

Manual of the Woodcraft Indians

THE FOURTEENTH BIRCH-BARK ROLL

Containing Their Constitution, Laws, and
Deeds, and Much Additional Matter

By
ERNEST THOMPSON SETON



Garden City New York
Doubleday, Page & Company
1915

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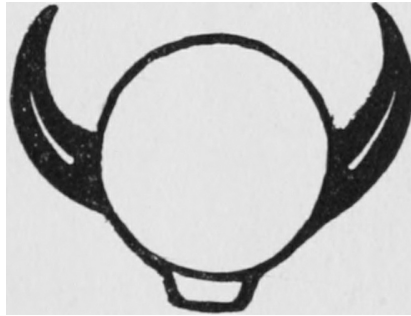
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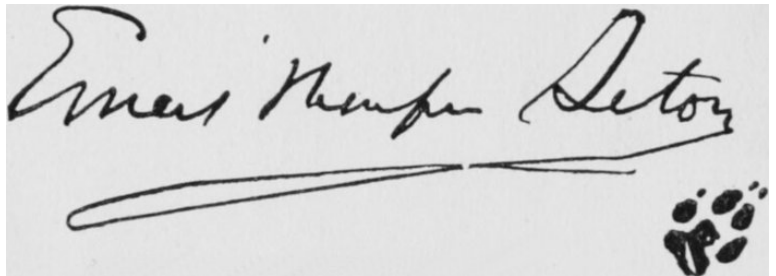
PREFACE

This, the fourteenth annual issue of the "Birch-bark Roll," is intended to supply the rules of organization, and standards of exploit in full, at a price that brings it within the reach of all.

It is also meant as a supplement to the "Book of Woodcraft," correcting one or two misprints and giving the latest rulings in badges, etc., as well as some additional information on camp activities.

Each new development justifies Woodcraft as the means and School. It was Woodcraft that originally constructed man out of brutish material, and Woodcraft may well save him from decay.

Ernest Thompson Seton



Ernest Thompson Seton

A handwritten signature of Ernest Thompson Seton in cursive script, followed by a long horizontal line and a paw print in the bottom right corner.

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THE WOODCRAFT INDIANS

(Founded April, 1902)

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[\[1\]](#) Deceased after giving us many years of hearty support.

INTRODUCTION

The Woodcraft Movement, which was founded in April, 1902, was announced as a “character-making movement with a blue sky method, for all ages and both sexes.”

It is primarily an educational movement with outdoor activities.

It takes the boy through three Lodges, or Stages. In the first, he is developed as the human animal; in the second, he learns the rudiments of social life; in the third, his spiritual nature is called forth to dominate.

It teaches that the aim of true education is not scholarship but the attainment of manhood.

It gives first importance to character.

It insists on the domination of the spiritual.

It teaches the duty of respecting and perfecting the body.

It utilizes character-building forces in the form of recreation.

It works primarily with Woodcraft in its widest sense, which includes swimming, boating, camping, forestry, nature-study, scouting, photography, etc.

It counts enormously on the magic of the camp-fire.

It assumes the camp to be the focus and climax of outdoor life and teaches thence back into the city.

It provides open-air activities for the year round.

It begins with the gang as the nucleus of society and glorifies it into the Band.

It establishes self-government with adult guidance.

It sums up training as perfect development with perfect self-control.

It gives a definite course for spiritual development.

It is adapted for all ages and sexes.

It teaches old and young to play.

It gives honors by standards, not by competition.

It provides personal decorations for personal achievements.

It finds great possibilities in symbolism for our daily life.

It holds up always a heroic human ideal.

It teaches courtesy and good manners.

It glorifies service.

It aims at peace and the brotherhood of man.

It seeks to beautify all things in our lives by showing the way and helping to proper love for the beautiful in our daily lives and clothing. Color, at least, is in the reach of all. And loving beauty, it would abolish all sports in which the joy consists of destroying beautiful, harmless wild creatures.

It recognizes the beauty of Common Things.

It never forgets the power of poetry, ceremony, romance, and the appeal to the imagination.

It aims to fix in the mind of our youth with reproductive clearness an ideal figure, physically strong, a trained athlete, dignified, courteous, self-controlled, happy in helping, equipped for emergencies, wise in the ways of the woods, in touch with the world of men and affairs, not specialized, but of such all-round development that he can quickly be made a specialist in any needy place, and filled with a religion that consists not of mere observances, but a well-considered plan of life that makes him *desired and helpful here to-day*.

Besides a list of activities used now by other organizations, it has many peculiar methods.

It establishes the custom of *Formal Council* in a prepared and consecrated place, with set procedure, recognizing the power of association with place and ritual.

The Councils are of three different kinds:

High Council, which is the business Council of the leaders.

Common Council, in which all the camp takes part.

Grand Council, open to the public—a full-dress occasion with program chiefly of entertainment.

The special place is consecrated as the *Council-ring*, and invested with the power and charms of association and accessory.

It also stands for:

A full or ceremonial dress, with robes, etc., for public and gala occasions.

Also a cheap knock-about uniform, buff preferred.

It accepts the *Redman* as the great prophet of outdoor life and woodcraft (in this country), and uses his methods whenever they are helpful.

It stands for dancing—that is, ceremonial and folk dances, especially those that are native. They are at least as promising as the foreign material. The young especially should be taught to rejoice in song and dance.

Camp-fire drama.

Initiation tests of fortitude (properly selected and safe-guarded).

Use of the bow in preference to the gun.

Primitive games for the beginners.

Totems or simple natural forms as the emblem of persons and groups.

Totem-pole, which is a permanent standard for displaying the emblem of the camp, etc., and for posting notices. If on the pole it is published.

Sweat Lodge, or Turkish bath, in camp.

The minimum of clothing. We are undoubtedly overclad. The clothing that was added to make men modest and virtuous has only made them more vicious and diseased. Mock modesty has never served a good end. Indeed, all experience has disproved the idea that you can make men virtuous by covering up their bodies and bidding them be ashamed of the same.

Sunbath. The clothing mania has robbed us of the sunbath; we should take it at intervals, according to our strength and our needs. It is now known to be a cure for many diseases. The rest of the body would be as strong and resistant as the face, if equally well treated.

No hard or stiff garments. It is proved that stiff hats make men bald, stiff hard boots rob men's feet of their natural strength and elasticity, stiff clothes of any kind rob the body of its freedom and, in time, of its power to move; therefore we should work away from them.

Sleeping outdoors. It seems unquestioned now that the white man has developed the white plague since he became a house animal, and the natural cure of open-air life should be assiduously cultivated. No man who sleeps out ever gets nervous breakdown. Sleeping out has restored many whose nerves were shattered.

Fasting for Grown-ups.

Simple life. We have vague hankerings for the Simple Life, which is merely a glorified primitive life—that is, a primitive life divested of the ills that ignorance begot in the primitive times. Our camp makes it quickly possible in full contrast with our city life.

Preserving the beauties of Wild Life and Landscape.

Cleanliness in camp and person. It is characteristic of the Woodcraft Indians that they leave the camp-ground at least as clean as they found it. Every scrap of paper, rags, cast-off clothing, and trace of garbage or offal is destroyed or buried. If it is a new camp-ground, it is left as clean and undefiled as before, and if it is an old one it is purified and blessed by the visit.

Ready help to the sick or hurt, which must be on hand before ordinary first-aid methods can be offered.

Hatchet cookery. That is, the simplest cookery without tools but a hatchet and such utensils as it can be used to make.

The teepee with its open fire and perfect ventilation.

Symbolic or Indian names as honors of high degree.

Feathers as decoration for exploits, where the Warbonnet is desired for full dress.

Individual honors in some 300 departments of outdoor life, carefully listed

later.

Group of honors or degrees in Woodcraft.

The tally book, or Winter Count, a record of the Tribe or Band with full symbolic and pictorial embellishments.

The peace-pipe as a solemn ceremony.

The sacred fire ceremony.

The Navaho loom.

Indian blankets or robes made by those who are to wear them.

Indian basketry because it is the best the world knows, besides being purely woodcraft manufacture peculiar to this country.

Indian art because it is highly distinctive and destined to be the foundation of a great National American School.

Indian pottery.

Indian song because it is the original folk song of the land and sure to grow into a great National music.

Indian dances because they are the most promising folk dances known.

Indian sign language. The only true gesture language. It is being revived because of many new applications.

The Indian ideal of dignity and self-control.

Sympathy with the ideal Redman.

Selected tasks to prove and develop self-control.

A Lodge of Police called "Dog Soldiers."

It makes *war on alcohol and tobacco* (aiming to restrict the abusive use of alcohol, and totally abolish the cigarette).

It takes an open stand *against drug habits* (including the disgusting practices of tobacco and gum chewing).

It does *not teach money-getting*, believing it unwise to cultivate avarice, our racial sin, even if we give it the euphonious name of "thrift." It is not good to test all things by this: "Will it bring in dollars?"

It is *opposed to military terms and methods*, especially the military code, which teaches that men may stifle their conscience and commit any or every crime merely because it is announced by their government to be in the interests of their country.

It denounces the *false patriotism* which lauds evildoing because it was done by "our own country." We should be truer to our country if we were frankly taught to see its faults. Many wicked wars and countless monstrous crimes have been done from the aggrandized selfishness called patriotism, of the type that justifies any wickedness if it be "for my country."

Herod and Pilate were just as noble and patriotic as the American general who slaughtered 250 helpless mothers and babes at Wounded Knee, S. D., in 1890; or the British who forced the atrocious Opium War on China in 1843.

It maintains that true religion fits all days as well as Sunday.

That justice and retribution are our certain lot here on earth.

That all men are born children of the Great Spirit and may retain or regain their birthright if they have courage and strength for the fight.

Introduction to Early Editions

Nine Important Principles

This is a time when the whole nation is turning toward the Outdoor Life, seeking in it the physical regeneration so needful for continued national existence—is waking to the fact long known to thoughtful men, that those live longest who live nearest to the ground—that is, who live the simple life of primitive times, divested, however, of the evils that ignorance in those times begot.

Consumption, the white man's plague since he has become a house race, is vanquished by the sun and air, and many ills of the mind also are forgotten when the sufferer boldly takes to the life in tents.

Half our diseases are in our minds and half in our houses. We can safely leave the rest to the physicians for treatment.

Sport is the great incentive to Outdoor Life; Nature Study is the intellectual side of sport.

I should like to lead this whole nation into the way of living outdoors for at least a month each year, reviving and expanding a custom that as far back as Moses was deemed essential to the national well-being.

Not long ago a benevolent rich man, impressed with this idea, chartered a steamer and took some hundreds of slum boys up to the Catskills for a day in the woods. They were duly landed and told to “go in now and have a glorious time.” It was like gathering up a netful of catfish and throwing them into the woods, saying, “Go and have a glorious time.”

The boys sulked around and sullenly disappeared. An hour later, on being looked up, they were found in groups under the bushes, smoking cigarettes, shooting “craps,” and playing cards—the only things they knew.

Thus the well-meaning rich man learned that it is not enough to take men out of doors. We must also teach them to enjoy it.

The purpose of this book is to show how Outdoor Life may be followed to advantage.

Nine leading principles are kept in view:

(1) This movement is essentially for *recreation*.

(2) *Camp-life*. Camping is the simple life reduced to actual practice, as well as the culmination of the outdoor life.

Camping has no great popularity to-day, because men have the idea that it is possible only after an expensive journey to the wilderness; and women that it is inconvenient, dirty, and dangerous.

These are errors. They have arisen because camping as an art is not understood. When intelligently followed, camp-life must take its place as a cheap and delightful way of living, as well as a mental and physical savior of those strained or broken by the grind of the over-busy world.

The wilderness affords the ideal camping, but many of the benefits can be got by living in a tent on a town lot, a piazza, or even a housetop.

(3) *Self-government with Adult Guidance*. Control from without is a poor thing when you can get control from within. As far as possible, then, we make these camps self-governing. Each full member has a vote in affairs.

(4) *The Magic of the Campfire*. What is a camp without a campfire?—no camp at all, but a chilly place in a landscape, where some people happen to have some things.

When first the brutal anthropoid stood up and walked erect—was man, the great event was symbolized and marked by the lighting of the first campfire.

For millions of years our race has seen in this blessed fire, the means and emblem of light, warmth, protection, friendly gathering, council. All the hallow of the ancient thoughts, hearth, fireside, home is centred in its glow, and the home-tie itself is weakened with the waning of the home-fire. Not in the steam radiator can we find the spell; not in the water coil; not even in the gas log; they do not reach the heart. Only the ancient sacred fire of wood has power to touch and thrill the chords of primitive remembrance. When men sit together at the campfire they seem to shed all modern form and poise, and hark back to the primitive—to meet as man and man—to show the naked soul. Your campfire partner wins your love, or hate, mostly your love; and having camped in peace together, is a lasting bond of union—however wide your worlds may be apart.

The campfire, then, is the focal centre of all primitive brotherhood. We shall not fail to use its magic powers.

(5) *Woodcraft Pursuits*. Realizing that *manhood, not scholarship*, is the first aim of education, we have sought out those pursuits which develop the finest character, the finest physique, and which may be followed out of doors, which, in a word, *make for manhood*.

By nearly every process of logic we are led primarily to Woodcraft—that is, Woodcraft in a large sense—meaning every accomplishment of an all-round Woodman—Riding, Hunting, Camper-craft, Scouting, Mountaineering, Indian-craft, First aid, Star-craft, Signaling, and Boating. To this we add all

good Outdoor Athletics and Sports, including Sailing and Motoring, and Nature Study, of which Wild Animal Photography is an important branch; but above all, Heroism.

Over three hundred deeds or exploits are recognized in these various departments, and the members are given decorations that show what they achieved.

(6) *Honors by Standards.* The competitive principle is responsible for much that is evil. We see it rampant in our colleges to-day, where every effort is made to discover and develop a champion, while the great body of students is neglected. That is, the ones who are in need of physical development do not get it, and those who do not need it are over-developed. The result is much unsoundness of many kinds. A great deal of this would be avoided if we strove to bring all the individuals up to a certain standard. In our non-competitive tests the enemies are not "*the other fellows,*" but *time and space*, the forces of Nature. We try *not to down the others*, but *to raise ourselves*. A thorough application of this principle would end many of the evils now demoralizing college athletics. Therefore, all our honors are bestowed according to world-wide standards. (Prizes are not honors.)

(7) *Personal Decoration for Personal Achievements.* The love of glory is the strongest motive in a savage. Civilized man is supposed to find in high principle his master impulse. But those who believe that the men of our race, not to mention boys, are civilized in this highest sense, would be greatly surprised if confronted with figures. Nevertheless, a human weakness may be good material to work with. I face the facts as they are. All have a chance for glory through the standards, and we blazon it forth in personal decorations that all can see, have, and desire.

(8) *A Heroic Ideal.* The boy from ten to fifteen, like the savage, is purely physical in his ideals. I do not know that I ever met a boy that would not rather be John L. Sullivan than Darwin or Tolstoi. Therefore, I accept the fact, and seek to keep in view an ideal that is physical, but also clean, manly, heroic, already familiar, and leading with certainty to higher things.

(9) *Picturesqueness in Everything.* Very great importance should be attached to this. The effect of the picturesque is magical, and all the more subtle and irresistible because it is not on the face of it reasonable. The charm of titles and gay costumes, of the beautiful in ceremony, phrase, dance, and song, are utilized in all ways.

THE IDEAL

When two or three young people camp out, they can live as a sort of family, especially if a grown-up be with them; but when a dozen or more are of the party, it is necessary to organize.

What manner of organization will be practical, and also give full recognition to the nine principles of scouting? What form of government lends itself best to—

Recreation;

Outdoor Life;

Self-rule;

The Campfire;

Woodcraft traditions;

Honors by standards;

Personal decoration for personal achievement;

A heroic ideal;

Picturesqueness in all things?

In my opinion, the Tribal or Indian form of organization.

Fundamentally, this is a republic or limited monarchy, and many experiments have proved it best for our purpose. It makes its members self-governing; it offers appropriate things to do outdoors; it is so plastic that it can be adopted in whole or in part, at once or gradually; its picturesqueness takes immediate hold of all; and it lends itself so well to our object that, soon or late, other forms of organization are forced into its essentials.

No large band of boys ever yet camped out for a month without finding it necessary to recognize a *leader*, a *senior form* (or ruling set whose position rests on merit), some *wise grown person* to guide them in difficulties, and a place to display *the emblems* of the camp; that is, they have adopted the system of the Chief, Council, Medicine Man and Totem-pole.

Moreover, the Ideal Indian stands for the highest type of primitive life. He was a master of woodcraft, and unsordid, clean, manly, heroic, self-controlled, reverent, truthful, and picturesque always.

America owes much to the Redman. When the struggle for freedom came on, it was between men of the same blood and bone, equal in brains and in strength. The British had the better equipment perhaps. The great advantage of the American was that he was a trained scout, and this training which gave him the victory he got from the Redman.

But the Redman can do a greater service now and in the future. He can teach us the ways of outdoor life, the nobility of courage, the joy of beauty, the blessedness of enough, the glory of service, the power of kindness, the super-excellence of peace of mind and the scorn of death. For these were the things that the Redman stood for; these were the sum of his faith.

The Woodcraft Indians

The Rulers of the Nation

The whole Nation is ruled by the *National Council*, to which all our Head Chiefs, Nobles, and Medicine Men and Women may belong if the Council itself invite them. Also delegates, one from each Local Council. Thus they are many. They meet once a year, and elect for the year that follows:

The *Supreme Council of Guidance*, which shall be made up of fifteen leaders of the Nation, and, without election, the Head Chief of the Red or Medicine Lodge.

They meet as often as they need, and in them is power to make, change, and enforce all laws. These sixteen shall elect their own Chief, one of themselves. Seven shall be a sufficient and lawful meeting if duly heralded.

Local Council. Council of all the adult officers in the given area. They are elected for one year by vote of all those enrolled Indians in the area who have reached the years of manhood, even eighteen.

THE RULERS OF A CAMP

High Council. A business Council of all the officers in a camp; they meet whenever there is business to do.

Besides which are two other Councils in Camp:

Common Council. The nightly meeting of all in camp for business or pleasure.

Grand Council. A weekly meeting to which the public are invited and is commonly given over to merrymaking and demonstrations.

MEMBERSHIP

The membership is divided into three groups:

The Little Lodge, for those under puberty.

The Big Lodge, for those who have reached puberty.

The Red or Medicine Lodge, for men over twenty-one who would learn the power of the spiritual.

The organization consists of:

<i>Papposes</i> , the lowest degree	}	
<i>Abinodji</i> , or children	}	Little Lodge.
<i>Boys</i> , the highest degree	}	

<i>Indian Boys</i> , newly admitted and raw	}	
<i>Young Braves</i> , partly trained	}	Big Lodge.
<i>Minisinos</i> , or tried and proven men	}	

Sagamores, members who have won 24 coups or honors.

Grand Sagamores, members who have won 24 grand coups or honors.

Sachems, members who have won 48 coups or honors.

Grand Sachems, members who have won 48 grand coups or honors.

Bands or Clans. Each is composed of a Chief and any number of members from three up to nine—that is ten in all—under an adult who is either an Old Guide or a Medicine Man (Shaman).

Tribes or Camps. A Tribe is a group of at least two Bands and totalling not less than twenty members. Each tribe has a Head Chief, Second Chief, Third Chief, Wampum Keeper, Tally Keeper, Councillors, Braves, an Old Guide, if not a Medicine Man, a Totem, a Totem-pole, and a War Cry. A Tribe of the minimum number of twenty members and two Bands may enroll unattached members till enough of them are secured to form a new Band.

Old Guides. Men over eighteen years of age, of good character, who are willing to lead, and, being approved by the Supreme Council of Guidance, are enrolled as Old Guides.

Medicine Men or Shamans. Men of twenty-one years of age, of good character, who are willing to lead and are further qualified in having taken the degrees of Camper, Camp Cook, Camp Doctor, and Gleeman. In Council each has two votes, whereas the Old Guides and the Officers have but one each.

SIGNS

The watchword is “Blue Sky”; for under the blue sky, in the sunlight, we seek to live our lives; and our thoughts are of “Blue Sky,” for that means “cheer,” and when there are clouds we know that the blue sky is ever behind them and will come again.

The Totem, or Symbol, is the white shield, with horns of blue. The horns are given to fight, and the shield to ward off. In these we symbolize that we are ready for all manner of trial.

The War Cry is “*How Kola, How Kola, How Kola, Shunka Maneetu, Yahoo-ooo.*” (“Hail Brother! Hail Brother! Hail Brother! the Medicine Wolf is howling.”)

The Sign is the closed hand held up, with little finger and thumb out as horns; and raising the hand, so held, to the head, and down, is both a courteous salute and a sign that we are of the Brotherhood. Some also in salute add the word “How” or “Ho.”

THE LAWS

The laws for the whole Brotherhood (and for the leaders as far as possible) are:

1. Obey. *Obedience* is the Brave's first duty.
2. Be brave. *Courage* is the Brave's highest gift.
3. *Keep clean*. Both yourself and your camp.
4. *No smoking*.
5. Protect all harmless *wild-life*.
6. *No alcohol*.
7. Be *kind*. Do at least one kindness every day.
8. Guard against *wild-fire*.
9. *Play fair*. Foul play is treachery.
10. Be *silent* while your elders are speaking, and otherwise show them respect.
11. *Respect all worship* of the Great Spirit.
12. *Word of honor is sacred*.

The Order

The Order is open to all boys; but those under puberty must enter the *Little Lodge*, those over puberty the *Big Lodge*. All must begin at the lowest rank in their Lodge, and work up.

THE LITTLE LODGE

All in the Little Lodge (except the Guides and Medicine Men) are boys under puberty.

THE LITTLE LODGE—PAPPOOSE

A boy who would join the Little Lodge must:

Know the laws of the Lodge.

Sleep out ten nights.

Take one at least of the initiation trials. (See below.)

Be voted in unanimously by some Band.

THE INITIATION TRIALS

1. *Silence*. Keep absolute silence for six hours during daytime in camp while freely mixing with the life of the camp.
2. *Keep the goat*. Keep good-natured, absolutely unruffled, for one day of twenty-four hours, giving a smiling answer to all, no matter what they say or do; but physical violence is forbidden. The badge is a goat which he wears as a label, but surrenders when he fails. Hence the expression.
3. *Keep a straight face* for one hour, in spite of all attempts of the crowd to make the candidate laugh. They may even tickle his face with a feather.
4. *Exact obedience*. Bring to a given place at a given time two willow rods exactly alike, straight peeled and smooth, of a stated length. If a minute late, or a fraction of an inch wrong, or a trifle different, it is a failure.
5. *Lone camp*. Leave camp, go alone into the woods with blankets, hatchet, and two matches, and pass the night alone in comfort.
6. *Guard the gate*. That is, stay all day, twelve hours, within ten feet of a given place on the road. His meals must be carried to him. He must politely ask every one their business and offer his services, returning a

pleasant and a courteous answer, no matter what fool questions are asked or rude remarks made. Then at night render a satisfactory written report on the same.

7. *He must show a useful woodcraft article* made by himself, as a basket, a bed, a lamp, a bow, a set of fire sticks, etc.
8. *He must take five grand coups* in woodcraft (not athletics) according to the standard for his age.
9. *Dance the Sun Dance*. That is, be sunburnt from head to foot without blistering or red-burning, showing that it was done by degrees.
10. He must go at midnight to a graveyard and sit there alone for half an hour. He then becomes a—

Pappoose and is allowed his badge, which is the *Horned Shield*, with a small brown lodge and two green tassels to it. Also he is given the right to wear on his hat or head the *head-band* of his Lodge.

LITTLE LODGE—ABINODJI OR CHILD

To become an Abinodji, the Pappoose must qualify in the following:

1. Walk a mile in fifteen minutes.
2. Swim fifty yards.
3. Tie five of the following standard knots: square, slip, double bow, halter, timber hitch, bowline, hard loop.
4. Know the Dipper and the Pole Star.
5. Know ten forest trees, their habits of growth, their fruit, leaf, trunk, and qualities of the wood.
6. Know fifty signs of the Indian Sign Language.
7. Have slept out thirty nights (it need not be in succession).
8. Be sunburnt to the elbows. If for any reason this is impossible at the time, the degree may be conferred and he receives his badge, but one strand of the green tassel (see below) must be left hanging from the horned shield until the stigma is removed.
9. Have served honorably at least one month as a Pappoose.

Having thus passed as Abinodji one of the green tassels is cut from his Horned Shield Badge (except as above).

LITTLE LODGE—BOY

To become a Boy the Abinodji must in addition to the attainments already listed do thirteen of the following:

1. Walk four miles in one hour.
2. Swim 100 yards.

3. Understand the use of hatchet and whittling knife.
4. Light ten successive camp-fires with ten matches and wildwood material only.
5. Know the Pole Star, the two Dippers, and at least three of the other constellations.
6. Know twenty forest trees: fruit, leaf, trunk, and qualities of the wood.
7. Know ten native wild birds and something of their habits.
8. Follow a trail, accurately, a quarter of a mile in one hour, without snow.
9. Know one hundred signs of the Sign Language.
10. Be sunburnt to the waist. If impossible at the time the degree may be conferred without it, but one strand of the green tassel (see below) must still be left hanging from the shield till the stigma is removed.
11. Have a good record in keeping the laws of the Order.
12. Have abstained from chewing gum of any sort for three months.
13. Have cooked nine digestible meals by the camp-fire for not less than three fellows.
14. Know ready help for the sick or hurt. (See "Book of Woodcraft," pp. 309-318.)
15. Bring in one other fellow properly trained.

His qualifying is now complete, the last green tassel (except as above) is cut from his badge, and he is free to wear fringes on shoulders and leggins.

BIG LODGE

BIG LODGE—BOY

One who would join the “Big Lodge” must have attained puberty; must come in as a Boy, and as before must have:

Slept out ten nights.

Know the law of the Lodge.

Take one or more of the initiations listed but in double measure if it seems best to the Council.

Be unanimously voted into a Band.

He is now installed as a Boy and receives his badge, the *Horned Shield* with a large Blue Lodge on the shield, and from it two tassels of green. He is allowed now to wear the head-band of his order.

BIG LODGE—BRAVE

To become a Brave in the Big Lodge he must qualify in 18 of the following, the first 15 being obligatory:

1. Walk six miles in two hours and write a satisfactory account of it.
2. Swim fifty yards.
3. Understand and demonstrate the use of hatchet and whittling knife.
4. Tie five of the following standard knots: slip, double bow, running noose, halter, square, timber hitch, bowline, hard loop.
5. Light ten successive camp-fires with ten matches, wildwood materials only.
6. Know the Pole Star, the two Dippers, and at least five of the other constellations.
7. Know twenty forest trees: fruit, leaf, trunk, and qualities of wood.
8. Know ten native birds and something about their habits.
9. Know five edible wild plants.
10. Make and place six successful bird boxes.
11. Have planted successfully four kinds of forest trees.
12. Follow a trail accurately a quarter of a mile in one hour without snow.
13. Know two hundred signs of the Indian Sign Language.
14. Must have slept out thirty nights.
15. Must be sunburnt to the waist. If for any reason this is impossible at the time, the degree may be conferred but a strand of green must be left on the shield till the stigma is removed.
16. Keep silence unbroken for twelve hours in camp.

17. Must have abstained from any kind of chewing gum for three months.
 18. He must have one month's honorable service without stain on his record as a Big Lodge-Boy.
 19. Have cooked nine digestible meals by the camp-fire for not less than five fellows.
 20. Know ready help for the sick or hurt. (See "Book of Woodcraft," pp. 309-318.)
 21. Must have done at least one act of kindness each day for three months without a break.
 22. Have taught a fellow to swim.
 23. Enlist a new fellow in one of the Lodges.
- He now has one of the green tassels cut from his shield (except as above) and is installed as a Big Lodge-Brave.

BIG LODGE—MINISINO OR TRIED WARRIOR

To become a Minisino, the Young Brave must take at least 20 of the following tests, the first 13 being obligatory:

1. Walk seven miles in two hours and write an account of it.
2. Swim one hundred yards in three minutes.
3. Single paddle a canoe one mile in twenty minutes.
4. Know how to splice a rope, and lash a rope end.
5. Make a rubbing-stick fire with tools made by himself.
6. Make a stick bed; or else a serviceable bow and arrow.
7. Set up a teepee, or a two-man tent, single handed.
8. Be able to make a comfortable, rainproof shelter, and a dry, comfortable bed, also light a fire and cook a meal, with no tools or utensils but a hatchet and what he can make with it.
9. Know twenty-five native wild birds.
10. Know ten native wild quadrupeds.
11. Know thirty forest trees or shrubs, show appropriate camp articles made from five kinds of the same.
12. Know twenty wild flowers.
13. Know and show use of five medicinal herbs.
14. Plant successfully ten desirable trees and ten wild flowers or plants.
15. Organize a clean-up covering at least one block in town.
16. He must have successfully run a camp of not less than seven fellows for at least a week, or if not in camp must have led a band for a month.
17. Show by examination and practice a good acquaintance with all the essentials of modern etiquette: Form of Address, Salutation, Introduction, Calling, etc.

18. Be sunburnt from head to feet. (If for any reason this is not possible at the time, the degree may be conferred, but one strand of the *green tassel* must still hang from the Horned Shield, until the stigma is removed.)
19. Advanced first aid: Know the methods for panic prevention; what to do in case of fire, ice, electric, and gas accidents; how to help in case of runaway horses, mad dog or snake bite, treatment for dislocations, unconsciousness, poisoning, fainting, apoplexy, sunstroke, heat exhaustion, and freezing; know treatment for sunburn, ivy poisoning, bites and stings, nosebleed, earache, toothache, inflammation or grit in eye, cramp or stomachache and chills; demonstrate artificial respiration.
20. Have the United States Volunteer Life Saving Diploma for surfman.
21. Know how to make and run a latrine.
22. Dance any good camp-fire dance and teach it to a group.
23. Run the Council, including singing the Omaha and any acceptable "Good-night Song."
24. Have done a daily good turn for six moons.
25. He must have kept his temper unruffled for seven suns.
26. He must have kept lone vigil from sunset around to sunrise by a camp-fire, without eating, sleeping, working, or speaking.
27. He must have abstained from his besetting sin one moon.
28. Have spoken no evil of any one or any thing for one moon.
29. Have read any one of the great books that are the religious guides of his people or of other people, and written a digest of the same. (One of the Gospels, for example, not the whole Bible, would be reckoned a book.)

He now has the last green tassel cut from his Horned Shield, and is installed as a Minisino of the Big Lodge.

THE RED LODGE

The Red Lodge is a Brotherhood of outdoor men who have learned the lesson that the foundation of all power is *self-control*. It takes the form of the *Indian Medicine or Red Lodge*, because absolute self-control was the aim and the spirit of Indian religion in all its inner circles.

Its laws are not given out except to those who wish seriously to learn them.

CONSTITUTION OR THE LAWS FOR THE RULING OF THE TRIBE

I. NAME

This Brotherhood shall be called “The (any local Indian name) Tribe of the { ^{bigle} } Lodge of Woodcraft Indians.”

II. PURPOSE

The true purpose of this Tribe in its Councils shall be to learn of the great outdoor men, and to seek out and follow such things as they teach in their life and the pleasures of woodcraft, and help us to work actively for the preservation of wild-life and landscape, and cherish the spirit of Brotherhood, and, above all, see the Beautiful in all things, and through all these achieve a high manhood.

III. WHO MAY ENTER

Those who would enter must show themselves worthy, according to the established initiation.

The number in the Tribe may not exceed 50 (or other number, as agreed).

Those who would enter must be admitted to a Band, which is already part of the Tribe, or is afterward made such.

The lowest rank members have no vote in the Tribe, nor can they hold office till they achieve promotion unless there be none of higher rank among them.

IV. COUNCILS

A Council of the Tribe should be held in the first part of each Moon.

The yearly Council for the election of officers shall be held on the first sun of the Crow Moon (March) or as soon after as possible.

The moons are: Snow (Jan.), Hunger (Feb.), Crow or Wakening (March), Grass (April), Planting (May), Rose (June), Thunder (July), Red (Aug.), Hunting (Sept.), Leaf-falling (Oct.), Mad (Nov.), Long-night (Dec.).

Special Councils may be called by the Chief, and must be called by him upon the written request of one fourth of the Council or one third of the Tribe.

A quarter of the whole number shall be a quorum of the Council or Tribe. Seven suns' notice must be given before each Council of the Tribe.

A Full member may vote at any Council of the Tribe, by proxy in his own handwriting.

V. THE RULERS OF THE TRIBE

Head Chief, elected by the whole Tribe. He should be strong and acceptable, for he is the leader and must enforce the laws. He is Head of the Council and of the Tribe and has charge of the standard which bears the totem of the Tribe.

The Second Chief takes the Head Chief's place in his absence; otherwise, he is merely a Councillor. He is elected by the whole Tribe.

So, also, the elected *Third Chief* is leader only when the other two are away.

Wampum Chief or Keeper. He is not elected, but appointed for one year by the Chief. He is charged with keeping the money and public property of the Tribe, except the records. He ought to have a lock-box or small trunk to keep valuables in.

Chief of the Painted Robe or Feather Tally. He is not elected, but appointed for one year by the Chief. He keeps the tribal records, including the Book of Laws, the Roster or Roll, the Winter Count, or Record of Camps and Seasons, and the Feather Tally, or Record of Honors and Exploits. He enters nothing except as commanded by the Council. He should be an artist.

Sometimes one Councillor or Chief holds more than one office.

The *Old Guide or Medicine Man* is elected and appointed by the whole Tribe. He is a member of the Council without election.

Add to these the Chief of each Band or Clan in the Tribe, and all the Sachems and Sagamores (see later). These officers and Councillors form the governing body.

All disputes, etc., are settled by the Chief and the Council. The Council

makes the laws and fixes the dues. The Chief enforces the laws.

All rulers are elected or appointed for one year, or until their successors are chosen. The election to take place on, or as soon as possible after, Spring Day, which is the first Sun of the Crow Moon (March 1st).

Each year an Honorary Life Member may be elected. (*Whenever in doubt, follow the National Constitution.*)

Vow of the Head Chief. (To be signed with his name and totem in the Tally Book.) I give my word of honor that I will maintain the Laws, see fair play in all the doings of the Tribe, and protect the weak.

Vow of each Brave. (To be signed with the name and totem of each in the Tally Book.) I give my word of honor that I will obey the Chief and Council of my Tribe, and if I fail in my duty, I will appear before the Council when ordered, and submit without murmuring to their decision.

VI. CHANGES OF THE LAW

Changes of this code may be in harmony with the National laws made at any Council by a two thirds vote of all the Tribe.

Notice of proposed amendments shall be made public for at least seven suns before the meeting.

VII. DUES

Dues shall be: first, a year; second, all assessments made by the Council for Tribal property; and third, when necessary, the Council shall assess those taking part in camp.

The initiation fee for newcomers shall be which shall include the first year's dues, but this shall not include assessments.

VIII. SECRET

It is charged that all keep secret the doings in Council.

IX. LAWS AND PUNISHMENTS

The laws are as already given.

Punishments are meted out by the Chief and Council, after a hearing of the case. They consist of:

Exclusion from the games or boats for a time.

Reduction in rank, or of fines, etc.

The extreme penalty is death; that is, banishment from the Tribe.

THE BAND OR CLAN

Each Band or Clan of not less than three or more than ten members elects its Chief for one year, or until his successor is elected. The Chief *appoints* his

own Second Chief, to act in his absence, and also a Tally Keeper, who should be an artist, for it is his office to keep the records, the Winter Count, and the Tally Robe of his Band, and it is his glory to embellish them in all ways. A Wampum Keeper, also, is needed, and may be appointed by the Chief, though he himself may act unless otherwise arranged. The other members, even those of lowest degree, sit in the Council without election.

Two to fifteen, or even twenty, *Bands* unite to form a Tribe.

Every member of the Band is a member of the Tribe, because the tests are the same; and he may use the Tribal Totem and War Cry. But the Band has also a Totem and a War Cry of its own.

The Band keeps its own Tally, and raises what dues it pleases. But it also pays dues to the Tribe and is represented in the Tribal Council by its Chief and Nobles (if any) and such Tribal Councillors as it can elect.

One Medicine Man or Old Guide may serve for the whole Tribe.

TITLES OF NOBLES

When a Brave has won 24 honors in either Lodge, according to the Standard of Honors, he may claim the title of *Sagamore*.^[1]

He that has won 24 grand honors becomes a *Grand Sagamore*.

He that has won 48 honors becomes a *Sachem*.

He that has won 48 grand honors becomes a *Grand Sachem*.

All *Sachems* and *Sagamores* sit in the Council of their Tribe without election, and by right of their honors. But the Lodges do not mingle; that is, a member of the Little Lodge cannot sit by right in a Council of the Big Lodge.

[1] During the thirteen years since the Order was founded only eighteen have the Sagamore's Crown, viz.:

Sagamore	Plenty-Coups,	1905.	(Douglas A. Miller, of Greenwich, Conn.)
"	Deerfoot,	1906.	(Lorraine M. Wood, of Rutherford, N
"	Deerslayer,	1906.	(William R. Monroe, of Cos Cob, Cc
"	Silver-Fox,	1908.	(S. Miller Jordan, of Rutherford, N.J.
"	Kingbird,	1910.	(James F. Gilkinson, of Middleton, Conn.)
"	Eagle-eye,	1911.	(Geo. L. White, of Cos Cob, Conn.)
Sagamore	Little Thunder,	1912.	(Albert E. Finiels, of Cos Cob, Conn
"	Little Beaver,	1912.	(Richard L. Burdsall, of Port Chester N.Y.)
"	Karonawa,	1912.	(Paul Cecil Spofford, of Port Chester

- N.Y.)
- ” Ningonit, 1912. (Edward D. Graber, of Greenwich,
Conn.)
- Grand Sagamore Migwanag, 1913. (Lewis F. Hall, of Bridgeport, Conn.)
- Sagamore Onjima, 1913. (Alexander P. Leverty, of Bridgeport
Conn.)
- ” Moskuas, 1914. (Clive C. Day, of Summit, N.J.)
- ” Rolling Thunder, 1914. (James C. Maples, of Port Chester, N.
- ” Little Eagle, 1914. (Samuel Comley, of Port Chester, N.
- ” Kijika, 1914. (Richard A. Reynolds, of Bridgeport,
Conn.)
- ” Wapoos, 1914. (Robt. G. Hull, of Bridgeport, Conn.)
- ” Airtalk, 1914. (Clifford Appleton, of Bridgeport,
Conn.)

WOODCRAFT INDIAN BADGES



Old Guide



Medicine Man



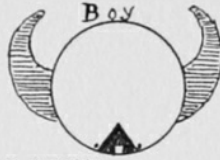
Red Lodge



Papp-oose



Abin-odji



Boy



Chief

LITTLE LODGE



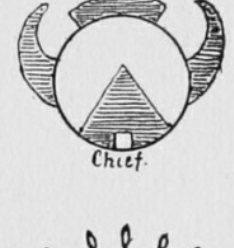
Boy



Brave



Minisino



Chief

BIG LODGE



Sagamore



Grand Sagamore

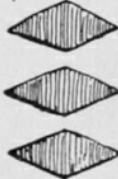


Sachem



Grand Sachem

Coat Badges for Coups



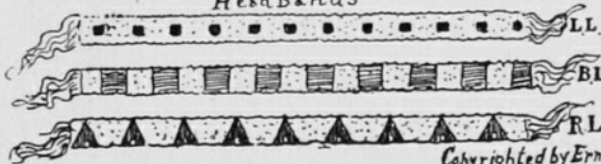
Arm Badges for Degrees



Coat Badges for Grand Coups



Head Bands



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BADGES

The Badges are as shown on page [27](#).

The Symbol of the whole nation is a White Shield with Blue Horns.

That of the Old Guide has a *trail* on it.

That of the Medicine Man has on it *four mountains* of attainment.

That of the Red Lodge has on it the *thunder bird* in purple on a turquoise ground, with a red lodge and a yellow rim.

That of the Little Lodge has a *little brown lodge*: the lodge of the brownies.

That of the Big Lodge has a *big blue lodge* (of the true blues).

The crown marking the Chief's badge is, in each case, blue.

The badges for the Sagamore, etc., are in black and white. They are worn over the badge of the Lodge.

The tufts over the Grand Sagamore's badge, etc., are stitched on in red silk or wool.

The badges are worn on the left breast or the left arm.

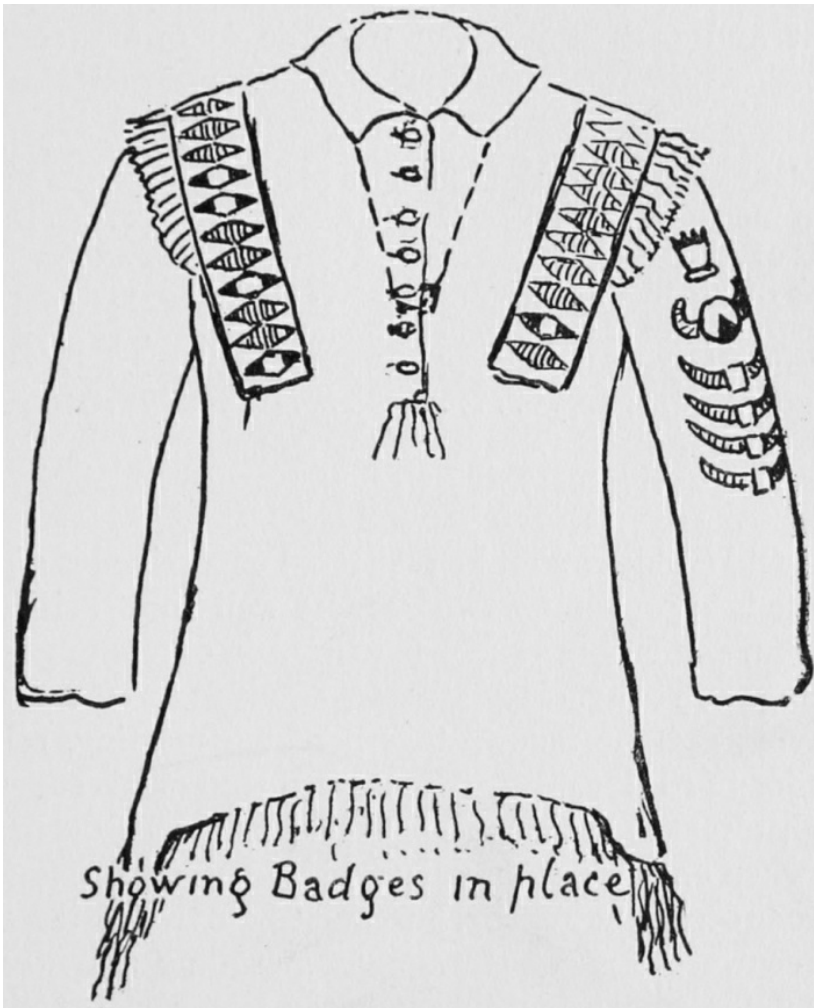
The arm badges for degrees are blue with red squares, surrounded by white lines and bearing a design in black.

The coup and grand coup diamonds are of red felt, they are worn necklace fashion or on the yoke of the warshirt.

The grand coup is distinguished from the coup by the addition of the wampum square.

In the bead hat bands the colors are brown and white for the Little Lodge, pale blue and white for the Big Lodge, and red on pale turquoise for the Red Lodge. These bands are also used on the head-band of the warbonnet.

There is nothing to prevent any one *making his badges in beads* or other material, for his own use. But no one may make them for sale or exchange unless authorized by the owners of the copyright.



HOW TO FORM A TRIBE

Supposing you have a dozen or more boys who wish to form a Tribe of Woodcraft Indians. Send to E. T. Seton, Greenwich, Conn., for the Manual (35 cents in stamps). Included you will find the form of *Application for Charter or Scroll of Authority*. After reading it, if you are fully interested, get some grown-up man of good character and standing to act as your Old Guide. Let him fill out the Application for Charter. When properly filled out and forwarded with \$5 it is passed on by the Supreme Council of Guidance, and if all is satisfactory, the Charter is sent and with it is given free the following necessary outfit:

22 Badges—1 Chief, 1 Old Guide, 1 Medicine Man, 19 members. \$2.20

2 Pads of Honor Claims.....	.25
1 Book of Woodcraft.....	1.75
10 Coup Badges.....	.50
10 Grand Coup Badges.....	1.00
Postage.....	.30
	<hr/>
	\$6.00

The Old Guide cannot be registered or receive his diploma until he is approved by two or more well-known citizens of his town, preferably school teachers, or others engaged in teaching the young.

Having got the fellows together at a meeting, select a name for the Tribe, also a Totem if a good one is suggested, though oftentimes these things are left to be determined later when an inspiration comes.

On one occasion, in 1903, I organized a Band on the shores of Greenwood Lake. It was summer time and we were waiting for something to suggest a name. Just then a bald eagle came flying across the lake, sailed low over our heads, and went back over the water. "That settles it," said the leader. "We are the Flying Eagles," and the Band continues yet under that name. Another Band agreed to take a long hike across country, and adopt as their name and Totem the first living thing they should see if they were sure of its name. It chanced that a blue heron was the first thing to engage their attention; so they became the "Blue Herons," and their war cry Shu-shu-ga.

Another Tribe came to me to be organized in Wisconsin. They had not selected a name and asked me to suggest one. The leader had in his hat a feather from a Flicker's tail, so I suggested the name "Yellow-quills," which they at once accepted.

In the "Book of Woodcraft," pp. 87-92, are a lot of names and totems for use, only no one but the Red Lodge may use the Thunder Bird.

Elect one of the fellows as Chief for the year, another as Second Chief. Then let the Chief appoint a Tally Keeper and a Wampum Keeper: one for the records and one for the cash; sometimes both offices are given to one member. Agree on some regular dues, say 25 or 50 cents a year, which all must pay into the Common Treasury. Provide the Tally Keeper with a blank book (about 7 × 9 or 8 × 10 are good sizes) in which he keeps records of each meeting, and of all the doings. He should be an artist and should aim to embellish the book with sketches, photographs, and symbols.

If the first meeting is in the winter, it will be natural to follow it with hikes across country, and also to begin planning for the summer camp.

Many of the fellows want honorable Indian names very early, but these we do not give until they have been won, sometimes only after long and serious

endeavor.

A meeting should be arranged once every month if possible, and if no regular date can be fixed the meetings are called by the Old Guide or by the Head Chief at the suggestion of the Old Guide.

HOW TO FORM A BAND

Notice that it is a different matter to form a Band. Three fellows can form a Band, and at least two full Bands must unite to form a Tribe. A new Band must associate itself with some Tribe already in existence until they can raise the necessary two Bands of 10 or more members each, to form a new Tribe.

A new Band unattached gets no charter, but must be led by an authorized Old Guide or Medicine Man, and needs a similar but less extensive equipment than that of the Tribe. The Band has no power to confer honors, names, or degrees. These can be given only by the Council of a Chartered Tribe.

WHEN THE LODGES COMBINE IN ONE TRIBE

When a Band of the Little Lodge is associated in the same Tribe with a Band of the Big Lodge, only the Chief of the Little Lodge Band and their Old Guide have votes in the Councils of the Tribe.

The members of the Little Lodge, outside the Chief and Old Guide or Medicine Man, therefore do not count in making up the twenty needed for charter. They may organize as unattached, but must have their honors allowed by the nearest chartered Tribe or from the Head Chief of the Nation at Lake Peequo', Greenwich, Conn.

TO FORM A BAND OR TRIBE OF THE LITTLE LODGE

Where it is necessary to form a Band or Tribe of which all the members are of the Little Lodge, the full number of twenty competent to vote may be made up by adding Old Guides who are willing to meet once a year and elect of their own number a Tribal Council of eight, of which a quorum is five. On this Council of the Little Lodge women are eligible.

THE INBRINGING OF A NEWCOMER

He who would learn the life, and take on the vows of the Indians, must enter by the lower stage of the Lodge. And before he is admitted he must:

- (1) Know the laws of the Lodge, also the hand sign, the salute, and the yell.
- (2) He must have slept out ten nights without a roof overhead (tents allowed).
- (3) He must be proposed, seconded, and his name posted for seven suns on the Totem-pole of the camp, or for one moon when elsewhere: and then be voted into a Band by that Band (one blackball to exclude).
- (4) He must also face some trial of his fortitude, as set forth in the initiations, and if found worthy he may take the vow in this wise:

Standing before the Old Guide or Medicine Man in open Council, he shall be questioned and instructed, so he shall know more fully of the sacred purpose of the Order. Then the Medicine Man shall say to him:

“Is it your serious wish to become a member of the Order of Woodcraft Indians?”

Answer: “It is.”

“Can any here testify that you have fully qualified, by learning the law of the Lodge, by sleeping out for ten nights, by being found acceptable to the Band you wish to join, and by standing a test of fortitude?”

Answer (by the officer who knows): “Yes, O Chief, I can vouch for him.”

“You know our laws; we shall take them one by one.

“(1) Do you promise obedience to the Council?”

Answer: “I do.”

(And so, through the twelve laws, whereby he is bound to obedience, courage, cleanliness, abstinence from firewater, tobacco; and to cherish the Great Spirit’s gifts; and to kindness, fair-play, loyalty, silence, reverence, honor.)

The Medicine Man then says: “Raise your right hand and say after me: ‘I give my word of honor that I will obey the Chief and Council and the laws of my Tribe, and if at any time I fail in my duty, I will appear before the Council, when ordered, and submit without murmuring to its decision.’”

Now the Medicine Man pins the badge over the candidate’s heart, takes him by the hand, and says: “I receive you into our Order, and, by this badge, I formally signify the same.

“Now I declare your installation complete as a Pappoose (or Boy) in the Band of the Tribe, which is of the Big (or Little) Lodge in the Woodcraft Indian Nation.”

Thus he enters the Tribe and the Order by joining the Band.

INSTALLATION OF THE HIGHER DEGREES

Whenever a member has won the right to promotion, his evidences are first submitted to the High Council or the Committee they appoint, and if quite satisfactory the installation is made at the next Council or Grand Council, whichever is most convenient or desirable.

When the program has gone as far as “honors to be claimed,” the Chief of the applicant’s Tribe or Band shall announce the claim for him. The Committee who have examined the evidence now stand up to support the claim. The officer in the chair asks if any do challenge the claim and, if none, he briefly describes the qualifications and their value in our work, then says: “Acting for the Council, therefore, I now cut from his Horned Shield the green tassel that was the badge of the rank he is leaving and announce that his

installation is complete as a of the Lodge.”

He then clips off the green tassel, casts it into the fire, and shakes hands with the successful one, who retires to his seat amid loud applause.

INSTALLATION OF SAGAMORE OR SACHEM

These installations are along similar lines, but are more elaborated and impressive. The recipient of the honor stands before the Council. His exploits are described for the benefit of the public. An opportunity is offered to any who would question the record; and it must be now or never. The Medicine Man has the new Sagamore repeat his vow and the law to which he holds. Then completes his installation by placing on his shoulder the Sagamore's robe and on his head the great eagle feather warbonnet; then leads him to a specially prepared seat of honor, where, before he sits down the whole tribe files past to shake his hand and greet him in his new title.

HORSEHAIR TUFTS

If, in the new Tribe or Band it is decided to use the horsehair tufts or tokens of good standing, also sometimes called scalps, this is the law: Each, on entering the Tribe, receives in addition to the badge a long tuft of black horsehair that answers as his emblem of good standing. The skin of this should be about one inch across; it is furnished with a cord loop; the hair is as long as possible.

He can lose it only in an important competition, approved by the Council, in which he stakes his tuft against that of some other brave, never a tuft against any other stake. If he loses, he surrenders his tuft to the winner in presence of all the Council and goes without this badge until the Council thinks proper to give him a new one. But he never gets back the old one, that remains the property of the winner for a teepee or other decoration.

The brave without tuft cannot vote or sit in Council, or take part in the competitions. He is dead. Usually the Council revives him very quickly by bestowing a new token, especially if he died gloriously, but sometimes he is allowed to be dead for two or three days.

COSTUME

The street costume is an ordinary outing suit, in buff-colored khaki, distinguished chiefly by the Woodcraft badges.

The camp costume is distinctive. In full dress the hat has a bead band that shows the wearer's Lodge.

The coat is a warshirt with record of the owner's exploits.

The trousers may be long or short but usually have a short leather fringe at each side on the outer seam when the wearer has won the right to them.

The feet are covered with moccasins, or else canvas sneaks decorated as moccasins.

When in camps remote from the general public, only the breech clout and moccasins are worn in fine weather.

In Grand Council, full dress—that is, all regalia—is worn.

FEATHERS

Feathers are not essential, but are used by most of the Tribes. The two grades of feathers are the low honor or coup and the high honor or grand coup. The feather for the latter has a tuft or tassel of red hair added to the top. The feather does not replace the Honor Badge, but repeats it in another form, that is, one may get both Honor Badge and feather for the same exploit. When a sufficient number, a dozen or more, have been won, they are made into the warbonnet as described on pp. 463-5 of the “Book of Woodcraft.”

THE CHUMP MARK

Many of our first-class camps (Greenkill and Peequo’ for example) have adopted the Chump Mark. This is a stick of adhesive plaster, half an inch wide and about two inches long, stuck across the forearm of a boy who has done something unusually stupid and “chumpy.” This “bar sinister” is put on by the Chief in full Council, and is removed as soon as the delinquent has atoned for his folly by some meritorious act or record. The removal is done publicly by the Chief, who explains why, then the badge is cast into the fire and the member is restored to good standing.

GETTING TO WORK

Having got a number of fellows enlisted and the Tribe equipped with Charter, Birch-Bark Roll, and Badges for coups and grand coups, the leader, whatever his rank, should encourage them to work for such of the listed honors as appeal to them. As already noted, the Honor Badges are adapted for ornamenting head-dress and coat, both being allowed for the same honor. The application is made in due form on the blanks provided. These should be passed on by a careful committee before being publicly presented in Council. The proper time to claim the honors is duly set forth in the Order of Doings.

If the claim is allowed, the Honor Badge is presented at once.

The claim in due form, signed by the witnesses and Chief of the Council allowing it, is kept on file by the Tally Keeper of the Tribe concerned.

The Old Guide himself would do well to qualify as soon as possible for the Degree of Medicine Man, and later for the Red Lodge.

THE COUNCIL-RING

As soon as possible each Tribe should establish a proper Council-ring for

formal council. The uses and benefits of having a fixed place ready prepared, with all the power of association and embellishment, will be evident in the course of use.

For the Council-ring, select a sheltered place, preferably in the woods, as quiet and secluded as possible, and especially remote from the kitchen noises. It should admit of a perfectly level circle thirty to forty feet across, according to the number in camp. On the outer rim of this have a permanently fixed circle of very low seats; six or eight inches is high enough, but they should have a back. Each Band or Patrol should make its own seat, and always go there. On the back of the seat should be a place to plant the Tribal or Band standard. Back of the first row should be a slightly higher row. If the ground slopes up, all the better, but in any case, there should be *fixed seats enough for all the camp*. The place should be carefully leveled and prepared, and kept that way all the time, so as to be ready, for it will be used at least once every day. This is the arena as well as the parliament, courtroom, church, council hall, and theatre of the camp.

At one side of the ring, in a conspicuous place, should be the throne of the Chief, and to one side of this a desk and seat for the Tally Keeper; on the desk should be a lantern holder. Near the middle of the ring is the Council-fire, never a bonfire, and right opposite the Chief's throne, on the outer edge of the camp, should be the Totem-pole.

This I always set up as soon as possible in my permanent camps. Its proper place is on the outer rim of the camp-circle, right opposite the Chief's throne. Its purpose is: first, to typify the movement; second, to display the Totems of all the Tribes, Troops, or Patrols that camp here; third, to serve as a place of notice. Any document posted on the Totem-pole is considered published. For illustrations of Totem-poles see p. 268, "Book of Woodcraft."

ORDER OF DOINGS IN COUNCIL

The Head Chief, or the Herald he may appoint, walks around with the standard, announcing that a Council is to be held, and all must come to Council.

The form used among the Ogallala is *Meetah Kolah na-hoonpo omneechee-yay nee-chopi*. (My friends, give ear, a Council we hold.)

For “assent” or “approval” we say *How*, for “dissent” or “no” we say *Wah*.

Open Council by lighting the fire, preferably with rubbing sticks.

Opening Council with Omaha Tribal Prayer. (See p. 145, “Book of Woodcraft.”)

Roll Call.

Tally of last Council and report of Tally Chief.

Report of Wampum Chief.

Business arising out of the Tally.

Reports of Scouts, including officers of the day.

Left over business.

Complaints.

Honors awarded, should previously have been passed in Committee.

New Braves.

Initiations.

New business.

Challenges, etc.

Social doings, songs, dances, stories.

Closing Council with some appropriate song, such as “Good-night, Ladies.” Sometimes we close with the “Omaha Prayer,” sung as we stand in a circle about the fire with hands uplifted.

In the Council no one may cross or remain within the open space, except the Chief presiding, the members speaking or performing, and the Keeper of the Fire when attending to his duties. Nevertheless, the Fire Keeper must not tend the fire at a time when it will interfere with any performance or distract attention at an important moment.

The officer in the chair is addressed, “O Chief.” Those who would speak arise and salute, then remain silent, until recognized by the Chief, and bidden to speak.

It is not proper to whisper in Council or laugh when a serious matter is being presented, or look around much, or heed not the speaker, nor should one make noises or tap with one’s feet or hand, or with a stick, or lounge about, or lie down, nor turn to look when some one arrives late, but in all wise act as

though each speaker were great and important, however much he may be otherwise. For this is good manners.

The Sun—The Healer

When one of my animals feels sick he sits in the sun each day for as long as is pleasant. When an Indian feels rheumatic or depressed he sits in the sun. Every wild animal and bird has a sunning place, where it seeks the great healer; yes, even when these animals are strictly night prowlers.

These are among the things I noticed long ago, and so embodied the idea in my scheme of outdoor life. In one stage my boys are sunburnt to the waist, in a later one, all over.

I had no exact knowledge of the way in which the warming ray was curative, but men of science have been following slowly the trail of the truth and now give us some interesting facts:

The *Literary Digest* of February 28, 1914, tells of the amazing success they have had in France, Russia, and Germany in treating many forms of tuberculosis and rheumatism with direct sunlight. *Collier's* for August, 1914, tells of the sun cure in use at Perrysburg, N. Y. In the *New York Herald* for March 7th is a long description of Dr. Joseph Schmaskin's successful treatment of skin-growing through the power of the sunray. A little boy was brought into Lebanon Hospital, Bronx, N. Y., with thirty square inches of skin burnt off his neck and chest. His parents were too poor to pay for a grafting operation, so the new (old) sun process was brought to bear, and in a remarkably short time new skin was created by the all-healer. Other cases followed, each with like results.

A still more amazing record is given in the *Literary Digest* for June 13, 1914. Dr. Rollier of Leysin, Europe, cures 1,000 out of 1,200 tuberculosis patients sent him and uses only the sun's power.

The method requires expert management, but it seems that they begin by exposing the feet, then the legs, thighs, etc., finishing with the head.

The next discovery is that the "tanning" or bronzing of the skin confers equally the power to resist cold and heat. The Indian Medicine Man told us that long ago, and we didn't believe it. But now it is given by our own medicine men, and we are building sun hospitals as fast as we can. Dr. Rollier shows us pictures of numbers of children who came very ill to his sun hospital in the mountains, and now they are to be seen hearty and well; so strong that they are seen *playing naked in the snow* and enjoying it hugely.

It goes without saying that such matters must be under expert guidance, but no boy can go far wrong if he follows these general instructions: Begin by going barefooted, then take a little sun roast each day, wearing a hat only. Never take it when it is unpleasant and never take enough to burn, much less

blister the skin.

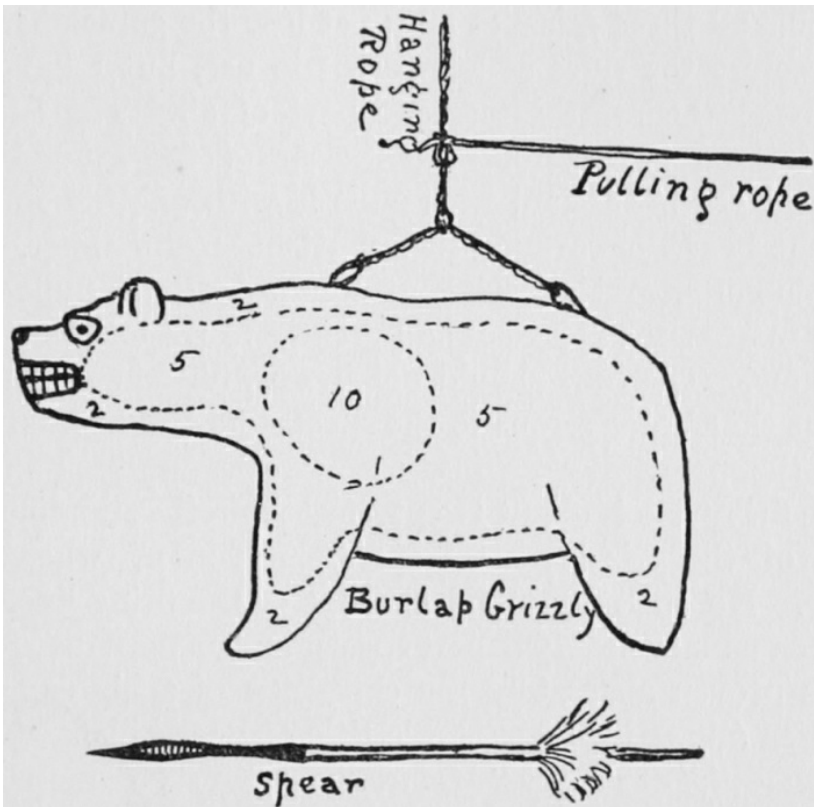
When you have your coat of tan, your feelings will tell you why I confer honors for sunburn, and how wise are the wild things that take a sunbath when they feel a little out of sorts.

THE BIG BEAR HUNT

The Bear Hunt with spears is a game that I have recently invented and developed with success. The bear is about five feet long from tail to snout and is made of burlap and hay on a backbone of board which runs the whole length.

The spears are made with iron heads and hickory handles, altogether five feet long, with a bunch of colored wool eighteen inches from the top; this is to identify the spears, also to make them fly better. The bear is marked with two lines much as on the burlap deer.

A shot outside the biggest line is called a *scratch*, and counts two. Inside the biggest line is a *body wound*, and counts five. Inside the small line is a *heart shot*; it counts ten, and ends the hunt.



If the spear bounces off at once, it does not count.

If it sticks, or hangs for a few seconds even, it counts full score.

If it goes right through so that it counts differently on the two sides, the highest score is the one taken.

If in the course of a match any one scores 20 without a shot reaching the heart, the bear escapes, and a new bear must be started.

Three bears are usually a match.

No shot is fired after the heart is pierced. The bear is then dead.

The killer of the bear has first shot at the next bear. The players take alternate shots after that. Two, three, or four spearmen are best.

The winner is the one with most points. So that a man who kills all three grizzlies may yet lose the game.

These are the rules as at present in use, but I have not mentioned the most important part of all. The bear is hung from a twenty-foot rope, clear of the ground and worked by a bear man, who pulls it with another rope so that the bear runs around in a most natural manner, rearing, plunging, and charging at the will of the puller. A clever man at the rope can add greatly to the excitement of the game. The bear should not jump while the spear is in him, as that is dangerous to the spectators and at least may break the spear.

The firing line is about twenty feet from the standing-still place of the grizzly; most spearmen run up when they throw. No one may stand in front of the firing line.

When a marvelously expert spearman has been discovered and is proven absolutely the champion of a big camp, he has been allowed the honorable title of Bear-killer—that is, “*Moqua-nit*,” or simply “*Mokwa*.”

HOPI SNAKE DANCE

The Hopi Snake Dance is probably the most famous of all our native dances. We have a dance suggested by it that makes a good event for Grand Council.

Having secured a snake of some harmless kind, the priest takes it in his hands, holding it up high and nearly level. At each side of him are the feather bearers; each has a large feather with which he fans and plays with the snake. A dozen fellows form a procession with their hands each on the shoulders of the one ahead and heads low. Now, keeping in the "two step," they chant some good Indian song, from the snake dance if they can learn it, or failing that, a song from Alice Fletcher's Book—say the Zonzimondi.

The procession circles about imitating the movement of a snake until back again before the Chief's chair. Here all form a half circle, facing the Chief, and crouch down around the priest who holds the snake, and the two feather bearers. Then the priest addresses the snake in a loud voice as follows:

"O Brother Blacksnake" (or whatever it is), "the Great Spirit made you, even as he made me, and set you free to enjoy this beautiful world." (The other dancers applaud, crying, "Ho, Ho, Ho," here and after each sentence of the priest, who continues):

"You do no harm, O Brother Snake, except to kill such little things as you need for your food, even as I do. That is your natural right.

"You have taught us some of the secrets of the underbrush; how to go in silence through the thickets; that legs are not speed; neither are giants the masters of the fields. You have shown us the beauty of swift going.

"You are not poisonous, O Brother! You do no harm to me or mine. So I have no right to harm you. Now, therefore, go in peace." (He sets it free.) "May you enjoy the tall waving grass even as I do. And take a message for us to the hidden world: tell the rulers of the rain clouds to send us rain, for our crops are suffering. So when you are gone we will dance in your honor."

After the snake has wriggled away, dancers applaud with outstretched hands, the procession reforms, but now with heads erect, one hand high in the air, the other laid on the shoulder of the one ahead. So they pass out quickly in a line to music as before. Sometimes the last one carries a rattle and the front one a snake-head mask.

Honors

Honors are of two kinds: individual, and group or degree. Any brave may take both kinds if he wishes. The standards for the individual honors, it will be seen, are higher.

I shall give these first, as they have been in use from the beginning.

DECORATIONS FOR INDIVIDUAL HONORS

The decorations for the exploits are: eagle-feathers and wampum medals. Thus, the emblems of a *high honor* or *grand coup* would be an eagle feather with a red tuft on the end, *and* a red felt badge with a bead of wampum.

The symbol for a low honor or *coup* would be a plain eagle feather—that is, without any tuft *and* a red felt badge without a wampum.

Thus, it will be seen that the medals do not take the place of the feathers, but repeat the honor in another form.

DECORATIONS FOR GROUP HONORS OR DEGREES

The decoration for the group honors or degrees, of which there are twenty-four, is set forth on pages [27](#) and [71](#). It is made in beads, quills, or embroidery. These Honor Bands are used as arm bands or as decorations of the war-shirt.

STANDARDS OF HONORS

These exploits are intended to distinguish those who are first-class in their department, and those who are so good that they may be considered in the record-making class. They may be called Honors and High Honors, but the Plains Indians speak of their exploits as Coup (pronounced *coo*) and Grand Coup. The Sioux, I am informed, use the French word *coup*, but call them "*Justee-na coo*," and "*Tonka coo*," the "Little Deed," and the "Big Deed."

No one can count both Coup and Grand Coup, or repeat their honor in the same department, except for heroism, mountain climbing, and others that are specified as "repeaters," in which each honor is added to that previously worn.

No honors are conferred unless the exploit has been properly witnessed or proven, and approved by a careful committee. When it is a question of time under one minute, only stop-watches are allowed.

Honors are allowed according to the standard of the year in which the application was made.

An honor, once fairly won, can never be lost for subsequent failure to reach the standard.

Except when otherwise stated, the exploits are meant for all ages.

Any one counting coup, according to the class above him may count it a grand coup in his own class, unless otherwise provided.

This list is made by the High Council of Guidance. The exploits are founded on world-wide standards, and with the help of the best experts. The Council will gladly consider any suggestion, but it must be understood that no local group has any power to add to or vary the exploits in any way whatsoever.

Class I. Red Honors—Heroism

Honors are allowed for *saving* a human *life* at risk of one's own; it is a *coup* or a *grand coup*, at the discretion of the Council.

A soldier's *war medals* count for a *grand coup* each.

Courage. (The measure of courage has not yet been discovered.)

RIDING

To *ride* a horse 1 mile in 3 minutes, clearing a 4-foot hurdle and an 8-foot water jump, counts honor; to do it in 2 minutes, clearing a 5-foot hurdle and a 12-foot water jump, high honor.

Trick-riding. To pick up one's hat from the ground while at full gallop on a horse of not less than 13 hands, counts honor.

To do it 3 times without failure, from each side, with horse of at least 15 hands, counts high honor.

GENERAL ATHLETICS

(Advisers—J. E. Sullivan, secretary of Amateur Athletic Union; Dr. Luther H. Gulick of Russell Sage Foundation, New York.)

Those under 10 are children; those over 10 and under 16 are boys; those over 16 and under 18 are lads; those over 18 are men.

Girls take the standards according to their ages up to 18, but for athletics are never over that. No matter what their age, thenceforth they continue in the "lad class," and in filing the claim need only mention their class.

Men over 70 return to the lad class.

The records are given according to Spalding's Almanac, where will be found the names of those who made them, with date and place.

A dash (—) means "not open."

	CHILDREN <i>i.e.</i> UNDER 10		BOYS UNDER 12		BOYS UNDER 14		BOYS UNDER 16		LADS UNDER 18		MEN OVER 18		REC
	<i>coup.</i>	<i>g.c.</i>	<i>coup.</i>	<i>g.c.</i>	<i>coup.</i>	<i>g.c.</i>	—	—	<i>coup.</i>	<i>g.c.</i>	<i>coup.</i>	<i>g.c.</i>	
<i>Walking</i>													
50 yards	16 s;	15	14;	13	13;	12	—	—	—	—	—	—	
100 yards	31 s;	29	27;	25	22;	20	—	—	—	—	—	—	
220 yards	70 s;	65	60;	56	50;	45	—	—	—	—	—	—	36 ³ / ₅ s
440 yards	4 m;	3½	3;	2½	2;	1.45	—	—	—	—	—	—	1 m 23
880 yards	6½ m;	6	5½;	5	4½;	4¼	—	—	—	—	—	—	3 m 22
1 mile	14 m;	13	13;	12	12;	11	11;	10	10;	9½	8½	7¾	6 m 25
in one hour	—	—	—	—	3½m.	4 m			4½mi;	5mi	5½mi;	6½mi	7mi; 1
12 hours	—	—	—	—	30 mi	25	4;	4½	30mi;	35mi	40mi;	45mi	

50 yards	—	—	—	—	13;	12	12;	11	11;	10	9;	8	7½ s
100 yards	—	—	—	—	—	—	—	—	20 s;	18	17;	16	13¾ s
<i>Hammer thrown</i>													
3½-ft. handle from 7-ft. circle, both hands									(12 lb hammer)	(16 lb hammer)			
	—	—	—	—	—	—	—	—	60 ft;	70	65;	75	100 ft
<i>Shot-put</i>									(16 lb shot)				
7-ft. circle (12 lb. shot)	—	—	20 ft;	21	21;	23	24;	26	28;	30	36;	40	47 ft
<i>Discus</i>													
7-ft. circle (4½ lbs.)	—	—	—	—	—	—	—	—	70 ft;	85	90;	100	128 ft
<i>Throw baseball (regulation)</i>	50 yds;	55	60;	65	65;	70	70;	75	75;	95	100;	110	127 yd
<i>Batting baseball</i>	45 yds;	50	55;	60	60;	65	65;	70	70;	90	95;	105	118 yd
<i>Throwing lacrosse ball with stick</i>	70 yds;	80	80;	90	90;	100	100;	110	110;	130	130;	150	165 yd 7½ in
<i>Football kick a drop goal</i>	20 yds;	25	29;	30	30;	35	35;	40	40;	45	50;	55	63 yds
<i>Football</i>									may try		<i>g. c.:</i> Put two Rugby footballs in middle of Rugby field and kick a right and left goal		
<i>Football</i>													
Place kick	25 yds;	30	30;	35	35;	40	40;	45	45;	50	55;	60	66 yds

counted to where ball first strikes ground													in
<i>Running high kick</i>	5¾ ft;	6	6; 6¼	6¼; 6¾	6¾; 7	7; 7½	8; 8½	9 ft 8 i					
<i>Climb rope</i> 18 ft.; hands only used	15 s;	14	13; 11	11; 10	10; 9	9; 7	6; 5	3¾ s se					
<i>Chin the bar</i>	3 times;	4	6; 8	8; 9	9; 10	10; 12	13; 15	39 tim					
<i>Chin bar</i> with right hand					once for <i>g. c.</i>	the same	the same						
” left hand					once for <i>g. c.</i>	the same	the same	12 tim					
<i>Hand walk</i> on hands, heels up	5 ft;	10	15; 20	20; 25	25; 30	30; 50	75; 100						
<i>Parallel bar</i> 3 successive arm jumps with swings	10 ft;	11	11; 12	12; 13	13; 14	14; 15	16; 18	19 ft 9					
<i>Push up</i> <i>without swing</i>	10 times;	12	14; 16	16; 18	18; 20	20; 25	30; 40	58 tim					
<i>Dumb-bell</i> Put up 5-pounder with one hand to full arm's length above shoulders.	50 times;	100	100-150	150; 200	(10-pounder) 40; 60	(10-pounder) 75-150	(10-pounder) 200-300	8,341 i					

<i>Skating</i>													
100 yards	17 s;	16	16;	15	15;	14	14;	13	13;	12	11½s;	10½s	9 s (wi wind)
440 yards	—	—	75 s;	70	70;	68	68;	65	65;	60	50;	45	35½ s
880 yards	—	—	160	155	155;	150	150;	145	145;	140	135;	130	1 m 20
1 mile	—	—	4m;	3¾	3¾;	3½	3½;	3¼	3¼;	3¼	3;	2½	2-36/6
5 miles	—	—	—	—	—	—	25m;	23	23 m;	21	19;	17	14 m 2
10 miles	—	—	—	—	—	—	55m;	50	50 m;	48	42;	36	31 m 1
15 miles	—	—	—	—	—	—	90m;	85	85 m;	80	70;	60	49 m 1
20 miles	—	—	—	—	—	—	2¼hr;	2.10	2.10	2	1¾;	1½	1 hr. 6 36¾ s
25 miles	—	—	—	—	—	—	3hr;	2¾	1¾	2½	2½;	2	1 hr. 3 s
<i>Rowing</i>													
(single sculls) 1 mile	13 m;	12	12;	11	11;	10	10;	9	9;	8	7-	6-	25/60; 50/60
<i>Paddle</i>													
(single) 1 mile	16 m;	15	15;	14	14;	13	13;	12	12;	11	10;	9	
<i>Swim</i>													
{ 100 yards	any time		any time		any time		any time		any time		any time		
{	<i>coup</i>		<i>coup</i>		<i>coup</i>		<i>coup</i>		<i>coup</i>		<i>coup</i>		58 s
{ 200 yards	6 m, <i>g. c.</i>		5 m, <i>g. c.</i>		4½		4		3¾ m, <i>g. c.</i>		3 m, <i>g. c.</i>		2 m 20
{ 1 mile	—	—	—	—	—	—	—	—	50 m;	45	45;	35	24 m 4
<i>Medley Race</i>													
(400 yards)													
rowing 100													
swimming 100													
walking 100	—	—	—	—	—	—	7;	6	6 m;	5	4½;	4	
running 100													
<i>Bicycle</i>													
1 mile	—	—	—	—	—	—	4;	3½	3½ m;	3	2-	2-	50/60; 20/60

GENERAL ATHLETICS (*Continued*)

ATHLETIC SPECIALTIES

(Open to those only who are over 21.)

Run	10 miles,	<i>coup.</i>	80	m.,	<i>g. coup.</i>	70	m.,	Record	52	m.	38 ² / ₅	s.
"	15 "	"	2	"	"	1 ³ / ₄	h.,	"	1	h.	27	" 11 ³ / ₅ "
"	20 "	"	3	"	"	2 ¹ / ₂	"	"	2	"	13	" 5 "
"	30 "	"	4 ¹ / ₂	"	"	4	"	"	3	"	36	" 3 ¹ / ₂ "
"	40 "	"	6 ¹ / ₂	"	"	6	"	"	5	"	20 ¹ / ₂	" —
"	50 "	"	9	"	"	8	"	"	7	"	29	" 47 "
"	75 "	"	16	"	"	14	"	"	12	"	20	" 10 "
"	100 "	"	24	"	"	21	"	"	17	"	36	" 14 "
Walk	10 miles,	<i>coup.</i>	1 ³ / ₄	hrs.	<i>g. coup.</i>	1 ¹ / ₂	h.	"	1	h.	17	m. 40 ³ / ₄ s.
"	15 "	"	3	"	"	2 ³ / ₄	"	"	2	"	14	" 44 "
"	20 "	"	4	"	"	3 ³ / ₄	"	"	3	"	8	" 10 "
"	25 "	"	5	"	"	4 ³ / ₄	"	"	4	"	3	" 35 "
"	30 "	"	7 ¹ / ₂	"	"	6 ¹ / ₂	"	"	5	"	33	" 8 "
"	40 "	"	10	"	"	9	"	"	7	"	25	" 41 "
"	50 "	"	13	"	"	12	"	"	9	"	29	" 22 "
"	75 "	"	18	"	"	16 ¹ / ₂	"	"	15	"	0	" 15 "
"	100 "	"	30	"	"	25	"	"	21	"	0	" 42 "
Skate	50 "	"	5	"	"	4	"	"	3	"	15	" 59 ² / ₅ s.
"	75 "	"	7 ¹ / ₂	"	"	6	"	"	5	"	19	" 16 ⁴ / ₅ "
"	100 "	"	12	"	"	10	"	"	7	"	11	" 38 ¹ / ₅ "
Swim	5 "	"	4	"	"	3 ¹ / ₂	"	"	2	"	58	" 0 ¹ / ₂ "
"	10 "	"	in any		time.							
"	15 "	<i>grand coup</i> in any time										
Bicycle	100 miles	in		24	hrs.,	<i>coup</i>						
"	200 "	in		24	hrs.,	<i>grand coup</i>						

(Acc. to L. A. W. rules)

Weight-throwing. Throw the 56-lb. weight from a 7-ft. circle: *coup* 22 ft.; *grand coup* 28 ft.; Rec. 38 ft. 7³/₈ in.

Dumb-bell. Pushing up one 50-lb. dumb-bell with one hand to full arm length above the shoulder: 15 times for *coup*; 30 times, *grand coup*; Rec. 94 times.

Ditto with 100-lb. dumb-bell: 5 times, *coup*; 10 times, *grand coup*; Rec. 20 times.

Ditto with two 100-lb. dumb-bells once; one in each hand, same time *grand coup*.

To turn a wheel, coup.

Handspring. To throw a tumbler or 4-legged handspring, *coup*; to throw a clean handspring, *grand coup*.

Back handspring. A clean back handspring, *grand coup*.

WATER-SPORTS AND TRAVEL

(For swimming, rowing, etc., see classified athletics on a previous page.)

Bathing. A *coup* for having bathed out of doors in water of natural temperature anywhere north of N. Lat. 30, or south of S. Lat. 30, for 300 days in the year; a *grand coup* for 365 days.

Sailing. To have sailed any two-man craft for 30 successive days, 12 hours a day at the wheel—the other man not a professional sailor—*coup*.

Sixty days of the same in salt water, *grand coup*.

Log-riding. Tread a sawlog 100 yards in any time, without going overboard, for *coup*; do it 100 yards and back in 30 minutes, for *grand coup*.

Canoeman. A *coup* is allowed to those who can paddle (single) a canoe on dead water, make their paddling *coup* (see p. 100), spill the canoe and get into her again, and bale her alone.

A *grand coup*, when they make their paddling *coup*, spill, right, and bale the canoe alone, three times in succession, and have run a rapid that falls 6 feet in 200 yards.

Canoe-camper. To have made a continuous canoe trip of 500 miles, sleeping out every night, *coup*; 1,000 miles of the same, *grand coup*.

Saddle-camper. To have made a continuous saddle trip of 500 miles, sleeping out every night, *coup*; 1,000 miles, *grand coup*.

Camper. A *coup*, for passing 30 successive nights out of doors, never once sleeping under shingles, but in tent, teepee, or bivouac, every night. A *grand coup*, for 60 nights of the same.

Lone-tramper. A *coup*, for traveling alone, on foot, 100 miles, carrying one's outfit, sleeping out every night; a *grand coup*, for 200 miles.

Gang-tramper. A *coup*, for traveling 150 miles on foot with a party, carrying one's own outfit, sleeping out every night; a *grand coup*, for 250 miles.

Ski-man. To have traveled 6 miles in an hour, 40 miles in one day, covered 40 feet in a jump, and traveled 500 miles all told, counts a *coup*.

To have traveled 7 miles in an hour 50 miles in one day, made a 50-foot jump, and traveled 1,000 miles all told, counts a *grand coup*.

Arctic Traveler. A *coup*, for entering the Arctic Circle by sea; a *grand coup*, by land.

Tropic Traveler. A *coup*, for crossing the Equator by sea or rail; a *grand coup*, on foot.

Motoring. To have covered 1,000 miles within 30 days, acting as your own

chauffeur and mechanic, *coup*. To have covered 1,000 miles in 4 days, 100 miles in 2 hours, acting as your own chauffeur and mechanic, *grand coup*.

(In both cases garage privileges allowed.)

MOUNTAIN-CLIMBING (ALL AFOOT)

(Not open to boys, *i.e.*, those under 14.)

By Sir Martin Conway, ex-President of the Alpine Club.

The exploits in this class are repeaters.

The first one to climb a standard peak gets double honors; one for *climb*, one for *first climb*.

For lads (*i.e.*, over 14 and under 18.)

COUP

In Great Britain—Ben Macdhuie, Ben Nevis, Ben Lomond, Ben Cruachan, Snowdon, Scarfell.

In Europe—Vesuvius, Breithorn.

In North America—Mt. Washington; Electric Peak, Wyo.

GRAND COUP

In Europe—Mt. Blanc, Monte Viso, Etna, Monte Rosa.

In North America—Pike's Peak, Shasta, Adams.

In Asia—Fujiyama; Tabor.

Add to this all the honor list of next.

For men (*i.e.*, all over 18.)

COUP

In Europe—Mt. Blanc, Monte Rosa, Monte Viso, Ecrins, Grand Paradis, Jungfrau, Finsteraarhorn, Wetterhorn, Bernina, Ortler, Gross Glockner, Matterhorn from Zermatt.

In North America—St. Helen's, Adams, Shasta, Hood, Rainier, Mt. Shaghnassy, Mt. Stephen, Popocatepetl; Orizaba.

GRAND COUP

In Europe—Meije, Aig. du Grépon, Aig. du Géant, Aig. du Dru, Matterhorn (by Italian or Stockje ridges), Dent Blanche, Mischabelhörner from Seas, Schreckhorn, Monte di Scerscen, Fünffinger Sp., Kleine Zinne.

In North America—Mt. Sir Donald, Mt. Logan, Mt. Assiniboine, Mt. Fairweather, Mt. St. Elias, Grand Teton, Mt. McKinley. Any peak in Alaska over 13,000 feet high.

In South America—Chimborazo, Cotopaxi, Illimani, Aconcagua.

In Asia—Any peak 19,000 feet high.

In Africa—Any peak over 15,000 feet high.

TARGET-SHOOTING

Everything that can be said in favor of firearms for use in general sport applies to the rifle only (and its understudy the revolver). The scatter-gun has no official existence for us. It is ruination to the marksman's power and should be abolished. A rifle range is a desirable adjunct to all grown-up camps. Honors awarded according to the army standards.

Revolver-shot. Target 4 × 4 ft. Bull's eye 8 inches (counts 4 points). Inner ring 2 feet (3 points). Outer, the rest of target (2 points). Distance, 30 yards. Ninety-six shots divided in any number up to six days, one hand, standing:

250 points count *coup*; 300, *grand coup*.

Half with left hand only; half with right only:

230 points, *coup*; 260, *grand coup*.

Rifleman. To be a *marksman* of the highest rank but one, according to militia standards, a *coup*; to be an *expert rifleman* of the highest rank, a *grand coup*.

EYESIGHT

To spot the Rabbit three times out of five at 60 yards, also to distinguish and map out correctly six Pleiades and see clearly the "Pappoose (Alcor) on the Squaw's (Mizar) back," counts a *coup*; to spot the Rabbit three times out of five at 70 yards and seven Pleiades and the Pappoose, counts a far-sight *grand coup*. (Those who habitually wear glasses may use them in this test.) (See "Far-sight," among the games in Book of Woodcraft.)

To make a 75 score in ten tries in the game of Quick-sight, with ten counters, counts *coup*; a 95 score counts a *grand coup*. (See "Quick-sight," among the games.)

BIG-GAME HUNTING

Inasmuch as Hunting Big Game must be recognized in our list of national outdoor sports, it should be elevated to a higher plane by the adoption of these rules, because they tend to give the utmost prominence to the many admirable features of the chase, and at the same time reduce the total sum of destruction.

To have gone alone into the haunts of big game, that is to say, without professional guide, and by fair hunting, unaided by traps or poison, or dogs (except where marked "d"), have killed and saved for good purposes, *in*

absolute accordance with the game laws, any of the following kinds of game (or others of a corresponding character), counts honors as below:

Each species counts one *coup*; that is, one Tiger would count one *coup*, ten Tigers would not count any more, and when he gets his Tiger, his Moose, etc., the sportsman is supposed to stop so far as that species is concerned.

The presence of a professional hunter reduces a *grand coup* to a *coup*, and if he took any part in the actual killing it does not count at all. A native gun-bearer is not necessarily a professional guide.

COUP

Black Bear	(d)
Puma	(d)
Gray Wolf	(d)
Wild Boar, otherwise than with spear	(d)
Caribou	
Water-buck	
Deer	
Moose, Wapiti, etc.	
Tiger (from elephant-back or Machan)	
14-foot Crocodile or Alligator	

GRAND COUP

Elephant
Lion
Tiger (without help of elephants)
Jaguar
Leopard
Puma
Rhinoceros
Indian Bison
African Buffalo
Gorilla
Okapi
Hippopotamus
Moose (by stalking)
Mountain Goat
Mountain Sheep, adult ram
Chamois
Himalayan Tahr, adult male
Gray Wolf
Grizzly Bear

Spectacled Bear

Wild Boar, with spear, etc.

Sword fish, 15 feet long, from small boat

Class II. White Honors

CAMPERCRAFT AND SCOUTING

Bee-line. Come to camp through strange woods from a point one mile off and return in 30 minutes, for *coup*; in 20 for *grand coup*.

Match-fire. Light 15 campfires in succession with 15 matches, all in different places, all with stuff found in the woods by himself, one at least to be on a wet day, for *coup*; if all 15 are done on wet days, or if he does 30, of which two are on wet days, it counts *grand coup*.

Flint and Steel Fire. To light 15 campfires in succession with wildwood tinder, one at least on a wet day, and none to take over a minute from striking the flint, to having the blazes, *coup*; if all 15 are done on one day, or if he does 30 fires in unbroken succession, two at least on wet days, and in no case more than half a minute from strike to blaze, *grand coup*.

Rubbing-stick Fire. Light a fire with a fire-drill or rubbing-sticks, with material of one's own gathering, counts *coup*; to do it in one minute counts *grand coup*.

Water Boiling. Boil one quart of water in a 2-quart pail in 11 minutes for *coup*; in 9 minutes for *grand coup*. Allowed one log, one match, one axe or hatchet. The water is boiling when jumping and bubbling all over the surface.

Axeman. To chop down three 6-inch trees in succession in 60 seconds each, throwing them to drive each a given stake, *coup*; in 45 seconds each, *grand coup*.

Knots. To make 30 different standard knots in a rope, for *coup*; 50 for *grand coup*.

Lasso. To catch 10 horses or cattle in corral, with 10 throws of the lasso, counts *coup*; to catch 10 on the range in 10 throws counts a *grand coup*.

Lasso. To catch a horse or beef by each of his four feet in four successive throws, *grand coup*.

Lasso. To catch, throw, and "hog-tie" a beef or horse in 2½ minutes for *coup*, in 1½ minutes for *grand coup*. The record is said to be 40 seconds.

Diamond Hitch. Pack a horse with not less than 100 pounds of stuff, with diamond hitch, to hold during 8 hours of travel, *coup*. Ten days in succession, a *grand coup*.

Size Guessing. To guess one inch, one foot, one yard, one rod, one acre, 100 yards, 200 yards, one quarter mile, one half mile, and a mile, within 20 per cent. of average error, for *coup*; 10 per cent. for *grand coup*.

Height and Weight Guessing. To guess the height of 10 trees or other high things, and the weight of 10 stones or other things ranging from one ounce to

100 pounds, within 10 per cent. of average error, for *coup*; 5 per cent. for *grand coup*.

Gauging Farness. To measure the height of 10 trees without climbing, or 10 distances across a river, etc., without crossing, within 10 per cent. of average error, for *coup*; 5 per cent. for *grand coup*. Tools: an axe and a pocket rule only.

Star Gazing. Know and name 15 star groups, for *coup*; know 20 star groups and tell the names and something about at least one star in each, for *grand coup*.

Latitude. Take the latitude from the stars at night with a cart wheel, or some home-made instrument, 10 times from different points, within one degree of average error, for *coup*; one half degree for *grand coup*.

Traveler. A *coup* for being able to take correct latitude, longitude, and local time. A *grand coup* for having passed the Royal Geographical Society's examination of "expert traveler."

Red Cross. A *grand coup* for having passed the Red Cross examination of first aid to the wounded.

Life Saving: For passing the U. S. Vol. Life Saving Corps diploma test for life saving in the water, a *coup*. For the same and an actual rescue, *grand coup*.

Throwing Life Buoy: For those under 18: To throw it 40 feet within 10 feet of the mark, is *coup*; the same but 45 feet within 5 feet of the mark is *grand coup*. In each case 3 out of 5.

For those over 18: To throw it 55 feet within 10 feet of the mark is *coup*; 60 feet within 5 feet of the mark is *grand coup*. In each case 3 times out of 5.

Boat-builder. Build a boat that will carry two men and that can be paddled, rowed, or sailed by them 6 miles an hour, *coup*; 7 miles an hour, *grand coup*.

Birch Canoe. To have made a birch canoe that has traveled, with at least one man aboard, 100 miles or more in safety, *grand coup*.

In Sign-talking to know and use correctly 200 signs for *coup*; 400 signs, *grand coup*.

Wigwag or Myer Signaling. To know this code and signal, as well as receive a message a quarter mile off, at the rate of 10 words a minute, for *coup*.

The same, at a mile, 24 words a minute, for *grand coup*.

Morse Code. The same.

Trailing. Know and clearly discriminate the tracks of 25 of our common wild quadrupeds, also trail one for a mile and secure it, without aid of snow, *coup*. Similarly discriminate 50 tracks, and follow 3 tracks a mile as before, but for 3 different animals, *grand coup*.

Indian Bed. Make an Indian bed of at least 60 rods, all tied tight for *coup*. Make one of 80 or more rods with 4 cords all straight, and bound at the edges, for *grand coup*.

Cooking. Cook 12 digestible meals for at least three persons, using ordinary camp outfit, *coup*. Or 21 meals and in addition make good bread each day for *grand coup*.

Wilderness Cooking. Make and bake bread, fry fish or meat and boil potatoes or fish without pots or pans. *Coup or grand coup*, according to merit.

Cabin. Build a habitable log cabin not less than 6 × 8, with wind-tight walls and waterproof roof. *Coup or grand coup*, according to merit.

Tent or Teepee. Make a two-man tent or an 8-foot teepee, or better, single handed and set them up; for *coup or grand coup*, according to merit.

Latrine. To have made and run for three days a perfect latrine in Army fashion, *coup or grand coup*, according to merit.

Basket. To have made a serviceable basket of wildwood materials and not less than 5 inches across; for *coup or grand coup*, according to merit.

Weaving. To have woven a good grass or rush rug, square and even, not less than 2 × 5 feet, *coup or grand coup*, according to merit.

Blazes and Signs. Make the 4 usual Indian Signs or Blazes on tree trunk, in twigs, grass, stones, give the smoke signals, and add 25 other signs or pictographs used by the Indians. *Coup or grand coup*, according to merit.

Herald. Open and lead the Council, light the sacred fire, performing the Peace Pipe ceremony and the Naming ceremony. Know three Indian dances songs and the Omaha Invocation. *Coup or grand coup*, according to merit.

Dancer. Know three Indian dancing songs and be able to dance and teach the Snake dance, the War dance, the Caribou dance and the Scalp dance, for *coup*. Add the New Sun dance, the Seneca War dance and the Dog dance for *grand coup*.

Peace Messenger. Know 100 signs of the Sign Language and translate into English from any other language sentences amounting to 300 words, *coup*. Know 200 signs and translate from two languages, *grand coup*.

Indian Clock. Make an Indian clock, that is, a sundial, that works. *Coup or grand coup*, according to merit.

Map. Make a correct map of a region one mile long, ¼ mile wide, such as a mile of highway, taking in ⅓ of a mile on each side, marking every house, fence, hill, and prominent tree, etc. When there is a stream, indicate the size, speed, gallons it runs per hour and bridges. *Coup or grand coup*, according to merit.

Sweat Lodge. Make and use properly a Sweat Lodge three times in one week, in two of the times it may be given to another person for *coup*.

Run a Sweat Lodge successfully for one month, treating at least a dozen patients, *grand coup*.

Bow and Arrows. Make a bow and 6 arrows that will carry 100 yards, *coup*; 150 yards, *grand coup*.

Tomtom. Make and decorate a tomtom; *coup* or *grand coup*, according to merit.

ARCHERY

(Revised by Will H. Thompson, of Seattle, Wash.)

Make a total score of 300 with 60 shots (in one or two meets), 4-foot target at 40 yards (or 3-foot target at 30 yards), for *coup*; make 400 for *grand coup*.

Shoot so fast and far as to have 6 arrows in the air at once, for *coup*; 7, for *grand coup*. (According to Catlin, the record is 8.)

For children (under 10), to send an arrow 90 yards, *coup*; 115 yards, *grand coup*. For boys (10 to 14), to send an arrow 125 yards, *coup*; 150 *grand coup*. For lads (14 to 18), to send an arrow 175 yards, *coup*; 200 *grand coup*. For men (over 18), to send an arrow 250 yards, *coup*; 275, *grand coup*.

To hit the Burlap Deer in the heart, first shot:

For Boys	at 45 yards,	<i>coup</i> ;	55 yards,	<i>grand coup</i>
" Lads	" 60	"	" 70	" "
" Men	" 75	"	" 85	" "

(The heart is 9 inches across.)

To cover a mile:

Children	in 19 shots	for <i>coup</i> ;	15 shots	for <i>grand</i>
Boys	" 14	" "	" 11	" "
Lads	" 10	" "	" 9	" "
Men	" 8	" "	" 7	" "

LONG RANGE, CLOUT, OR FLIGHT SHOOTING

Lads. Three-foot target at 130 yards, if possible on a steep hillside.

In the target is a bull's eye,	and	counts	9
Within 3 feet of outside of target	"	"	7
" 6 " " " " "	"	"	5
" 9 " " " " "	"	"	3
" 12 " " " " "	"	"	1

Coup is for 300 at 60 consecutive shots.

Grand coup is for 400 at 60 consecutive shots.

(In one or two meets.)

Men. Four-foot target at 180 yards, if possible on a steep hillside.

In the target is a bull's eye,	and	counts	9
Within 6 feet of outside of target	"	"	7

”	12	”	”	”	”	”	”	5
”	18	”	”	”	”	”	”	3
”	24	”	”	”	”	”	”	1

Coup for 300 at 60 consecutive shots.

Grand coup for 400 at 60 consecutive shots.

(In one or two meets.)

FISHING

(By Dr. Henry van Dyke, Author of “Little Rivers,”
“Fisherman’s Luck,” etc.)

(Boys are those under 14; lads 14 to 18; men 18 and over.)

Tackle-making. Boys: To make a 6-foot leader of clean gut, with smooth knots to stand a strain of 5 lbs., *coup*. To tie 6 different flies, of regular patterns, on number 8-12 hooks, and take trout with each of them, by daylight casting, in clear water, *grand coup*.

Lads: To make a bait rod of 3 joints, straight and sound, 14 oz. or less in weight, 10 feet or less in length, to stand a strain of 1½ lbs. at the tip, 13 lbs. at the grip, *coup*. To make a jointed fly-rod 8-10 feet long, 4-6 ozs. in weight, capable of casting a fly 60 feet, *grand coup*.

Fly-fishing. Boys and lads: To take with the fly, unassisted, a 3-lb. trout or black bass, on a rod not more than 5 oz. in weight, *coup*. To take a 5-lb. trout or black bass or a 4-lb. landlocked salmon under the same conditions, *grand coup*.

Men: To hook and land with the fly, unassisted, without net or gaff, a trout or landlocked salmon over 4 lbs., or a salmon over 12 lbs., *coup*. To take, under the same conditions, a salmon over 25 lbs., *grand coup*.

General Fishing. Boys, lads, and men: To take on a rod, without assistance in hooking, playing, or landing, a trout, black bass, pike, muscallonge, grayling, salmon, bluefish, weakfish, striped bass, kingfish, sheepshead, or other game fish, whose weight in pounds equals or exceeds that of the rod in ounces, *coup*.

To take under the same conditions a game fish that is double in pounds the ounces of the rod, *grand coup*.

Indoor Fly-casting. Boys: To cast a fly with a rod of 5 oz. or less, not over 10 feet long, 40 feet, *coup*; 55 feet, *grand coup*.

Lads: 65 feet, *coup*; 80 feet, *grand coup*.

Men: 80 feet, *coup*; 95 feet, *grand coup*.

“Every fish caught and kept, but not used, is a rotten spot in the angler’s record.” (H. v. D.).

BAIT-CASTING

(Revised by Lou S. Darling, of New York. Author of
"Tournament Casting and the Proper Equipment.")

With ¼-oz. dummy frog, 5-ft. rod, indoors, overhead casting, tournament style:

Child class,	40	feet	for	<i>coup</i> ;	50	feet	for	<i>grand coup</i> .		
Boy	"	60	"	"	"	70	"	"	"	"
Lad	"	80	"	"	"	90	"	"	"	"
Man	"	100	"	"	"	120	"	"	"	"

If out of doors add 10 per cent. to each of the distances, if cast is made with the wind.

If a wooden plug is used instead of the dummy frog, add 30 per cent. to each distance.

Class III. Blue Honors.

NATURE STUDY—VERTEBRATES

(Revised by Frank M. Chapman, of the American Museum of Natural History, New York City.)

Know and name correctly 25 native wild quadrupeds, for *coup*; know and name correctly 50, and tell something about each, for *grand coup*.

Know and draw unmistakable pictures of 25 tracks of our four-foot animals, for *coup*; of 50 for *grand coup*.

Know and name correctly 100 of our native birds as seen mounted in a museum, the female and young to count separately, when they are wholly different from the male. This counts *coup*; 200 birds for *grand coup*.

Know and name correctly 50 wild birds in the field; this counts *coup*; 100, *grand coup*.

Recognize 50 wild birds by note, for *coup*; 100 for *grand coup*.

Know and name 10 turtles for *coup*; 20 for *grand coup*, with something interesting about each.

Know and name 10 different snakes, tell which are poisonous, for *coup*; 20 snakes for *grand coup*.

Know and name correctly 10 Batrachians for *coup*; 20 for *grand coup*.

Know and name 25 fish for *coup*; 50 fish for *grand coup*.

NATURE STUDY—LOWER FORMS OF LIFE

(Revised by John Burroughs.)

Know and name 25 native land and fresh-water shells, for *coup*; 50 for *grand coup*.

Know and name 25 moths, for *coup*; 50 for *grand coup*.

Know and name 25 butterflies, for *coup*; 50 for *grand coup*.

Know and name 50 other insects for *coup*; 100 for *grand coup*.

Know and name correctly, *i.e.*, with the accepted English names, according to any standard authority, 25 trees, and tell something interesting about them, counts *coup*; 50 for *grand coup*.

Know and name correctly 50 of our wild flowers, for *coup*; 100 for *grand coup*.

Know and name correctly 25 of our wild ferns, for *coup*; 50 for *grand coup*.

Know and name correctly 25 of our native mosses, for *coup*; 50 for *grand coup*.

Know and name 50 common toadstools or mushrooms, for *coup*; 100 for *grand coup*.

GEOLOGY, ETC.

(Revised by Prof. Charles D. Walcott, Secretary, Smithsonian Institution.)

Paleontology. Know and name, referring to their proper strata, 50 native fossils, for *coup*; 100 for *grand coup*.

Mineralogy. Know and name 50 minerals, for *coup*; or 100 for *grand coup*.

Geology. Know and name and describe the 14 great divisions of the earth's crust, according to Geikie, also define watershed, delta, drift, fault, glacier, terrace, stratum, dip, and identify 10 different kinds of rock, for *coup*. In addition to the first, define sediment metamorphic, anticlinal, synclinal, moraine, coal, metal, mineral, petroleum, and identify in all 20 kinds of rock, for *grand coup*.

PHOTOGRAPHY

(Revised by A. Radclyffe Dugmore, of *Country Life in America*, New York.)

Make a good recognizable photograph of any wild bird larger than a robin, while on its nest, for *coup*. With image 3 inches long for *grand coup*.

Make a good photograph of a Ruffed Grouse drumming, a Prairie chicken dancing, a Woodcock, or a Wild Turkey strutting, for *grand coup*.

Make a good recognizable photograph of a wild animal in the air, for *coup* or *grand coup*, according to merit.

Ditto for a fish.

Get a good photograph of any large wild animal in its native surroundings, *and not looking at you*, for *coup* or *grand coup*, according to merit.

(As these are tests of woodcraft, menagerie animals do not count.)

THE DEGREES IN WOODCRAFT

With standards for the Big Lodge (Kitchi Wigwam).

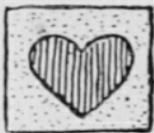
And with the standards for the Little Lodge (Pangi Wigwam) added in parenthesis. Those for the Medicine Lodge (Mashkiki Wigwam) would be the same as for the Big Lodge, if any are desired.

The form of the badges is shown on pages [27](#) and [71](#).

The badges may be worn across the arm in the fashion of the white man; or in a band across the breast or down the breast from the shoulders after the manner of the Indian. These are the same for all lodges.

Events marked * are not optional.

The form of the badges is shown in pages [27](#) and [71](#).



Athlete



Camper



Camp Cook



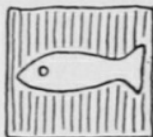
Camp Craftsman



Camp Doctor



Canoeman



Fisherman



Forester



Frontier Scout



Gleeman



Herald



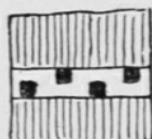
Horseman



Hunter



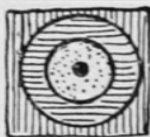
Mountaineer



Pathfinder



Runner



Sharpshooter



Star Wiseman



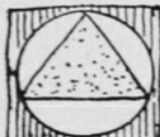
Swimmer



Traveler



Village Scout



White Woodcraft



Wise Woodman



Three Years' Service

ATHLETE OR STRONGMAN

(Song-adis)

The Degree of Athlete is conferred on those who can make 12 out of the events for the Little Lodge and 15 out of those for the Big Lodge.

— means “not open.”

EVENT	LITTLE LODGE				BIG LODGE	
	UNDER 10	UNDER 12	UNDER 14	UNDER 16	UNDER 18	OVER 18
Walk 1 mile in	14 min.	13	12	11	10	9
Run 100 yards	—	—	—	13	12 ³ / ₅	11 ¹ / ₅
” 50 ”	7 ⁴ / ₅ sec.	7 ² / ₅	7	—	—	—
Skate 100 ”	17 ”	16	15	14	13	11 ² / ₅
Swim ” ”	any time	any time	any time	any time	any time	any time
Paddle 1 mile	15 min.	14	13	12	11	10
Row 1 ”	14	13	12	10	9	8
Running broad jump	10 feet	11	12	13	14	15
” high ”	3 ft. 8	3.11	4.1	4.4	4.7	4.10
Standing broad jump	6 feet	6 ¹ / ₂	7	7 ¹ / ₂	8	8 ¹ / ₂
” high ”	3 ”	3.2	3.4	3.6	3.8	3.10
Chin the bar	3 times	5	7	9	11	13
Push up from floor (no swing)	—	9 times	11	13	15	17
Rope climb (hands only)	—	16 sec.	14	12	10	8
Shot put 8 lbs.	—	—	—	30 ft.	35	40
Potato race 8 p’s, 2 yds apart, 5 yd finish	47 sec.	45	43	41	39	37
Throwing regulation baseball	50 yds.	60	70	80	90	100
Batting baseball	45 ”	50	55	70	80	95
Throwing lacrosse ball	70 ”	80	90	100	115	130 ft.
Kicking football (place kick) f	20 ”	25	30	35	40	50
Put up 5 lb. dumb-bell	—	—	—	70	90	110 times

CAMPER

(Gabeshiked)

The Degree of Camper may be conferred on those who take 10 of these tests:

- *1. Can light 15 fires in succession with 15 matches, at different places, one, at least, on a wet day. (10 for L. L.)
2. Have put up a 2-man tent alone, ten times, for actual service, ready for storms. (5 times for L. L.)
3. Can make the fire with rubbing-sticks of own preparation.
4. Can boil water in 10 minutes with 1 match, 1 log, 1 axe; 1 quart of water in a 2-quart pail. (15 min. for L. L.)
- *5. Have made a willow bed, or a rush mat, or an equally good one of wild material.
6. Have made a waterproof roof of wildwood materials.
7. Have cooked 21 digestible meals with ordinary camp outfits, for at least three persons. (12 meals for L. L.)
8. Know how to make a raft.
- *9. Know how to choose a camp site and how to prepare for rain.
- *10. Know how to build a latrine (toilet).
- *11. Know how to dispose of the camp garbage and refuse.
- *12. Have slept out 100 nights (no roof but canvas); not necessarily consecutive nights. (50 for L. L.)
13. Have traveled 500 miles, all told, in canoe, on foot, or in saddle, while sleeping out. (250 for L. L.)
14. Have had charge of a camp of five or more for seven suns (one week) and kept all going in good shape.

CAMP COOK

(*Chabakwed*)

The Degree of Camp Cook is conferred on those who take 6 of these tests:

1. Can make a good fireplace of wood, of stone, sod, or earth.
- *2. Light 15 fires with 15 successive matches, one on a wet day. (10 fires and 10 matches for L. L.)
- *3. Cook 5 batches of good bread in a Dutch oven. (3 for L. L.)
4. Cook 5 batches of good bread without any utensils but a hatchet. (3 for L. L.)
- *5. Cook 21 digestible meals over campfire for a party of two or more. (12 for L. L.)
- *6. Boil a quart of water in a 2-quart pail in 10 minutes. (15 for L. L. given 1 match, 1 log, 1 axe.)
7. Cook a meal consisting of baked bread, fried meat or fish, roast meat or boiled potatoes without any utensils or tools but a hatchet.
8. Have trained a class in cooking; showing and making them do it properly.

CAMP CRAFTSMAN

(*Enokid*)

The Degree of Camp Craftsman may be conferred on those who take 15 out of these tests:

1. Have a knowledge of tanning and curing.
- *2. Can sole and heel a pair of boots, sewed or nailed, and generally repair boots and shoes.
3. Can dress a saddle, repair traces, stirrup leathers, etc., and know the various parts of harness.
4. Can patch a garment.
5. Can make a lace or a button of a leather patch.
6. Make set of 6 camp chairs and a camp table.
7. Make a waterproof vessel of birch bark.
- *8. Repair a broken boat or canoe.
9. Repair a tent cover so it will not leak.
10. Make an axe helve or a hoe handle.
11. Can repair a leaky kettle or pot.
12. Can solder a tin.
13. Make a basket of wildwood materials.
- *14. Make an Indian bed.
- *15. Make a grass mat.
16. Can fell a 6-inch tree in 60 seconds and drive with it a given stake.
17. Cut down a 6-inch tree, and chop and split it into stove wood, using axe only.
18. Cut and flat with 2 true surfaces a railway tie 8 feet long, 9-inch face and 6 inches thick, using axe only.
- *19. Distinguish between rip saw, crosscut, keyhole saw, 2-handed crosscut and show how they are used.
- *20. Show the right and wrong way of putting nails into two boards, one of which is to be fastened across the other.
21. Make a boat or a birch canoe.
22. Build a log cabin.

CAMP DOCTOR

(*Mashkiki*)

The Degree of Camp Doctor is conferred on those who take 20 out of these tests:

- *1. Can demonstrate the Schaefer method of resuscitation.
2. Carry a person down a ladder.
3. Bandage head and ankle.
4. Demonstrate treatment of wound of the neck with severe arterial hemorrhage.
5. Treat mangled injury of the leg without severe hemorrhage.
6. Demonstrate treatment for rupture of varicose veins of the leg with severe hemorrhage.
7. Show treatment for bite of finger by mad dog.
8. Demonstrate rescue of person in contact with electric wire.
9. Apply tourniquet to a principal artery.
10. State chief difference between carbolic poisoning and intoxication.
- *11. Pass first-aid tests of American Red Cross Society.
12. Write a statement on the care of the teeth.
13. State a principle to govern in eating, and state in the order of their importance, five rules to govern the care of his health.
14. Be able to tell the difference in effect of a cold and hot bath.
- *15. Describe the effect of alcohol and tobacco on the growing boy.
16. Tell how to care for the feet on a march.
17. Describe the effect of walking as an exercise.
18. Know how to treat sprains.
19. Tell how athletics may be overdone.
- *20. State what the chief causes of each of the following diseases are: tuberculosis, typhoid, malaria.
21. Tell what should be done to a house which has been occupied by a person who has had a contagious disease.
22. Tell how they may coöperate with the board of health in preventing disease.
23. Describe the method used in their community in disposing of garbage and the evil effect of flies.
- *24. Know how to treat for bad sunburn.
25. Tell how a city should protect its foods; milk, meat, and exposed foods.
26. Tell how to plan the sanitary care of a camp.

27. State the reason why school children should undergo a medical examination.
 28. Must know what wood herbs, etc., or camp staples will produce sweat, purge, vomit, or warmth; what will make a quick poultice which will check diarrhœa, etc.
 - *29. Know poison ivy, sumac, oak, etc., and the proper treatment for cases of poisoning by these.
 30. Make, use, and teach others to use, the Indian Sweat Lodge.
 31. Have taught a class in first aid.
- (The Little Lodge can scarcely expect to take this.)

CANOEMAN

(*Chemaunigan*)

The Degree of Canoeman may be conferred on those who take 15 of these tests:

- *1. Can tie rapidly 6 different useful knots. (4 in L. L.)
2. Splice ropes.
3. Can find, collect, prepare and use “wattap,” that is spruce roots for canoe binding, etc.
4. Can find, collect, prepare and use gum for canoe gumming.
5. Use a palm and needle.
6. Fling a rope coil.
- *7. Row, pole, scull, and steer a boat; also bring a canoe or boat properly alongside and make fast.
8. Can build a boat or built canoe.
9. Can make a paddle and paint it Indian fashion.
- *10. Repair a boat or canoe.
11. Repair a birch-bark or canvas canoe.
12. Must know the laws of mooring, beaching, caching, or portaging a canoe, also how to sit in it and how to change seats with another when afloat.
- *13. Can swim 100 yards.
14. Can swim 50 feet with boots, pants and shirt on. (For L. L. 25 feet.)
15. Have sailed any 2-man craft for 30 successive days, 12 hours a day at the wheel—the other man not a professional sailor.
- *16. Have paddled (single) a canoe on dead water, 1 mile in 12 min. (15 min. L. L.)
17. Have spilled the canoe and got into her again, and baled her without help.
18. Have taken canoe camper’s honor, that is made a continuous canoe or rowboat trip of at least 500 miles, sleeping out every night. (100 miles for L. L.)
19. Have a knowledge of weather-wisdom and tides.
20. Can state direction by the stars and sun.
21. Can steer by compass.
22. Have taught a class to handle a canoe.

FISHERMAN

(Gagoiked)

The Degree of Fisherman may be conferred on those who take 9 of these tests:

- *1. Catch and name 10 different species of fish: salmon or trout to be taken with flies; bass, pickerel, or pike to be caught with rod or reel, muskallonge to be caught by trolling. (7 for L. L.)
2. Make a bait rod of 3 joints, straight and sound, 14 oz. or less in weight, 10 feet or less in length, to stand a strain of 1½ lbs. at the tip, 13 lbs. at the grip. Or else make a jointed fly-rod 8-10 feet long, 4-8 ozs. in weight, capable of casting a fly 60 feet.
3. Name and describe 25 different species of fish found in North American waters, and give a complete list of the fishes ascertained by himself to inhabit a given body of water. (15 for L. L.)
4. Give the history of the young of any species of wild fish from the time of hatching until the adult stage is reached.
5. Make a net and catch a fish in it.
6. Make a turtle trap and catch a turtle in it.
- *7. Make a 6-foot leader of clean gut, with smooth knots to stand a strain of 5 lbs.
- *8. Take with the fly, unassisted, a 3-lb. trout, landlocked salmon, or bass, or a 12 lb. salmon, on a rod not more than 5 oz. in weight.
9. Or else take on a rod, without assistance in hooking, playing, or landing a trout, black bass, pike (muscallonge), grayling, salmon, bluefish, weakfish, striped bass, kingfish, sheepshead, or other game fish, whose weight in pounds equals or exceeds that of the rod in ounces.
10. Cast a fly with a rod of 5 oz. or less, not over 10 feet long, 65 feet. Or, with ¼-oz. dummy frog, 5-foot rod, outdoors, overhead casting, tournament style, send it 80 feet if under 18, 110 if over.
11. Swim a hundred yards.
12. Paddle (single) a canoe 1 mile in 12 minutes. (15 for L. L.)
13. Row without help 1 mile in 10 minutes. (14 for L. L.)

FORESTER

(*Mitigwakid*)

The Degree of Forester may be conferred on those who take 18 of these tests:

1. Can identify 25 kinds of trees when in leaf, or 15 kinds of deciduous (broad leaf) trees in winter, and tell some of the uses of each. (15 for L. L.)
2. Identify 12 kinds of shrubs. (8 for L. L.)
3. Collect and identify samples of 30 kinds of wood and be able to tell some of their uses and peculiar properties. (12 for L. L.)
4. Determine the height, and estimate the amount of timber, approximately, in 5 trees of different sizes.
- *5. Can state the laws for transplanting, grafting, spraying, and protecting trees.
6. Make a collection of 60 species of wild flowers, ferns, or grasses dried and mounted in a book and correctly named. (30 for L. L.)
- *7. Can recognize in the forest all important commercial trees in his neighborhood.
8. Can distinguish the lumber from each and tell for what purpose each is best suited.
9. Can tell the age of old blazes on trees which mark a boundary or trail.
- *10. Can recognize the difference in the forest between good and bad logging, giving reasons why one is good and another bad.
11. Can tell whether a tree is dying from injury by fire, by insects, by disease or by a combination of these causes.
12. Knows what tools to use in lumbering.
- *13. Knows how to fight fires in hilly or in flat country.
14. Knows the effect upon stream-flow of the destruction of forests at head waters.
15. Knows what are the 4 great uses of water in streams.
16. Knows what causes the pollution of streams, and how it can best be stopped.
17. Knows how, in general, water-power is developed.
18. Can tell, for a given piece of farm land, whether it is best suited for use as a farm or forest, and why.
19. Can point out examples of erosion, and tell how to stop it.
20. Can estimate closely how much timber and how much cordwood is in a given acre of woods.

21. Name 6 trees that will float when green, and 6 that will not.
- *22. Know something of the relation of birds and quadrupeds to forest trees.
23. Can fell a 6-inch tree in 60 seconds, driving with it a given stake. (2 min., and to fall within 2 feet of a stake, for L. L.)
24. Have made 100 trees grow where none grew heretofore. (25 for L. L.)
25. Have camped in the woods for 30 nights.
26. Have taught a class the rudiments in forestry.

FRONTIER SCOUT

(Gimab)

The Degree of Frontier Scout may be conferred on those who take 8 out of these tests:

- *1. Milk a cow.
- *2. Interpret from any one language into English.
3. Fell a tree in a given place.
4. Weld an iron.
5. Temper a knife.
6. Solder a tin.
7. Shoot to win honors with a rifle.
8. Tie 6 kinds of knots.
9. Make a thread lashing.
10. Use an axe correctly.

GLEEMAN OR CAMP CONJURER

(*Nagamed*)

The Degree of Gleeman is conferred on those who take 8 of these tests:

- *1. Can open and lead the Council.
- *2. Light the Sacred Fire with rubbing-sticks.
- *3. Know the Peace Pipe Ceremony.
4. Know the ceremony of giving names.
- *5. Can sing many songs, including the Mudji-mukasin, Omaha, Zonzimondi, Bark Canoe, alone or as a leader.
6. Can dance the Caribou dance, the Scalp dance, the Snake dance.
7. Can tell many stories.
8. And know the art of “making medicine,” which is the making of goodfellowship by seeking out talent, selecting and leading it and stopping without offending those who are not helpful.
9. Know how to conduct in initiations and have the wisdom to stop them in decent season.
10. As well as to sing the Good-night song when good-night time has come.
- *11. Have camped out 30 nights.
12. Teach some one else to run the Council.
13. Teach a dance to a sufficient number to give it.

HERALD OR CRIER

(Bibaged)

The Degree of Herald is conferred on those who take 10 of these tests:

1. Can walk 1 mile in 11 min. (15 for L. L.)
2. " " 30 " " 12 hrs. (Not open to L. L.)
3. Can run 100 yds. in 13 sec. (14 for L. L.)
4. " " 1 mile in $5\frac{1}{3}$ min. (Not open to L. L.)
5. " swim 100 yards.
6. Have slept out 30 nights.
7. Can send and receive a message in one of the following systems of signaling: Semaphore, Morse, or Myer, not fewer than 24 letters per minute. (12 letters for L. L.)
8. Make correct smoke signals meaning "Camp is here," "I am Lost," "All well," "All come to Council."
- *9. Can talk Sign Talk, knowing at least 400 signs. (200 for L. L.)
- *10. Know the 25 signs and blazes of the Indian code. (15 for L. L.)
- *11. Can read and translate into his own language a page or conversation from some other language.
- *12. Can conduct a Council.
- *13. Know the ordinary rules of courtesy, precedence, introduction, salutation, etc.
14. Know the history of the National Flag and the proper way of saluting, etc.
15. Have taught half a dozen fellows to qualify.

HORSEMAN

(Bebamomigod)

The Degree of Horseman may be conferred on those who take 10 of these tests:

- *1. Show that they are at home in a saddle and can ride at a walk, trot, and gallop.
- *2. Know how to saddle and bridle a horse correctly.
3. Can catch 6 horses in corral or on range with 12 throws of the lasso.
4. Know how to water and feed and to what amount, and how to groom a horse properly.
5. Know how to harness a horse correctly in single or double harness and to drive.
- *6. Can pack 100 lbs. of stuff with diamond hitch, to stay during 4 hours of travel or 2 miles of trotting. (2 hours or 1 mile for L. L.)
7. Have a knowledge of the power of endurance of horses at work and know the local regulations concerning driving.
8. Know the management and care of horses.
- *9. Can identify unsoundness and blemishes.
10. Know the evils of bearing or check reins and of ill-fitting harness or saddlery.
11. Know two common causes of, and proper remedies for, lameness, and know to whom he should refer cases of cruelty and abuse.
12. Are able to judge as to the weight, height, and age of horses.
13. Know 3 breeds and their general characteristics.
14. Are able to treat a horse for colic.
15. Describe symptoms and give treatment for the following: wounds, fractures and sprains, exhaustion, choking, lameness.
16. Understand horseshoeing.
- *17. Can clear a 4-foot hurdle and an 8-foot water jump.
18. Pick up their hat from the ground going at full gallop on a horse not less than 13 hands high. (11 hands for L. L.)

HUNTER

(*Gaossed*)

The Degree of Hunter may be conferred on those who take 14 of these tests:

1. Can walk 1 mile in 11 minutes. (14 in L. L.)
2. " " 30 " " 12 hours. (Not open to L. L.)
3. " run 100 yards in 13 secs. (15 in L. L.)
4. Can run 1 mile in 5½ minutes. (Not open to L. L.)
5. " swim 100 yards.
6. " spot the Rabbit (see Games) 3 times out of 5 at 60 yards.
7. " see and map out 6 Pleiades.
8. " see the Pappoose on the Squaw's back (spectacles allowed if habitually worn.) (See p. 204.)
- *9. Have killed according to the Campfire Law (p. 106), any one big game animal.
- *10. Have got a good photograph of a big game animal wild in its native surroundings.
- *11. Know and name correctly 25 native wild quadrupeds. (15 for L. L.)
12. Know and name correctly 50 wild birds in the field and their nests. (30 for L. L.)
- *13. Know and clearly discriminate the tracks of 25 of our common wild quadrupeds. (15 for L. L.)
14. Can trail an animal or else iron track prints for half a mile without aid of snow. (Snow allowed in L. L.)
15. Have won honors with rifle. That is, be a marksman according to the rules of the National Rifle Association.
16. With bow make a total score of 300 points at 60 yards, standard target (see p. 112). (25 points for L. L.)
- *17. Have caught alive and uninjured with his own make of trap one wild quadruped and one wild bird.
- *18. Know the Pole Star and 15 star groups. (10 star groups in L. L.)
19. Have taught any one of these but the first 9 to some other brave.

MOUNTAINEER

(*Wadjiwed*)

The Degree of Mountaineer may be conferred on those who take 8 of these tests:

1. Take two honors at least in the list of mountain-climbing (see p. 103). (One in L. L.)
2. Have camped out at least 30 nights in the mountains.
3. Know, name and describe the 14 great divisions of the earth's crust (according to Geikie). (Any 8 for L. L.)
- *4. Know and name 25 different kinds of rock. (10 in L. L.)
- *5. Define watershed, delta, drift, fault, glacier, terrace, stratum, dip. (Any 5 of these in L. L.)
6. Know at least 20 mammals that live in the mountains. (12 for L. L.)
7. " " " 50 mountain birds. (25 in L. L.)
8. " " " 25 mountain trees. (15 in L. L.)
9. Have made a journey alone on foot through the mountains of at least 100 miles, sleeping out every night. (Companion and horse allowed in L. L.)
10. Can swim 100 yards.

PATHFINDER OR SCOUT

(*Mikan*)

The Degree of Pathfinder is conferred on those who take 12 of these tests:

1. Know every land bypath and short cut for a distance of at least 2 miles in every direction around your local headquarters in the country. (1 mile in L. L.)
- *2. Have a general knowledge of the district within a 5-mile radius of his local headquarters, so as to be able to guide people at any time, by day or night. (2 miles for L.L.)
3. Know the general direction and population of the 5 principal neighboring towns and be able to give strangers correct directions how to reach them. (3 towns in L. L.)
4. Know the country in 2-mile radius, or in a town must know in a ½-mile radius what livery stables, garages, and blacksmiths there are. (1 mile in L. L.)
5. Know the location of the nearest meat markets, bakeries, groceries, and drug stores.
- *6. Know where the nearest police station, hospital, doctor, fire alarm, fire hydrant, telegraph and telephone offices, and railroad stations are.
- *7. Know something of the history of the place, its principal public buildings, such as town or city hall, post-office, schools, and churches.
8. As much as possible of the above information should be entered on a large scale map.
9. Fell a 6-inch tree or pole in a prescribed direction so as to fall between two stakes 2 feet apart, within 60 seconds. (4 feet and 2 minutes for L. L.)
10. Tie 6 kinds of knots quickly. (4 for L. L.)
11. Lash spars properly together for scaffolding.
- *12. Build a modern bridge or derrick.
13. Make a camp kitchen.
14. Build a shack or cabin of one kind or another suitable for three occupants.
15. Walk 1 mile in 11 minutes. (15 for L. L.)
16. Run 100 yards in 13 seconds. (Not open for L. L.)
17. Run 50 yards in $7\frac{4}{5}$ seconds. (Not open to L. L.)
18. Swim 100 yards.

SCOUT RUNNER

(Kee-mo-sah'-bee)

The Degree of Scout Runner is conferred on those who take 9 of these tests:

- *1. Can walk 1 mile in 11 minutes. (14 in L. L.)
- *2. " " 30 miles in 12 hours. (Not open to L. L.)
3. Can run 100 yards in 13 seconds. (Not open to L.)
4. " run 50 yards in $7\frac{4}{5}$ seconds (Not open to B. L.)
- *5. " " 1 mile in $5\frac{1}{3}$ minutes. (Not open to L. L.)
- *6. " swim 100 yards.
- *7. " paddle a canoe 1 mile in 12 minutes. (15 in L. L.)
8. Know the Semaphore or Wigwag or Myer code and take as well as receive a message at the rate of at least 24 letters a minute.
- *9. Know 200 signs of the Sign Language. (100 in L. L.)
10. Know the 25 secret signs and blazes of the Indian code. (15 in L. L.)
- *11. Have slept out 30 nights.
12. Know and can clearly discriminate the track of 25 of our common wild quadrupeds; also trail for a mile without snow, till near enough to photograph or bag it. (Snow allowed in L. L.)
13. Must have carried a letter 3 times over a mile of enemy's country with at least 20 hostiles out against him, of his own class.

SHARPSHOOTER

(Godaakwed)

The Degree of Sharpshooter is conferred on those who take 7 of these tests:

- *1. Qualify as in “marksman” with the rifle in accordance with the regulations of the National Rifle Association.
- *2. Make a bow and arrow which will shoot a distance of 100 feet with fair precision.
3. Make a regulation archery target—4 feet across, with the 9-inch centre and 4 rings, each $4\frac{3}{4}$ inches wide.
4. Make a total score of 350 with 60 shots of bow and arrow in one or two meets, using standard 4-foot target at 40 yards or 3-foot target at 30 yards. (300 in L. L.)
5. Make a total score of 300 with 72 arrows, using standard 4-foot target at a distance of 50 yards, or 3-foot target at 36 yards. (250 for L. L.)
6. Shoot so far and fast as to have six arrows in the air at once. (5 in L. L.)
7. See and map out 6 Pleiades.
8. See the Pappoose on the Squaw’s back in the Dipper Handle.
9. Spot the Rabbit 3 times at 60 yards.

STAR WISEMAN

(Gijiged)

The Degree of Star Wiseman may be conferred on those who take 7 of these tests:

- *1. Have a general knowledge of the nature and movements of the stars.
- *2. Point out and name 10 principal constellations. (6 in L. L.)
- *3. Can find the North by means of other stars than the Pole Star in case of that star being obscured by clouds.
4. Can tell the hour of the night by the stars and moon.
5. Know and can name 20 of the chief stars. (15 in L. L.)
6. Know, name and can point out 3 of the planets. (1 in L. L.)
7. Have a general knowledge of the positions and movements of the earth, sun, and moon.
8. Have a general knowledge of tides, eclipses, meteors, comets, sun-spots, and planets.
- *9. Take the latitude from the stars with home-made instruments, within 1 degree of error. (2 degrees in L. L.)
- *10. Make a sundial that works.

SWIMMER

(*Shingebis*)

The Degree of Swimmer may be conferred on those who take 8 of these tests:

- *1. Can swim 100 yards.
2. Swim on the back 50 feet. (25 for L. L.)
- *3. Swim 50 feet with shoes and clothes on. (25 for L. L.)
- *4. Demonstrate breast, crawl, and side stroke.
5. Dive properly from the surface of the water.
6. Can dive into from 7 to 10 feet of water and bring from bottom to surface a loose bag of sand weighing 5 **lb.** (4 to 7 feet and 3 **lb.** for L. L.)
- *7. Demonstrate on land five methods of release from a drowning person who clutches you.
8. Demonstrate in the water two methods of release.
9. Demonstrate the Schaefer method of resuscitation (prone pressure).
10. Demonstrate safely crossing thin or rotten ice.
11. Have a knowledge of weather wisdom and tides.
12. Teach 3 fellows to swim. (1 for L. L.)

TRAVELER

(*Bebamadisid*)

The Degree of Traveler may be conferred on those who take 11 of these tests:

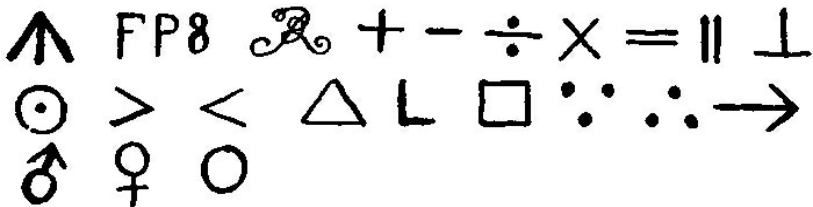
1. Have walked 1 mile in 11 minutes. (14 in L. L.)
- *2. Have tramped 30 miles a day. (Not open to L. L.)
3. Have climbed 1 of the standard peaks. (p. 103.)
4. Knows at least 15 star groups, including the Dipper and the Little Bear. (10 in L. L.)
5. Have camped out in at least 10 different States or countries.
6. Have entered the Arctic or Antarctic circles.
7. Have crossed the Equator.
8. Can take exact latitude and longitude with instruments.
- *9. Can take latitude within 2 degrees of error, with home-made instruments.
10. Have made a compass survey of 100 miles of country.
11. Have traveled at least 100,000 miles by rail or steamship or other means.
- *12. Have traveled 500 miles on foot, by bicycle, by canoe, or in saddle, camping out.
13. Know 200 signs of the Sign Language. (100 for L. L.)
14. Can make himself comfortable in the woods with only wildwood material.
15. Can swim 100 yards.
16. Have slept out 30 nights.

VILLAGE SCOUT OR BIG VILLAGE SCOUT

(*Odena-winini*)

The Degree of Village Scout may be conferred on those who take 14 of these tests:

- *1. Know how to turn in an alarm for fire.
2. Know how to enter burning buildings.
- *3. Know how to prevent the spread of fire.
4. Understand the use of hose; unrolling, joining up, connecting two hydrants, use of nozzles, etc.
5. Understand the use of escapes, ladders, and chutes.
6. Know how to improvise ropes and nets.
- *7. Know what to do in case of panic.
8. Understand the fireman's lift and drag.
9. How to work in fumes.
10. Understand the use of fire-extinguishers.
11. How to rescue animals.
12. How to save property.
13. How to organize a bucket brigade.
14. How to aid the police in keeping back crowds.
15. How to ride a wheel.
- *16. Repair a puncture.
- *17. Walk 4 miles in one hour.
18. Know the signs:



Meaning respectively:

Official mark, fire-plug 8 feet out, please remove dust, add, subtract, divide, multiply, equals, parallel, plumb, circle, more than, less than, triangle, right-angle, square, because, therefore, this direction, male, female young.

WHITE MAN'S WOODCRAFT

(*Dibaakid*)

The Degree of White Woodcraftsman may be conferred on those who take 9 of the following tests:

1. Take, develop, and print photographs of 12 separate subjects, 3 interiors, 3 portraits, 3 landscapes, and 3 instantaneous "action photos."
- *2. Make a recognizable photograph of any wild bird larger than a robin, while on its nest.
- *3. Make a recognizable photograph of a wild animal in its native haunts.
4. Make a recognizable photograph of a fish in the water.
5. Map correctly from the country itself the main features of half a mile of road, with 440 yards each side to a scale of 2 feet to the mile, and afterward draw same map from memory.
- *6. Measure the height of a tree, telegraph pole, and church steeple without climbing.
7. Measure width of a river without crossing.
8. Estimate distance apart of two objects a known distance away and unapproachable, within an average of 10 per cent. of error in 10 different trials.
9. Can measure a gradient.
10. Can estimate the speed of a stream.
11. Can tell the number of gallons of water going over a fall or down a stream.
12. Can estimate the horsepower of a given fall.
13. Teach the last seven to some one else.

(The Little Lodge may take three of the first six and three of the second—that is, six in all.)

WISE WOODMAN

(Nibwaka-winini)

The Degree of Wise Woodman may be conferred on those who take 12 of these tests:

- *1. Have a list of 100 different kinds of birds personally observed on exploration in the field. (50 for L. L.)
2. Have identified beyond question, by appearance or by note, 45 different kinds of birds in one day. (25 for L. L.)
3. Have made a good clear photograph of some wild bird, the bird image to be over ½ inch in length on the negative. (Any size image for L. L.)
4. Have secured at least two tenants in bird boxes erected by himself. (1 for L. L.)
5. Have daily notes on the nesting of a pair of wild birds from the time the first egg is laid until the young have left the nest. (Daily notes 20 to the month for L. L.)
6. Have attracted at least 3 kinds of birds, exclusive of the English sparrow, to a “lunch counter” which he has supplied. (Include English sparrow for L. L.)
- *7. Have a knowledge of the game laws of the state in which he lives.
- *8. Preserve and mount the skin of a game bird, or animal, killed in season. (Preserve only for L. L.)
9. Mount for a rug the pelt of some fur animal.
- *10. Know 25 different kinds of trees. (15 for L. L.)
- *11. Know 30 different wild flowers. (20 for L. L.)
12. Know 10 different snakes. (5 for L. L.)
13. Know 10 different fungi. (5 for L. L.)
14. Know the signs of weather.
15. Make fire with the rubbing-sticks.

Winning a Name

Each brave aims at winning a name. These Indian names are a sort of honorable nickname given in recognition of some exploit or personal gift. Thus Deerfoot was the great runner and Hawkeye had the sharp eyes. Killdeer was famous in our deer hunt, as also was Deerslayer; Greywolf was the best scout; Eel-scout was the one who slipped through the enemies' lines as often as he pleased; Little Beaver was the best worker; Chicadee was the smallest; the noisy chatterer, forever showing off without doing any work, was called Bluejay; Spycatcher was given to a warrior who captured a hostile spy by a deed of unusual daring.

On rare occasions the name was an inglorious one. Thus a lazy boy was called "Young-man-afraid-of-a-Shovel," or "Shovel," for short; another was "Scare-cat," because of his timidity; one small boy whose tears were ever ready to flow was named "Rain-in-the-Face"; a fellow without any grit was called the "Quitter," and an awkward brave who upset the canoe several times was called "Tippecanoe." But they can get rid of them as soon as they do something highly creditable.

Naming the Brave. When the Council decides that a bad name or annoying nickname is to be dropped, the Chief or Medicine Man writes it on a piece of wood or bark. Then, making a speech explaining the circumstances, he burns the bark in the Council Fire, announcing that that name be forgotten. No one must mention it again under pain of punishment.

Then the brave is given his new name of honor; the Chief makes a speech as before, telling of the exploit and announcing the name. It is written down in the Tally; then each Chief and Councilor comes forward, shakes hands with the brave, saying "Bo-jou, Nichy"—followed by the new name.

Indian Names That Have Been Won by Scouts.

As a rule, the idea—"wonderful," "great," "admirable," or "above others"—is understood, else the name would not have been given.

Anoki—Actor.
Apenimon—Trusty.
Apenindis—Self-reliant.
Ay-no-keetch—Hunter.
Bebe-ji—Wild Horse.
Bebe-mak—Dark Horse.
Beedajim—(He) brings the news.
Beejee-gash—Leaping Panther.
Bemossed—Walker.
Biminak—Slick Roper.
Bisanabi—The Silent One.
Bissanajib—Rock-splitter, or crusher.
Bodaway—(He) makes fire.
Chissakid—Juggler.
Eesta-nax—Jack-rabbit.
Eet-su-moot-si—Brave all alone.
En-do-ban-uh—Scout.
Etut-botsots—Strong alone.
Gash-wan—High Hop.
Gibodeg—Little Breeches.
Giganini—Man-fish.
Gimo-gash—Silent power.
Gitch-amik—Mighty beaver.
Gitchi-saka—Big Stick.
Gwaia-koose—He walks straight.
Huya—Fighting Eagle.
Ininaja—(He) was sent.
Ishka-kid—Fire-juggler.
Ishkotekay—(He) makes fire.
Iss-see-kas—Top of the Mountain.
Jangeden—Hostile.
Jibendam—Stay with it.
Ka-ba-to—Runner.
Ka-gi-git—Speak not.
Kah-no-see-tuk—Pine Tree.

Minobi—(I) am gay.
Minoday—Well cooked.
Minoway—Moving Voice.
Misatik—Big Stick.
Mishe-gash—Mighty Jumper.
Mit-te-gwab—Bow.
Mojag—Never Quit.
Neetah Wass-wa—Good Spearman.
Nibaw—I stand up.
Nibenab or Nibab—Sits up all night.
Nibe-jomini—Camp of Creepers.
Nita-bimossed—Good Walker.
Nodin—Wind.
Nokidee—Soft Heart.
Nokisan—Wonder Cook.
Odagoma—Iron Nerve.
Okemahgansis—A Little Chief.
Oma-gash—Bounding Buck.
On-jima—Strong Hand.
Ooita-eish—Little Iron.
Osh-ki-de—New Spirit within.
Pajigwad—Stick to it.
Pangi-Wendigo—Little Giant.
Panossim—Water-dog or Sea-dog.
Paw-pung-is—Jumping-jack.
Pe-hask-a—Yellow Hair.
Pee-mah-ta-ha-che-gay—Trailer.
Mee-mah-te-gay—Swimmer.
Pis-chig-ay—Spear.
Sakawa—(He) makes fire.
Sheboygo—Writer.
Shee-mah-gan—Spear.
Shunka-reela—Swift or Flying Fox.
So-kit-tay—Strongheart.
Songan—Strong.

Kak-i-no-sit—The tall one.
Karonawa—Famous Runner.
Kawin-jag—Fears not.
Kee-shee Ka-ba-too—Quick Runner.
Kijika—(I) walk quickly.
Kin-a-pik—Snake.
Kinji-gisiss—Shining face.
Manij-wa—Scalper.
Me-et-ees—Lone tree.
Mingan—Grey-wolf; that is,
“Peerless Scout.”
Minikwa or Nita-anoki—Tumbler.

So-tée-ay-mo—Brave.
Wabang—To-morrow.
Wa-bee-no-sa—Walks all night.
Wadjepi—Nimble.
Wah-bit—Keen Eyes.
Wah-da-ga—Swimmer.
Wah-peh-soos—He jumps like a
deer.
Wapoos—Rabbit.
Wass-wa—Spearman, or Big
Spearman.
Wee-wees—Little Owl.

English Names that Have Been Given

Arrowfoot.

Bald Eagle.

Black Hawk.

Big Moose.

Big Otter.

Deerblinder.

Deerslayer.

Eagle-eye.

Eel-scout.

Hawk-eye.

High-hop.

Hoot-owl.

Jack-rabbit.

Jumping-jack.

Krag.

Leaping Panther.

Little Thunder.

Many-tongues.

Mustang.

Never-scare.

Night-owl.

Plenty-coups.

Red Arrow.

Redjacket.

Spy-catcher.

Sheet-lightning.

Spear-deep.

Strongbow.

Strongheart.

Twinklefoot.

White Thunderbolt.

Wing-foot.

Wolverine.

Indian Names Given in Ridicule.

Ashki—Raw, fresh, new.

Bakedon—Quitter.

Gitchee-mukasin—Big shoes.

Kittimi—Lazy.

Kiwanis—A foolish noise.

Mah-ka-ahuh—Plenty of whoop.

Mangidon—Big mouth, or All
mouth.

Mewishkid—Cry-baby.

Nagatew—Quitter.

Onawama—Cheek.

Swangideed—An audacious person;
the nervy one.

Takside—Cold feet.

Wissa-nodin—Hot air.

English Names that Have Been Given in Ridicule.

Blue-jay—(Much talk; no work.)

Chicken-heart.

Chilly-feet.

Funny-face.

Quitter.

Rain-in-the-face—(His tears came easily.)

Scare-cat.

Tippecanoe—(He upset the boat.)

Names Given to Women

- Agokay—I stick to it.
Anang—Star.
Anangons—Little Star.
Anohom—Singer.
Awashonks, The Woman Chief of
 Seconsit, R. I. 1671.
Bimodon—A Grumbler.
Gash-kit-on—I am a Winner.
Gijig—Sky.
Gamowini—Sweet Singer.
Kis-ke-mas—Waving Grass.
Mijakwad—Skyblue.
Minoway—Magic Voice.
Mokatewis—Sunburnt.
Namid-Anang—Star Dancer.
Namid—Dancer.
Nijanang—Twin Stars.
Niji-Namid—Star Dancer.
- Ogin—Rose.
O-jistoh—A Star.
Osawi—Yellow.
Osawindibé—Yellow Hair.
Pagwadgi—Wild thing.
Pingosh—Stinger.
Puppinshaas—Bird.
Satinka—Magic Dancer.
Uppishau—Flower.
Wabigoon—White Flower.
Wabisi—White Swan.
Wap-o—Sunbeam (happiness).
Wap-o-me-o—Happy Bird.
Wetamoo, the beautiful Woman
 Sachem of the Wampanoags 1662.
Winne-taska—Pleasant Laughter.
Wohsum-Naab—Shining Eyes.
Wohsumoe—Shining.

NEW LIST OF HONORABLE NAMES, CHIEFLY SIOUX

- Acrid (biting or stinging)—Taga.
Ahead (away ahead of the others)—
Nigan.
Ambush (he lays low till ready)—
Akando.
Angel (kind and gentle)—Angeni.
Animal (more vigor than wit)—
Awessi.
Animal (small and elusive)—Watut-
ka.
Ant (the industrious one)—Enigo.
Arrow (straight and swift)—Pikwak.

Badger (steady worker)—Hoka.
Bear (big, strong, and gruff)—Mato.
Bear (grizzly)—Mato hota.
Bird (blithe and swift)—Zitkana.
Branded (no pretence)—Guyapi.
Brass (audacious)—Mazazi.
Brave—Waditaka.
Brunette—Hagina.

Cloud (driving cloud)—Mahpiya.

Dancer (wonderful)—Wachisa.
Dare-devil—Wakansicha.
Dew-drop (clear and sparkling)—
Chumnisé.
Dive, I (the greatest diver)—Gogi.

Eagle (war lover)—Migisi.
Eagle, Little (small, but spirited)—
Migisins.
Eagle, War (a leader in war)—
Anokasan.
Ears (remarkable)—Kitawag.
- Lucky—Wapi.

Man (truly a)—Wichasta.
Mighty (all round)—Nina.

Night-hawk (loves night prowling)—
Pisco.

Oak tree (sturdy and enduring)—
Ituhu.
Odd boy—Wowiha.

Plover (or gifted whistler)—Hutoto.
Puny—Chistina.

Quill—Wiyaka.

Rain or storm cloud—Wabanibisca.
Rambler—Omanisa.
Rash—Ohanko.
Rattlesnake (he gives warning)—
Sintehda.
Red cloud—Mahpiya luta.
Ripe and wise—Sutong.
Rough and ready—Pespesto.

Sand or grit (the plucky one)—
Wiyaka or Chesmu.
Scalps (many)—Wichapapa.
Shanty builder—Tipadan.
Songster—Dowansa.
Spear (winner with)—Jimagan.
Square dealer—Owotonna.
Strong arm—Mashkwa winike.

Top place (he wins all)—Akang.

Eel Scout (could not be caught)—
Bimisi.

Eyes (keen)—Ista or Wichista.

Fighter (desperate)—Wakiza.

Fisher (at home in the water)—
Hokuwa.

Forceful—Washaka.

Great (at everything)—Tanka.

Hunter (keen)—Wotinisa.

Jumper (mighty)—Ipsicha.

Legs (strong)—Oyaya.

Lion (big heart and strong)—Mnaza.

Lovable—Washté.

Tough (or Wiry one)—Suta.

Walking wonder—Manipi.

Wary one—Ksapa.

Weasel (or elusive one)—Oyupa.

Willing one—Wichada.

Wild-cat (crazy)—Inmu.

Win (a winner)—Ohiya.

Wind (much talk)—Taté.

Wings (or the very swift one)—
Hupahu.

Wiry little man—Waki saka.

Wise one—Ksa-pa.

Woodchuck (philosophic one)—
Hakashana.

Woodpecker (red-headed one)—
Kanketanka.

Writer (keeps the tally)—Kaga.

THE BOOK OF WOODCRAFT

By Ernest Thompson Seton

This large volume contains in full the Constitution, By-laws, Standards of Exploit, Games, Songs, Dances, Ceremonies, and Ways of the Indians. It is indeed an encyclopedia of camp-fire lore and information about Woodcraft. It has 567 pages and more than 500 drawings.

Published by Doubleday, Page & Co., of Garden City, N. Y., and costs \$1.75. Its seventeen sections are as follows:

- I. *Nine Principles of Scouting.* Recreation, Camp Life, Self-government with adult guidance. The Magic of the Camp-fire, Woodcraft Pursuits, Honors by Standards, Personal Decorations for Personal Achievements, Heroic Ideal, Picturesqueness in Everything.
- II. *The Spartans of the West.* The Religion of the Best Redmen.
- III. *The Purpose and Laws of the Woodcraft Indians.*
- IV. *Honors and Degrees and Indian Names.*
- V. *Woodland Songs, Dances, and Ceremonies.*
- VI. *Suggested Programs.*
- VII. *General Scouting Indoors.* Handicraft Stunts, Ways of Making Money.
- VIII. *General Scouting Outdoors.* Fire-lighting with Rubbing-sticks, Weather Wisdom, Starcraft, When Lost in the Woods, Camp Tools and Ways.
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- XIII. *Natural History.* Common Kinds of Animals, How to Stuff a Bird,

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XIV. *Mushrooms and Toadstools*. How to Distinguish.

XV. *Forestry*. Fifty common forest trees, fully illustrated.

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BOOKS BY ERNEST THOMPSON SETON

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The stories of Lobo, Silverspot, Molly Cottontail, Bingo, Vixen, The Pacing Mustang, Wully and Redruff. Price, \$2.00. (Scribners.)

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A musical play in which the parts of Lobo, Wahb, Vixen, etc., are taken by boys and girls. Price, 50c. (Doubleday, Page & Co.)

THE LIVES OF THE HUNTED, 1901

The stories of Krag, Randy, Johnny Bear, The Mother Teal, Chink, The Kangaroo Rat, and Tito, the Coyote. Price, \$1.75 net. (Scribners.)

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The story of a big California Grizzly that is living yet. Price, \$1.25 net. (Scribners.)

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The stories of a Slum Cat, a Homing Pigeon, The Wolf That Won, A Lynx, A Jackrabbit, A Bull-terrier, The Winnipeg Wolf and a White Reindeer. Price, \$1.75 net. (Scribners.)

BIRCH-BARK ROLL, 1906

The Manual of the Woodcraft Indians, 1st edition, 1902. (Doubleday, Page & Co.)

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A collection of fables, woodland verses, and camp stories. Price, \$1.25 net. (Century Co.)

THE NATURAL HISTORY OF THE TEN COMMANDMENTS, 1907

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A handbook of Woodcraft, Scouting, and Life Craft including the Birch-Bark Roll. 192 pages. Price, 50c. Out of print. (Doubleday, Page & Co.)

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The Adventures of a Boy Scout with Indian Quonab and little dog Skookum. Over 200 drawings by the author. Price, \$1.75 net. (Doubleday, Page & Co.)

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One hundred of the best-known forest trees of eastern North America, with 100 maps and more than 200 drawings. Price, \$1.00 in cloth, 50c. in paper. (Doubleday, Page & Co.)

WILD ANIMALS AT HOME, 1913

with over 150 sketches and photographs by the author. 226 pages. Price, \$1.50 net. In this Mr. Seton gives for the first time his personal adventures in studying wild animals. (Doubleday, Page & Co.)

MANUAL OF THE WOODCRAFT INDIANS, 1915

The fourteenth Birch-Bark Roll. 100 pages. 25c. paper, 75c. cloth. (Doubleday, Page & Co.)

THE INDIAN SIGN LANGUAGE (to be published soon).

A LIST OF BOOKS RECOMMENDED FOR NATURE STUDENTS

MAMMALS OF THE ADIRONDACKS

BY C. HART MERRIAM, M.D.

Henry Holt & Co., New York City. Price, \$2.00.

HANDBOOK OF BIRDS OF EASTERN NORTH AMERICA

BY FRANK M. CHAPMAN

D. Appleton & Co., New York City. Price \$3.50, add 14c. postage.

HANDBOOK OF BIRDS OF WESTERN UNITED STATES

FLORENCE MERRIAM BAILEY

Houghton, Mifflin & Co., Boston, Mass. Price, \$3.50.

THE NATURE LIBRARY

Published by Doubleday, Page & Co. Sold by subscription. Price on application.

Volume I contains the general introduction to the library, by John Burroughs, and Neltje Blanchan gives an introductory acquaintance with 150 **birds** usually found in the gardens, meadows, and woods about our homes. The birds are classified in five different ways, making identification immediately possible without technical knowledge. There are 48 plates in colors, and 16 in black-and-white.

Volume II, by Neltje Blanchan, is devoted to "**Birds That Hunt and Are Hunted.**" G. O. Shields has written the introduction to this account of 170 birds of prey, game birds, and waterfowl. 64 color plates and 16 plates in black-and-white.

Volume III, by A. Radclyffe Dugmore, is a complete manual of **bird's nest**, eggs, and breeding habits, containing also valuable hints on nature photography, by an author whose intimate photographs of

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Volume V, by David Starr Jordan and Barton W. Evermann, fills a long-felt need in popular scientific works, being a full account of the life histories and methods of capture of North American food and game fish. With 10 lithographed color plates, 100 photographs of live **fish** in the water, and 200 text cuts.

Volume VI is by Dr. W. J. Holland, who has introduced thousands of readers to the delightful study of **butterflies** and caterpillars. Its 48 color plates are the finest ever made by the three-color photographic process, and in these and the text cuts fully a thousand different species of butterflies are shown. There are chapters on the capture and preservation of butterflies.

Volume VII, also by Dr. Holland, takes up the subject of **moths**. There are 1,500 figures in the color plates and 300 text cuts of the moths of North America.

Volume VIII, by Dr. L. O. Howard, treats of bees, wasps, ants, grasshoppers, flies, and other North American **insects**, admirably suited to the general reader. It has 16 color plates and 32 black-and-white, all photographed from the insects themselves, besides nearly 300 text cuts.

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of all the important species, and there are 16 plates in color.

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OUR NATIVE TREES

HARRIET L. KEELER, 1900

Charles Scribner's Sons, New York City. Price, \$2.00.

GEOLOGICAL STORY BRIEFLY TOLD

JAMES D. DANA

American Book Co., New York City. Price, \$1.15.

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ASTRONOMY WITH AN OPERA GLASS

GARRETT P. SERVISS

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SPALDING'S OFFICIAL ATHLETIC ALMANAC

EDITED BY J. E. SULLIVAN

American Sports Publishing Co., New York City. Price, 10c.

TRANSCRIBER NOTES

Mis-spelled words and printer errors have been fixed.

Inconsistency in hyphenation has been retained.

There were inconsistencies between the table of contents, header styles, and actual page numbers. These have been repaired as necessary to make the links work, but inconsistencies still exist.

[The end of *Manual of the Wood-craft Indians, fourteenth Birch-bark Roll* by Ernest Thompson Seton]