

CARLISLE INDIAN INDUSTRIAL SCHOOL.
DESCRIPTIVE AND HISTORICAL RECORD OF STUDENT.

NUMBER	ENGLISH NAME	AGENCY	NATION				
429	Timber Yellow Robe	Rosebud	Sioix				
BAND	INDIAN NAME	HOME ADDRESS					
Kazaza	Killed in the Timber	Yellow Robe & Headman's					
PARENTS LIVING OR DEAD	BLOOD	AGE	HEIGHT	WEIGHT	FORCED INSP.	FORCED EXPR.	SEX.
FATHER, Living	MOTHER, Living Full	16	5'2"	136	34	31	m.
ARRIVED AT SCHOOL	FOR WHAT PERIOD	DATE DISCHARGED		CAUSE OF DISCHARGE			
Nov. 14, 1883	5 years.	July 8, 1887		Expiration of time			
TO COUNTRY	PATRON'S NAME AND ADDRESS					FROM COUNTRY	
Feb. 27, '85	Llewellyn Fries, Solbury Bucks Co Pa.					Sept. 1, '86	
July 3, '86	Thos Magill, New Hope " "					Aug. 16, '87	
Mar. 31, '87	D S Merckson, Morrisville " "					Sept 13, '87	
June 9, '88	J. Barber, Harrisburg "					" 15, '88	

SHAW-WALKER MUSKEGON 3176

Months in school before Carlisle. *None.*

Grade entered at Carlisle, .. 1st

Grade at date of Discharge, *6th*

Trade or Industry, *Tailoring*

Church, 12,000 5,000,000,000 OF THE FARMHOUSE

CARLISLE INDIAN INDUSTRIAL SCHOOL.
DESCRIPTIVE AND HISTORICAL RECORD OF STUDENT.

[illegible]

Position at Santee Agency
S. D.

Months in school before Carlisle.

Grade entered at Carlisle,

Grade at date of Discharge,

Trade or Industry,

Church.

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78

Rapid City, So. Dak.

Mch, 5th, 1910.

Mr. M. Friedman, Supt.
Carlisle, Pa.

My dear Sir:-

I have your -
invitation for the Annual
Commencement Exercises
on March 27-31. I regret
that I will not be able
to be present, but -

Kindly accept my hearty —
congratulations for the young
men and women who are
about to leave the Old
Carlisle, and go out into
the world to keep us —
fight for better conditions
from race into higher
civilization.

Some time in the future
I hope to visit my Alma Mater.

Sincerely yours truly.

Chauncy G. Robt.

Class of '95.

RECORD OF GRADUATES AND RETURNED STUDENTS.

UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA.

Name

Chauncey Yellow Robe

1. Are you married and if so to whom? Yes, Miss Lillie Belle Sprenger of Tacoma, Wash.

2. What is your present address? Rapid City, South Dakota

3. Did you attend or graduate from any other schools after leaving Carlisle? Give names of school and dates if possible. No

4. What is your present occupation? Salary? Industrial Teacher.

5. Do you own your home?

6. What kind of a house is it? Number of rooms?

I prefer not to answer these questions as they seem rather personal

7. How much property do you possess?

Stock

Land

own 320 acres of in heril 1280 acres

Real Estate

8. Do you have money in the bank? *Yes* How much?

9. Have you been in the Indian Service? In what positions? How long in each?

Yes, Since graduating from Carlisle in 1895; for nearly ten years held the position of Disciplinary in the Indian School Service

10. What other positions have you held since leaving Carlisle?

None

11. Have you done anything for the betterment of your people? Write fully

By devoting myself since leaving Carlisle in connection with the government school service among my people

12. Tell me anything else of interest connected with your life.

At the age of fifteen years I was taken away to the far east to school by Brig. Gen. T. H. Pratt. Wearing my full Indian costume, - long hair, painted face, feathers, moccasins, - and blanket and not knowing a word of English yet, in a few years I was able to pass out from the silent walls of the school house as an independent - American citizen.

To educate the Indian is not a disgrace to the American civilization.



CHAUNCEY Y. ROBE
as he ENTERED Nov., 1883.

CHAUNCEY Y. ROBE
as he GRADUATED, 1894.

CHAUNCEY Y. ROBE, SIOUX. Entered Carlisle having no knowledge of the English language; was a good student and developed into an excellent character. He served as Assistant Disciplinarian for some years; was in charge of the Carlisle School Exhibit at the World's Fair; graduated 1894 and has since been employed as Disciplinarian at the Genoa and Ft. Shaw School giving good satisfaction in his work.

Redman

I

DEPARTMENT OF THE INTERIOR,
UNITED STATES INDIAN SERVICE,

Rapid City, So. Dak.

Dec. 20th. 1910.

My dear Mr. Friedman:

I thank you
for your kind Christmas greeting
a remembrance of a panoramic-
view of the dear Old Carlisle,
it has just reached me, and
it gives me many pleasant-
reminiscences of my boyhood days
at Carlisle. I entered Carlisle
as a student in the fall
of 1883 - wore long hair, feathers, -
blauk and painted face and
above all, not knowing a word
of English - you probably have
seen one of my photos it may
be there yet on the wall for
curiosity.
I do not regret having been -

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DEPARTMENT OF THE INTERIOR,
UNITED STATES INDIAN SERVICE,

transformed from savagery to an
independent American Citizen.

Through my experience I believe
that there is only one way -
to educate the Indian - is
to take him away from his
environment on the reservation
and give him ample -
opportunity in the thickest -
atmosphere of civilization, and
he will become a worthy Citizen.

The reservation schools are better -
than none but they are far
short of accomplishing much &
they must be abolished with the
reservation system.

Forgive me for writing this and
accept my wishes for Carlisle continue
success.
Your friend
Chas. G. Robt.

The Menace of the Wild West Show

By CHAUNCEY YELLOW ROBE (*Sioux*).

YEARS ago some Indians chiefs went to Washington to see the "Great Father," and while they were in the city, an old army officer who used to fight these warriors on the plains in the west invited them to dinner and told of his experiences on the old frontier. One of the chiefs, who had no experience in table manners, imitated the old officer by eating whatever he saw the general eating. The general took some horse radish and spread it over his meat. The chief did likewise and, after testing a spoonful of it, hung his head and shed tears. The general saw his misery and asked, "My friend, why are you crying?" The chief replied, "My friend, I am thinking of how you and I used to fight each other on the plains and when I remember how my brother was nearly killed on the battle field it makes my tears come."

I feel like the Indian chief in this case when I see the old hunting and battle grounds of our forefathers, in which now civilization has taken place; but I do not come before you to-night with the intention of declaring a Sioux outbreak on the frontier settlement or to stir up a strife, but wish to call your attention to the evil and degrading influence of commercializing the Indian before the world. The solution of this question is now in the hands of the Government.

It is now more than four centuries ago since Columbus came to our shores and claimed the country and gave us the name of Indians, and at the same time inaugurated the first Indian show by importing some of the Indians across the water for exhibition before the Spanish throne, and to-day the practice continues to exist in the wild-west Indian shows.

Some time ago, Judge Sells, the United States Commissioner of Indian Affairs, said: "Let us save the American Indian from the curse of whiskey." I believe these words hold the key to the Indian problem of to-day, but how can we save the American Indian if the Indian Bureau is permitting special privileges in favor of the wild-west Indian shows, moving-picture concerns, and fair associations for commercializing the Indian? This is

*Delivered by Chauncey Yellow Robe, of Rapid City, S. Dak., at the Fourth Annual Conference of the Society of American Indians, held at Madison, Wis., October 6-11, 1914.

the greatest hindrance, injustice, and detriment to the present progress of the American Indians toward civilization. The Indians should be protected from the curse of the wild-west show schemes, wherein the Indians have been led to the white man's poison cup and have become drunkards.

In some of the celebrations, conventions, and county fairs in Rapid City and other reservation border towns, in order to make the attraction a success, they think they cannot do without wild-west Indian shows, consequently certain citizens have the Indian show craze. In fact, the South Dakota State Fairs always have largely consisted of these shows. We can see from this state of affairs that the white man is persistently perpetuating the tribal habits and customs. We see that the showman is manufacturing the Indian plays intended to amuse and instruct young children, and is teaching them that the Indian is only a savage being. We hear now and then of a boy or girl who is hurt or killed by playing savage. These are the direct consequences of the wild-west Indian shows and moving pictures that depict lawlessness and hatred.

Before the closing history of the nineteenth century an awful crime was committed in this great Christian nation. It was only a few days after the civilized nations of the world had celebrated the message of the heavenly host saying, "Fear not, for behold I bring you good tidings of great joy which shall be to all people;" and "Glory to God in the highest and on earth peace, good will toward men." A band of Sioux Indians, including women and children, unarmed, were massacred. The wounded were left on the field to die without care at Wounded Knee by the United States troops just because they had founded a new religion called "The Indian Messiah." This was a cowardly and criminal act without diplomacy. Twenty-three years afterward, on the same field of Wounded Knee, the tragedy was reproduced for "historical preservation" in moving-picture films and called "The Last Great Battle of the Sioux." The whole production of the field was misrepresented and yet approved by the Government. This is a disgrace and injustice to the Indian race.

I am not speaking here from selfish and sensitive motives, but from my own point of view, for cleaner civilization, education, and citizenship for my race. We are here to-day to consider the means to find support for our cause in this present generation, if it is ever to be settled. We have arrived at the point where the great demands must be met. "To the American Indian let there be given equal opportunities, equal responsibilities, equal education."

Department of the Interior

Mr. O. H. LippsSupt. U. S. Indian SchoolCarlislePennsylvania

6-3305

Name

(Please give name by which enrolled and also present or married name.)

Present Address

Present Occupation

Remarks:

Yard.
8V
Jan 25 th, 1915
Chas. Y. Robt
Rapid City S.D.
Disciplinarian in the U.S. Ind Service

Pub. in Feb. in Red Man

Rapid City. S.D.
4/14/97.



Maj. Merce. U. S. A.
Carlisle, Pa.

Dear Sir -

In reply to
yours of the 8th ult., will
say I know not but
there is one of the Carlisle
graduates here and I
have no doubt you have
heard from herself - Miss.
Henrietta Fennell Class '95.
has been teaching in
this school for several
years. If there is anything



that I can do or say for
 dear old Carlisle please
 let me know.

The foundation of our Indian
 Civilization was begun with
 the cause of Carlisle and
 her results are not ~~condemnable~~^{not}.
 Will Carlisle be abolished just
 for some political reasons and
 for humanity? The seed of
 Carlisle means to us Indians,
 another four hundred years -
 behind the American Civilization.

Carlisle will never sail on
 a peaceful sea as long as the
 Indian problem exists.

Yours respectfully
 Chas. Y. Vose.

We are glad to hear that Chansey Y. Robe, class '95, is blessed with a good wife, two beautiful children, and that he is getting along finely as industrial teacher at the Rapid City school, South Dakota.

Department of the Interior.

*Mr. M. Friedman**Supt. U. S. Indian School**Carlisle**Pennsylvania*

6-3305

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Name*Chauncey Y. Robe, '95*

(Please give name by which enrolled and also present or married name.)

Tribe

Siouxs

Present Address

Rapid City, S.D.

Former Address

(Address from which we heard from you last.)

Present Occupation

Disciplinarian.

Remarks:

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DEPARTMENT OF THE INTERIOR,
UNITED STATES INDIAN SERVICE,

Rapid City, S. Dak.

Feb. 21st, 1911.

Mr. M. Friedman
Carlsbad, Pa.

My dear Mr. Friedman:-

I thank you
and the Class of 1911 for kindly
sending me an invitation for
the Commencement exercises on
the 26th to the 31st., but
I regret that I cannot be
present at the exercises.

In congratulating and
greeting the Class I wish-

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DEPARTMENT OF THE INTERIOR, UNITED STATES INDIAN SERVICE,

each one every possible means
in going out on this broad
land for life's battle.

We as Indians are marching towards
the high plane of civilization
and Christianity, facing many
obstacles and one of these
the greatest and most demoralizing
evil in our advancement -
the liquor traffic among our
people every where. We cannot
enjoy the equal rights with the
white man as a citizen and be
respected and recognized as a

DEPARTMENT OF THE INTERIOR,
UNITED STATES INDIAN SERVICE,

Man among men unless we
fight out this evil and
we need men with strong
character.

I am, yours respectfully,

Chauncey Y. Robe

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August 13th, 1914.

Mr. Chauncey Y. Robe,

Rapid City, South Dakota.

My dear Mr. Robe:

I thank you for your favor of August the 9th, advising that you had not planned to bring students to Carlisle this year and that you have already arranged to spend several weeks of your vacation in the hill country west of Rapid City.

I assure you that I would not want you to give up any of the rest period you need to prepare for your next year's work, but if you can assist any eligible students to bring applications for their enrolment to the attention of their Superintendent the favor will be appreciated.

I have written to the Arthur Arrow and Peter Cummings you so kindly mentioned in your letter and I have noted that you will use your influence to have them apply for enrolment here. It is hoped they can be enrolled.

With best wishes for a pleasant vacation and a successful year's work, I remain,

Very truly yours,

HKM.

Supervisor in Charge.

DEPARTMENT OF THE INTERIOR

UNITED STATES INDIAN SERVICE

Rapid City, S.D.

Aug. 9th., 1914.

Mr. O. H. Lipps.

Carlisle, Pa.

My dear Mr. Lipps:-

I am in receipt of yours August-4th, and in reply will say that I am - very sorry indeed, for I - have not been thinking of soliciting pupils for my Alma-mater. This is my vacation - month and am already engaged a place in the hills to - spend several weeks with - my family before the open of the school here. One of our young men who -

have finished the 8th grade
here. Last spring wanted -
me to help him to enter
Coulsh this fall and his -
address is now Arthur Arrow-
Greenwood So. Dak. and also -
I would recommend Peter -
Cummings of Martin. So. Dak.

These two young men in -
my mind at present will
make good students in my
old school. I will write and
urge them to go.

I am, yours respectfully,
Chauncy J. Robe.

DEPARTMENT OF THE INTERIOR,
UNITED STATES INDIAN SERVICE,

Rapid City, S. Dak..
Feb 27-'09.

Mr. M. Friedman.
Carlisle, Pa.

Sir :-

Today I also send you my
contrast pictures and they are no
use to you please return them.

Yours respectfully,
Chauncey G. Tracy

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Rapid City, S.D.
Dec. 5th, 1917.

The Arrow,
Carlisle, Pa.

Dear Sir:

Kindly send me
two copies of your last
School Catalogue. Ed Much obliged.
Yours truly,
Chauncey J. Rose

sent 2 cots.
2 yr. Books
12-8-17.

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January 10, 1918.

Mr. Chauncey Y. Robe
Rapid City, S. D.

Dear Sir:-

It is my purpose before long to issue an Outing number of the Arrow and Red Man. Among other facts concerning the outing, I want very much to publish some expression from the graduates and ex-students as to what the Carlisle outing has meant to them.

I understand you had some outing experience at Carlisle. Would you be willing to write me a letter giving some of your outing experiences and naming some ways in which the outing has helped you in after years ?

If you can do this, I will be glad to hear from you soon.

Wishing you continued success, I am

Very truly yours

Superintendent.

NRD

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Choate & Son CARLISLE,
PA.





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Chgoate & Co. CARLISLE,
—Se. PA.



Rapid City, S. D.

Mar. 3rd. 1916.

The Red Man.

Carlisle, Pa.

Dear Sir :-

Yours came
informing me that my -
subscription expired.
In the letter you state:
"We will publish from -
time to time, important -
articles on the various phases
of Indian education, Indian -
history, Customs, Traditions & etc."

Publishing Indian history, tribal
Customs and Traditions is as bad -
as permitting the Indians with -
the Wild West Show Companies.
What the new generation of the Indian
race today wants to know is twentieth
Century Progress. Publishing and
teaching the Indian children their
own people's history and Customs in

this present age means that they will always be Indians in mind. We will never forget the history of our forefathers.

On the other hand the white man, reads the Red Man and other similar publications on Indian history, Customs, traditions, also witnesses the Wild West Indian Shows and the Moving Pictures and firmly fixed his opinion on the red man as a savage and good for nothing but a Show Indian. Commercializing the Indian is demoralizing and degrading.

I am, yours truly,

Channing F. Rice.

DEPARTMENT OF THE INTERIOR
UNITED STATES INDIAN SERVICE
INDIAN INDUSTRIAL SCHOOL
CARLISLE, PA.

78.

January 21, 1907

Channcy Yellow Robe
Rosebud, S.D.

Dear friend;-

Please oblige by answering the questions below accurately and promptly and return this paper to me in the enclosed envelope, which requires no postage.

Are you married and if so to whom? *Yes, to Miss. Lillie Bell Greenger, of Tacoma, Wash.*
What is your Post Office address? *Rapid City, S.D.*
What is your occupation? *Industrial Teacher,*

Have you been in the Indian Service, in what positions and how long in each? *Entered the Indian Service in 1895 as an Industrial Teacher for a year and then occupied the position of Disciplinarian until in 1903 resigned from the service and reentered in 1905.*

Have you lived in the East any part of the time since your graduation and if so, where, how long and what positions did you fill?

I never lived in the east since I left. School except for a year at Carlisle as an Assistant Disciplinarian.

Your friend

W. A. Mercer

Major 11th Cavalry,
Superintendent.

Channcy Y. Robe
Rapid City, S.D.

Jan. 31st, '07

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Rapid City, S.D.

Feb, 9th,

Mr. John Francis Jr.
Carlisle, Pa.

My dear Mr. Francis -

I take this opportunity
to write in answer to your letter received
long ago. If I should come and
visit the "Old Carlisle" I would be
entirely strange to the place now.

It is now more than twenty years
since I left Carlisle - I always have
a deep interest in my Alma Mater
and I often think of how General
Tratt brought me to Carlisle to be
one of his pupils. You probably
have seen one of my photos in
full Indian costume in your
School Museum. That is the way
I went to Carlisle, not knowing
a word of the English language.

I was so timid, but not hostile as
is always the general impression.

One of the lasting instructions I have
received at Carlisle was in connection
with the outing system. The Carlisle
outing system is the most civilizing-
process that has been inaugurated ^{and}
enforced ever since the beginning-
of Carlisle. I was, out on various
occasions in the heart of the
gardens spots in Pennsylvania, living
with some good families, working
side by side in the harvest-
fields and received actual instructions in
Agricultural knowledge - in the winter
seasons I attended the public school
thus I have gained confidence in
myself into the thickest atmosphere of
civilization and today I do not regret
for the actual experiences that I have
obtained through the outing system and realize
that "There is no excellency without great-
labour".

I am, Yours very respectfully,
Chamney J. Roke.

REPORT AFTER LEAVING CARLISLE

NAME AT CARLISLE

Channcy Yellow Robe

78.

PRESENT NAME

DATE	INFORMATION THROUGH	ADDRESS	OCCUPATION	ITEMS OF INTEREST	GRADE
1907	Self.	Rapid City, S. D.	Indno. Teacher	Ind. Rev. 11 yrs. Ind. Teacher. Discip. Married white girl.	Ex.
1909	"	"	"		Ex
1911	"	"	"		
1913	"	"	Disciplinarian		
1915	"	"	"		