

UNCLE SAM'S NEXT BIG LAND LOTTERY

FARMS WORTH \$2,000,000 ON THE FLATHEAD RESERVATION TO BE GIVEN AWAY IN 5,000 PRIZES

ALL ABOUT THE FINE VALLEY IN WESTERN MONTANA, THE AGREEABLE CLIMATE AND FERTILITY OF ITS SOIL



KALISPELL, Mont., June 4.—(Special Correspondent of The Sunday Oregonian.)—I have come to Kalispell to tell you something about the land of the Flatheads. This great Indian reservation, one of the most valuable left in the United States, has just been surveyed by Uncle Sam's land officers, and the plots are now in Washington to be passed upon by the Government. After they are approved the Indian Commissioner will arrange as to the allotment of certain lands to the Indians and a commission will be appointed to classify the balance, after which they will be thrown open to settlers. This work will be done rapidly, but it is safe to say that it will be a year from now before the great rush to this country begins.

The Rush to Kalispell.

When the lands are opened applicants will register at the two chief land offices near the reservation. One of these is at Missoula, on the Northern Pacific Railroad, at the far south, and the other is here at Kalispell, on the Great Northern Railroad within a short distance from Flathead Lake and close to the upper part of the reservation, which, I am told, contains by far the best lands. The Great Northern Railroad already runs from here to the head of Flathead lake, and it has secured the right of way for an extension of 70 miles skirting the eastern shores of that lake and running between it and the Mission Mountains, so as to connect with the station of Dixon and the Northern Pacific on the south. This road will open up the whole eastern part of the reservation, and will make Kalispell the natural entrance to it. It will cause most of the homeseekers to come here to register, and the prospects are that there will be between 50,000 and 100,000 here at that time. The laws provide that would-be settlers must come to the nearest land office in person and file their claims.

Registration may be made within 60 days from the date of opening, and as soon as President Roosevelt announces the time the rush will begin.

Uncle Sam's Big Lottery.

The names will be set down in the order of their registration and each person will be given a number. At the end all the numbers will be put in a wheel and Uncle Sam's officials will run the lottery. Those whose numbers are first drawn will have the first chance to pick out their land, and the lottery will continue until all the tracts are disposed of. Every one will have an even chance at the drawing, and the last man registered may get the first prize. This will be far better than the arrangements which prevailed at Oklahoma, where the man with the fast horse and the bully with the big gun were able to outdistance or force their ways into the best lands.

Five Thousand Big Prizes.

There will be 5,000 big prizes in the lottery. The farms given to the settlers will comprise about 800,000 acres, and there will be altogether about 5,000 quarter sections. For these the Government will charge a nominal price, and it is safe to say as soon as the land is allotted it will be worth \$25 per acre above Uncle Sam's charges. This will give each farm a value of \$600, or a total of \$3,000,000. Did you ever hear of such a lottery, with such prizes? There is nothing like it on record.

In addition to this there will be other lands less valuable. The reservation altogether contains 1,500,000 acres, but about 200,000 of these are to be given to the Indians, and there are in addition about 200,000 acres covered with timber. There are also mineral regions and hot springs, about which will grow up a health resort, and the Pend d'Oreille River, which drains Flathead Lake, has an enormous fish, which will be valuable for the generation of power of all kinds.

The lands are to be divided up into five classes—first and second class agricultural lands, grazing lands, mineral lands and timber lands. The timber lands are of enormous value, and they will probably be sold at auction in 40-acre tracts to the highest bidder, and the money held in trust for the Indians. The mineral lands will be subject to the same regulations as in other parts of the country, and the agricultural lands will probably be appraised at about \$5 per acre, which was the appraisement as to the Rosebud reservation, open to settlement a year or two ago.

The Paradise of the Rockies.
The Kalispell people call this region the paradise of the Rockies. According to them it is a Garden of Eden, where the sun always shines, the crops never fail, and apples superior to that of which Eve gave Adam the core can be grown by sticking a twig in the ground. They laugh at the idea of Flathead lands being worth only \$25 an acre, and say they will bring \$50 and upward, which is the price of good farm lands about here.

And indeed, Flathead County is rich. I have driven for miles up and down the valley through fine farms all the way. There are big barns and comfortable homes. The land is well



TWO YOUNG FLATHEADS

fenced and some of the fields contain 100 acres or more. The soil is a black loam, from one to eight feet deep, resting on a substratum of clay. I am told it is as rich as guano, and the board of trade here says that it is now yielding a million bushels of wheat every year.

One of the queer features of this locality is the climate. It is a land of warm Winters and comparatively cool Summers. On the eastern side of the Rockies the thermometer goes down to 20, 30 and 43 degrees below zero. Here the average is 15 to 40 degrees above that point, and the Summer nights are always cool.

On the Reservation.

The Flathead lands are said to be especially fine. They are well watered, and there are parts of them where irrigation is possible. Flathead lake, one-half of which lies in the reservation, is about 30 miles long and from 1 to 16 miles wide. It now has a steamer upon it, and one can go by the Great Northern Railroad to Somers and thence by boat the full length of the lake to Polson, where a stage line will take him down through the reservation to Ravalli, on the Northern Pacific. The lake is noted for its pure, icy-cold water. It is full of fish, and so clear that the speckled beauties can be seen swimming scores of feet below the surface. The Pend d'Oreille River, which drains the lake, pours out over a succession of rapids and falls, four miles in length, furnishing an immense water power. The valley of the river is about 30 miles long and 10 miles in width. It is a level prairie intersected by four clear streams, fed by the Flathead Mountains. The land is treeless, although the mountains are covered with timber.

Below the river, in the southern part of the reservation, some of the country is semi-arid, but it can be used for grazing. The slope of the country is such that the waters of the Flathead River could be conducted over it, making it one of the most valuable parts of the reservation.

The Indian Allotments.

The Indians are to have the first pick at the lands, and they will take some of the best. Many of them, however, already have farms which are fenced and improved; and it is hardly probable that they will give these up to take other tracts. The Indians likewise prefer lands with some timber



KALISPELL IS NOT WILD NOR WOOLLY

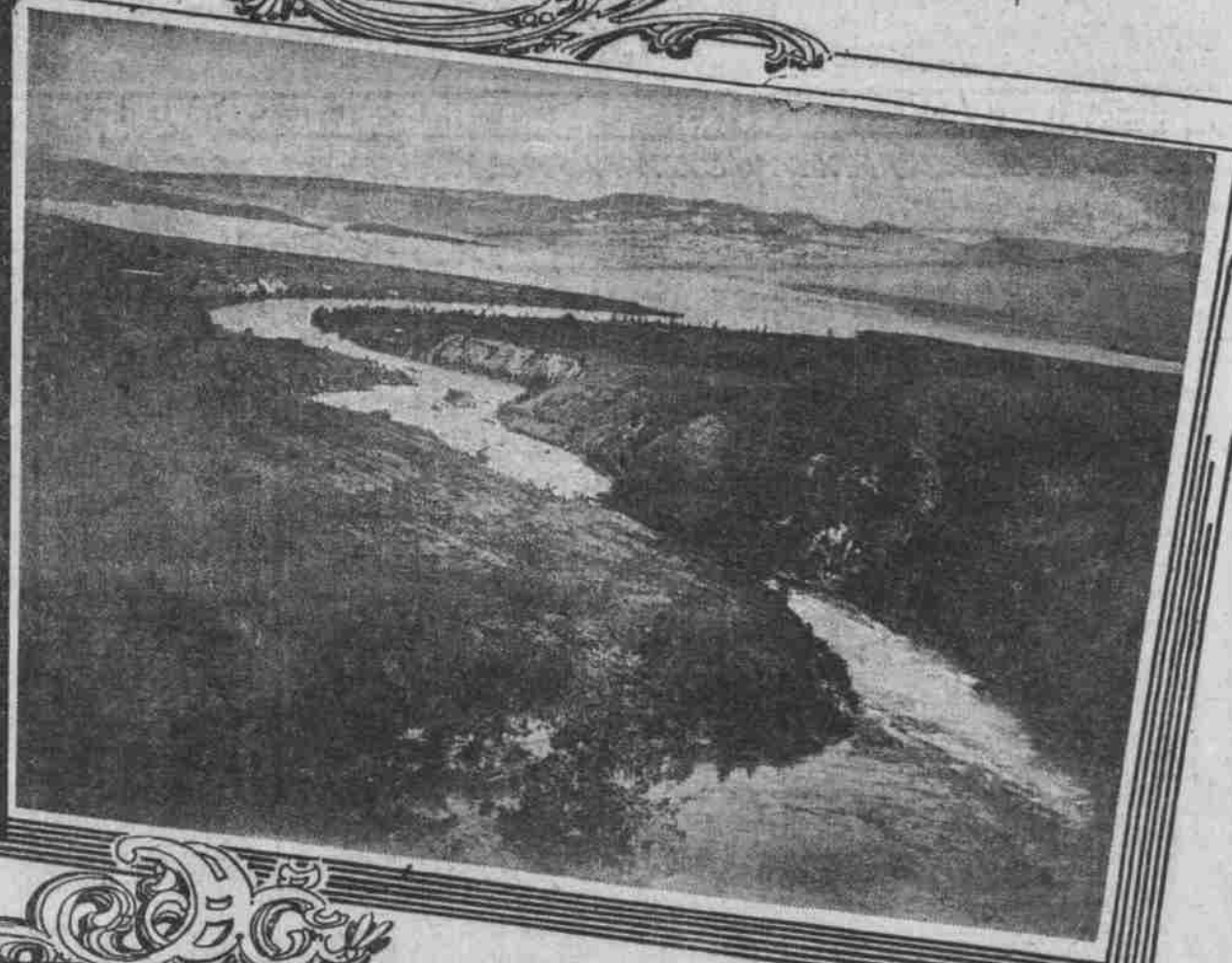
upon them and they will pass much of the black prairie to and choose farms near the foothills. After the reservation has been opened they will have the right to lease their lands to the whites, and will probably rent them out on 21-year contracts. After that time they can sell; and eventually all the lands will belong to the whites.

The Mountain Markets.

One advantage that the settlers here will have over those of other new regions will be the markets of Montana. This state is largely devoted to mining, and there is a strong demand for all kinds of food crops at high prices. Corn, hay, for instance, is now being here at \$5 or \$6 a ton, and oats bring a cent a pound. Wheat sells at extraordinary prices to the local mills, and the most of that raised



THIS FAMILY OF FLATHEADS WILL GET 560 ACRES



FLATHEAD LAKE.



is made into flour for home consumption. The remainder goes to the Pacific Coast, where it is especially prized for making crackers and pastry.

The Hot Springs Region.

This Flathead country is already a health resort. It is visited by tourists during the Summer, and there are farmers who are settling here on account of the climate. The reservation has eight hot springs, which have been used by the Indians for generations to cure various diseases. As it is now, hundreds of white people visit them for their health. They camp out in tents, drinking the water and bathing in it. Some of the springs are too hot for this purpose, others are heavily impregnated with sulphur and other minerals, and some are springs of boiling mud, which are said to be good for skin diseases. It is not known just

how these springs will be treated in the allotment. They will probably be reserved by the Government, and may be sold at auction or disposed of in some other way. But let me tell you something about the Indians who own these lands. They are called Flatheads, but their craniums are of the same shape as those of other Indian tribes, and there is no evidence that they have ever flattened their heads by having them tied to boards when they were babies, as did some of the Indians of the lower Columbia River. They are really good looking people and are especially friendly with the whites. They were well spoken of by Lewis and Clark when they made their expedition across the continent, and it is one of their boasts today that they have never shed the blood of a white man.

The Flatheads are not many in number. They have never exceeded 2000, and there

are perhaps just about that many today. In the allotment they are to have 30 acres each, which will give every family 300 or 500 acres.

Wild Horse Island and Its Buffaloes.

Most of these Indians are engaged in farming. Nearly all own more or less stock, and there are several who are now raising buffaloes and crossbreeding them. There is an island in Flathead Lake known as the Wild Horse Island. This is a great grazing ground for the buffalo herds. The animals are taken to it on steamers, which are loaded by means of a windlass, which gradually drags them up the gangway and on to the deck. This is no easy matter, for buffaloes are wonderfully strong, as is shown by a bull which recently thrust his horn through a six-by-six-inch guard rail while loading. One of the largest herds of buffaloes here is owned by a man named Pablo and the heirs of a half-breed Indian named Allard. It contains 300 buffaloes, and it is said to be the largest in the United States. It was started with six calves, which were brought across the Rockies and added to from time to time.

Raising Buffaloes for Profit.

The men who have this herd have gone into a regular business of breeding buffaloes for profit, and I am told that it pays very well. The animals are wanted for the various zoological gardens and also for city parks, and good-sized ones will bring from \$250 to \$300 apiece. The animals are brought to Kalispell for shipment, and sent out by express in crates, just as prize sheep are crated for the same purpose. The Conrad estate has about 90 buffaloes, which it keeps in fenced enclosures, handling them like domestic cattle. The animals are quiet and safe enough if one does not venture near them on foot. From these two herds Kalispell now sends out about 100 animals annually. This is usually the case at Christmas, when the local butchers will buy a buffalo to kill, retaining the meat at 50 cents a

pound. The meat has all the tenderness and juiciness of a well-bred shorthorn, and at the same time the flavor of the wild deer of the Rockies. In addition, the hide brings in at least \$100, and the buffalo head sells for \$50 or \$75, so that a single animal thus killed pays very well. I have been told that these people are crossing the buffalo with domestic cattle.

Not Wild Nor Woolly.

The Eastern tenderfoot who expects to make a rush for the Flathead lands can come to this place without revolvers or bowie knives, and they will be as safe as in any New England town, where the curfew is cried every night. This valley is largely settled with Eastern people, and Kalispell is as quiet and orderly as any place of its size in Ohio, Indiana or Illinois. It is a thriving town of 500 souls, with good stores, fine homes and paved streets. It has a public library, a theater, churches and schools. It has electric lights and waterworks, as well as an enterprising Board of Trade and a lot of real estate agents who regret that the dictionary has not bigger words to express the real glories of their country and its resources.

How Justice Smith Made \$20.

Indeed, times have changed here since the rush which took place 15 years ago when the Great Northern came in. At that period the chief town was at the head of the lake. It was known as Demersville, and it boasted about 1000 population and 75 saloons. Gambling was common and there were all sorts of sharpers. Among the latter was a Justice of the Peace whom I shall call Justice Smith. Justice Smith was fond of the bottle, and the dollar, and he made no bones of taking both on every occasion and on any pretense. At one time a stranger was shot by mistake while walking the streets, and Justice Smith was called in. The body was still warm, but Smith at once began to go through the pockets for the coin which he found a knife, a bunch of keys and a \$20 gold piece, and in another a pistol. As he raised the latter he straightened up and exclaimed:

"Why, what is this? Carrying concealed weapons! That is contrary to law. As Justice of Peace I fine this man \$20." And he thereupon put the coin in his pocket. (Copyright, 1904.)

FRANK G. CARPENTER.

Christian Science Cathedral

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compare favorably with those of the older denominations. It is said that when funds are no longer needed for the completion of the Mother Church, a large number of buildings will be commenced in different parts of the country.

Christian Science Practice.

Having noted the criticism that Christian Science is a menace to public health because of the attitude of its practitioners in regard to the quarantine and treatment of contagious cases and its attempt to care for children, pains have been taken to investigate the conduct of Christian Scientists with regard to these matters. It has been found that the children of Christian Scientists are to be said the least, quite as strong and healthy as those of other people. They are less subject to disease, they have less fear and manifest a high degree of happiness and contentment. On the subject of contagion an authority writes: "Practitioners of Christian Science are usually careful in the observance of quarantine, for they are anxious to avoid the risk and extra labor which is incurred by allowing their patients to mingle with the public. The Christian Scientist is aware that so long as the law of contagion exists it cannot be ignored, but must be wisely dealt with. When necessary the Christian Scientist follows the same course which is followed by those who believe in medicine, namely, he calls an experienced medical diagnostician to examine the case, and if he finds it to be a contagious disease, he is consulted by Mrs. Eddy not to assume charge of it. It is affirmed that Christian Scientists are less liable to contagious diseases than they were before they became Christian Scientists, and that they manage contagious cases so successfully that they have contributed largely toward minimizing the fear of contagion and thus toward the abolition of epidemics."

Whenever this question of contagion comes up, Christian Scientists refer to the following unequivocal statement by Mrs. Eddy:

"On the subject of reporting contagion I have this to say: I have always believed that Christian scientists should be law-abiding, and, actuated by this conviction, I authorized the following statement: 'Rather than quarrel over vaccination, I recommend that when the law demands an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God; to common justice, individual rights and governmental usages.'"

Attitude Toward Their Leader.

Christian Scientists are particularly careful to deny the allegation that their attitude toward Mrs. Eddy is other than that of grateful and loving recognition of their debt to her and respect for her undoubted ability. In a recent letter to the directors of the Mother Church, Mrs. Eddy herself says: "Now is the time to throttle the lie that students worship me, or that I claim their homage." In keeping with this thought, Mrs. Eddy issued the following statement, which appeared in the Christian Science Sentinel of April 28, 1905:

"To the beloved members of my Church, the Mother Church, the First Church of Christ, Scientist, in Boston: Divine Love bids me say: Assemble not at the residence of your Pastor Emeritus, at or about the time of our Annual Meeting and Communion service, for the divine and not the human should engage our attention at this sacred season of prayer and praise."

A casual observer cannot fail to recognize that to the skill of Mrs. Eddy as an organizer and to her genius as a religious leader is due the present impetus of the Christian Science movement, and its successful progress, the credit for the initiation and successful guidance of which is due this remarkable woman.