

AGENTS for SANTA CLAUS.



HOLIDAY GIFTS

All kinds of curiosities and novelties in Christmas goods... **QUONG GIN LUNG & CO.** 390 Wabasha Street.

Neckties, Mufflers, Shirts, Hats, Caps.

Underwear and Men's and Boys' Clothing.

A. Peterson & Co. The Popular Clothiers.

231 East Seventh Street.

Selling Out at Cost

Our entire line of Jewelry, Watches, Silver Novelties, Ebony, Applique Leather Indian Bead Chains, Belts, Etc., Opera Glasses and Fountain Pens.

F. H. Harm & Bro.

94 East Sixth St.

A Sleigh Ride for Xmas

Is the best thing going. We have a Full Line of the Best Equipments in the City.

MORRISON'S LEXINGTON STABLES

102 East Fifth Street.

Reeves' Iron Pills

EVERY SENSIBLE MAN KNOWS THAT HIS HEALTH CAN'T BE NEGLECTED.

THEY ARE SOLD UNDER A POSITIVE GUARANTEE.

A. Reeves The Seven Corners Druggist.

GEO. R. HOLMES

Jeweler

Come and see us at our new store. Everything up-to-date

Diamonds and All Precious Stones

415 ROBERT STREET

Sole Agents for—Rotary Neosty's and Supplies, Shaw-Walker Filing System and Cab...

McCLAIN & GRAY CO. STATIONERS

BLANK BOOKS, OFFICE BANK AND TYPEWRITER SUPPLIES, FILING CABINETS AND ROLL TOP DESKS.

144 E. FOURTH ST., ST. PAUL, MINN.

TELEPHONES 970 BOTH LINES

BEAUTIFUL READING LAMP!

The Best Christmas Present One Can Give or Receive is a Beautiful Reading Lamp!

We have the largest assortment of Portable Lamps and Shades in the Northwest for gas or electricity.

M. J. O'NEIL 56-60 E. Sixth St. TELEPHONE 92.

PARAGON HAMS

Are Always Pure and Sweet.

None better ever made. Government Inspected.

J. T. McMILLAN & CO. PORK PACKERS.

Upper Level, St. Paul.

INDIANS WHO REFUSE TO BE CIVILIZED

Tribe of Chippewas in Northeastern Corner of Minnesota Who Live as Did Their Ancestors Before the White Man's Coming—Other Tribes in the State Respond Readily to the Government's Efforts to Better Their Condition.

THE civilization of the Chippewa Indians who live in the northern woods of Minnesota is one of the greatest problems which confronts the interior department at Washington today.

No further advanced than were their forefathers, hundreds of these redskins live in the big woods up in the north, solely, by fishing and hunting. All efforts of the government to civilize this tribe have been in vain, and today their mode of living and their habits are almost identical with those followed by their ancestors more than half a century ago, before there was any considerable effort to educate and civilize the race.

By fishing during the summer months and hunting and trapping during the cold weather the Chippewas of the north woods make a living, and that is all they care for. They live largely on wild rice, which is plentiful in their domain, and maple syrup.

Did You Ever

Stop to compare the efficient telephone service of today with the telephone service furnished before the Twin City Telephone Company entered the field? It is much better now, and

We Did It.

Independent metallic circuit telephones. Business, Per Month, \$4.00. Residence, Per Month, \$2.50.

Nasal CATARRH

In all its stages there should be cleanliness. Ely's Cream Balm dissolves softens and heals the diseased membrane. It cures catarrh and drives away a cold in the head quickly.

Ely's Cream Balm is placed into the nostrils, spreads over the membrane and is absorbed. Relieves inflammation and a cure follows. It is not drying—does not produce sneezing. Large Size, 50 cents at Druggists or by mail; Trial Size, 10 cents by mail. ELY BROTHERS, 59 Warren Street, New York.

The annuity of \$5.20 paid to each of them by the government, to which is added a small dividend from timber cut off their lands, is but slight help to them, and they are more independent than any other tribe of Indians within the borders of the state.

The schools founded in their midst by the government are not attended, the parents preferring to bring their children up in true Indian style. Notwithstanding the extreme cold this band lives in little teepees built in some protected spot where the sound of the hammer and the saw has not yet been heard.

Cling to Pagan Customs. The Chippewas of the northern woods are nearly all pagans, and all of the peculiar customs observed by their forefathers are followed by them. The dead are buried in the little yard which surrounds the teepee, and over each grave is to be found a "spirit house."

These "spirit houses," as they are called by the Indians, are erected directly over the grave, and are about the size of a dog kennel. It is the belief of the Indians that the spirits live in these little houses, and a small hole in the gable end of each one provides a way for the spirit to enter and leave. At intervals food for the spirits is placed in the houses, it being the belief of the Indians that the spirit body must have nourishment in order to exist.

There are several hundred Chippewas in the tribe which makes its home in the great north woods, and so far removed are they from civilization that they are little troubled by their palefaced brothers.

Traders go into the country at intervals and gather up pelts and bead work, giving ammunition and firearms in return, but the Indians are not at all dependent upon the traders and live largely upon their own resources.

The Indians of this tribe make their own laws, and marriage, according to the custom of the paleface, is unknown among them. When a Chippewa desires to take unto himself a wife he simply enters into a verbal contract with the woman, by which they agree to live together so long as they can do so without trouble. When the "trouble" comes, which is rare, they separate, and each is at liberty to "marry" again.

But Little Crime Among Them. Notwithstanding their wild mode of living there is comparatively little crime among them, and murders are far more infrequent than in a civilized community. An offender against the laws as laid down by the Indians is dealt with severely, and as a result there are few causes for complaint.

but during the winter months no attempt is made to keep in touch with them. To reach Grand Portage in the winter would mean a long trip with a sled and a dog team, such as few would care to undertake.

But aside from the pagan Chippewas of the northern woods, the 10,000 Indians in Minnesota are rapidly becoming civilized, and many of the Indian children are receiving education almost as broad as is afforded their palefaced brothers and sisters.

In fact, the school book and the Bible are doing more towards civilizing the redskin than the soldiers in Uncle Sam's army have been able to. Throughout the Indian settlements in Minnesota are scores of little school houses where Indian children are being educated and taught to forget the customs of their race, and much is being done by the government at the present time to increase the educational facilities on the different reservations.

During the past few months A. O. Wright, one of the five government Indian inspectors, has devoted his entire time to an investigation of the Indian schools in Minnesota, and it is expected that his recommendations to the authorities at Washington will result in many more schools being provided for the children of Minnesota Indians.

Of the twenty or more Indian schools already established in Minnesota, the greater number are inadequate to accommodate the children who desire to attend, and the government is now planning to establish non-reservation schools to which the older and more advanced pupils may be sent, thus making more room at the reservation schools for the smaller children who could not leave their homes to attend a boarding school.

Three Classes of Indian Schools. There are three different classes of Indian schools in Minnesota—the day school, the reservation boarding school and the non-reservation boarding school.

The day schools are established in the midst of the Indian settlements and are attended by children who live at their own homes, while reservation boarding schools are larger, established

at some point on the reservation and attended by pupils who are provided for at a boarding house conducted by the agents of the government. The non-reservation boarding schools are the highest grade of the three, and are attended by Indian children who have been promoted from the smaller schools on the reservation. The pupils at these schools are provided with their board and clothing at government expense, and much care has to be exercised to prevent the schools from being imposed upon by children who are not entitled to government assistance.

Every year a thorough investigation is made of the pupils who apply for admittance to the non-reservation boarding schools, and scores of applicants are turned away. The attempt to impose upon the government in this manner comes largely from children who have but a trace of Indian blood in their veins, and whose parents are not members of any of the different tribes native to Minnesota or any other state.

Less than two years ago A. O. Wright, inspector of Indian schools, discovered that almost half of the pupils attending one of the South Dakota non-reservation schools were the children of parents who had only a trace of Indian blood, and who passed as white people. The children were turned out of the schools, and it was found that almost a hundred of them were St. Paul children, whose parents had sent them to the Indian schools with a view of having the government provide for them during the school year.

Non-Reservation Schools.

In Minnesota there are but two non-reservation schools, one at Morris and another at Pinestone. Each is capable of accommodating about 150 pupils, while the other two are capable of caring for seventy-five each. The day schools are not so largely attended, but many new schools are being established, and the near future the children on the White Earth reservation will be well cared for so far as educational advantages go.

On the Leech Lake reservation the day schools have not yet been established, but there are three boarding schools on the reservation which are

largely attended, and during the coming summer it is proposed to establish a number of day schools and possibly two more additional boarding schools. One of the Leech Lake schools is attended by 100 pupils, while the other two accommodate fifty each, and all three of the schools have all of the children they can care for. On the Red Lake reservation there are two schools, where 150 pupils are being given an education.

There is a boarding school on the Vermillion Lake reservation, but it is surrounded largely by the pagan Chippewas, and but few children attend the school. Match the same condition exists at Grand Portage, where there is little benefit derived from the government schools by the Indian children.

White Minnesota is credited with 10,000 Indians, many hundreds of them have so little Indian blood in their veins that they would have no trouble in passing for white people. But they have no desire to conceal the fact that they have Indian blood flowing through their veins, for it means a living for them at the expense of the government, and there are far more white people who try to pass for Indians than there are Indians who try to pass for white people.

Band of Gypsy Indians. One of the most shiftless and at the same time most interesting tribes of Indians in Minnesota is the Medewakton Sioux.

Scattered along the Mississippi river in Southern Minnesota the members of this tribe live from hand to mouth, relying largely upon their craftiness in trading and upon their luck in fishing and hunting.

They are nothing more than a low class of gypsies, and they roam from one vicinity to another, trading horses, selling their fancy work and getting along as best they can. They are willing to do almost anything except work.

In striking contrast to this tribe of roving reds are the Sioux in the vicinity of Birch Coulee. The Birch Coulee Indians are among the most progressive in the state. Many of them are wealthy and some of them are highly educated and refined. Many a white man has found a wife among the Birch Coulee Sioux and apparently has never had cause to regret his choice.

It was this tribe that remained friendly to the whites at the time of the uprising in 1862, and the pioneers who lived in their midst at that time owe them much.

Many of the Indian children in Minnesota do not average more than one-fourth Indian blood, and there are scores of them with much less. But they are entitled to assistance from the government and their parents see that they get it.

The large Mille Lacs reservation is soon to be abandoned by the 900 Indians who have lived there so many years. The government has sold the land for the Indians, and the tribe is soon to be transferred to the White Earth reservation, where each man, woman and child is to be given a quarter section of fine agricultural land.

By the transfer is not relished by the Mille Lacs. They care but little for farming, having for years made their living by hunting and fishing, to which has been added the assistance given them by the government. When they are transferred to the White Earth reservation they will have to give up their fishing, for there are no waters for them to fish from, and for this reason it is with much reluctance that they will leave the Mille Lacs reservation with its lakes and splendid hunting reserves.

On the White Earth reservation, where efforts will be made to induce them to settle down to an agricultural life, there is plenty of room for all of them up on the White Earth reservation and their transfer to that locality will cause no complaint from the Indians already there.

Indian Women's Needlework.

Among the Indian women, always noted for their ability to make fancy work, lace-making is rapidly becoming a most profitable occupation. Miss Sybil Carter and her assistants, government instructors, are largely responsible for this industry among the Indian women. The lace made by the Indians is classed with the best native lace in America. The better pieces are sent to New York, where it brings large prices. Only recently a lace bedspread made by an Indian woman at Birch Coulee sold for \$500.

But time is rapidly depleting the Indian race. Where hundreds of the copper-faced braves were to be found less than a half a century ago, there are today very few full-blooded Indians in Minnesota, and the prediction that the race will in time become extinct is being rapidly verified in Minnesota.

The only place where civilization is not making any noticeable progress is among the pagan Indians of the north woods, and this tribe, according to the belief of the government's agents, will be one of the last to give up the customs of the race.

THE WIND IN MO. R. P. Hammond, of New Windsor, Ill., sends the following:

Dear Sir as I saw an account of the winds in Kansas in poetry I thought I would try my hand on the Mo winds.

I want that Jay Hawk to know that he has me to show in from Mo.

I saw it blow the hay endways through the stay of a Beer Keg one day in Mo.

I saw it strip a Hen and not a feather leave the pen in Mo.

Bill Jones to me Swore that he saw a Two by four through the St. Lo Iron bridge beam bore in Mo.

I all most for got to tell that that Kansas Jay Hawk Well by chance in Mo fell last week it blowed to Hell from Mo.

—Chicago Record-Herald.

Remarkable Event. "Didn't think I could speak, did you, eh?" said Bragg, exultantly, after his first attempt at post-prandial oratory. "Well, I confess I can't imagine anything so marvelous that has happened for years."

"Nothing like it in a century, eh?" "Oh, louder than that. Not since Balaam's time." —Tit-Bits.

Read the analysis of the Dairy and Food Commission and be convinced. The Purest Beer on the market.

Hammi's

CALL FOR IT

St. Paul, Sept. 22nd, 1903.

St. Paul, Minn.

Gentlemen:

In answer to your inquiry as to whether or not we have recently analyzed samples of your product, we would state that, as is customary with us, we have recently analyzed a number of the products of beer sold in this market, and among them yours. We have no hesitancy in certifying that we found by our usual analysis that your beer is absolutely pure and free from any substance that might be deleterious or injurious to health, and we feel justified in pronouncing the same as well-matured, wholesome and healthful beer.

Respectfully yours,
Julius Horwitz

Mr. and Mrs. W. F. Aiwin of New Ulm, Who Celebrated Their Golden Wedding Last Tuesday.