

Some Curious Laws

WICHITA, Kan., Feb. 16.—If you ask an Indian boy belonging to one of the Five Tribes what he hopes to be when he grows up he will, in case he feels communicative, express an ambition to become, some day, a member of his council. Do not, however, infer from this that it is the honor of the position which fires his youthful heart. His views are far more practical. What he looks forward to is the financial consideration, for well he knows that in no other capacity, with an equal absence of effort on his part, can he make as much money as by getting elected to the council. There is always money in it.

Five councils rule the affairs of Indian territory, the Cherokee, Chickasaw, Choctaw, Creek and Seminole councils. All of them are money makers. The salary of a councilman is only \$5 a day, yet few of the members quit the services of their country poor, although many of them are almost without visible means of support when they enter upon a legislative career. How do they achieve this? Ask the ingenious, insinuating and highly prevalent lobbyist. No session could or would care to do business without him. He, or the interests which he represents, through him, furnish the sinews of legislation. No man goes to the Indian capital unless he has some ax to grind. No corporation, company, firm or individual attempts to get a bill passed without the expenditure of considerable sums of money in "jollyng up" the red-skinned legislators. In plain speech, the Indian council meetings are the scene of the most general and open bribery to be found anywhere in this country.

Lawmaking Bodies.

Indian councils in each of the five tribes meets once a year, usually in the winter and fall. There are two houses—a lower house of forty members and an upper house or senate of twenty-eight members. Councilmen are elected by vote of the Indian citizens for a term of two years, and the chief or presiding officer of each council is also chosen by the electors of the tribe. The constitutions of the tribes differ somewhat. For instance, that of the Creeks is based on the constitution of the state of Mississippi, while the Cherokee constitution follows closely that of Arkansas. These constitutions were originally drawn up by Indian lawyers, when the councils first took charge of Indian affairs, about fifty years ago. Each council remains in session as long as there is any business to transact. The longest sessions do not last more than two months.

Lobbyists with pockets full of money flock to the capital when the council is convened, and many of them are there throughout the session. Firewater is distributed freely. Money is scattered liberally, right and left. Sometimes votes come high and the bidding is lively. It is by no means unknown for two rival lobbyists to bid for a hesitating councilman in the open streets. On the other hand, the legislative market slumps occasionally, and votes may be had as low as \$20. Never below that figure, however. An Indian member who sold his vote lower than that would be an object of derision if not of actual wrath to his fellows.

Passing the Pie Around.

No man ever serves more than twice on the council bench because it is understood that as many as possible shall have a chance at the "pie counter." There is no sentiment among the mass of the Indians against the acceptance by their lawmakers of large sums of money from lobbyists; consequently the work of buying votes is carried on at the councils openly. Indians are not subject to arrest for bribe-taking and that is perhaps one reason why they are so bold. There is a law, however, which annuls all bills passed by fraud, if fraud can be proven. As President McKinley now passes on all acts of the Indian councils before they go into full force and effect, he is the one who decides whether measures were passed by fraud or not.

Just at this time the Indian department has an inspector at Tahlequah, the capital of the Cherokees, looking into a special privilege bill, which it is claimed was lobbied through. The bill provides for the collection of \$5,000,000 from the United States, which is due the Cherokees. Any one who could write a bill for congress could get the money appropriated, but the Indians were impressed with the fact that they must be paid to turn that collection account over to some outside party. So they advertised for attorneys to collect the money. This was a call for the highest

bidder. Two wealthy bankers, both of the Indian country, sent agents to Tahlequah and agreed to pay \$100,000 if a bill was passed paying them 10 per cent, or \$500,000, for collecting the money from the United States. Each lawmaker was promised anywhere from \$1,000 to \$5,000 to vote for the measure, consequently it went through without a dissenting voice. Then it developed that some of the redskins who voted for the measure had not been paid. They sent word to the bankers that they must have the money. The bankers told

them that they could not get it, as the bill was now a law and that was all they wanted.

But the bankers did not reckon wisely. These disgruntled lawmakers sent a quiet tip to the United States inspector and told him the facts. The inspector is now making an investigation and says he will have to annul the bill. So the bankers will be out of pocket the price of a considerable number of legislators.

Curious Laws.

Some of the laws of these Indians are unique. For instance, if two or more persons meet together in the Creek nation and talk over the matter of overthrowing the Creek laws each of these persons is liable to a fine of \$50 and to receive fifty lashes on the bare back. The law has been frequently violated even by the chiefs, but few times has the penalty been exacted. In the Cherokee nation there is a law which makes it treason punishable by death to sell any land in that nation to white men. Only one case of violation of this law is on record.

Six years ago Andrew J. Blackwell, a white man who had married an Indian woman, started a town called David. He sold lots to white people for \$5 each. The Indians heard of it and sent fullbloods there to frighten away the people. As the whites declined to be frightened away, the Cherokee council convened in special session and ordered the arrest of Blackwell. He was chained in the woods at night and wild redskins held a war dance around his body. Just at daylight he succeeded in picking the lock on his chain and freed himself. The Indians did not see him pick the lock, and as he walked away before their eyes he told them not to touch him, as the Great Spirit had freed him. Many of them were so frightened that they ran away. A few of the more intelligent again caused his arrest and he was tried, convicted and sentenced to be hanged, but the United States finally intervened in time to save his life.

In the Choctaw nation a fine of \$1,000 has

been imposed upon any young buck who is so foolish as to fall in love with and marry a white girl, and any Chickasaw girl who weds a white man is banished from the tribe. In the Seminole nation chicken thieves are subject to fifty lashes on the bare back, while horse thieves go free if they can escape the popular local penalty for horse stealing at the hands of the injured party. Adultery in any of the tribes is a serious offense and is punishable by from three to ten years in prison. Indian outlaws if they steal from and murder white people they are hanged. The Indian laws are stringent in protecting the white men from the Indians, but they do not allow white men among the Indians any favors.

It used to be the law that any white man

Study of Flowers is An Art in Japan

With such titles as "ten thousand times sprinkled with gold, and disheveled hair in morning sleep," fresh in his memory, and coming from a land where the arrangement of flowers is part of the education, it must be something of a shock to the Japanese visiting this country to hear the prosaic names we bestow on our chrysanthemums and to find how recklessly Americans arrange bouquets. He appreciates that as a nation we are much less fond of flowers than are his people, and how little they mean to us in life beyond the pleasing sen-

thirteen leaves and five flowers are furnished with eleven leaves.

So deftly are thoughts conveyed by the arrangement of flowers in Japan that often verbal messages are unnecessary. In November the coquette sends to her lover a leaf or branch of maple. "Like it," he translates, "her love has changed."

On farewell occasions those called "returning flowers," because they bloom twice a year, are used to subtly express the hope of a safe return. Before people that are ill, blossoms of a sturdy, vigorous growth are placed that health and strength may be suggested. Only very gay flowers are strewn in profusion when supplicants are made for those in affliction. Prayers for rain are accompanied by large floral pieces so arranged as to point from right to left (that the east wind bringing rain may be honored, and very naturally the reverse order typifying the west wind is employed when fair weather is desired.

Borders of the thin mist, shades of the evening sun, waves in the morning sun, companion of the moon, snow on the leaf of the bamboo, moon's halo, spray-capped wave, starlit night, heaven light, the sky at dawn, first snow and golden dew are among the many imaginative and pretty names the Japanese bestow on their chrysanthemums, these flowers which appeal so strongly to their poetic natures. In the arrangement of them they are very careful and guard against seven faults—their stems must not be of the same length, a single blossom must not turn its back nor present its full face,

three flowers must not appear to form a triangle, they must not be hidden by leaves nor must they be arranged in the way of steps; an open, full blossom should never be placed at the base of the composition, and one odd one should not fall between two others alike in color.

A Hundred Years Hence

This is what a writer in one of the English magazines predicts will be the state of affairs when another century rolls around:

"By that time women will be all six feet in height, many of them considerably over while the average height of a man will be five feet nothing. Woman will be strong and lusty, broad and heavy in build, and will be very proud of her large feet, thick wrists, powerful limbs and great muscular development, while men will have grown vain of their trimly-corseted waists, nice pink and white complexions and soft voices.

"Love will not have been completely done away with, though sentiment will have given away to common sense. Every woman will be required to marry and support two husbands; one of them must be a useful, domesticated creature, capable of tending the children and looking after the household (while the wife is away in the city earning good money to keep the home together), and the other will be a better looking, and, therefore, more ornamental creature (not a general utility man like the 'housekeeper'), whose duties will be to act as companion or 'gentleman help' to the mistress and ruler of the mansion, and keep things up to the mark generally.

"Women a century hence will all wear 'bloomers,' both literally and figuratively speaking; any woman transgressing by appearing in a long-tailed skirt will be condemned to act as public street scavenger for as long a period as the local council shall determine. Women will also wear a mustache, and the faces of men will gradually become smooth. Cooks will no longer be at a premium, as tiny tabloids of food will take the place of the elaborate dishes of the past. We shall be able to get through a six-course dinner in about two minutes, a tabloid for each course, or, if we prefer it, we can have, miltum in parvo, a tabloid with everything compressed and condensed into one harmonious whole."

Collision with Mule Kills

Jones Carter, a planter of Union Grove, Ala., was killed in an unusual manner on Meridianville pike. Carter and Charles Couch were riding horseback from Fayetteville, Tenn., and the night was very dark. The men heard galloping in the road and a moment later two negroes who were riding running mules collided with Carter. He was thrown to the ground and a mule fell on his body, crushing out his life.

PROMINENT MEMBERS OF THE NEBRASKA SENATE



Young, of Stanton



Harlan, of York & Co.



Oleson, of Union



Newell, of Cass



Van Boskirk, of Box Bull



Owens, of Dawson



Edgar, of Gage

who married an Indian girl was allowed to share in the riches of the tribe, but in most of the tribes that law has been repealed and the white man who now takes to himself a redskin wife gets nothing except what she is willing to give him. Most of these Indian women are well-to-do and few of them ever marry Indians.

The Cherokee council not long ago tried to pass a bill prohibiting intermarriage. The proposed bill came to the notice of some of the prospective bridegrooms. They straightaway started out upon a collecting tour. Every white man who was known to be attentive to any Indian girl was called upon to contribute. Even the Indian maidens themselves who were prospective brides were "touched." Before the bill was brought up a powerful, influential and (which is the same thing) well "beeled" bachelor's lobby was on hand at the Cherokee capital to fight the bill. It never became a law, being defeated overwhelmingly. Incidentally many of the Cherokee girls of the half or quarter blood, who are still, despite the admixture, members of the tribe, are decidedly pretty and in almost all cases they prefer to marry white men rather than the braves of their own or other tribes.

Congress has known for some time that the Indian councils were most corrupt and two years ago a law was passed putting an end to this kind of legislation. The sessions now in progress will be the last. Reports from Indian capitals say that the Indians are making the most of it.

W. R. DRAPER.

Mystery

Detroit Journal: The fearsome rumor flies from lip to lip!

The man has disappeared, utterly. Suspicion points to his wife! But has she murdered him, or has she simply become an authoress?

For the moment the police are quite baffled. They profess to have clues, but nobody believes this.

sations produced by their beauty. In Japan the arrangement of them is pursued as an art, being profoundly studied by men of rank, philosophers and priests, besides learned and literary men; ladies of the aristocracy are allowed to practice the art as being likely to inspire such estimable virtues as gentleness, self-denial, forgetfulness of care and spirituality. A lifetime is indeed not too long for the Japanese, either man or woman, to devote to an understanding of the subtle meaning conveyed by flowers, and the rigorous rules necessary to observe in producing with them the best artistic results.

In Japan the peony, although acknowledged to be the royal flower of China, is still the favorite of the upper classes. It is given on occasions of importance the position of honor on the dais in the principal recess, never is it placed in the center of the room nor on a shelf, and no other flower is allowed to come near its royal presence. Sometimes art dictates that two black twigs shall be grouped behind it, the thought being to enhance by contrast its abundant life and beauty. The lotus flower also is conceded to have royal national rank and is called the king of Indian flowers. On festive days the Japanese never use it, as they associate it entirely with the spirit of the dead. The royal flower of Japan, of course, is the cherry blossom. The idea of floral rank is one to which the Japanese are very sensitive and the established laws of precedence must be closely adhered to in the arrangement of their flowers. To an American it seems perhaps inexplicable that they should have placed the purple wistaria high above the white, which they mostly exclude from their compositions.

Irises stand very high in rank, but are regarded as difficult of arrangement and therefore the most arbitrary rules have been evolved for their composition. With one large flower but three leaves are allowed, with two flowers seven or fifteen leaves are used, three flowers are given