

The Carlisle Arrow Supplement

NEZ PERCE CAMP MEETINGS.

MY DEAR FRIENDS.—You know this is about the time for my semi-annual letter telling about the camp meeting, and I am glad to write it for the last one always seems to be the best.

There are no radical changes, but we who understand how much the camp meeting means to the Nez Perces are glad to see the work progress and see them able to do just a little better year after year and know there is still room for improvement and something to strive for. I like the way the Indian mind grasps the value of the meetings. A young man, an Indian, put it this way to me in a recent letter: "Talmaks is healthful no matter what way you look at it—all is there to add vigor to the body, refreshen the mind, and best of all to come into closer communion with our Father the Provider for all our needs,—worship, work, play, singing, etc."

The camp was larger in numbers than ever before, perhaps 800 people with 100 tents. There are a couple of days of good hard work before the meetings open, putting up the large worship tent, and putting in the seats that have been piled up in a shed since the last year. This year they made a number of new seats and enlarged the platform. The Camp Meeting Association, composed of twenty-four Nez Perce men, make their own plans and program and do it very wisely too. This year they bought a new tent which makes the third one for bedroom use for the white ministers who are invited to help. There were eight there at different times during the ten days. For two or three days our family ran up to seventeen. They have floors for the ministers, tents, and when not in use clean them up against the trees to protect them from the weather. Besides putting up the tents and setting them in order, there is straw to be brought from the neighboring farms to make beds for our camp, and for the white ministers as well as for their own beds, a piano is rented from a white settler and must be moved to the worship tent, and a great many other things to be looked after. This year there were 100 Nez Perces on the ground ready for work two days before the meetings began, and although the rain hindered them somewhat, every thing was in readiness for the opening service Saturday evening, June 26th.

The services on the program were arranged much as usual, except there was one less service in the forenoon.

The day began with a sunrise prayer meeting, and it meant at sunrise, too, for the first bell rang at 4 a. m. and at 4.30 the tent was well filled with Indian worshipers; the children's meeting came at 8.30, and in order to give more time for Bible study the usual 11 o'clock sermon was left out, and we found it much better.

Rev. Mr. Scafe of Spokane, Wn., was our most excellent Bible teacher. He has been with us three years. The first year he gave us the "Person and Work of Jesus Christ," the next year "The Person and Work of the Holy Spirit," and this year it was the "Person and Work of the Devil." How the interest increases each year, not only do the ministers and Christians sit at his feet to learn the truths of the Gospel, but many of our young men who had never cared much for such things, were there this year every morning with their Bibles. One of them said, "It seemed just as though we were taken out into a new country and opened our eyes on new and beautiful scenes."

The cantata, "The Passover," rendered by an Indian choir of thirty-seven voices, the last night of the meetings was the best yet. Our young people are learning to work under Dr. Lee, the able musical director's leadership. The preaching by Nez Perce and white ministers was also good, and the communion services on the last Sabbath were most impressive.

Then the 4th of July program on Monday and the great dinner on Tuesday were greatly enjoyed. Just as we were about to be seated at the dinner tables, suddenly the camp meeting band of fourteen pieces began to play and came out from behind the worship tent leading a procession of about 100 small children waving their flags. They were seated all together along one side of the tables and had their special waiters. I wish you could have seen how happy they were as they marched to their places. We were not troubled with white people crowding in, uninvited, for dinner this time, for the committee had taken the precaution beforehand to announce that it was not a public dinner but was for the Nez Perces and invited guests. Although there were six or eight hundred white people on the ground Sabbath day, they complied so well with the strict Nez Perce rules that some one was heard to say, "Really, it seems as though the white people are becoming civilized."

Then we all had such good happy times between and after the services. They had croquet, and basketball on the



NEZ PERCE INDIANS GOING TO CAMP MEETING.

grounds, and this year it was fine to see the boys and young men play with such zest and then at the ringing of the second bell, even although in the middle of a game, they would throw down their mallets or balls and go in to the worship. Then playing of games like as "Drop the handkerchief," "Gathering nuts in May," etc., when old as well as young would play with the children and make the woods ring with their happy laughter. But at the ringing of the bell the tent would fill up with old and young, men, women, and children. The worship and recreation each had its own place—neither one took the place of the other. If there are any who think the Nez Perces are so religious they always wear long faces, they had better go to Talmaks. I just wish you could see and hear them, and yet their mirth all has a quiet dignity and they are never rough or rude.

There were a good many new Nez Perce faces there this year, especially young people and several said, "This is the best place I know of to spend the Fourth," or "we never understood this camp meeting before or knew what good times they have here and now we will never miss it again."

My sister, niece, Edwin, and I drove up across the mountains to camp, in the procession with the Indians. We just love to go with the crowd and would feel that it was a great hardship to go as Aunt Kate did later, by way of the railroad to within 7 miles of the camp, to Valmer, where the hacks meet the trains. We had a new fireless cooker this year, so we put a chicken, some beans and sals-ka, or Indian peas in it to cook before we started up the mountain at 5 a. m. and when we stopped at the top at 11 o'clock for dinner it was all ready for us and piping hot.

The weather was so fine; it never rained at all during the meeting and was so nice and cool up there, while they suffered with heat down here in the valley. But it rained on us for two hours the day we came home while we were driving through the mountains. We stopped to talk about where we should eat our dinner when some Indian women came out from among the trees a little farther on and called us. They had gone on ahead and started a roaring fire and made tea and coffee. Our fireless cooker had been at work and we soon had dinner and afterward dried our clothing and blankets. The ride down the mountain in the afternoon was so fine. The clouds had mostly cleared away and down on the slopes lay the magnificent fields of waving grain in various stages of ripening and here and there beautifully green fields of corn and alfalfa.

After it was all over and we were home again we began to feel a bit tired, but it took us all last week putting

things back in place after washing. We take with us all we eat except groceries, all we wear, bedding for seven beds and our camp outfit, and it makes quite a moving.

We hope to take it a bit easier after while, but not this week, for there was a funeral yesterday, our Women's Missionary Society has a picnic tomorrow at one of the Indian homes ten miles away, and then I want to spend a couple of days out among the people; there are two sick women in different directions, and I want to visit some of the homes while I am in the neighborhood.

I am wondering if any of our friends know of a good second-hand piano for sale? We have always had considerable trouble getting an instrument for our use at camp meeting. The settlers are scattered and not many have pianos, and there is no agency we can rent from, so the Camp Meeting Association has decided to try to buy a good second-hand one. They would like a good make, but are not so particular about the case being fine. There are two Indian families living within ten miles of the camp, either one would be glad to have it, keep it in tune and move it back and forth each year and would take excellent care of it. It would be such a relief if we just had a piano of our own, and our young people who are learning to play to make such good use of it while in camp.

Aunt Kate stood the trip to Talmaks just fine and has said several times since, "Oh, it seems so lonesome and quiet down here now; I would like to be back at Talmaks."

Most sincerely yours,

MAZIE CRAWFORD.

LAPWAI, IDAHO, July 20, 1915.

Contrasts the Korea of Eighteen Years Ago and Today.

Old Mr. Yi of Korea was in a conference a year ago with the Japanese minister of education. As it closed he said: "Your Excellency, I find that Jesus Christ is able to give me perfect peace at all times. I wish that your Excellency might also have this peace at all times." Mr. Robert E. Speer in an early issue of The Sunday School Times will describe a meeting in which Mr. Yi spoke, and also draw a memorable word picture of the no longer Hermit Nation. A copy of paper containing this article will be mailed on receipt of a post card addressed to The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

One thing is ever present, and that's the unlimited opportunities to do good deeds.—*Selected.*



NEZ PERCE CAMP MEETING CHOIR

INDIAN FAIRS.

Those who decline to believe in any other kind of Indian than that certified and indorsed by Fenimore Cooper may be interested to learn of the progress that modern Indians are making in the field of agriculture. What they have accomplished in this direction is becoming more generally known through the inauguration of Indian fairs, sanctioned by the Indian Office at Washington and fostered and promoted by it.

The purpose of these fairs is to encourage the Indians in farming, the production of live stock, and other industrial activities by stimulating rivalry and competition among them.

The fairs, which take the place of the well and unfavorably known Indian "fiesta," are in charge of the superintendents on the several Indian reservations. They are patterned after the white man's county fairs, with the undesirable features eliminated. Gambling, liquor, and dancing are prohibited; horse races, if any are held, are limited to two a day. The exhibits for the most part consist of farm products of all kinds, live stock, Indian handiwork, culinary products, sewing, the work of Indian children in the schools, baby shows, and similar exhibits. For the best exhibits generous prizes are offered of cash and useful things. In addition, a greatly prized certificate of merit is sent to the winners by the Indian Office at Washington.

Experts from the various State agricultural colleges take occasion at these times to give lectures, in some cases illustrated by slides or moving pictures. Most of the fairs are financed locally by gate receipts, voluntary subscriptions, and advertising in programs; in a few cases, however, the Indian Office has given aid from funds at its disposal. The first Indian fair was held on the Crow Reservation in Montana in the fall of 1905, while this year nearly one hundred fairs were held.

On most of the reservations holding fairs there is a regular organized "Indian Fair Association," with Indian officers, who manage it under the supervision of the superintendent of the reservation, thus making the Indians feel that the fair is their own enterprise, for the success of which they alone are responsible. The superintendent of one of the large reservations in Arizona, reporting to the Commissioner of Indian Affairs in Washington concerning a fair under his direction, says:

The event passed off without a single incident of disorder or disturbance of any sort. There

was not a single instance of drunkenness, and no evidence was to be seen of drinking on the part of a single Indian. No extra police were employed, but two special liquor officers were on the ground yet failed to make a single arrest. This showing speaks volumes in favor of the Indian. Could a white assemblage of similar size or duration make as good a showing?

Another reservation superintendent, reporting to the Commissioner regarding the benefit of these fairs and their results, says:

There can be no question as to the benefit to be derived by the Indians from these fairs. They arouse ambition, and thereby stimulate effort and inspire competition. The expression—orthography not vouched for—'E-ke-da-go-ba-gon-sna' (I'll beat him next year), heard on every hand clearly denotes the spirit of rivalry engendered. At the outset the Indians were in the dark as to the meaning and purpose of the fair, but they are now wide awake.

The Indian Office keeps in close touch with the work and progress of these exhibits, and issues certain orders to the superintendents that have to be observed. For instance, the Office insists that distinctly Indian fairs shall be limited to three days, but where the Indians join in other fairs the local practice of course prevails.

The campaign being carried on by the Indian Office for the Indian's industrial development anticipates the passing of the Indian fairs in favor of the county and State fairs, in which the Indian farmers on equal terms will compete with the white man. In many cases this has already been done, and with credit to the Indian. At the New State Fair held in 1913 at Muskogee, Oklahoma, Jack Postoak, a full-blooded Mississippi Choctaw Indian, won first prize for cotton, and at the International Dry Farming Congress held at Tulsa, Oklahoma, the same Indian won a special prize for the best individual farmer's exhibit of cotton. Many other such instances are on record at the Indian Office.—*The Outlook*.

"In what way and in what capacity do women excel men?" demands a radical opponent of equal suffrage. Well, the impression seems to be general that they make better mothers.—*Minneapolis Tribune*.



RETURNED STUDENTS' BAND—NEZ PERCE CAMP MEETING

HOME AND A GARDEN.

THE two most fundamental incentives animating the normal man after the fires of youth cool down are the love of private ownership and the love of home. Satisfy these instincts and contentment is not far off. And they are not so hard to satisfy.

Give men a home and a garden, be it ever so humble, and you appeal to elemental instincts. They are drawn out under the influence of the sun and the sky and of growing things. And he who plants his own garden reaps not only food for his table, but food for his soul. He cultivates hope and faith and patience, the great garden trinity. Hope springs eternal in the garden. If our corn and potatoes are not fine this year, watch us next year. It feeds that reactive spontaneity in the human soul, without which life is nought.

O. F. Hershey.

Are You This Kind of a Farmer?

Few definitions are more clearer or more comprehensive than Dr. L. H. Bailey's definition of a good farmer. In its thirty-four words it shows a lifetime of study and experience. Doctor Bailey defines the good farmer by telling what he must do, and that makes the best sort of definition for practical use.

Here is the definition—what the good farmer must do:

Make a full and comfortable living from the land.

Rear a family carefully and well.

Be of good service to the community.

Leave the farm more productive than it was when he took it.—*Selected.*

THE WORKER.

THE rise of the laborer is the rise of Man. The status of the workingman is the real progress of civilization. We used to believe that labor was a curse laid upon the race because of "man's first disobedience."

But now we know that by toil alone the race is redeemed from bondage to Nature, which would not otherwise provide sufficient food for Man, her foster-child. Without work, man would vanish from the earth.

So labor is Man's red badge of courage—the symbol of his acceptance of the challenge of none too friendly Nature.

Despite the ancient "curse," bread was sweet though eaten in the sweat of his brow, while each man worked of his own will to meet his own needs. But bread became bitter when men became the slaves of stronger men, and took their food no longer from the fertile womb of the Universal Mother, but from the grudging hand of their fellowmen.

Charles Fleisher.



YOUNG INDIAN GARDNERS—UMATILLA INDIAN SCHOOL, OREGON.

IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other—
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down with his load on the heather,
Pierced to the heart: Words are keener than steel.
And mightier far for woe than weal.

Were it not well, in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other;
Look on the herds at peace on the plain;
Man and man only, makes war on his brother,
And laughs in his heart at his peril and pain—
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow down in the dust?
"God pity us all." Time too soon will tumble
All of us together, like leaves in a gust,
Humbled, indeed, down into the dust.

—Joaquin Miller.

HOW THE PLODDERS PLOD TO SUCCESS.

"Have you ever noticed how few 'smart' people amount to anything?" asks the *Dayton News*. "The 'slick' individuals you meet—they do not seem to get anywhere. The fakers are the 'smartest' people on earth, but you have never known one to get very far on the road to success.

"Take the 'smart' girl. She seems to know everything on earth. She dresses a little louder than other girls. She always manages to wear something that is 'chic.' She has the boys hanging around her in groups. She talks in terms that the plainer girl cannot understand; but later on in life she will be found putting up a terrible fight against time, while the girl who was not nearly so smart is occupying a position of dignity and at the head of a sensible home.

"And for the 'smart boy'—the one who 'gets by' in a

manner the other boys cannot understand, and who may for the time being be envied by the other boys because of his foppish manners—he doesn't become the head of a prosperous business. It is the plodder who gets there in the end—the boy who doesn't 'catch on' quite so rapidly as the smart boy. Probably not 1 per cent of the successful men of the world today gave any evidence of having great ability when they were 'kids.' The prodigies do not make good. The 'exceptional' youngster in school seldom conquers after he has entered real life; but the plain fellow of common sense, slow to learn, slow to become enthusiastic, slow to make companions, slow to give them up—the fellow who sticks to a job until it is finished, that is the fellow who in after life rules and regulates the affairs of this little green ball.—*Selected.*

THE NUMBER NINE.

Easy to Multiply by It if You Will Remember This Rule.

Examine any one of the statements of equality in the multiplication table of nine, up to and including nine times ten. Select, for example, $9 \times 7 = 63$; or $9 \times 2 = 18$.

Observe that in each case the first digit in the product is one less than the number by which nine is multiplied, and the second digit in the product is such that when added to the first digit, the sum of the two is nine.

You may make practical use of this peculiarity of nine and its multiples by applying it in the following way:

If nine is to be multiplied by eight, for example, think at once of seven (which is one less than eight, the multiplier); then think of two which must be added to seven to make nine, and you have seventy-two, the product of nine and eight.

Or, if nine is to be multiplied by five think of four, which is one less than five, then think of five, which must be added to four to make nine, and you have forty-five, the product of nine and five.

By using this method the nines, usually among the hardest of the tables to fix in memory, may, in a short time, be fairly classed with the fives and tens and elevens, which are said to "remember themselves."—*Youth's Companion.*

Ambition is what makes the man. Your ambition cannot be too high, for if you reach it, there is always a chance to go higher.—*Selected.*



VEGETABLE GARDEN, UMATILLA INDIAN SCHOOL, OREGON.

INDUSTRIAL EDUCATION—WHY WE NEED IT.

Almost universally in the United States, boys and girls may leave school at 14 years or earlier to go to work. At least 2,000,000 boys and girls in this country between the ages of 14 and 16 are working for wages. They are unskilled at that age and unable to take responsibility. Few occupations open to them offer any training that enables them to develop. They are wasted material, unless it is denied that undeveloped human power is waste.

This does not include the additional army of children in some of the Southern States leaving school at the tender age of 12. During the present year at least 1,000,000 more childish wage-earners upon reaching the age of 14 will enter the ranks of industry. More than six out of ten of this multitude did not finish the work of the elementary school. More than three out of four of them did not reach the seventh year of the schools and more than one out of two, the sixth year. Almost half of them had not completed the fifth grade work. Great numbers of them were barely able to meet the test for illiteracy necessary in order to secure working certificates which in most of the States is a test on the work of the fourth grade.

For millions of people, life has been narrowed and sombered by the fact that the cost of life's necessities has increased more rapidly than their earning power. Their earning power can be increased only by vocational expertness and efficiency and that can only be promoted by education.

The manufacturer and the industry suffer with the workers. The loss in "training on the job" is heavy, and the shifting of the unskilled from shop to shop is constant. The best organized industry cannot prevent this loss if the worker comes to his job unprepared. The commerce of the country suffers as well. In the world markets the competition is keen. Our great natural resources and our inventive and directive ability have put us in front rank, but they will not keep us there if the present waste goes on. The waste of material resources is great, but the waste of human resources is greater.

The Present State of Industrial Education.

The country is awakening to this need, and here and there real industrial training has begun. But as yet it reaches only a handful of the boys and girls thronging into industry, or of

the men and women already at work who wish to improve themselves and their conditions.

In this whole country, according to the investigation made by the commission on National Aid to Vocational Education, there are fewer trade schools than exist in the now unfortunate little German kingdom of Bavaria, with a population but a little greater than that of New York City. Until the outbreak of the European war more workers were being trained at public expense in the city of Munich than in all the larger cities of the United States put together, although these American cities include a population of 12,000,000.

This is a state of things intolerable in a democratic country. We provide liberally from public funds and private endowments for those who wish to prepare for the professions by long years of schooling. We are failing to give an equal chance to the far greater number of boys and girls who cannot go on after the late years of childhood.

Why the State Should Provide Industrial Education.

The argument is brief. In a democratic country the education of its citizens is one of the most important functions of the State. A worker who is not trained to work is not educated. Neither is he educated if he is trained only to work. The State can give him the broadest training possible in the given time and without sacrificing the training for his job. No other agency is likely to give training to any considerable part of the whole number of workers.

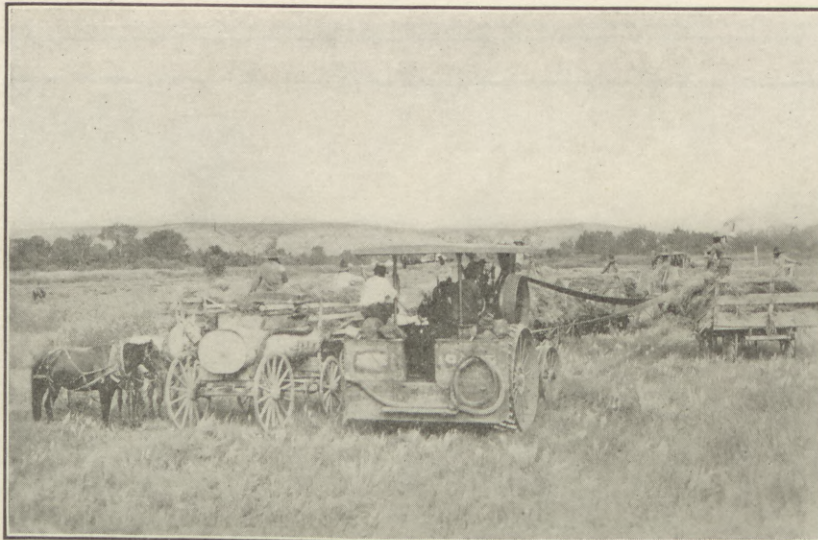
The Growing Demand.

From every side comes the insistent demand that this education be given. It comes from the labor unions and from the manufacturers' associations, from the social worker; from the untrained man who wants his son to get the chance he never had, from the untrained woman who wants her daughter to develop far beyond herself.

This increased demand for trained workers makes an irresistible argument for vocational training. The supply is relatively diminishing with the constantly increasing demand upon our industries for more and better goods. The European war and its disastrous results will be certain to emphasize this situation.

A Business Investment Yielding Highest Returns.

Vocational training is admitted by the greatest minds of every land to be a wise business investment, perhaps the wisest



Indian Threshing 1915 Wheat Crop—Crow Reservation, Montana.

of all. It has been found that there are 25,000,000 persons, eighteen years of age and over in this country, engaged in farming, mining, manufacturing and mechanical pursuits, trade and transportation.

If we assume that a system of vocational education, pursued through the years of the past, would have increased the wage earning capacity of each of these to the extent of ten cents a day, this would have made an increase of wages for the group of \$2,500,000 a day, or \$750,000,000 a year, with all that this would mean to the wealth and life of the nation.

This is a very moderate estimate and the facts would probably show a difference between the earning power of the vocationally trained and the vocationally untrained of twenty-five cents a day. This would indicate a waste of wages through lack of training, amounting to \$6,250,000 every day, or \$1,875,000,000 for the year.

It is short-sighted of the State and Nation to neglect these investments, since national success is dependent not alone on returns in dollars and cents but in civic and social well-being.

COORDINATING EDUCATION.

It is rather unfortunate that in matters of education, where nationalization would certainly do much good, there still remains the lack of uniformity caused by 48 different systems, working without reference to one another, without the slightest attempt at coordination and frequently even at cross-purposes.

The individual States might almost as well deal with their own railroad and corporation problems as to exercise exclusive control over education. Education is the very foundation of national existence. It should be systematized and coordinated with the whole force of the government behind it, so that higher standards of citizenship might result.

As against the loose system of education that prevails in many of the States, the work of the government in the Philippines and among the Indians through the office of Indian affairs might be cited. The schools of the Philippine Islands are models of efficiency and practicability.

The course of study recently mapped out for the United States Indian schools shows what the Federal government can do in matters of education at home. The Indian schools must train Indian youth of both sexes to assume the duties and responsibilities of self-support and citizenship.

The course which strongly emphasizes vocational training is divided into three divisions. The first is the beginning stage, the second the finding stage and the third the finishing stage. During the first and second periods the training in domestic and industrial activities centers around the conditions essential to the improvement and proper maintenance of the home and farm. The course outlined in the prevocational division is unique in the fact that, in addition to regular academic subjects, boys are required to take practical courses in farming, gardening, dairying, farm gardening, farm blacksmithing, farm engineering, farm masonry and shoe and harness repairing, while all the girls are required to take courses in home-cooking, sewing, laundering, nursing and kitchen gardening.

These courses not only prepare the Indian youth for industrial efficiency, but at the same time help them to find those activities to which they are best adapted and to which they should apply themselves definitely. During the vocational period the correct amounts of academic work are determined by their relative value in solving the problems of the mechanic, farmer and housewife. This sort of education fits the young for the real struggle in life.

What is being done for the Indian might well be done for other Americans. Certainly there is need for greater coordination of the educational system in the different States and for making book knowledge fit in with the practical needs of life.—*Washington Post*.

Look to your health; and if you can have it praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of; a blessing that money cannot buy.

Isaac Walton.



Indian Putting up their 1915 Hay Crop, Northern Cheyenne Reservation, Montana.

NEZ PERCE INDIANS MAKING PROGRESS.

The work being done by Government employees among the Nez Perce Indians for their material advancement is showing results. The increased acreage in grain raised by the Indians this year and the new interest taken by them in stock raising is noticeable.

A marked increase in the numbers of the tribe has occurred during the last five years. An annual census is taken by the agency officials, and it has been found that the Nez Percés have increased 139 during the five years past. This is the more striking from the fact that for fifteen years following the allotting of the Indians' land in severally the tribe decreased in number nearly 500.

The agency officials believe the gains made in population are accounted for by the greater interest taken in home improvement. Many of the Indian women are good housekeepers, and the officials of the agency are endeavoring to make the practice of clean, well-ventilated houses with pure

water supply general among them. A field matron and Government farmers are constantly at work on these plans.

Paul Corbett and wife, of Kamiah, both ex-Carlisle students, are examples of the progressive type of Indians. They have supplied the town with blackberries grown in their own orchard, and have sold about \$50 worth of this fruit. Mrs. Corbett has in her cellar 450 quarts of fruit of various kinds, which she has canned for winter use. Their lands are well tilled, and they raise not only grain, vegetables, and fruit, but hogs and cattle. All their children of school age attend the public school.

James Stuart is another example of a progressive Nez Perce. He has just completed the construction of a business building in Kooskia, which is the best one in any town of the upper Clear Water Valley. Mr. Stuart is a licensed surveyor, is employed by the Government as a forest ranger, and is a trustee of the Presbyterian church at Kooskia.—*The Spokesman-Review (Spokane, Wash.)*



AGRICULTURAL EXHIBIT, NEZ PERCE INDIANS—LEWISTON, IDAHO, FAIR 1915.