great influence and is said to use all of it for the bad.

The Indian chiefs are great sticklers for dignity. Crow Flies High has a superabundance. The first time his band came down to have a council with me he assumed marshalship of them although Long Bull, dressed in full regimentals, was spokesman. They halted their horses and wagons within a few hundred yards of my camp and sent me word that they were ready for the conference. I replied that I was at my "tepee" and would be verypleased to receive them. Crow insisted that I should come to him and it was only after an hour or two's parleying that he consented for his band to come to me. I was not afflicted with Crow's spirit of dignity, but I knew that if the game was opened by my going to him, I would never get one of his band to take an allotment without going for him with a horse and buggy

and giving him his dinner to come.

Most of these "Hoshkis" are hunters, fishers, warriors, sports. They are great jumpers, runners, boxers, wrestlers. They have a supreme and loftly contempt for an Indian who will spend his time working "just like a white man." They believe in the sovereignity of leisure. Wherever a crowd of them meet, they test their strength in manly exercise. Whenever their horses come together their mettle is tested in a race. They are brave, bright, strong. They have their tender qualities, however, and the two little girls that they brought out from ters, fishers, warriors, sports. They

their topec homes to show me as the 'pride of the camp'—the only two children in the band that had been sent off to school—were as gentle and pretty as Indian girls should be. I induced them to decide to be "good

Indians," and there is hope in their

They had heretofore refused to take allotments. They signified their willallotments. They signified their willingness to me, but they were very slow
to put it into execution. When one
came for his allotment, frequently, he
talked about this way: "What can I
get?" He was given a great variety of
land to select from. "I want none of
that," said he. "Is there any special
piece that I can't have?" He was told
of the portions already allotted or reserved. "Then," he would cry triumphantly, "I want that or nothing!"
and the allotting agent had a real nice and the allotting agent had a real nice

time changing this notion.

The average Indian's god is his dinner. In influence with him the "Great Spirit" does not play even a poor sec-ond. You may fail to get him to agree to anything else, but if you will invite him to a meal he will foresake all things and come with you. Then you have at least a fair opportunity to reason with him and drill your persuasive

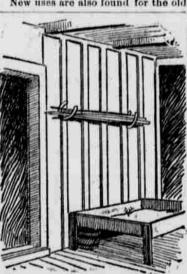
When an Indian who means business-and there are many such-is to select au allottment, he gets his pony, rides over the land, decides upon the neighborhood in which he desires to live and then picks out the special tract that he wants with a view to its water supply, its nearness to wood or coal mines, its meadows, its plow ground and all of its conveniences. His decision once made stands, and it is usually good. Too frequently, how-ever, he selects a piece of land that isn't good for a thing in the wide, wide world. After the allotting agent tried in vain to induce him to select a better, he always comes to Mark Twain's conclusion that "if he wants that kind of a thing, that's just the kind of a thing he wants."—Claude N. Bennett, in Atlanta Journal,

A HORSESHOE RACK.

Making the Best of Things in the Moun tains of West Virginia.

In the mountains of West Virginia, where there is little money to spare for the small things of life, are to be seen, says the New York Tribune, many evidences of making the best of things. Tin cans, traditional diet of goats about New York, are here made into hanging baskets. They are cut into strips lengthwise, fastened in position by wire and the whole is lined with a moss to prevent the escape of the earth.

New uses are also found for the old



A HORSESHOE BACK.

horseshoes. Instead of having holes in posts to hold the ends of the mova-ble bars of the fences, or the more and a missionary or two are the only whites on the reservation.

There are three tribes on this reservation, the Gros Ventres, the Mandans and the Arickarees. There is a sub-rests the bars on them. An idea of This nugget is somewhat irregular

which affords endless amusement to the little children on rainy days.

THE IRISH JOAN OF ARC." Interesting Young Woman With a Mis-alon Now in This Country.

Miss Maud Gonne, who has come to America in the interest of the Irish cause, is one of the most interesting young women that ever came to these shores. Her life has been one of love shores. Her life has been one of love of country, the poor people of her country and romance. She now lives in France, where she edits a newspaper devoted to war for justice to Erin and where the imaginative Frenchmen have given her the title of the "Joan of Arc of Ireland." She is a convert to Irish nationalism from the camp of the Unionists, and she declared upon reaching America that there was but one object in life for her—the rights of he commoners of her native country. Miss Gonne is the daughter of Colonel



MISS MAUD GONNE,

Gonne, who was an attache of the English embassy in St. Petersburg. She was reared in the society which would accompany such a position, but as a young girl the stories of the life of O'Connell, the Liberator, came under her attention, and at the age of nineteen years she had resolved to devote her energy and years to the cause which had been his. She has been in active battle for eleven years, has worked among the lowly in London and the dungeons and organized many societies for the improvement of the Irish presenter. Irish peasantry.

Sugar From Potatoes.

An extensive economical revolution is in sight, if the claims of Dr. Prinzen Geerlings turn out to be what the doctor asserts they are. Dr. Geerlings, a Government official of Java and form-erly Professor of chemistry at the Uni-versity of Amsterdam announces the discovery of a simple method of converting potato starch into sugar. He has lodged his description of the method with the French Academy of Science, so as to secure priority for his invention, although he is not quite ready to make the details public,

GOLD NUGGET WORTH \$583.

It Weighs Thirty-Four Ounces and Was ound in the Klondike Gold Fields. Michael Knutsen is one of the few miners who have come out of the Klondike region with a sack. His chief distinction among the miners rests in his being the possessor of the largest nugget yet found in that district—a solid chunk of gold that

weighs, according to Dawson City quotations, nearly \$600.

Knutsen's nugget weighs a fraction



this and a further suggestion is given in the illustration. The old shoes are nailed upon the side of the cottage and hold the "alpenstocks" of chestnut and pine used in mountain climbs.

Beneath the sticks is a "sand table."

in shape, but very solid. It is light yellow in color, and nearly four inches in length in its largest part and about three inches in width. It was weighed and found to be worth exactly \$583.25.

THE REALM OF FASHION.



The advantage of a waist that can be made either high or low is obvious, says May Manton. The design shown in the illustration becomes suited to habit, and are covered entirely with habit, and are covered entirely with appliqued or braided designs. Buttons to match the trimming are often used, and when this is the case the buttons are small. On the other hand, large buttons are utilized quite considerably for decorative purposes. siderably for decorative purposes, some of them being very handsome indeed, but the distinctive feature about these indispensable articles this year is that medium-sized ones are out of date. They must either be very tiny or very large.

Basque For General Wear.

Camel's-hair epingeline, in a rich, dark shade of plum-color, is here tastefully decorated with braid. Bonnet of shirred plum velvet with strings to match trimming of black wings and violets. No other style of basque is so generally becoming, and as heredesigned, it can be made either double or single breasted as pictured in small sketch. The habit basque, with un-LADIES' WAIST WITH ADJUSTABLE YORE.

day or evening wear, as the yoke and sleeves are added or omitted. The lining is tight-fitting, having the usual number of pieces and seams, and closes



A STYLISH WINTER BLOUSE.

finished at the edge and left shoulder where it closes invisibly. The full portion of the fronts is shaped onto the lining, the right side lapping over and closing invisibly at the left. Underarm gores separate them from the back which has the material applied at the line of perforations, and the fulness drawn down to the belt at the waist line. The sleeves are snug-niting our slightly mousquetaire above the elbows The sleeves are snug-fitting but and terminating in small puffs at the shoulders. As shown the material is pearl-gray cashmere with yoke of pas-sementeric edged with velvet ribbon and frills of soft, gray silk muslin. Both neck and waistband are of gray velvet ribbon and at both throat and wrists are frills of the muslin. When worn low the yoke and sleeves are omitted. The neck is finished, as preferred, and frills only are worn at the

To make this waist for a lady in the medium size will require two yards of forty-four-inch material.

Stylish Winter Blouse. The stylish blouse shown in the large illustration is designed for street wear and is equally appropriate for heavy cloth and suiting material. As shown, it is made of rough-surface cloaking, in a warm shade of tan cloth, the refers faced with the same mater-ial in brown, and trimmed with brown braid and olives. The fitting is effected by shoulder and under-arm seams, the blouse proper being seamed to the wear and is equally appropriate for by shoulder and under-arm seams, the blouse proper being seamed to the slashed basque portion at the waist line. The sleeves are two-seamed, finished with deep cuffs and small in proportion to those worn in the gowns of the season. At the neck is a high flaring collar, and at the waist is worn belt of dark boom, leather. The a belt of dark brown leather. closing is effected invisibly at the cen-tre-front by means of hooks and eyes, and the garment is lined throughout with plaid taffets silk.

To make this blouse for a woman of medium size will require two and a half yards of forty-four-inch material.

The jackets of the year have very igh collars. There is no exception to dress trimming.

at the centre-front. When it is to be this rule, and Medici effects are seen made low it is cut at the line of per-forations, when high the back portion of the yoke is faced onto the lining, but the front portion is cut separate, seamed at the right shoulder and sleeves that fit the arm closely have the requisite fulness at the top arranged in box-plaits, the trimming of braid forming epaulettes in military style.

For shopping, traveling, eyeling or general wear the mode is a universal favorite and can be developed in any of the seasonable woolens in plain or



LADIES' BASQUE

mixed textures. tons can be used in closing and the basque can be simply tailor finished with stitched edges or decorated with

braid in an endless variety of designs.
To make this basque for a lady in
the medium size will require two and
one-fourth yards of forty-four-inch

Velvet ribbon, with silk fringe less than an inch wide falling below each row, forms one of the many me