

The Carlisle Arrow

A WEEKLY NEWSPAPER EDITED AND PRINTED BY THE STUDENTS OF THE UNITED STATES INDIAN SCHOOL

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ARAPAHO INDIANS DRUNK AT DANCE.

They Cannot Be Punished—Law Is To Blame.

(From the Cheyenne (Wyo.) State Leader.)

Last Friday evening, January 2, 1914, the Arapahoe Indians were called by Chief Lone Bear to congregate at the Indian dance hall in celebration of the New Year.

There was to be dancing, feasting and counciling. The most prominent chiefs were to be elected as delegates to Washington, D. C., and there to shake hands with the Great Father of all the Indians—just merely to shake hands and let him know they are still in existence.

The superintendent of the reservation had given Chief Lone Bear a whole beef for this occasion of great import, and there was to be plenty to eat.

All the Indians far and near, big and little, all along the Little Wind River, adorned themselves in their best and with their faces painted in all the colors of the rainbow, hid themselves briskly to Chief Lone Bear's dance hall about four miles east of Arapahoe, Wyoming.

This grand celebration was to be a two-day affair, as these Indians never do halfway things. And as they had nothing else to occupy their minds they can well afford the time enjoying themselves while the food lasted.

Before the revelries had fairly started, about ten or twelve young braves appeared on the scene gloriously tanked up with that life giving fluid known as booze, and started in to show the older Indians how things should be done on an occasion of this kind; naturally, trouble began, for some of the older ones objected to the new way.

Every effort was brought into use to quiet the young braves, and Chief Lone Bear also remonstrated with the young braves in the hope of quieting them, but to no avail.

Women and children huddled in the

corners of the dancing hall screaming with fright, but the young braves paid little or no attention to the cries of the babes nor to the pleadings of their mothers and sisters.

Things went from bad to worse, and at last the Indian police were persuaded to take the young braves in hand.

While one of the Indian police was trying to quite a young brave, this brave saw fit to bring a gun into play, and proceeded to use it, pointing the weapon to the breast of the policeman, but before he could pull the trigger the policeman struck the hand that held the weapon, thereby averting an awful crime as well as saving his own life. The bullet passing just to the left of the policeman, lodged in the ground. Another Indian policeman came to the rescue, and while his thumb was torn in the scuffle for the possession of the gun, he at last wrested it from the young brave.

The report and flash of the gun seemed to have had the right effect, as the young braves quieted down and the dance went on with no further trouble.

One blind Indian brave who was also drunk, started to run when he heard the report of the gun but came to a sudden stop into a bunch of buffalo berry bushes.

This is the second time that an attempt has been made on the life of an Indian policeman by drunken Indians on this reservation.

Now comes the legality of this liquor business. The white man who gave the liquor to the Indian or sold it to him, if found will be arrested, tried, and probably convicted, but the Indian who got drunk on the booze he had bought from the white man will go free as soon as he tells where he got the booze. Besides he will appear as a witness against the white man who sold him the booze and thereby receive a witness fee and mileage, all amounting to about \$60.

When a white man gets drunk and

acts disorderly, he is arrested, fined, or jailed, sometimes both. But why does the Indian go free?

We know the Government of the United States issues license for the manufacture and sale of liquor, but we know of no time when this same Government ever issued license to anyone to get drunk, but instead created a law to punish drunkenness.

Legalizing the manufacture and sale of liquor and not punishing the Indian for drunkenness, legalizes his drunkenness. Why not legalize the white man's drunkenness? Why then is not the Indian punished? He is allowed to go free, and this process is fast making him dishonest, he will never become a desirable citizen of the United States. This same process is fast creating more drunkards and degenerates.

Liquor traffic is then a legitimate business and men should not be punished for selling liquor, and I do not care to whom they sell it.

If an Indian is found drunk, punish him, for that would be correcting him, but if instead, he is made to appear against the white man who sold him the liquor, and pay him for his time and mileage, he is being encouraged to go on, for the Indian too likes to obtain easy money.

While punishing the white man is thought to eliminate the liquor traffic among the Indians, it is training the Indian wrong ideas about law. The Indian knowing he will not be punished thinks it smart to go and get on a glorious drunk at the expense of some poor white man doing a "legitimate business?" for which he holds a license issued by the Government.

I have known cases where an employee of the Government in the Indian Service would furnish an Indian money with which to obtain liquor in order that the white man may be arrested and punished. The Indian being used as a tool to carry on spite work. The Indian gets his witness

fee and mileage for doing this kind of business. How do you like the training?

I have heard an Indian say, "All I have to do when I want to make some money, is to get on a drunk, then tell where I got my liquor. I can get enough other Indians to help me prove who the white man is who sold me the liquor, whether he did give me the liquor or not. We Indians get a free ride to Cheyenne and back, with plenty of money in our pockets, same being paid us for appearing against a white man for selling liquor." How is this for some more of the training?

I say, "Punish the Indian for drunkenness as severely as the white man and this joke will not be repeated. For the Indian is afraid of the law.

Carrying concealed weapons, drunkenness and attempting to shoot anyone by Indians on reservations should never be excused. Make a lesson of it and it will do the others good. Too many excuses on these reservations have already caused young boys and girls to throw their good chance to the wind. It is demoralizing the Indians, and a disgrace to those who are trying to live an upright life. For we as Indians are unfortunately judged by the bad ones.

The future of the Indian does not look bright with the present rulings.

CHAS. H. KEALEAR.

(A Sioux Indian.)



Received Education at Carlisle—Proud of Old School.

Betty W. Diven, a former student at Carlisle, and now an employee of the Indian School at Phoenix, Ariz., in sending her subscription to THE ARROW and THE RED MAN, says:

"I have been borrowing THE ARROW and RED MAN to read. I want to always keep in touch with my old school home, Carlisle, where I spent so many happy days, and where I got my education that was the making of me. Yesterday I met one of Carlisle's ex-students, an Osage boy, who went to school at Carlisle when I was a pupil, and we talked of our school days there. When my son gets older I intend to send him to Carlisle. I am proud to know that Carlisle is still turning out good boys and girls to make their way in the world. There are several ex-students from Haskell here who are employees. I am the only ex-student to represent Carlisle. My training at Carlisle is of great benefit to me to teach others."

THE Y. M. C. A. MEETING.

By Edwin Miller.

President Simons led the meeting. He gave the boys a short talk on the benefits of Association work and urged those present to encourage other boys to come in.

Mr. Myer, our advisory secretary, followed with a very interesting talk on "Universal Peace." He told us that the aim of the civilized world is to bring about peaceful relations between all countries.

"Without peace there can be no real progress, and without progress there can be no civilization worthy of the name."



THE PROTESTANT SUNDAY SERVICE.

The services of the afternoon were in charge of Prof. J. H. Morgan of Dickinson College, who took the place of Rev. A. N. Hagerty, of the First Presbyterian Church, who was serving the Pine Street Presbyterian Church of Harrisburg. The Rev. Mr. Steck, formerly of York but now installed as pastor of the First Lutheran Church of Carlisle, was present and offered prayer.

The address was based on a part of the third verse of the sixth chapter of Nehemiah: "I am doing a great work and cannot come down." After a brief description of the setting of the verse, the statement was made and emphasized that while none of us were called upon to build a city, to every one was committed a great work, in the sight of God perhaps as great as that committed to any other one, the doing of one's duty, the making out of oneself the most possible under the circumstances. This was emphasized by illustrations showing the importance of a single human life. The statement was then made and emphasized that every one having a great work to do was being called aside from it by influences hostile to the accomplishment of the work. In Nehemiah's case it was a man who was hostile to the building of the city; in our cases it is the passions within and the allurements from without.

Emphasis was laid on two temptations especially likely to attack those of us of school age, the temptation to indolence, to ease, which runs so directly counter to the education for which school life is intended, which

makes impossible the literary education for which schools generally are supposed to stand, and which prevents the securing of good results in the industrial training for which this particular school stands.

A second temptation was to be satisfied with less than one's best, and an appeal was made to do one's best and never to be satisfied with the common defense made by so many people, "I am getting along fairly well; what I am doing is good enough, as good as that being done by others."



THE INVINCIBLE RECEPTION.

The patronesses in the receiving line, an address of welcome by the president, Hiram Chase, and the grand march were interesting features of the reception Friday evening. Mr. Nori and Miss Lewis led the march. Those who were awarded prizes were: Grand march, Tamar Dupuis and Louis Paulin; for the waltz, Ethel Martel and James Garvie, Ada Curtis and Leon Boutwell; two step, Emerald Boutineau and Daniel Needham; Jennie Ross and John Gibson.



BOYS' HOLY NAME SOCIETY.

By Mark Yasteya

After an opening prayer, the following program was rendered: Selection, orchestra; hymn, Society; reading, "Power of Hail Mary," Calvin Lamoureaux; talk, "Power of Prayer," Father Stock; reading, "Mr. Green's Story," Mark Yasteya; instrumental quartet, Ovilla Azure, George Nash, Louis Deon, and Michael Wilkie; selection, orchestra.

The meeting closed with a prayer and hymn.



THE GIRLS' HOLY NAME SOCIETY.

By Anna LaFernerier.

The following program was rendered Sunday evening: Chapter from "The Following of Christ," Eva Williams; hymn, Society; reading, Della Chinault; piano solo, Marguerite Chilson; hymn, Society; recitation, Bessie Gilland; recitation, Marguerite Chilson; quartet, Maude Cooke, Margaret Gray, Eva Williams, Margaret Moore; recitation, Eusavia Vargus; talk, Cecelia Ducharme; hymn, Society. The meeting closed with a prayer.

GENERAL SCHOOL NEWS.

William Bradford is employed at Yardley, Pa.

Mary Gokee is attending school at Camden, N. J.

The Sophomores took their finals in spelling last Thursday.

The Sophomores are reviewing the story of "Evangeline."

Lida Shongo writes of a very fine home in Jenkintown, Pa.

The sewing room girls are working on the girls' white uniforms.

The lacrosse candidates have started their practice out-of-doors.

The Catholic students are organizing a "Sacred Heart League."

A large number of the students are subscribing for "Current Events."

The dressmakers have nearly finished the girls' summer uniforms.

The small boys' Educational Society has recently adopted a constitution.

The farm boys have sorted ten hogs, which will be butchered in a few days.

Lena Waupoose writes of a pleasant home and good times under the Outing.

The Rev. Dr. Steck assisted Dr. Morgan with the afternoon services Sunday.

James Paisano writes of steady employment in an ice plant at Winslow, Ariz.

Among the recent arrivals from Wisconsin are Julia Day and Charlotte J. Cadotte.

During the absence of Mr. McKean, Bruce Goesback acted as assistant disciplinarian.

Superintendent Dady, from Red Cliff, Wis., arrived with a party of boys last Sunday.

The electricians have put in a new switchboard in the main hall of the Academic Building.

Mrs. H. B. Fralic, with the children was the guest of Mr. and Mrs. Deitz last Sunday.

Master Robertson Wallace Denny is now able to walk; he has recently made the wonderful discovery that by placing one foot before the other, very carefully of course, he can go

about in an erect position, just like "Mother" and "Daddy."

Mr. Weber was pleased with his boys for taking such good care of the shop during his illness.

The Freshman Class are glad to see Minnie Blackhawk and Mary Horsechief in school again.

The grades, from the Normal Department up to Room 10, wrote their essays on "Citizenship" last week.

Lillian Simons splendidly told the "Story of the Shunemite" at the Y. W. C. A. meeting Sunday evening.

Stilwell Saunooke, one of our ex-students, and now employed in the Altoona car shops, was a week-end visitor.

The members of the Y. W. C. A. enjoyed hearing Miss Jones sing "Would You Believe?" Sunday evening.

The Band's basketball team met their "Waterloo" Saturday at the hands of the All-Star team. Score, 48-26.

Cecelia Ducharme gave a very interesting talk on "Spirit" last Sunday evening at the meeting of the Holy Name Society.

The ground hog saw his shadow, upon which he immediately returned to his cozy corner to wait six more weeks for the coming of spring.

In speaking of the Christian religion last Sunday evening, Mr. Brown said that it is only when one looks out from within that one sees the beauty of it.

At the Y. M. C. A. meeting Mr. Meyer gave the the boys a good talk on "Ideals." He brought out some very helpful points which are appreciated by every one who heard him.

The Band troop, under their able captain, Simon Needham, are making the other troops take notice of their fine appearance as they march to and from the Dining Hall and school building.

We can't all be president of a nation, nor be the ruler of a kingdom, nor build a great city as Nehemiah did, but we can all do some work, and we should do it to the best of our ability, was one of the thoughts developed by Dr. Morgan at the Sunday service.

THE Y. W. C. A. MEETING.

By Evelyn Schingler.

The president, Ella Fox, opened the meeting, which was led by Evelyn Springer.

After the Scripture lesson and prayer by the leader, Ella Fox, Thamar Dupuis and Hazel Skye read and gave the lessons contained in selected Bible verses.

Lillian Simons told the story of the "Shunemite."

The following girls gave verses from the Bible: Theresa Lay, Emily Poodry, Effie Coolidge, Marjorie Jamison, Dora Poodry, Rena Button, Della John, Lena Bennet, Olive Standing Bear, Cecelia Matlock, Addie Hovermale, Melissa Anderson, Flora Peters, Mary Welch, Lena Watson, Florence Edwards, Rose Skahkah, Anna King, Hazel Skye, Amy Smith, Stella Bradley, Alice Crouse, Rose Cornelius, Katherine Peters, Alice Tyndall, Mary Jimerson, Agnes Hinman, Lupie Spira, Rose Allen, Evelyn Schingler, Lizzie Lieb, and Myrtle Peniska.

A very pleasing feature of the service was a solo "Would You Believe," by Miss Almeda Jones of Carlisle.

Mr. Brown, our instructor of printing, talked to us on the "Benefits of the Christian Life." He said that all really successful men and women are Christians.



A CORRECTION.

THE ARROW desires to correct an inaccuracy appearing in the issue of December 26, wherein the marriage of Miss Emma Rowland was announced. We are in receipt of a letter from Miss Rowland calling our attention to this misstatement of fact, and we take this opportunity of publishing her denial. We also wish to make apology for our part in the error. We request our correspondents to take greater care in verifying their news items before submitting them for publication.



Be Prompt In All Things.

Mr. McKean gave the boys a talk on "Being on Time" last Sunday evening. He said:

Every body should be on time for every formation. It is not just to give as much credit to those who are absent as to those who are always on time.

You will find that if you do the right thing you will be the winner at the end.

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Address all communications to the paper and they will receive prompt attention.

ATHLETIC NOTES.

Owing to the fact that several of the track boys will compete in the John Hopkins indoor meet at Baltimore on February 14th, the athletic reception which was scheduled for that date has been postponed until Wednesday evening, February 18th.

The weather has been so mild of late that the lacrosse boys have had the benefit of considerably outdoor practice in handling the sticks.

The track boys are busy every evening after school and many of them are already showing good form. Boys who expect to do well on the cinders this spring should start now. The board track enables the runners to do outdoor work right through the winter.

The indoor season will be wound up the latter part of March, as usual, with the Orange indoor meet. The events in this meet will consist of dashes, hurdle races, and many relay races between troops, school rooms, literary societies, etc. There will be races for girls, etc., and all these organizations should begin now to work up their teams for this meet.

Coach O'Neil will arrive about March 15th to coach the lacrosse team, but much work can be done before that time in learning to handle the sticks, passing and catching, etc.



OIL LEASE REGULATIONS ENFORCED.

Oklahoma Operators Fined Heavily for Wasting Natural Gas.

Washington, D. C., February 2.—Cato Sells, Commissioner of Indian Affairs, has just demonstrated in a practicable manner his determination to put a stop to the want on waste of natural gas from Indian lands, by imposing a penalty of \$1,000 on the

Silurian Oil Company, which company holds a lease on the allotment of Walter Star, a Creek Indian in Creek County, Oklahoma, for failure to observe the regulations of the Department. At the same time he indicated that a much heavier punishment may be expected by the next lessee found guilty of the same practice.

Not only have the operators been guilty of wasting natural gas, but their carelessness in drilling by not taking necessary precautions when striking water to keep the water from reaching oil or gas bearing formations has resulted in untold damage to oil and gas producing sands.

Representatives of the Bureau of Mines have been available in the oil and gas fields, and have endeavored to instruct the operators both by advice and practical demonstration how to drill without wasting the gas. It has been demonstrated that wells can be economically drilled without the waste of any gas and without permitting water to reach oil and gas formations by the application of the so-called "Mud-Laden" process of drilling.

The Silurian Oil Company was warned by representatives of the Government that operations on the Walter Star allotment were not being conducted in accordance with the regulations, and were resulting in waste of an enormous quantity of gas, yet these warnings had little effect.

The Government may in its discretion cancel any lease for failure of the lessee to operate in a workman-like manner, and to prevent the escape of natural gas, as well as to prevent water from reaching the oil and gas bearing strata. This was a very flagrant violation of the regulations, and while the facts fully justified a cancellation of the lease it was thought best, this being the first offense, to subject the company to a penalty, and assessing the damages in this case at \$1,000.

Commissioner Sells indicated very forcibly that in the next case of this character which comes before him, the guilty parties will invite a cancellation of their lease and the imposing of a much heavier penalty. The Commissioner insists that this wanton waste of natural gas shall cease, and desires that all operators cooperate with him to this end. Commissioner Sells says oil-lease regulations are promulgated to be enforced, and it must be understood that this will be done even though it requires drastic procedure.

THE WORLD'S BREAD.

JOHN L. COWAN, in Life and Health.

In California one often sees what are commonly called mortar rock. These are usually portions of the solid bed-rock of the region, along the banks of streams, with numerous holes six or eight inches in diameter, and of about the same depth. Similar mortar rocks are occasionally found in other States, of the East as well as of the West, but they seem to be more common in California than elsewhere. Wherever they are found the place is known to have been an old camping-ground of the Indians, who laboriously hollowed out the cavities in the rock in order to use them in the grinding of their meal. Small quantities of acorns, corn, or pine-nuts were placed in the hollows and reduced to a coarse meal by pounding with a round stone selected from the bed of the near-by stream.

These mortar rocks represent the most primitive type of mill used by the human family. Sometimes a rock was found having a natural cavity that could be used for grinding purposes, but that was purely accidental. The first improvement in milling methods consisted in the devising of portable mortars, permitting the grinding of meal whenever wanted, no matter where the family happened to be. A stone of convenient size was taken, and a rounded cavity made in its upper surface. Then a rounded pebble was used for pounding the grain. The only improvements ever made in this particular device consisted in deepening the cavity and adding a handle to the stone to be used for pounding.

The next step in the evolution of the mill was to take a slightly concave stone, place the grain upon it, and rub or grind the grain into meal by means of a smaller stone held in the hands. By the use of this device, meal of finer and more uniform texture can be produced than by pounding. This method of grinding is practiced by the Pueblo Indian women of New Mexico and Arizona and a few other tribes, and by a large part of the population of Mexico, Central America and South America. The under stone is inclined upward toward the breast of the worker, and is usually inclosed in box-like form by four flat stones to keep the meal from falling to the floor of the apartment. The

grinding stone is a little longer than an ordinary building brick, but is not so thick, and not more than half as wide. It has rounded edges and corners, for convenience and comfort in handling it. The worker kneels at the raised end of the inclined stone, and draws the grinding stone up and upon down it, keeping some of the corn or other grain in such a position that it will be ground or crushed between the two. It is a slow and laborious process, so that the women of the household are kept busy many hours each day grinding meal for the requirements of the family. Among the Pueblo Indians, as a rule, two or more mealing bins are built together, and often an aged grandmother, her married daughter, and one of the older granddaughters may be seen laboring side by side, their bodies moving in unison to a grinding song that has been handed down from generation to generation for uncomputed ages.

Mills of precisely the same description have recently been found in the course of excavations made by Dr. J. Walter Fewkes and others among the prehistoric cliff ruins of the Mesa Verde National Park, in southwestern Colorado.

Great as human progress has been when measured by improvements in milling methods, it has been almost notable when gaged by improvements in the manner of preparing the meal for consumption. Mankind's first bread was baked by placing flat cakes upon stones that had been heated by burning wood or other fuel on them. Next, flat stones were supported at the ends and a fire built beneath them, and upon these the batter, made by mixing coarsely ground meal with water, was placed. The hot stone is even yet frequently used, in lieu of the oven, by the Zuni Indians of New Mexico, the Hopi of Arizona, and many other Indian tribes as well as by large numbers of Latin Americans.

Pueblo Tribes.

Among the Pueblo tribes of the Southwest, a very curious kind of bread is baked, known as piki. White people call it paper bread, for the reason that it is baked in sheets as thin as ordinary writing-paper. It is made of corn-meal, ground by the squaw and mixed to a thin batter. With her bare hands as a ladle, the squaw engaged in the baking dips a

little of the batter from the earthen vessel containing it, and, with a deft motion, spreads it thinly and evenly upon the hot stone that has been prepared for its reception. The sheet of piki is baked almost instantly and is removed as quickly as possible, so that another portion of the batter may be similarly spread in its place. A dozen or more sheets of piki are placed in a pile, and then rolled tightly together, being then ready to satisfy the appetites of the hungry members of the family.

How long ago, or in what quarter of the world, the discovery was made that fuel could be economized and a more even application of heat secured by the use of an oven is not known.

Ovens built of earth or stone, of many shapes and sizes, but differing not at all in principle, were in use thousands of years ago among the Hebrews, Greeks, Romans, Egyptians, Assyrians, Chinese, and other peoples. Ovens of the same character may be seen in rural districts throughout the United States today. There are, in fact, many who believe that bread baked in an old-fashioned brick or clay oven is superior to that baked in a stove or range, or in the elaborate and scientifically adjusted and regulated oven of a modern bakery.

As far as can be learned, the oven was unknown in America until introduced by the Spaniards. It was, in fact, unsuited to the requirements of most of the tribes, which were nomadic or seminomadic in their habits, but would have served the purpose of the sedentary tribes of the Southwest very well. Huge adobe ovens of Spanish type may be seen in every Mexican village and settlement in the Southwest, and in the various Pueblo Indian communities. They are heated to the required temperature by burning wood-fires in them. Then the glowing embers are removed, and the unbaked bread or cakes placed in, and the opening closed. In due time the bread is removed, perfectly browned and baked through and through.

At the Pueblo Indian village of Tesuque, nine miles from Santa Fe, the capital of New Mexico, there are numerous ovens on the rooftops, despite the fact that the houses are two stories in height. This is a reminiscence of the time when tribal wars prevailed in the Southwest.

The peaceful Pueblos placed their ovens in this peculiar location as a precautionary measure, to make their supplies of bread reasonably secure from thieving bands of Navajos. The Navajos were slow to attack the fortress-like homes of the Pueblos; but when the men were at work in the fields it was easy for a predatory band to pillage the ovens and make off to the hills, before the women could summon assistance. So the people of Tesuque hit upon the expedient of placing the ovens upon the dirt roofs of their abode houses. The necessity for the practice has long since passed; but the ovens at Tesuque will doubtless retain their present position as long as the village continues to be inhabited.

Unleavened Bread.

There is bread of many kinds and of many names; but, considered from the viewpoint of their manner of preparation, there are two radically different types of bread, leavened and unleavened. Unleavened bread was mankind's original bread the world over, and is still used by tens of millions of the earth's inhabitants. The use of leaven increases the bulk of bread made from a specified quantity of meal or flour, and also makes the bread more palatable. Various leavening processes were devised by primitive peoples, the Pueblo women of our Southwestern States taking a quantity of batter in their mouths, retaining it as long as practicable, and then ejecting it into the vessel containing the rest of the batter. This causes fermentation, and is a true leavening process, repugnant though it may be to our ways of thinking. Among many peoples, the habitual use of leavened bread was considered effeminate and indicative of luxurious habits.



NEWS ABOUT EX-STUDENTS.

Mrs. William Schuyler, formerly Eva Jordan, who is now living at West De Pere, Wis., writes that she received Mr. Friedman's Christmas card and letter and was very glad to be remembered in this way.

Anna Melton, in writing to Supt. Friedman from Grove, Okla., says: "I am now teaching in one of the rural schools near here, and like the work fine. I often think of my days at Carlisle, and Carlisle news is always interesting to me."

UNCLE SAM IS USING THE RED MAN TO FIGHT BEEF TRUST

Uncle Sam is looking to the Indian to help solve the beef problem. By giving the red man substantial aid in raising the quality of his cattle, and encouraging him to augment the herds that are now found on the reservations, it is believed that a long start can be made toward overcoming the present shortage which is sending retail prices steadily upward.

The United States Government, seeing an opportunity to aid the Indian and thereby reduce the cost of beef as well as fight the so-called Beef Trust, is turning to the red man as cattle raiser and aiding him in every way with a threefold purpose.

There are something more than seventy-one million acres included in the various Indian reservations, over which the Government has assumed guardianship. Most of this land is adaptable to grazing. A good deal of it is fit for nothing else. Some of the reservations, like the Crow and Northern Cheyenne, in Montana, contain the finest grazing lands in the West, and shrewd stockmen pay high prices for the privilege of leasing huge tracts on which to graze their flocks and herds.

But instead of leasing his lands to white men, there is no reason why the Indian himself should not become a successful stock raiser. Many Indians in the West have proved their natural ability as stock raisers. From time immemorial the Indian has been a raiser of ponies, and in the Southwest he has followed the sheep for generations. The Indian is a natural horseman and herdsman. But unfortunately, he followed some crude ideas, which tended to keep down the value of his stock. He has not understood the prime necessity of keeping his cattle or sheep graded up to the standard. A "dogie" has looked as good in his eyes as a steer of the heavy, beef-yielding type.

In order to correct these wrong ideas and set the Indian on the right track as a stock raiser, the Government has begun the work of weeding out the inferior cattle and sheep on the reservations and substituting stock that will command better prices in the open market. Advertisements calling for bids on nine thousand

head of cattle for the Crow Reservation have been published. Indian agents have begun the work of improving the breeds of sheep and cattle in the Southwest. The beef cattle and improved sheep will be purchased out of Indian funds. Wherever it is possible for the Indian to utilize the grazing possibilities of a reservation he will be encouraged to take up stock raising as a business.

The Indian reservations are peculiarly adapted to livestock because of their sparse population. The tide of white settlement has surged all about them. The reservations are surrounded by farming communities, but most of the Indian lands are guiltless of the omnipresent barb wire fence. It is possible to care for large herds of cattle under the same conditions that obtained before the "nester" had put in appearance and restricted the range of the cattlemen. One can travel for miles over the larger reservations, like the Navajo or Crow, and not see a fence or sign of a human habitation.

The plains Indians of the Northwest have shown especial aptitude as cattle raisers. The Northern Cheyennes, who have done little as farmers, have made a good start in the stock business. The Tongue River reservation, the home of this great fighting tribe, is an ideal grazing range of about 460,000 acres. Several years ago 2,000 cows were bought for breeding purposes, and upon this purchase the cattle industry of the Indians has been based. The cattle are owned by 442 Indians, each having an individual brand. The aggregate stock amounts to more than 6,000 head. In spite of heavy sales, the stock of the Northern Cheyennes is steadily increasing. Cheyenne beef has been able to command the best prices, and some of the Indian cattle owners have waxed independently wealthy. The marketable steers are gathered annually and shipped to Chicago. Individual returns are made by commission merchants, and payments are made in full to the individual owners. In this way the Indian is kept interested in his work and a spirit of independence is fostered.

The Blackfeet in Montana are also achieving remarkable results as stock raisers. The Blackfeet recently received \$60,000 as the proceeds of the annual "beef gather," or \$64 for each man, woman and child in the tribe.

The Government has begun the work of improving cattle breeds among the Crow Indians for the reason that this tribe has taken most naturally to stock raising, and occupies a reservation that is peculiarly adapted to grazing. The Crow country consists chiefly of rolling prairie land. It is watered by the Big Horn, Little Big Horn and other good sized streams. Only a small portion of it has been thrown open to white settlement. The grazing lands of this reservation are much sought by white stock owners. Bidding for grazing privileges has always been spirited, and the last leases brought thousands of dollars more than the leases of the previous year. The Crows derive an annual revenue of nearly one hundred and fifty thousand dollars, or about one hundred dollars a member of the tribe, from grazing leases alone.

The Crows have always been famed as the finest horseman among the plains tribes. In early days their pony herds were the envy of other tribes. The Crows were such adepts at raiding the herds of their neighbor's the Sioux, Cheyennes, Arapahoes and Shoshones, that they were known as the "pony stealers." Most of the other tribes could not afford to carry a great excess of horse-flesh, for the reason that their grazing facilities were not of the best, but the Crows, with their rich pasture lands in the fertile Big Horn country, numbered thousands of mustangs, and as wealth went among the Indians were the Rockefellers of the plains tribes. It has been a hard struggle to induce the Crows to give up their ponies and take to raising cattle instead. But one Indian agent after another has persisted, and the horse sales held at Crow agency and the various sub-agencies have pretty well depleted the Crow pony stock. A few bands of wild, unbroken mustangs still roam the reservation, but these are being gradually gathered in at the semi-annual roundups and the hills are being restocked with cattle.

The first movement to put the cattle business among the Crows on a firm foundation was started by Indian Agent S. G. Reynolds several years ago. At that time all the cattle belonging to the tribe were owned collectively under the I. D. (Interior Department) brand. Agent Reynolds summoned the best riders and ropers among his red horse-

men, and literally combed every acre of the great reservation for cattle. The roundup lasted for weeks, and not a hoof escaped the vigilant Indian cowboys. As fast as the cattle were rounded up the I. D. brand was changed for individual brands. The cattle were allotted in severalty, and each Indian was given to understand that he would be responsible for his own brand.

Since that time the cattle holdings of the Crows have increased in number and quality. The semiannual roundups are patterned after the association roundups, held by white stockmen in the west. The Indians, who are represented by brands, call a meeting and elect roundup officers. Wagons are sent out, in charge of the various roundup bosses, who have absolute authority over the cowboys assigned to their outfits.

It was the writer's privilege to go out with one of these roundup outfits from Crow Agency. There were about twenty cowboys, all Indians, in charge of Curly, the celebrated Crow scout who was with Custer, and who has won fame as the only survivor of the Custer massacre. Curly, a sturdy, well set up Indian, is one of the chief stock owners among the Crows. He knows the cattle business as well as many a white stockman. Under his direction the big chuck wagon was loaded with supplies. Tents and beds were taken along for the members of the outfit, and, drawn by four sturdy horses, the big wagon rumbled across the hills toward the grazing country at the headwaters of Talluc Creek, one of the little streams flowing into the Little Big Horn. It was June, and the hills were green, owing to abundant rains. The cowboys galloped on ahead, under Felix-Bear-in-the-Cloud, who shares "boss" honors with Curly. They scattered and began to drive in the first day's "gather" for branding. They rode all day without anything to eat, and late in the afternoon began to straggle in, driving cows and calves to the appointed place where the roundup wagon was to be met. The cooks, two Indian women, one of them the wife of Felix, were busy preparing supper. They kneaded biscuits on the tailboard of the mess-wagon, and cooked them by reflection in a substitute for a Dutch oven, in approved camp style. There were dried, or "jerked" meat,

coffee, and stew made of roots. In the morning the songs of the pony herders were heard before sunrise.

The cowboys, in their "store" garb and broad felt hats, looked like white cowboys as they roped their mounts. The ropes were cast snakily into the mass of milling horses. One by one the mounts were brought out and saddled. There was a lively few minutes of "buck jumping," accompanied by much yelling on the part of the Indians. But none of these splendid horsemen was unseated or even in trouble. The cowboys galloped off into the hills and the day's work began.

Meantime the pony herd was taken back to the flats that stretch from a mesa whose edges have been carved into strange, fantastic form by the rains and plains winds. Two or three cowpunchers stood guard over them, while others guarded the nucleus of the herd. In camp all was quiet. The night herders were rolled in their tarpaulins, asleep under the wagon. The cooks were digging roots on the slopes of a nearby hill.

Soon the cowboys began to straggle back with cows and calves for the branding. By the middle of the forenoon the herd had swelled to considerable proportions. The hill country surrounding the camp had been pretty thoroughly "combed" by the alert horsemen. The Crows, like other Indians, do not spare horseflesh. The horses were wofully jaded when they came in. Fresh mounts were selected at noon. Then Felix Bear-in-the-Cloud and Curly held a consultation. They decided that the branding had better begin.

The roping was done by Red Star and Mail Bearer, the best riders and ropers on the Crow Reservation. These men have won bucking and roping contests in which the best white cowboys in Montana have taken part. They were smartly attired in cowboy rig. Solitary eagle feathers drooped from their white hats. Mail Bearer's hair was worn in braids. His boots were of the approved cowboy pattern. His bridle and other horse trappings were silver mounted. Red Star is a taller, darker Indian than Mail Bearer. He is an inveterate smoker of cigarettes and deftly rolls "the makings" with one hand.

Mail Bearer and Red Star entered upon the roping with the enjoyment

of artists who have found their real work. The other Indians looked on silently but approvingly. Into the herd the ropes plunged. Ropes twirled snakily above the bawling cattle. Deft casts were made, and both Indians emerged from the herd dragging calves roped by the hind legs. Seldom do these deft handed cowboys miss a cast. Calves dart here and there, but the relentless horsemen always pursue, and when a snakelike rope darts forward a calf is caught, and always by the hind leg.

The ropers dragged the calves to the branding fires which had been started, and the "calf wrestlers" got busy. Sometimes there are laughable struggles with half grown calves, and the "wrestlers" are flung about in comical postures, while the Indians laugh heartily. One of the "calf wrestlers" was Chicken, a sturdy, muscular Indian, built like a middle-weight prize fighter with an aggressive pompadour. Chicken is a natural born comedian. I saw him flung here and there by a sturdy calf, but he never relaxed his hold. His face was contorted in comical grimaces and shrieks of laughter came from the "stolid" Indians. But the bigger and huskier the calf the more cheerily Chicken entered the fray. He kept up the fighting all the afternoon, and his freshness at the close was a tribute to Indian endurance.

The bawling mother always follows the calf to the branding fire. There is a hiss and the smell of burnt hair and flesh, and the wail of the calf rises to a pitiful shriek. The mother plunges about frantically. If the mother happens to be unbranded the mavericks are both given a general brand. The proceeds of their sale will be equally distributed among the association members.

After the branding there is supper at the camp and the evening is spent playing cards and an Indian game, played with balls on a wooden tray.

But fatigue soon overpowers the players, and the cowboys creep to their tarpaulins early. — *New York Herald.*



NOTES ABOUT EX-STUDENTS.

Lawrence Isham has the position of disciplinarian at Ft. Sill, Okla.

Philip Cornelius is assistant engineer at Tomah, Wis.

Concerning Ex-Students and Graduates

Superintendent Friedman has made it a custom each year to write a letter of greeting and good cheer to all the graduates and returned students of Carlisle. In accordance with this custom such letters were addressed this year. Scores of replies were received, indicating the splendid feeling of loyalty which the students have for the school. A few extracts are published herewith.

Mrs. Rachel Chase Baker is living at Luck, Wis.

Walter Sarracino's present address is Bibbo, N. Mex.

Mrs. Lettie Chase Ross is now living at Seama, N. Mex.

Robert H. McLean's present address is Wood, S. Dak.

Nicholas Pena writes from Pala, Cal., that he is farming.

Grover Skye's present address is 135 State Street, Auburn, N. Y.

Victor T. Irons writes from Crow Agency, Mont., that he is a laborer.

Wendell Allison is attending high school, second year, at Cut Bank, Mont.

Joseph Smith writes from Custer, Mich., that he is working as a laborer.

William S. Scott writes from Gowanda, N. Y., R. F. D., that he is farming.

Pennington Powell writes from Fort Hall, Idaho, that his occupation is farming.

Harvey Moore writes from his home at Newalla, Oklahoma, that he is farming.

Thomas Frazer Tiosh writes from Zeba, Mich., that he is working in the lumber camps.

Oliver Exendine writes from Anadarko, Okla., that he is in the chicken-raising business.

Mrs. Ida Swallow Merdanian writes from her home in Oelrichs, S. Dak., that she is a housewife.

Joseph Ross writes from his home, Seama, N. Mex., that his present occupation is ranchman.

William B. Zahn writes from his present address, Wakpala, S. Dak., that he is a photographer.

Charles P. Rainey writes from Mare Island, Cal., that his present occupation is soldiering. Friends write of him: "Mr. Rainey, who has

been to the Islands, has so far served his time well; is well liked by his comrades."

James T. Snow writes from Crow Creek, S. Dak., that his occupation is that of a common laborer.

Mrs. Bettie Welch Smith writes that she is at present keeping house at her home, Cherokee, N. C.

Alexander Arcasa writes from 824 7th Street, Altoona, Pa., that he is working in the boiler shops there.

Laura Tubbs, now Mrs. Almond Dennis, writes from her home in Leesville, La., that she is keeping house.

Miss Evelyn M. Gheen writes from her home at Gheen, Minn., that she is in better health and going to school.

Alonzo G. Brown writes from 1828 Wylie Street, Philadelphia, Pa., that his present occupation is auto body builder.

Victoriano Gachipin writes from Jemes, N. Mex., that he is a farmer, but at present he is working in a store in town.

Luther Standing Bear writes from his present address, Sioux City, Iowa. He says that he is clerking in a wholesale house.

Mrs. Margaret De Lorimere King writes from her present address, 341 1st avenue, Phoenixville, Pa., that she is keeping house.

Sarah Archiquette, now Mrs. Sampson Cornelius, writes from Flaudreau, S. Dak., that her present occupation is laundress.

Thomas Stewart has his home at Lodge Grass, Mont. He is occupied in farming his own land.

Mrs. Elizabeth Terrance, now Mrs. Daniel Lazore, writes that her address is Hogansburg, N. Y., and that her occupation is farming.

Lafe Allison writes from Cut Bank, Mont., that he is going to high school in his second year, and that he is playing basketball with the high school team. He wishes the school

a Merry Christmas and a Happy New Year.

Laban Baird, West De Pere, Wis., Route 2, is engaged in farming. He writes: "I am now getting along nicely."

George Grinnell writes from his home at Elbowoods, N. Dak., that his occupation is blacksmithing and stock raising.

Henry Blatchford, jr., writes from Odanah, Wis., that his occupation is laborer. He says: "I intend to farm this coming summer."

Freeman Johnson writes from his present address, 6 Rano St., Rochester, N. Y., that he is tailoring, and he is getting along first rate.

William G. Isham, of Bena, Minn., is working in the woods, and writes: "I would very much like to get back in the Indian Service again."

George E. Newton writes from Randolph, N. Y., that he would like to visit Carlisle some day; that he thinks of the dear school often.

William Beaudoin writes from Point Mills, Mich., that his occupation is steam fitting, and he asks to be kindly remembered to his classmates.

Joseph W. Sauve writes from Steelton, Pa., that his occupation is pipe-fitting. He sends best wishes for a happy and prosperous New Year.

Mrs. Minnie Nick Sauve writes from Steelton, Pa., that she is house keeping. She sends "Best wishes for a Happy and Prosperous New Year."

Solomon Bearlo (Walking Bear) writes from Watonga, Okla., that he is a farmer. He says: "I am getting ahead and wish I could visit the school again."

Louis C. Aragon writes from his present address, Kinnear, Wyo., that he is working at home, and that he wishes to be remembered to all friends at Carlisle.

Willie Brewer writes from Porcupine, S. Dak., that his occupation is stock raising, and says: "I appreciate most heartily what I have been taught at dear old Carlisle."

Hiram N. Clarke, of Cheyenne River, S. Dak., writes that his present occupation is clerk, and he wishes the Carlisle School and faculty a happy and prosperous New Year.