

THE MOST IMPORTANT BABY IN THE WORLD.



Prince Edward of York, Heir Presumptive of England.

WRITTEN FOR THE SUNDAY REPUBLIC.

Although he is in complete ignorance of the fact, little Prince Edward of York is the most important juvenile in Europe. On the death of Queen Victoria he succeeded to his father's title of heir presumptive of the throne of Great Britain and Ireland. As soon as the title of Prince of Wales is bestowed on the Duke of Cornwall and York, young Edward will become Duke of York, Earl of Inverness and Baron Killarney, and Parliament will be asked to provide him with an income sufficiently large to keep up the dignity of his position. It is not likely that he will be informed of his new rank, nor will his allowance of pocket money be increased. He will have to be addressed as "Royal Highness," and will be shown to the people on certain public occasions, but the significance of this will hardly be impressed on his mind for some time to come. When the new King and Queen made their first appearance in London, Prince Edward rode in the carriage with them and was enthusiastically greeted by the crowds. He

smilingly saluted from side to side and enjoyed himself hugely, but he did not dream that he was being hailed as a future King. Neither did he understand why he was so conspicuously placed at the funeral services at St. George's Chapel. He stood next the Queen and held tightly to her hand during the solemn ceremonies. When they were over he remarked fervently: "Wasn't it lovely, granny, dear? Poor daddy! What a pity he was ill and couldn't come!" The real importance of the little Prince's position lies in the probability of his succeeding to the throne before he reaches his majority. King Edward is 60 years old, and his habits are not such as to assure him a very long life. No one imagines that he will last beyond seventy. The Duke of Cornwall and York has never been robust, and of late his delicate health has caused considerable anxiety. He was not able to attend the late Queen's funeral, nor was he present at the opening of Parliament. He lives very quietly, and has never been strong enough to take much interest in

racing or outdoor sports, his father's favorite diversions. It would surprise no one in the Kingdom if he died before Edward VII. So England may see another youthful monarch on the throne. Fortunately, Prince Edward is an unusually bright and attractive child, very healthy, and large for his age. He is a born leader, and dominates the York nursery just as far as he is permitted. There are four children in the family, only one of whom is a girl. They are all pretty, lively youngsters, having inherited the ruddy health of their mother, "Princess May," as she is still affectionately called. She is a most devoted mother, and deprecates the necessity of leaving her children at home while she and her husband are making their state visits to the colonies. They will be left in charge of Mrs. Bricka, an old and very intimate friend of the Duchess and her family, the Tecks. In addition, they will have the grandmotherly care of Queen Alexandra, who is devoted to them all, especially Prince Edward.

Difficulties of the Five Tribes.

The Land Allotment Question by Mabel Washbourne Anderson, Cherokee.

The treaty with the Cherokee Indians was ratified in both houses of Congress February 23, and is now before the people for ratification or rejection. If ratified at the coming election the allotment of lands will follow as soon as the Dawes Commission can complete its labors. At present no occupant of land in the Cherokee Nation has title. In spite of this fact, many costly business buildings and residences have been erected on the tracts set aside for town sites.

The Dawes Commission is one of the most important commissions working under the Interior Department of the Federal Government. Under an act of Congress approved March 3, 1883, the commission was created. It was to enter into negotiations with the Cherokees, Chickasaws, Choctaws, Seminoles and Creeks, the five civilized tribes of the Indian Territory, concerning the abolition of their tribal government and the allotment of their lands in severalty. The commission took its name from its chairman, and is familiarly known as "The Dawes Commission." Since this date numerous acts of Congress have been passed relative to the commission and its work. Several resignations have been tendered and new appointments have been made. The personnel of the commission as it stands to-day comprise the following gentlemen: Henry L. Dawes of Massachusetts, Clifton R. Breckinridge of Arkansas, Tamm Bliby of Minnesota, Thomas B. Needles of Illinois, with A. L. Aylesworth secretary.

The commission has its headquarters at Muskogee. Since its organization, seven years ago, the commission has been negotiating with the Five Tribes, endeavoring to effect a result satisfactory to all parties concerned. But the work of reaching any definite conclusions has been slow on account of the complex and diversified conditions existing in the Indian Territory. In 1887 the commission reached an agreement with the Choctaws and Chickasaws whereby these Indians agreed to allotment and the abolition of their tribal autonomy, with the condition that they retain the latter for a period of eight years from the date of the ratification. The commission has negotiated two treaties with the Creeks. The first, in 1887, failed of confirmation, and another agreement was made in the winter of 1889 and 1890, and was ratified by the lower house of Congress, but failed in the Senate and is now pending.

In the meantime a land office has been opened in Muskogee and more than two-thirds of the Creek citizens have selected their allotments and filed on them. In 1887 the commission negotiated a treaty with the Cherokees, after a long and tedious session, which was submitted to a popular vote of the people in February, 1888, and was ratified by an overwhelming majority, only a few fullbloods voting against it, but it was afterwards rejected by the Government. After the passage of the Curtis act, June 28, 1888, the commission again reached an agreement with the Cherokee delegation at Washington, D. C., and this has just been ratified by the lower house, but neglected by the Senate in the closing hours of Congress, with amendments, solemn treaty with the Indians at the end of the law. He does not know how to go beyond it. Therefore, it is difficult for the fullblood Indians to realize that the Government has repeatedly broken faith with them.

The passing of the Curtis bill by Congress was the culminating act that shattered the faith of the good intention. The Government. For this reason the Cherokees, who are leaders among the American Indians in progress and civilization, have been more reluctant about coming to an agreement with the commission than the other tribes. One of the many objections to the Curtis act, made by the Indians, is the clause regarding the right of the white adopted citizen and the freedman. They have rebelled against the idea of being forced by the Government to divide their deeded lands equally and without consider-



MABEL WASHBOURNE ANDERSON AND LITTLE SON, BOTH CHEROKEES.



J. A. SEQUICHIE.

Full-Blood Cherokee, Interpreter for the Dawes Commission.

governed by ex-slaves and their posterity. The fullbloods are equally as opposed to a division of their lands with the white adopted or intermarried citizens. They hold that the white man has bought no lands and the Indian has none to give away. This is the Indian's position in a nut shell. In the meantime the work of surveying and sectioning the Indian Territory has been in progress and was completed more than a year ago. In 1888 the commission made preparation to enter actively upon the stupendous task of making a final roll of the citizens of the Indian Territory, conformable to the laws of citizenship which are in force at the present time. To those unacquainted with the conditions in the Indian Territory the work of enrolling its citizens might seem a simple matter. Indian blood is not the sole qualification necessary for citizenship in the Indian Territory, and if other important requisites are lacking, it is not even an element. The commission must be

T. M. BUFFINGTON.

Principal Chief of the Cherokees and Probably Their Last Chief.

governed by certain arbitrary laws and decisions, which govern the right to citizenship in each nation, as to who are and who are not eligible to enrollment. The Creeks are the only tribe of Indians known to have amalgamated to a large extent with the negroes. Some rather amusing things occur when the applicant for enrollment is a fullblood Cherokee. Many of them are very perverse and obstinate about speaking the English language when capable of doing so, and they at once begin to look about for an interpreter, and will remain as stolid as a rock till one is provided them, while others will give written answers to the questions. Many of them can read and write the English language, but are unable to speak it. But there are others who are very amiable about talking and reply in broken English to the questions without hesitation. At Pryor Creek I. T., a fullblood applicant, when questioned as to his degree of blood, replied "Got no white, got no negro, just

good blood, all Indian, just all Cherokee." In another case one of the fullbloods came into Fort Gibson to enroll soon after the telephone line was completed between Fort Gibson and Tahlequah. He stood listening in interested silence while a message was being sent to Tahlequah. When asked whether he would like to try the "talking machine" he replied, "No talk it Cherokee that machine." An interpreter was called up at Tahlequah, and the fullblood was persuaded to try the machine without having been informed as to who was at the other end of the line.

After listening to the Cherokee message he laughed and said: "Big machine understand Cherokee good as men and only got up yesterday." One of the Cherokee enumerators employed as interpreter Jeff Muskrat, a fullblood Cherokee, who speaks the English as well as the Cherokee language. When the enumerator questioned one person as to his degree of blood, he replied "25th Cherokee," after which the interpreter observed: "Well, if I was no more Indian than you are I'd just lie down and sleep it off."

As an illustration of the value bestowed upon their own national council, the following story is told by a half-blood Cherokee: "When Gabriel staid blow his horn on the resurrection morn one of the old reservators in the Cherokee National Cemetery will rise up and say, 'Who is that making all this noise?' 'It is Gabriel.' 'And why are you creating all this disturbance?' 'Did you not know it was the resurrection day and all you who have been asleep in death must awaken and arise?'"

"Did you get your authority from the Cherokee National Council at Tahlequah?" After an answer in the negative he will say "Well, I'll just lie still then 'till I'm called by the proper authorities?" Many of the full-blood Cherokees are refusing to enroll under the Dawes Commission. Fully one-half of them belong to the secret political organization known as the "Kee-too-yahs." This society is opposed to allotment under the Curtis act, and to any allotment that requires a division of the lands with the white adopted citizens and the freed men.

The full-blood Cherokees are estimated at present between 10,000 and 12,000. They are a distinct type of the American Indian, differing from all other Indians in features, characteristics and movements.

Allotment under the Curtis act will prove distasteful and unsatisfactory to the Cherokee Nation. They want a fee simple title to their lands and not a surface allotment. As one full-blood said, and he expressed the sentiments of the nation, "We want our lands as deep as they go and not as deep as we plow." The Cherokees as a body are almost unanimously in favor of allotment and they realize that the time is ripe for the same, if they could come to a covenant among themselves and a satisfactory agreement with the Government corresponding to their sense of equity.

The Indian can no longer turn his face toward the setting sun and seek for homes amid the plains and forests sew. But he must turn his face eastward and meet the oncoming tide of a more powerful and civilized race. It is hard to say what the conclusion of the matter will be. No prophet has arisen to foretell the end.

Allotment and eventually statehood seems the only solution of the Indian problem. The end of Indian autonomy is approaching, but when the Indian Territory shall take her place, with drooping head, under "Old Glory" in the sisterhood of States let her not enter in conjunction with any other Territory, but independent and alone, taking her place as one of the most beautiful, law-abiding and progressive of the constitutions of States. Though the full-blood may ever remain a melancholy mark of a regime that is passed, and while his country may never seem to him "a land of the free," let him ever be able to claim it as the home of the brave.

MABEL WASHBOURNE ANDERSON.

RETIRED BOSTON LAWYER FEARS PREMATURE BURIAL.

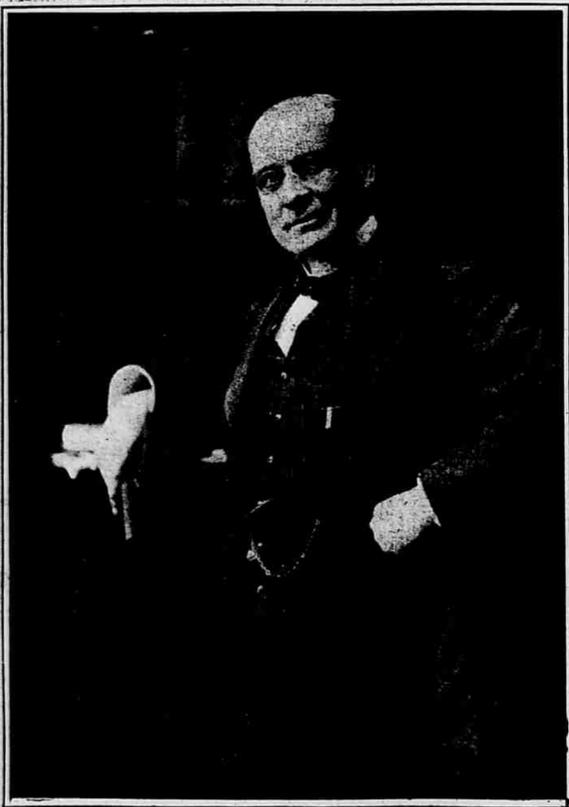
Special Correspondence of The Sunday Republic. Boston, Mass., March 14.—Alfred E. Giles, A. B., LL. B., a retired lawyer, who practiced in this city for twenty-five years, has made provision to guard against premature burial.

Mr. Giles resides at No. 265 Fairmount avenue, Hyde Park. His home stands on top of a high hill, amid pleasant surroundings. A shed runs at right angles from the main building, and therein he has prepared a room, furnished it, and in this apartment, whenever the time may come, his spirit will disengage itself from the body.

Mr. Giles believes that real death works gradually, never instantaneously. The gradualness of the body is the birth of the spirit. The death trance continues at times for days, even for weeks. The lungs then cease to breathe, the heart to act; the corpse-like face, glazed eyes, absence of sensation and intelligence, rigidity and coldness of the body—not one nor even all of these appearances are conclusive that the person is really dead. The only sign of death which is sure both to manifest itself in due time, and to be absolutely conclusive and undeniable, is the development of a sufficient degree of putrefaction.

He doesn't intend to rely upon the doctors to determine when he is dead. "The practical deductions from the proved facts are that a person is not to be interred or cremated as dead until his body plainly manifests visible and offensive evidences of putridity and decay, even though a delay of ten, twenty, forty or more days intervenes before those proofs appear. Let not the body be chilled by ice nor touched by the surgeon's knife. Let it be tenderly cared for by the gentle hands of relatives and friends, with further assistance as may be necessary, but not by an undertaker alone. Let not the coffin (if one be used) compress the limbs nor its cover closed, let it remain in the home and in some safe and convenient room till the body decomposes. Let the religious exercises, if there are any, be held at the grave, at the crematory, or at some convenient time and place in the interval between the apparent and the real death. Such procedure, though not so floral and ceremonial as certain existing modes of speeding a body to its last resting place, would be more considerate and beneficent."

In exhibiting this room Mr. Giles threw open a door and disclosed what appeared to be a closet with clothes hooks. But the door of this closet was a second door. This, too, he opened, and there in sight was the private mortuary. The old bare walls of the end of the shed have been plastered and are white and clean. The little rafters are painted blue. The room now is furnished like an ordinary sleeping apartment, with single bed, washstand, mirror, a picture or two, knickknacks and a chair. An exit at the rear leads directly out into the open air, where lattice-work bars the intrusion of wandering men, women and children.



Prominent in St. Louis Ministerial Circles.

THE REVEREND DOCTOR J. T. M. JOHNSTON, PASTOR OF THE DELMAR AVENUE BAPTIST CHURCH, ST. LOUIS.

Since the beginning of Doctor Johnston's connection with the Delmar Avenue Church, which covers a period of less than three years, its membership has largely increased and its indebtedness of something over \$15,000 has been paid.

Literary Clubs of Atchison, in the Sunflower State.

Special Correspondence of The Sunday Republic. Atchison, Kas., March 16.—Atchison's literary clubs at present number three. First in point of age well as literary supremacy is the Friday Afternoon Club, which was organized in 1881 with a membership of fifteen, which limit was afterwards extended to twenty members, the present number. In April this club will celebrate its twentieth anniversary. While it is the oldest literary club in the State, it does not, and never has, belonged to a federation. At present there are only two active members who were charter members—Mrs. Charles Osborn and Doctor Lydia Stockwell. The honor of life membership has been conferred upon two

Grid of portraits of literary club members: Miss Elizabeth Ewing, Miss Maybelle Bayley, Miss Mary Hollister, Miss Jennie Berry, Mrs. Flora Zoll Briggs, Mrs. J. G. Ault, Mrs. J. P. Adams, and Dr. Lydia Stockwell.

charter members, Mrs. Mary S. Condit of Kansas City, Mo., and Doctor Lydia Stockwell of this city. For the first ten years the body of work of the club was the study of history of all nations; since then a study of the best there is in literature and the arts. The present year has been devoted to the study of mythology. The club is strictly a literary club; its members, however, are not strictly speaking, "club women," but busy home women, resolved to set apart one afternoon each week for self-improvement, and right diligently do they pursue their course. Mrs. Flora Zoll Briggs, one of the most arduous workers of the club, was the winner over a large number of contestants of the \$10 prize offered by the Cosmopolitan Magazine for the best article on "The Child Brought Up at Home," which article was published in the December number of the Cosmopolitan in 1899.