

## ANECDOTES.

## THE SIGNAL STATION AS A WEATHER FACTORY.

THE Cherokees, though perhaps the most advanced in the arts of civilization of any tribe in the Indian Territory, are still very superstitious, and firm believers in the power of "medicine," as the following will illustrate:—

When the signal station was being built at Fort Gibson, in their country, some one, in a joke, told the Indians it was designed for a weather factory, and when it should be completed and in working order, the white people would be able to control the weather for the whole Indian country. A few days after its completion and equipment, a tremendous storm set in, accompanied by a heavy rain-fall of some weeks' continuance. The Indians attributed so unusual a storm to the strong "medicine" of the sergeant who had charge of the station, and determined on putting a stop to such proceedings by killing him and destroying his Weather Factory. Accordingly they assembled in large numbers, and were prevented from the execution of their object only by the firmness of the commander at the fort. Though the object of the station and its appendages was fully explained to them, many of the Indians still look upon it with suspicion, and regard the sergeant with great awe, as being a most powerful "medicine-man," capable of bringing another deluge, and drowning the entire nation.

## BAD MEDICINE IN QUIRTSQUIP'S CORNFIELD.

At the council held at Fort Sill, in the fall of 1873, Quirtsquip, a Comanche chief, made complaint to Com-

missioner Smith, that Washington, while he was there, made promise to him that the agent should make him a house and a cornfield, and he would like to see something of it. The commissioner inquired of him if his agent had done nothing for him. He replied that the agent did make him a little field, and he came and sat down by it. There immediately arose the most terrific thunder-storm he ever knew, right over that field. He looked about, and it was all clear everywhere else; but just over his field and lodge the clouds whirled, and the lightning and thunder were awful. When he saw that it was clear all around, he concluded there was "bad medicine" in the field, decamped, and had not been back to it since.

## CADDO GEORGE ON THE WHITE MAN'S ROAD.

In the summer of 1871, Caddo George, having had a field made, raised some corn to sell. He accordingly went to Shirley, the trader, and contracted his corn, and was furnished with a corn-sheller to shell it, and sacks to put it in. In due time the corn was delivered, which, from some cause, weighed unusually heavy. George, however, was paid in goods, at a heavy price, corresponding with the weight of the corn.

When the sacks were emptied, — which was not done for some days, — a large stone was found in the middle of each sack, fully accounting for the greater weight of the corn. George was called to an account by the trader, when he acknowledged to putting the stones in the sacks. He stated that, having started on the white man's road, he thought it was a pretty good road, and was anxious to follow it up. He accordingly watched the white men, in order to learn it well. The trader had cheated him a