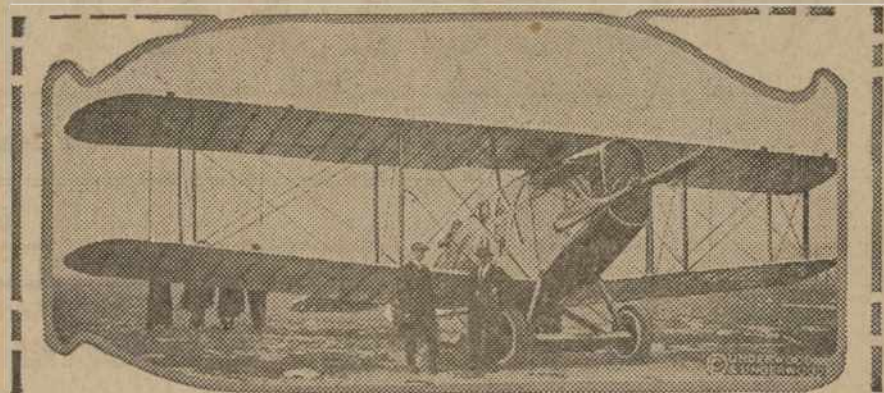


## Built in America and Carries Six



This is the first six-passenger airplane to be built in the United States, and it is now in Chicago ready for service as a transcontinental passenger and commercial carrier. It was constructed in Indiana.

## Indian Richest of Americans

Three Hundred Thousand Red Brothers Own \$130,000,000 of Forests and Woodlands.

ANNUAL INCOME TWO MILLIONS

Forests Conducted by Indian Forestry Service According to Advanced Principles—Administration Costs Indian Only 10 Per Cent.

Do you think Uncle Sam is making up for the past wrongs done the red brother? This story gives an interesting insight into what a paternal government now is doing for him.

Washington.—Sentimentally considered, it is generally conceded that the poor Indian, is right in the midst of the pauper class; but when his material assets are considered he becomes the richest of Americans, potentially and perceptually speaking; indeed, the richest of all humans. If the individual Indian could cash in on an equal distribution basis his share of the lands, live stock, minerals and forests at their present valuation he would be immeasurably better off than the average white American, says the forest and lumber information service of the National Lumber Manufacturers' association, which has been making a study of the Indian forests, and incidentally reports that as against the average white man's \$1,800, the red man would possess about \$2,400; for the total Indian estate is \$727,000,000 and there are but about 300,000 Indians.

One of the richest of the Indian assets is not often brought to public attention, viz., the Indian forests. As a lumberman, the Indian is collectively an exceptional magnate. The 300,000-odd Indians own 35,000,000,000 feet of merchantable timber—an important factor in the American supply of forest products—worth today at least \$100,000,000; and the young growth in these forests and the land they stand on represent \$30,000,000 more. If this forest wealth were divided equally, every Indian in the country would have about \$430 of forest wealth.

### Awake to Value of Timber.

The Indians began to realize about 25 years ago that trees represented real wealth, and the last clash of any consequence between the military and Indians was in northern Minnesota in 1898 when the Leech Lake Chippewas literally took to the tall timber in full fighting strength when they concluded that loggers who had been allowed the privilege of removing dead and down timber from the reservation were not finding anything in the woods that wasn't dead and down, at least when they got through with it. It cost the lives of eight soldiers of the Third regular regiment and the wounding of about 25 others for the Indians to impress on the government that they were right on the job of looking after their timber. This was not an Indian uprising in a proper sense but was just a resort to arms, as the Indians saw it, to protect their established property rights. Whether this demonstration of force had anything to do with it or not, it is a fact that the systematic forestry and business management of the Indian timber lands began at about that time.

The Indian bureau of the Department of Interior asserts that during the last quarter of the Nineteenth century many millions of feet of timber were removed from Indian reservations in the states of Wisconsin and Minnesota without proper supervision of the cutting and without adequate protection of the interests of the Indians. Congress provided no funds for protection or for the development of a system of merchandising timber.

The first general act of congress dealing with the timber on Indian reservations was in 1889 and authorized the sale of dead and down timber by the Indians of any reservation, and one of 1907 specially authorized the sale of such timber on the lands of the Chippewa Indians in Minnesota. The Indian service considers now that both were unsound in principle as they encouraged deliberate injury of the timber by fire, to make it "dead and down," and surreptitious cutting. It was not until 1909 that congress gave authority for the development within the Indian service of a regular

organization for the efficient administration of Indian timber lands. At that time \$100,000 was appropriated for forestry work on the reservations. In the meantime there is no doubt that a large part of the forest wealth of the Indians was dissipated. Since 1909, however, the forestry branch of the Indian service has been building up an efficient system of administering timber lands in accordance with the basic principles of the science of forestry. In 1910 congress authorized the sale of mature green timber for the first time. It then became possible not only to protect the Indian timber lands from fire and trespass, but also to derive from the forests an income that has financed much of the recent general industrial development on Indian reservations.

The Indians own altogether 7,000,000 acres of commercial forests in addition to large adjacent areas of woodland; the two classes of land including an area larger than the combined areas of Massachusetts and Connecticut. The mature timber standing on these lands is estimated at 35,000,000,000 feet with a value of about \$100,000,000. The Indians own forests of commercial importance in fifteen states, but the most extensive holdings are in the far western states. Oregon is at the top of the list of Indian timber states, followed in relative order by Washington, Montana, Arizona, New Mexico, Wisconsin, California, Idaho and Minnesota.

The handful of Klamath Indians in southern Oregon, who are the great timber lords of the aborigines, own about 8,000,000,000 feet of merchantable timber standing in one of the finest tracts of virgin timber, largely western yellow pine, in the whole of the United States. At present stumpage prices this timber is worth at least \$25,000,000. As there are only 1,178 Indians, including a few Puutes and Modocs associated with the Klamaths in the ownership of this timber, a Klamath is worth in timber alone nearly \$25,000 and is entitled to rank with the Osages and other plutocratic Indians of the oil land reservations. Down in the southwestern corner of the United States the Indians of the Fort Apache reservation have probably the finest body of timber in that state; and back in Wisconsin the Menominee reservation Chippewas still own a billion feet of hard and soft timber, which is recognized as the finest timber remaining in that state. The Indians of Minnesota own some of the finest stands remaining of eastern white pine, which is now nearing commercial extinction and is proportionately valuable.

Since the establishment of the Indian forestry service in 1910 the Indian lands have been administered according to a policy of reconciling forestry principles with the present economic interests of the Indians. The reservation forestry problem is not just the same as that of the national forests, for it must be remembered that the Indian forests are private property of the Indians held in trust for them by the United States government. Many of the Indians, too, own their lands in individual allotments; and in such cases their timber is held for them from much the same point of view as an individual white settler would take. If the land is adaptable to agriculture the cutting is clean and without a view to reforestation. On the other hand in the case of the tribal forests the idea is to reconcile the need of immediate revenue for the owners with assurance of future value of the property, and here the principle is one of perpetual lumbering. Only mature trees are cut, and provision is made for protecting young trees from injury during logging operations and for the cleaning up and burning of debris of logging. The timber is generally disposed of to contractors through competitive bids, the contractor removing the timber himself under the supervision of and according to the regulations of the Indian forest service.

**Most Advanced Forestry Practice.** It is the boast of the Indian forest service that its regulations governing logging operations, promulgated in 1920, represent as advanced a state as has yet been made in American forestry practice anywhere.

An illustration of the public or what might be called the white man's interest in the Indian forests is found in general regulation No. 10, which provides that in the discretion of the officer of the Indian forest service, in charge, "a strip not exceeding 300 feet in width on each side of streams, roads and trails and in the vicinity

## Saves 8,140 Buffalo Nickels for Bank Deposit

North English, Ia.—A consignment of 8,140 buffalo nickels, amounting to \$407 and hauled to the bank on an express wagon, was the unusual deposit made by Mrs. Rosa Miller of this city. Mrs. Miller had hoarded the nickels ever since the pieces were coined.

of camping places and recreation grounds, may be reserved, in which little or no cutting will be allowed." This provision assures the maintenance of scenic values on the Indian reservations.

Notwithstanding forestry regulations, some of the largest timber sales ever made by the United States government and at the highest prices have been made at Indian reservation timber in the last ten or twelve years. Five sales have amounted to approximately 500,000,000 feet each and a dozen others have exceeded 100,000,000 feet each. Large units of yellow pine have been sold on the Klamath reservation at \$5.50 per thousand feet, and on the Flathead reservation in Montana at \$6.50 a thousand. White and Norway pine of inferior quality on the Nett Lake reservation in Minnesota have sold at \$16 and \$13.65 respectively, and in a recent sale of nearly half a billion feet on the Quinalt reservation in Washington, western hemlock brought the unprecedented price of \$3.00, and cedar, spruce, Douglas fir and other species were sold at \$5.00 a thousand. The timber of three units of this reservation sold during 1922 totaled more than 1,000,000,000 feet. From the Klamath reservation alone more than 100,000,000 feet are being cut each year. The latest sale of Indian timber was that of the Valley Creek unit in the Flathead reservation in Montana, 130,000,000 feet, at \$5.12 a thousand for the western yellow pine and \$3.01 for the other timber. During the past decade the value of the timber removed from lands under the jurisdiction of the Indian service has exceeded \$1,500,000 annually, and this income will presently exceed \$2,000,000. The cost to the Indians of the commercial and forestry administration of their lands, including the protection of the timber from fire, insect infestation and trespass, has been less than \$150,000 annually.

### Indians Get 90 Per Cent.

The Indian forest service is very proud of the fact that more than 90 per cent of the gross income from the Indian forest has been placed to the credit of individual Indians or tribes for use in their support or industrial advancement.

A striking illustration of the economic salvation prudent administration of their forests has meant to the Indians in many cases is found in the Jicarilla Apache reservation in New Mexico. In 1910 the Jicarillas, exceedingly poor, broken by disease and wretched beyond belief, were apparently nearing extinction. By means of funds realized from sales of their timber they have been rehabilitated morally and physically and are now far on the road to industrial independence.

The regulations make it imperative for loggers in the Indian forests to employ Indians preferably wherever they are available and fitted for the work. Many hundred Indians thus have lucrative employment by themselves, so to speak.

Extensive valuation surveys have been made on a number of reservations and the work is going ahead as fast as funds become available. This survey, besides furnishing data for a topographic map, gives the amount, kind and quality of timber, the soil classification and its adaptability to irrigation and farm crop production.

### Importance of Surveys.

The surveys are also very important in protecting the forests from fire. On all the reservations containing timber of any importance telephone lines have been constructed from central headquarters to various strategic points such as ranger cabins in the mountains and the fire lookouts. The latter are located on high mountain points, which afford a panoramic view of the timber below. Men are stationed in these lookouts throughout the fire season, constantly scanning the forests with binoculars. If such an observer discovers a fire he immediately determines its location with an instrument known as a fire-finder and promptly telephones the information to the forester in charge, who immediately dispatches a crew with tools and supplies to fight the fire. The Indian service co-operates with the forest service (national forests) of the Department of Agriculture and other agencies in fire detection and suppression. This, with a systematic patrol of experienced rangers and guards, affords insurance against heavy losses from fire. The average cost of this insurance has never exceeded half a cent an acre.

The proceeds from the administration of the Indian forests in the last twenty-five years have amounted to about \$25,000,000 and it is likely that the Indian forests will bring in around \$2,000,000 a year for the next twenty years, and a smaller sum indefinitely. Moreover, the permanent Indian forests will contribute in a considerable measure to the maintenance of a certain though limited supply of timber in the future.

## Mary Carr



Charming Mary Carr, who easily won the hearts of millions of "movie" patrons, in a very prominent production that gained great fame, is the mother of a family of six, the eldest of whom is about twenty-six. She does not look her forty-odd years. She has soft brown hair and the complexion of a girl of twenty.

## "What's in a Name?"

By MILDRED MARSHALL

Facts about your name; its history; meaning; whence it was derived; significance; your lucky day and lucky jewel

### BEATRICE

SCORES of lovely women have answered to the name of Beatrice. It comes from the old verb beo, meaning to make happy or bless, but because the Beatrices of history have invariably been extraordinarily beautiful does not signify that they have been happy, nor that their loveliness has given pleasure to beholders, for some of them have been the wickedest women of their time and brought suffering and destruction wherever they went. So it seems rather curious that the name should have such an auspicious and indeed ecclesiastical beginning.

The church first used the word beo to apply to her departed members who were gathered together somewhere on the Isle of the Blessed, and in time it was bestowed on living members. There was even a St. Beatus of Beat, who was an anchorite near Vendome in the Fifth century. The original Beatrice, called then Beatrix, is said to have been borne by a Christian maiden who in Diocletian's persecution drew the murdered bodies of her brothers from the Tiber and buried them. She afterward shared their fate and her relics were enshrined in a church in Rome.

But lovely and estimable as this maiden was, it is not she who is remembered so vividly as the exquisite Beatrice Portinari, love of Dante's youth, whom he immortalized in verse and who represents, with him, one of the famous loves of history. Dante has set a standard for feminine beauty in all subsequent Beatrices when he says:

One charm remark, peculiarly hers—  
An elegance unmatched with modesty combined;  
"And would you see it in a living proof,"  
Says Thought to me, "attend well to thy mind."  
When with a lady elegant and fair  
Harmoniously conjoined, she moves along;  
Then as the brilliant stars seem chased away,  
By greater brightness of the advancing sun,  
So vanish other charms when hers are viewed."

Unfortunately for the world, the "habits of virtue and of loyalty" of which Dante also sings are not to be found in some of the Beatrices of early centuries. Beatrice de Cenci, for instance, had a heart as black as her face was lovely.

The French have adopted Beatrix and added to it Benoit, deriving the latter from benus, an adjective taken from the same root and meaning good. From the same source comes the Italian Benditta, Betta, and Bettina, which is usually and erroneously considered a diminutive of Elizabeth. Spain has contributed Benta and Germany gives us Benedkta and Benedictine. It remained for America to evolve the good old chorus favorite, "Trixie."

It is impossible to overestimate the effect of color in determining the supposed influence of gems upon the fortunes and health of their wearers. For that reason, every Beatrice should include a bit of basalt among her jewels to insure the immunity from evil which the talisman promises. While she wears it, Saturday should be her lucky day and 4 her potent number.

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### A Treat for It.

Little Muriel was invited out to dinner not long ago, and, being a polite child, she said to her hostess as she rose from the table after a generous repast: "I've enjoyed my appetite very much."

## The SANDMAN STORY

### THE TWO BOASTERS

BOBBY DUCK was a pretty big duck and he often went sailing about the pond by himself. He was not afraid of Mr. Fox or anything, for he had never seen Mr. Fox, and nothing had frightened him until the day he sailed over to the woods on the other side of the pond.

Timmy Squirrel lived in a tree in the woods with his father and mother but now that Timmy was growing bigger every day he often went out alone, and on the day that Bobby Duck swam over to the woods alone Timmy Squirrel had gone down to the edge of the pond without telling any one where he was going.

Bobby Duck sailed close to the bank before he saw Timmy. "Hello," said



"I Am Not," Bragged Bobby.

Timmy, "who are you? Aren't you afraid you will get your feet wet?"

"I am not afraid of anything," boasted Bobby Duck, swimming close to the bank and scrambling up.

"But you are afraid of Mr. Dog," said Timmy.

"No, I am not," replied Bobby Duck. "Why should I be afraid of Mr. Dog? He lives over at my home."

"Then you are afraid of Mr. Fox," said Timmy.

## THE RIGHT THING

at the  
RIGHT TIME

By MARY MARSHALL DUFFEE

### EASTER ETIQUETTE

Men are polished, through acts and speech, each by each. As pebbles are smoothed on the rolling beach.

WHAT are you going to do with your time on Easter day? It is ever the part of women to remember the feast days. Men in their busy lives would long ago have forgotten the customs of the seasons if women had not recalled them to their minds. To begin with you must go to church. Even if you have not been to church since so long ago that you are ashamed to say when, you must go on Easter Sunday—saint and sinner, society elect and society haters.

Of course if you are a "church-goer" you will go to your own parish church for the morning service. That is an unwritten rule we all obey. In the afternoon you will probably go to some other church where the service appeals to you. Nowadays in the big cities one sees almost as large a crowd at church in the afternoon as in the morning.

There is some stranger in town surely who needs your thought on Easter day. That little woman in the apartment or house next yours, whom you speak to, but have never called on—run in to see her with an Easter greeting and an invitation to accompany you to church. And don't forget the sorrowing ones on this great day. The note of sympathy, the short call, is never out of place, and remember that selfishness is part of the spirit of the day. Just as an exercise of social endeavor, try to see how many people you can make happy on Easter day. Especially in big cities, where most people spend too many holidays in selfish solitude, is this spirit of social attention to be desired.

A little note like the following to some acquaintance who isn't quite familiar with the ways of the city in which you live is an attention which won't take much of your time and is sure to bring happiness:

"My Dear Miss Blank:

"This is just a sweet, small token bringing with it my sincere wishes for a glorious Easter tide. Have you decided where you are going to church? There is such a delightful service at St. Timothy's at four o'clock. You know that is the little brown church on Brown street, only a few minutes' walk from your house. I am sure you would appreciate the music and the service."

The few flowers accompanying this note serve as an excuse for your suggestion.

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### Coughed Up Bullet.

An aged man of Newark, N. J., deprived some doctor of the chance of operating for the removal of a bullet from the roof of his mouth. He went to Coney Island, swallowed some salt water and coughed up the bullet. Several weeks before, the old man had fired four bullets into his head. Three were removed by surgeons, but his nerve failed him when he was to have the bullet in his mouth extracted.

## A LINE O' CHEER

By John Kendrick Bangs.

### TRUE VISION

THEY tell me Love is blind,  
But blindness of his kind  
I rather deem to be  
A vision  
Of precision  
That through clouds of care can see  
The things not seen by you and me—  
The light of love, the gleam of hope,  
To ease the gloom of them that grope,  
And lead them out of their despair  
Up to the heights immortal where  
They touch blue skies  
Beyond the reach of farther-seeing eyes.  
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## YOUR HAND

How to Read Your  
Characteristics  
and Tendencies—the  
Capabilities or Weak-  
nesses That Make for Success or  
Failure as Shown in Your Palm

### THE HAND OF AN ARTIST

NOTE carefully whether the lowest phalanx or joint of the finger of Apollo (the third or ring finger) is unusually long. If so it denotes great vanity on the part of the possessor. Other things being equal, this is a favorable sign in the hand of an artist, since without great confidence in oneself not much can be accomplished.

When the line of life and the line of the head are widely separated at their beginnings, it is a mark of an impulsive and egotistical disposition—not a bad thing in an artist, if not carried too far.

Finally, to read endeavor and achievement in the hand of the person of artistic tendencies, he or she should have a mount of Venus ball of the thumb that is strong and well-developed. If this mount is strong, it shows grace, beauty, melody in music, dancing, a desire to please, tenderness, politeness and kindred social virtues, especially those which attract the opposite sex.

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