

A STRING OF INDIAN BEADS

ROMANCE OF A GOLDEN-HAired MAIDEN WHO LIVED IN SOUTHERN OREGON.

At the museum in the City Hall, at the end of the room in the case where are the old photographs of a few Indian warriors, there is a short string of Indian beads that have been loaned to the museum. These beads have a romantic story.

Many years ago, but not so many that the pioneer settlers of Southern Oregon and Northern California cannot remember him, there lived a brave and wise young Indian doctor whose name meant "Walling Wind." He secretly scorned many of the ignorant and superstitious practices of the Indian doctors of his time and tribe, for he had learned many "new wrinkles" from an old "Boston man" who lived high in the mountains near what is now known as Klamath Falls. The old man lived quite alone, save for a large number of books and many bottles which, with a few Indians who sometimes came that way, were his only friends. He had lived there many years, and from him it was that the young brave, when promoted to the high though somewhat precarious office of physician for the Modoc tribe, secretly copied the remedial power that lies in "painkiller" and "soothing syrup." Walling Wind learned from this same unfeeling source much else useful for a doctor to know whose life depended upon curing a patient; for in the old days it was the custom, when a patient's health failed to favorably respond to incantations, herbs, howling, hog and hominy; when the sick Indian was sick no longer and the secretly frightened though outwardly calm "doctor" was unable to hide the fact that he had been unable to prevent his patient's departure to the beyond, it was then the custom for the braves of the tribe to take the doctor to a "spirit" mountain, where he was made a "good Indian" according to the mysterious but very effectual rites of the tribe.

And so when Walling Wind became the tribe's physician he used to steal away to the mountains to talk with the spirits, he would, though he really went to the little cabin where lived the old man with the books and the bottles. He always returned with pills and potions that worked like magic. The patients always recovered, and Walling Wind was looked upon with great respect by all who knew him.

He had a tepee of his own, carpeted with the finest of bear skins that were given him by grateful Indians. His shirts and moccasins were made of the softest buckskin, beautifully embroidered with beads, and by looking at the intricate designs embroidered on his shirts and on his blankets Walling Wind could tell at a glance just how many patients he had cured, for the Indian women who made his clothes and blankets wore thereon the story of his magical successes.

This medicine man wore many beads. In addition to those used in the embroidery that adorned his person, he wore around his neck strings of beads, many of which possessed great virtues. Some were made of eagle's claws; others were made of exquisitely polished elk's teeth, while many were of Indian manufacture, and came from where the sun always shines, shimmering all day long over the hot plains where the cactus grows.

Walling Wind had many treasures from many lands, but there was one dearer than all his luxuries—a beautiful woman. Her name—the Indians called her



WALLING WIND AND CHICKAMIN IN THE TEPEE.

"Chickamin," because her hair was like money, yellow gold. And Chickamin was brave as she was beautiful, and the stars were not more true than her dark eyes. The Indians said the north winds were not more fierce than she whenever roused from the calm in which her husband-lover endeavored to keep her. Did she belong

to the Modoc tribe? No one ever questioned her parentage, but neither did any one ever attempt to explain the presence of the hair like sunbeams, on a woman with the brown face of the race, but with a nameless refinement, and grace stamped on every feature. If the Indians knew, they never told the story of the golden-

haired squaw. It was enough for them to know that their medicine man loved her.

The white people never saw Chickamin. No white man save the old hermit on the mountain had ever seen her. But the old "Boston Man" had taught her to speak the English language. He had also

taught her that, being more beautiful than other Indian women and belonging to the brave Walling Wind, she must not work as the other women worked, and so Chickamin was very busy all day she sat by Walling Wind's side, sometimes embroidering the soft buckskins, sometimes singing little Indian songs and very, very many times counting the beads the Indian doctor wore, for these beads were her delight.

And when night came Walling Wind did not wrap himself in all the warm blankets and blankets, leaving Chickamin to shiver through the long night. He was not selfish as were the other men of his tribe. He tenderly wrapped Chickamin safe from the cold and she slept through the bleak winter nights with her head on Walling Wind's strong arm. Among all the Indian tribes there was no Indian woman half so happy as was Chickamin.

But one day a young Indian, the best hunter and bravest warrior among the Modocs, became very ill. The Indian doctor came and looked at the sick man; he held the brave's big, brown hand, hot with fever, and then the medicine man went away alone on the mountain. By and by he returned, and as he neared the Indian camp he heard the Indians singing their death song and he knew the warrior was dead. Some doctors would have fled, but not so Walling Wind. He was brave and besides he remembered Chickamin. With steady step he approached the dead Indian. Black looks met him on every side. And then Chickamin came with graceful step and led Walling Wind away to their little home. As they went an old man, chief of the tribe, said: "He stars to meet the honorable death."

What passed in the little tepee no one ever knew; but when the Indian braves came to take away the deceased doctor they found him waiting, ready. In a corner crouched Chickamin and in her eyes there was something the Indians did not like to see, though they laughed cruelly, mockingly as they turned to leave the camp with Walling Wind in their midst.

At the end of three days they returned, the seven braves who rode away with Walling Wind towards the "Spirit mountain," where lies Medicine Lake.

They were tired and hungry and a great feast was prepared. It was late in the night ere all the Indians slept. As they slept a spirit with golden hair crept among them and to each of the seven braves was given the sleep medicine.

When morning came the seven braves awoke, they never awoke, although the new doctor tried on them all the secrets of the medical profession at his command. They slept well.

When Spring came some of the Indians journeyed to Medicine Lake. Where always before there had been much game and many fish none were left. The lava beds in gray, cold and desolate before them and an Indian saw rise from the waters of the lake a vengeful face around which floated yellow hair, and to this day no Indian will visit the "Spirit mountain."

But one Summer, 15 years ago, a little party of men who had no fear of the spirits were exploring the lava beds near the Oregon line. They came to the top of a hill higher and more desolate than any of the other hills, and there among the lava they found the bleached bones of a dead man, while all around lay many Indian beads. The men of science gathered up the beads and began the descent of the perilous mountain. That night they camped where lived a little girl who was a friend of the Indians. The men gave the girl a handful of the beads and she showed them to an old Indian woman from whom this story was learned.

"And what became of Chickamin?" the girl asked.

"Gold-haired squaw went into mountains when Indians rode away with medicine man. She never came back. Her spirit come back the night Indiana died." And the old woman laughed. She understood, KATHERINE HELFRICH.

PUNISHMENT IN SCHOOLS

EXTENT TO WHICH INFLICTION OF PHYSICAL PAIN IS PERMITTED

WASHINGTON, March 31.—(Special correspondence.)—The extent to which corporal punishment is permitted in the schools of this country is the subject of an interesting investigation recently concluded by Dr. William T. Harris, United States Commissioner of Education.

The result is the discovery that infliction of bodily pain by teachers is still allowed in 25 of our great cities of over 100,000 inhabitants.

Corporal punishment is forbidden by law in the Boroughs of Manhattan, Bronx and Richmond, Greater New York; in the entire State of New Jersey; in Chicago, Baltimore, Cleveland, Syracuse and Toledo.

In Philadelphia there is no written rule, but corporal punishment is said to have been abandoned by common consent of teachers. In St. Louis a thrashing can be administered to a youngster at school only by a principal or in the latter's presence and with his consent. According to the school rules, such application of pain must be avoided as far as possible, even under the limitations specified.

Blows upon the hand with a rattan are the only means of corporal punishment permitted in Boston schools. Even this is forbidden in high schools and kindergartens, and as to girls in the grammar schools. Each case must be reported through the principal to the Superintendent.

Except when the Superintendent gives permission to other teachers, only a principal or acting principal can inflict bodily pain in the Buffalo schools.

Either Strap or Rattan.

Either a strap or a rattan must be used upon San Francisco school youngsters when the necessity for corporal punishment arises. All school girls are exempt, but boys below the high school are eligible in extreme cases of naughtiness. The honor of wielding the strap or rattan is reserved, in all cases, for principals, who may, however, delegate their duties to vice-principals, but to the latter alone.

Blows upon the head and violent shaking of pupils are prohibited in Cincinnati. Blows upon parts of the anatomy not specified can be applied upon extreme occasions, but not on account of failures in lessons or recitations.

Lonely confinement and blows upon the head are forbidden in the New Orleans schools. Whenever a milder means of corporal punishment is resorted to it must not be inflicted in the presence of the victim's classmates or during the lesson in the course of which the offense is committed. It can be applied only in extreme cases, as a last alternative, and only by the principal or by his express authority.

In Detroit schools corporal punishment must, according to the rules, be avoided, if possible, and when resorted to it can be inflicted only with the full knowledge and consent of the principal.

In Milwaukee it is forbidden to shock innocent pupils by the sight of the chastisement of a classmate, and lonely confinement is prohibited. Excessive punishment is forbidden and whatever correction is applied to the body of the miscreant must be reserved for the principal's infliction. Whenever the latter dignified resorts to such extreme measures of discipline he must report the fact within the month to the Superintendent.

Corporal punishment is allowed in the schools of the Capital city and elsewhere, but the rules state that it must be avoided if possible. All cases must be reported monthly to the principal, and through the latter to the supervising principal to the Superintendent.

Confinement in Closets Barred.

Confinement in closets or cruel punishments of any kind are forbidden by the manual of the Louisville school board. After having been avoided as far as possible, mild corporal punishment may be inflicted after the nature of the offense shall have been fully explained to the miscreant's fellow pupils.

Written consent from parents is essential before corporal punishment may be inflicted in the Minneapolis schools. The nature of the offense must be explained to the parents, and after all other means of reform have failed, parents' consent must be obtained in Providence, and corporal punishment is forbidden in that city above the primary grades.

Only to repeat violence can such discipline be resorted to by St. Paul teachers. Those of Indiana are forbidden to do so as far as possible and inflict it only in the presence of their principal. The latter must immediately report the circumstances to the superintendent.

If a parent or guardian duly notified by the Kansas City school authorities of needed correction will administer the necessary punishment, no additional punishment shall be inflicted, but if parents or guardians neglect the duty thus imposed upon them, the teacher may then apply chastisement, not in the sight of the school, but at the close of the session, in the presence of two other teachers or the superintendent.

Application of the switch or strap is permitted in the Los Angeles schools, but blows from these must not be administered to the head or face. Corporal punishment must be inflicted in that city, when resorted to at all, according to the Columbus, O., regulations. The principal may apply such punishment, when all other means have failed. The principal must be the judge in special cases. When Cambridge, Mass., pupils persistently violate school rules or conduct, the superintendent may give written authority for a teacher to continue the infliction of corporal punishment during the remainder of the school term.

That the teacher's anger may have due time to subside, she must allow a session to intervene, after the offense, before inflicting corporal punishment upon Fall River, Mass., pupils.

A Unique Exhibit.

Commissioner Harris has sent to the Charleston exposition a unique series of wash drawings depicting the evolution and history of corporal punishments as inflicted in the schools of the world. These were prepared for the bureau of education by Mr. Felix Mahoney, the well-known artist and cartoonist.

The ancient Roman schoolmaster cruelly applied to his unruly pupils a whip whose lash was studded with steel beads, which never failed to leave a long-lasting impression both upon body and memory.

In China, Persia and Turkey the ancient "bastinado" is applied even to this day. This instrument is either a latb, paddler or stick of bamboo. With it continued blows are struck upon the bare soles of the feet until, very often, the blood issues from beneath the nails of the toes.

In Germany there used to be in each city a functionary dubbed "the blue man," whose sole duty was to go from school to school and flog whatsoe'er had children needed corporal punishment. He wore a mask and blue coat, but none of his victims ever fathomed his personality. Needless to say the mere mention of his nickname caused all little German girls and boys of "those good old days" to tremble in their boots.

Corporal punishment is still allowed in all German schools for boys. Every man

and boy of the Kaiser's realm knows well the meaning of the words "naughty comma eye," written "0.6." In the fatherland this dread formula stands for a half meter. The meter is the standard measure of Germany, and it will probably be in this country before long and the comma, instead of the period, is used by mathematicians of that country to indicate the decimal. The "0.6," therefore, is a half-meter stick. It is the scepter wielded by the master of every German school, both for discipline and actual measurement.

School Dungeons.

In Germany the school dungeon is even now a stern reality. The typical prison of this category has an iron-gated window, small stove, two wooden chairs, two oak tables and a narrow wooden bedstead. The prisoner must supply his own bedding. On entering he pays about 20 cents; on leaving, a similar sum. Every day in prison costs him 12 cents; five and light 12 cents extra. Even then he must pay his jailer for coffee. Meals must be ordered from outside. Every prisoner must leave his visiting card with a contribution to the archives of the institution. The walls of these prisons are lined with inscriptions scrawled by miscreants. In the celebrated "Carcer" at Heidelberg—an academic dungeon—visitors lately read these words: "R. Diergardt—for love—four days."

The Wooden Horse.

I recently unearthed the record of one Hauerer, a Bavarian schoolmaster, who conscientiously preserved the statistics of all instances of corporal punishment inflicted by his hands. During his service he applied 94,327 strokes of the cane, 124,000 whacks with the rod, 30,383 blows with the ruler, 10,233 boxes on the ear, 704 lugs at the latter organ and a sum total of 1,115,809 blows on the head with his knuckles. He threatened the rod to 170 children who did not receive it and made 777 knuckled upon hard beads 43 upon a sharp-edged piece of wood. Moreover, 500 were made to ride the "wooden horse."

The last named was a beam of timber set with sharp points upon which each student was made to sit astride, sometimes with weights attached to his feet.

The English schoolmaster of today uses the rod almost as sparingly as he did a century ago. Recently a futile attempt was made to pass through Parliament a bill forbidding the infliction of physical pain by teachers, except with the birch rod and upon children below 15 years.

In some English schools no assistant teacher is allowed to inflict corporal punishment, that honor being reserved for the head master. Besides flogging, fines and stoppages of pocket money are exacted in some boarding schools for such offenses as lying, profanity, insolence and other moral offenses. "Sending to bed" is the most frequent punishment applied in English boarding schools for girls.

The Winchester Rod.

A rod composed of four apple tree twigs set in a wooden handle is still used in the Winchester School, one of England's best-known educational institutions. Two members of the junior class are regularly appointed "rod-makers," and it is their function to keep this instrument of torture in good repair. While thrashing a miscreant with this celebrated weapon the master always wears a cap of the mortar-board design.

This custom has been continued up to date in Winchester School since before America's discovery.

A block in the form of two steps and a long, heavy wooden handle is the ancient flogging paraphernalia still used in Eton School, England. The victim kneels over the block, after appropriately undressing his apparel.

The "Jonathan," or spatula, used in other English schools for boys, is a circular disc of wood, perforated in five or six spots about the center and mounted upon a handle. The perforations, need-les to the handle, were applied to the posterior anatomy of unruly lads.

Our old-fashioned methods of school discipline—many still surviving—were mostly imported from the mother country. Dr. Harris' series of drawings graphically depicts not only the methods dilated upon above, but the good old-fashioned method of "spanking," also the outstretched arm, ear-twisting, shaking, beating across the knuckles, etc., all of which that distinguished educator would like to see abolished as unbecomingly brutal as obsolete.

JOHN ELFRITH WATKINS, JR.

TWILIGHT DREAMS.

The wistful hour of twilight falls
When daylight hours are swept away,
And twilight hours are swept away,
And twilight hours are swept away,
The shadows of the past hold sway,
Their looks, their lives, their forms, their fate,
Fit to be seen in a tangled skein,
That binds me, though I would not wait,
And draws me when I would were pain.
Friends start out from the shadowy throng,
I meet the clasp of fading eyes,
And hear the music of a song
Sung under youth's bejeweled skies.
Words whispered in a captured ear,
Come back with a forgotten thrill,
And promised joy the past held dear,
Though false, have power to move me still.
Alas! how many hopes deceive
That once we deemed eternal truth;
How little left us we believe
With the undoubting faith of youth!
And yet the shadow of the lost—
Lost loves, lost friends, lost hopes, lost
faith—
The fission on life's ocean tossed—
Are dearer for their very death.
The shadows darken in my room,
The rain beats on the window-pane;
I gaze wide-eyed into the gloom,
Peopled with memory's spectral train;
And while the wind sobe through the dark,
I mingle with its wail my own,
As sailing in a floundering bark
Give back the ocean man for man;
And tears—why tears—yet let them flow—
They calm the tempests of the soul,
And still the strife in struggle through,
Till peace and hope resume control.
All is not sorrow, though we gird
Against the hard besets of fate;
The stars still shine, though skies be blurred,
And Summer's bloom, though Springs be late.
Today we mourn, tomorrow smile;
'Tis Winter now, anon 't is May;
And either only marks the mile
Upon our life's predestined way.
The world hour passes, through my room
The lamp light shines with cheerful beam;
Fled are the specters and the gloom;
The haunted dark was but a dream.

—FLANCES P. VICTOR.

QUESTIONS AND ANSWERS

ONCE more it is stated that these columns are open to inquiries for general information. Letters should be written on one side of the paper, and must be accompanied by the name and address of the writer; not for publication, however. All letters without the name of the writer go to the waste basket.

Initiative and Referendum.

What does the proposed amendment that we are to vote the next June consist of? Does it include the initiative, the referendum, and also the imperative mandate?
D. B. R.

Only the initiative and referendum. The amendment reads as follows:
Section 1 of article IV of the Constitution of the State of Oregon shall be and hereby is amended to read as follows:
Section 1. The Legislative Authority of the state shall be vested in a Legislative Assembly, consisting of a Senate and House of Representatives, but the people reserve to themselves power to propose laws and amendments to the Constitution and to enact or reject the same at the polls, independent of the Legislative Assembly, and also reserve power at their option to approve or reject at the polls any act of the Legislative Assembly. The first power reserved by the people is the initiative, and not more than 5 per cent of the legal voters shall be required to propose any measure by such petition, and every such petition shall include the full text of the measure so proposed. Initiative petitions shall be filed with the Secretary of State not less than four months before the election at which they are to be voted upon. The second power is the referendum, and it may be ordered (except as to laws necessary for the immediate prevention of public peace, health or safety) either by petition, signed by 5 per cent of the legal voters, or by the Legislative Assembly, as other bills are enacted. Referendum petitions shall be filed with the Secretary of State not more than 90 days after the final adjournment of the session of the Legislative Assembly which passed the bill on which the referendum is demanded. The veto power of the Governor shall not extend to measures referred to the people. All elections referred to the people of the state shall be had at the biennial regular general elections, except when the Legislative Assembly shall order a special election. Any measure referred to the people shall take effect and be a part of the law when it is approved by a majority of the votes cast thereon, and not otherwise. The style of all bills shall be: "Be it enacted by the people of the State of Oregon." This section shall not be construed to deprive any member of the Legislative Assembly of the right to introduce any measure. The vote for Supreme Judge at the previous election is the basis for counting the number of votes necessary for a petition.

Follow Your Debtor.

If a person owes me a bill in Illinois and removes to Oregon, without a settlement, can I collect it from him in the latter place?
J. W. H.

It is collectible anywhere, unless barred by statute of limitations.

St. Louis Fair Opening.

Will you please inform me as to the exact date of opening the St. Louis Exposition?
M. H. H.

The date has not been definitely fixed. As conflicting reports on this subject have

been sent out, The Oregonian made direct inquiry of the committee on press and publicity, who answered as follows:
ST. LOUIS, Mo., March 27.—Replying to your esteemed favor of the 21st inst., we say that the present expectations are that the exposition will be opened on April 30, 1902, and it will continue for seven months of that year.

Division of Property.

1. Can a man divide his property when the children are not all of age?
2. What share does the wife get at the husband's death?
3. Can he divide it at all without first taking out her share?
4. Has she a right to choose her share from the farm?
S. N. M.

Law Protecting Beaver.

I see by your paper some one has sold beaver skins. I thought the law was against catching them. Let me know through your paper.
F. H. M.

The law of 1901 says: "It shall be unlawful at any time for a period of 30 years from the date of the passage of this act to hunt, pursue, take, kill, injure, destroy or have in possession, or to sell or offer for sale, barter or exchange, any beaver."

United States Ministers.

Who are the United States Ministers to the leading European countries?
A. M. H.

Great Britain—Joseph H. Choate.
Germany—Andrew D. White.
France—Horace Porter.
Russia—Charles G. Tower.
Italy—George V. L. Meyer.
Austria-Hungary—Robert S. McCormick.

Date of School Election.

Why was no School Director elected this year for School District No. 17?
J. W. B.

Because under the new law the election will hereafter be held in July.

To Various Correspondents.

Schoolboys—You could have learned by consulting any good dictionary in far less time than it took to write your letter of inquiry.
D. B. R.—This department is not open to discussion, least of all politics and religion.
J. T. T.—President Roosevelt's personal secretary is William Loch, Jr.
J. M. C.—The mortgage tax law of Oregon was repealed in 1892.
S. S.—Murphy's cartoons, which appear in The Oregonian, are drawn with a pen in ink on white cardboard.
W. E. W.—Barney Barnato committed suicide June 14, 1897.

Poe's Army Record.

Washington Post.
Edgar Allan Poe, author and poet, according to the records of the War De-

"TEDDY'S TERRORS" SEND AN INVITATION

THE PRESIDENT RECEIVES NOTICE WRITTEN ON CALFSKIN

FROM the far and breezy "Wild West" has been sent to President Roosevelt an invitation so unique that it is one of the most remarkable documents that ever went into the White House. It comes from a rough-and-ready campaign club known as "Teddy's Terrors," of Los Angeles, Cal., and is written on a full-sized calf hide, with the Roosevelt cattle brands burned on the flank. This queer "note" is a cordial request, framed in cowboy phraseology, for the Chief Executive's presence at the annual May fete, "La Fiesta de Los Angeles," a striking relic of the early Spanish occupation of California, amplified to contain features of the New Orleans Mardi Gras. Among its attractions for the "tender-foot" are feats of horsemanship, exhibi-



INVITATION TO ROOSEVELT INSCRIBED ON CALFSKIN.

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JOHN L. VON BLON.