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The Red Man



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The publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

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THE RED MAN



Carlisle and the Red Men of Other Days: *By George P. Donehoo, D.D.*



A MORE fitting spot could have been selected for the work of civilizing and educating the Red Man than was chosen by the government, when Carlisle was made the site for the United States Indian School. There is no more beautiful region on the American continent than that of the rich and fertile Cumberland Valley, which sweeps southward from the Susquehanna to the Potomac, between the blue ridges of the Kittatinny and the South mountains. And this picturesque valley of well-kept farms and prosperous cities, cut by the winding streams which have their fountain springs in the tree-covered mountains, has been the arena of historic events which are as thrilling as the most romantic dreams. Every stream which meanders through it, and every mountain Gap which leads out of it, has clustered about it the memories of the days when the Red Men were turning their faces westward from the tide of White invasion, to the blue ridges of the "Endless Mountains"—and to the setting sun.

In this valley the Red Man met the White Man in a determined effort to hold him back from the possession of the great wilderness beyond the mountains, into which he was seeking an entrance. The Red warriors, who had been driven from the shores of the Delaware, had tried to limit the dominion of the White Man by the winding course of the great river which had been the water-highway of his ancestors for almost countless generations. But, the effort was in vain. The great tide of White settlers swept across the Susquehanna and into the Cumberland Valley in the first half of the Eighteenth Century, and threatened to sweep over the blue summits of the mountains and into the almost trackless wilderness beyond. Then the Red Man said that the White flood must be lim-

ited in its westward course by the great mountain barriers. But, this boundary also was swept away by the ever increasing tide of settlers, and the Red Man was carried across the mountain ridges to the waters of the Ohio, where he again made the attempt to fix the boundary of White dominion—and, made it in vain.

Every stream, every hamlet, every trail leading through the mountain Gaps in all that region about Carlisle, has been stained with the blood of Red Man and White Man alike in this conflict which was fought for the possession of a continent.

Stand on the hills near the Indian School, and as you look towards the blue ridge of the Kittatinny mountains you notice the Gaps, through which ran the trails of the Red Men to the waters of the Ohio. In the days when the vengeance of the alienated Delaware and Shawnee warriors broke upon the settlements in the Cumberland Valley, like a devastating tempest, these mountain Gaps became the gateways through which passed a trail of blood. What more fitting place than this blood-stained battleground of the Red Man and the White Man, could have been selected for the arena in which the Red Man is to fight for his place side by side with his White brother in the onward march of civilization? The mountain Gaps, through which the Red Man once invaded the forest-covered Cumberland Valley, have become the Gateways by which the Red Man is to enter into a larger and a freer life than his ancestors ever dreamed of.

The region about "Old Carlisle" has been made historic by the events of five great conflicts; the French and Indian War, Pontiac's Conspiracy, the American Revolution, the Whiskey Insurrection, and the Civil War. To-day, Frenchman and Englishman, Briton and American, Northerner and Southerner, Red Man and White Man can meet in "Old Carlisle" and all alike receive an inspiration to noble deeds from memories of the historic days gone by.

The memories of these days gone by should be impressed upon the Red Men who are being trained for the larger duties of Civilization amid the scenes where their ancestors waged such bitter conflict, not only with the White Man's civilization, but also with the White Man's debauching traffic in rum. Let it be remembered that the prime cause for the westward migration of the Delaware and Shawnee from the Susquehanna to the Ohio was the debauchery caused by the rum traffic of the Indian trader. Again and again the

wise chiefs of these tribes made complaint against this traffic, which was robbing their hunters of their furs and peltries, their warriors of their manhood and their women of their virtue. But, as the tide of the White settlers flowed westward across the Susquehanna, there flowed with it the devastating flood of rum, which was carried into every Indian village by the traders. The wise chiefs of these noble tribes objected to the sale of rum, and then, when the authorities of the Province were powerless to stop it, they led their women and children across the great mountain ridges to the Ohio to escape from this curse of the White Man's bringing. When the conflict commenced on the shores of "La Belle Riviere" between the two great nations of Europe for the dominion of a continent, the Red Men who were there, and who were to play such a leading part in the struggle, had been driven there by the sales of their lands between the Delaware and the Susquehanna and the traffic in rum, which they were trying to escape. The alienation of these warriors of the Delaware and Shawnee was the chief reason for the awful slaughter of Braddock's army, and of the fearful years of bloodshed which followed.

The Shawnee came northward from the Potomac in 1698, making their first settlement at the mouth of Pequea creek, on the Susquehanna river. They soon spread northward along that river and in the early years of the Eighteenth Century had a village at the mouth of the Conedogwinet, from which place Peter Chartiers led a number of them westward to the Ohio. At about the same time, somewhere about 1720, James Le Tort built his log cabin at Big Beaver Pond, now Bonny Brook, on the site of a deserted Shawnee village. This famous Indian trader, who was one of the first, if not the very first White Man to cross the ridges of the "Endless Mountains" into the western country, and whose history is so interwoven with that of "Old Carlisle", demands more than a mere passing notice. His father, Captain Jacques LeTort, was a French Huguenot, who came into Pennsylvania from London in 1686. In 1693 he and his wife, Anne LeTort, were engaged in the Indian trade in the region of the Schuylkill. Governor Markham said, in speaking of him, "LeTort is a Protestant, who was sent over in 1686 with a considerable cargo and several French Protestants, of whom he had charge, by Dr. Cox, Sir Mathias Vincent, and a third gentleman, to settle 30,000 acres of land up the Schuylkill, that they had bought of Mr. Penn; and that's the place he lives at."

He began his Indian trade at Conestoga about 1695. The son, James LeTort, passed through many difficulties on account of his French descent, upon the beginning of the hostile feeling against the French government. He was engaged with Peter Bezalio, another Frenchman, in the trade with the Indians at Conestoga and other places. They were arrested and examined before the Pennsylvania Council and imprisoned in the jail at Philadelphia, until they were released on bonds. James LeTort testified that while he was of French descent he was nevertheless loyal to the English government, and was born in Philadelphia. He was again arrested and confined in jail in 1711, but was released and was regularly licensed as an Indian trader, by the Governor, in 1713.

In 1722 when he made a re-application for a license he said that he had been regularly engaged in the Indian trade for the "past twenty-five years." He was living with his mother at Conestoga in 1704, his father evidently having died. After the death of his mother he moved from Conestoga to Big Beaver Pond (now Bonny Brook), where the Shawnee, who had migrated to the Ohio, had a village. The same site was afterwards occupied by other Shawnee and Delaware until shortly before the beginning of the French and Indian War. James Le Tort was the first White Man to enter the great wilderness beyond the Ohio, from the region east of the Kittatinny mountains. He roamed as far west as the Miami river, trading with the Indians at all of the intervening points. His name is perpetuated in the western country by LeTort's Rapids, LeTort's Creek and LeTort's Island in the Ohio river, just south of the Meigs county line, in Ohio. The Red Men at Carlisle to-day have the memorial of this famous Indian trader in the beautiful stream which winds from Bonny Brook, past the school grounds, into the no less picturesque Conedogwinet.

The Delaware and the Shawnee, who had settled on the Ohio, were not to be allowed to remain in the peaceful possession of their newly-found villages on the shores of the "Beautiful River." The Indian trader followed them over the trails which they had made through the mountain wilderness, and the scenes of debauchery and bloodshed caused by rum on the Susquehanna were repeated on the shores of the Ohio. The traders of Pennsylvania, Maryland and Virginia came into keen rivalry with the traders from Canada, and then came the invasion of the Ohio valley by the army

of France and the Red Man entered upon the stage of world history. In the conflict between the two great Nations of Europe for the possession of the Ohio valley—and the great Empire of the West—the Red Man held the balance of Power. As he threw his influence, so waged the contest. When the Province of Pennsylvania and the Colonies of Maryland and Virginia realized the magnitude of the crisis which Anglo-Saxon civilization was facing, they at once took steps to win back the alienated warriors of the Delaware and Shawnee and other Indian tribes associated with them on the Ohio and its tributaries.

The first great Indian Council at Carlisle, in the fall of 1753, was caused by the building of the French forts at Presqu' Isle, Le Boeuf and Venango, and the threatened completion of the chain of forts to the French possessions on the Mississippi. The importance of this Indian Council has never been given the place which it deserves in the history of "Old Carlisle." Let us notice, briefly, a few of the persons who attended it, and some of the things which were considered.

The Commission, appointed by Governor James Hamilton, consisted of Richard Peters, Issac Norris and Benjamin Franklin. The interpreters were, Andrew Montour, George Croghan and Conrad Weiser—all three of them historic characters in the great drama which was being enacted on the American continent. The tribes represented were, the Six Nations, Delaware, Shawnee, Twightwee and Wyandote (Huron). Among the most prominent of the Indian chiefs were, Scarouady, the famous Oneida chief, who succeeded the Half King (Tanacharison), and who always remained a firm friend of the English; Shingas, the Delaware, whose raids into the White settlements in later years became trails of bloodshed and cruelty; Pisquitomen, also a Delaware, who was the companion of Christian F. Post in his mission to the Indians at Kuskuski and Fort Duquesne in advance of the army of General Forbes, in 1758; Carondwanen, the Oneida, who was the husband of the famous Madame Montour; Tomenibuck, the Shawnee chief, and many others of less historic fame.

These chiefs of the Red Men from Ohio region had been to visit Governor Fairfax at Winchester, Virginia, who had written to Governor Hamilton, informing him of their conference with him and telling him of their desire to meet with the authorities of Penn-

sylvania at Carlisle, as they returned to their homes in the West. Governor Hamilton appointed the Commission, before mentioned, to meet with these Indian chiefs and to "renew, ratify, and confirm the Leagues of Amity subsisting between Our said Province of Pennsylvania and the said Nations of Indians." The Red Men at Carlisle should most certainly celebrate the 160th Anniversary of this "League of Amity," in the fall of 1913. What an inspiring scene it would make to have the great body of Red Men and Women, students at Carlisle, meet on the historic ground of the Council of 1753 to "renew, ratify and confirm the League of Amity" which now exists between the Red Man and the White Man in this great Nation!

At this Council Scarouady informed the Commissioners that the Indians at Venango (now Franklin, Pa.) had warned the French force not to advance beyond Niagara, which warning was not heeded. The chiefs of the Six Nations, Delaware and Shawnee then held a Council at Logstown (below Pittsburg), and sent a second notice to the French commander, who was then near Venango, and who treated the message with contempt. After the answer to this warning was received at Logstown, the Indians held another Council at which it was decided to send two deputations; one headed by the Half King to go to Venango to give a final notice to the French army, and the other, headed by Scarouady, to go to Virginia and Pennsylvania to tell of the events which were taking place on the Ohio. This later delegation reached Carlisle, from Winchester, on September 28, 1753, when the Council took place with the Commissioners of the Province. The Council was in session until October 4th. It was opened with all of the formalities of the customs of the Red Men. "Speeches" were made and "Strings" were presented by the Commissioners to each of the tribes represented, expressing condolence for the losses which each tribe had sustained by the death of its warriors. On October 2nd, the various gifts were divided among the tribes present, and on the 3rd Scarouady replied to the speeches of the Commissioners.

This wise and friendly Oneida chief said, after recounting the events which were taking place on the Ohio, "we desire that Pennsylvania and Virginia would at present forbear settling our lands over the Allegheny Hills. We advise you rather to call your People back on this side the Hills lest Damage should be done and

you think ill of us". Then he spoke of the rum trade as follows: "Your Traders now bring scarcely anything but Rum and Flour. They bring little Powder and Lead or other valuable Goods. The Rum Ruins us. We beg you would prevent its coming in such Quantities by regulating the Traders. When these Whiskey Traders come they bring thirty or forty Caggs and put them down before Us and make Us drink, and get all the Skins that should go to pay the Debts We have contracted for Goods bought of the Fair Traders, and by this means We not only ruin Ourselves but them too. These wicked Whiskey Sellers, when they have once got the Indians in Liquor, make them sell their very Clothes from their Backs. In short, if this Practice be continued we must inevitably be ruined". Such was the condition of the Indian trade in the Ohio valley, when the English were about to send their armies into it. Scarouady was, and continued to be a loyal friend of the English, even when his warnings were disregarded. The disastrous defeat of Braddock, two years later, was due far more to the alienation of the Delaware and Shawnee on the Ohio, because of the fearful abuses of the rum traffic than to any lack of ability on the part of Braddock himself. Had the warnings of Scarouady at this council at Carlisle, in 1753, been heeded there would have been no slaughter of Braddock's army in 1755. Poor Braddock was dead and had to take the blame for a defeat which nothing could have prevented, because the Indians on the Ohio had been driven by the nefarious land sales and the traffic in rum, away from the English and into the arms of the French.

The council closed on October 4th, and the Red Men returned to the Ohio. The course followed by these warriors as they went westward was no doubt the same as that which the traders followed from Carlisle to Shannopin's Town (now Pittsburg). The trail passed through "Croghan's Gap" (now Sterrits Gap), through Aughwick (Shirleysburg), Raystown (Bedford), Loyalhanning (Ligonier) to Shannopin's Town (Pittsburg). The author has followed the course of this historic pathway of the Red Man across the Kittatinny, Allegheny, Laurel and Chestnut ridges—on foot, just as the Red Men walked it centuries ago. And what a beautiful trip it is! Small wonder that the Red Men, who loved those picturesque ridges of mountains and the beautiful, winding streams in every valley, fought to keep such a glorious possession. They have departed,

“But, their name is on your waters;
Ye may not wash it out.”

On the 8th of January, 1756, Governor Robert H. Morris, with James Hamilton, Richard Peters and Joseph Fox held a Council with two Indians of the Six Nations at John Harris' Ferry, and then adjourned to meet at Carlisle. Here the second Council at Carlisle was held on January 13th, 1756. William Logan joined with the other commissioners in the conference. The year had been one of the darkest in the history of the Province. Braddock's defeat had been followed by an Indian uprising throughout the entire frontiers. From Wyoming to the Potomac the Red Man had left a trail of burning cabins and desolate clearings in his wake. The Indian villages at Kittanning, Logstown, Sacunk, Kuskuski—and far west on the Muskingum were filled with White captives, taken from the Cumberland Valley and elsewhere on the frontiers.

George Croghan and Conrad Weiser were again present as interpreters and advisers. The Indians present were, The Belt, Aroas (Silver Heels), Jagrea, Newcastle, Seneca George and others less known. The Governor made a “speech” in which he recited the ancient friendship which had existed between the Indians and the Province, and lamented the hostility which had caused the fearful slaughter of so many people, both Red and White, and asked for advice from the Indians present as to what he should do to regain the friendship of the hostile Red Men. “The Belt” made a reply in which he stated that they had followed the example of the English in sending a message by Scarouady and Montour to the Six Nations, and that they would await the return of these messengers from the Great Council at Onondaga before making a final answer. This council adjourned on Jan. 17th, without having accomplished anything of any importance. Upon the return of Scarouady and Montour, from their mission to the Six Nations, the work of winning back the hostile Delaware and Shawnee was commenced in earnest, and it resulted finally in the Peace Mission of C. F. Post to the Ohio in 1758, when he prevailed upon the Indians to remain away from the French at Fort Duquesne. Thus, General Forbes, through the efforts of this heroic Moravian Missionary, marched into the crumbling ruins of the French fort, without striking a blow.

The visit of this brave man to Carlisle in the summer of 1762 is



North
THE ROAD TO ~~SOUTH~~ MOUNTAIN.—THE DEPRESSION IN THE MOUNTAIN IS "CROGHAN'S GAP,"
NOW STERRETT'S GAP



GAP IN SOUTH MOUNTAIN THROUGH WHICH THE CONFEDERATE ARMY PASSED TO GETTYSBURG
AFTER LEAVING CARLISLE.—AN OLD INDIAN TRAIL



SITE OF FORT LOUTHER, CARLISLE, DOWN WHICH STREET COUNTLESS FEATHER-CRESTED WARRIORS STAMPED, AND OVER WHICH HURRIED THE HIGHLANDERS OF BOUQUET TO THE RELIEF OF FORT PITT



THE OLD BRIDGE OVER THE CONEDOGWINET, ON THE ROAD LEADING TO FORTY SHILLINGS GAP, ON THE TRAIL WESTWARD AND SOUTHWARD

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LOOKING DOWN THE CONEDOGWINET, THE KITTATINY MOUNTAINS IN THE DISTANCE—NEAR THE OLD FORDING PLACE ON THE TRAIL.



[WHERE THE TRAIL WINDS NORTHWARD ALONG THE POTOMAC TO JOIN THE TRAIL
NEAR CHAMBERSBURG.]



LETORT'S SPRING, NEAR BONNY BROOK—SITE OF SHAWNEE VILLAGE AT BIG BEAVER POND



LOOKING OUT OF THE CAVE, WHICH ONCE MAY HAVE BEEN AN UNDERGROUND PASSAGE OF
LETORT'S SPRING, NOTICE INDIAN HEAD IN ROCK

not mentioned in many of the accounts of the early history of the town. He was then acting as the escort for the large body of Indians, and their White captives, who were on their way to the council at Lancaster, from the Tuscarawas river. Among the most prominent chiefs in this troop of Red Men was King Beaver (Tamaque), a brother of Shingas, and the leading chief of the western Delawares. Post left the Tuscarawas with these Red Men and their captives on June 29th, reaching Carlisle on July 25th, where they remained until they left for Harris' Ferry on the 27th. Post had trouble from the very outset of this journey in trying to keep the "white captives" from running away from him and returning to their Indian homes. The bondage of the Red Masters could not have been very cruel when both men and women of the White race, who had been delivered from it, ran back to it. But, Post's troubles were not all caused by his White captives. He says in his Journal, "The people at Carlisle were most all gathered to see the prisoners and Indians; although we did whatever we could to prevent liquor among the Indians, they got some for all, of some people. In the evening they had a frolick by dancing, singing, & drinking all night long."

Then came the days when the Red Men, under the leadership of the truly great Pontiac, arose in their wrath and swept over mountain and valley like a devastating scourge. Carlisle became a place of refuge for the settlers who were fleeing in terror from their frontier homes. When Bouquet reached Carlisle at the end of June, 1763, he found every building in the town filled with the thoroughly frightened families of the settlers from all of the frontier region. The news from the great wilderness beyond the mountains became more and more alarming as the days went by. On the 3rd of July he received, by an express rider from Fort Bedford, the news of the complete destruction of the forts at Presqu' Isle, Le Boeuf, and Venango. What would be the fate of Fort Pitt? Could Lieutenant Blane hold his little post at Fort Ligonier? Would Captain Ourry, at Fort Bedford, hold his post until he could reach him? These were the questions which the worried Bouquet wished to have answered. If Bedford and Ligonier fell before the fury of the Red Men, then Fort Pitt was doomed. The people at Carlisle were so benumbed with terror that he could get little assistance from them. When the express rider, from

Fort Bedford, rode into Carlisle on July 3rd, with the fearful news from the frontier forts which had fallen, the streets of the peaceful little city of to-day were crowded with white-faced men and women, who listened to the tidings with sinking hopes. The entire region west of Carlisle was deserted. Every trail and road leading to the village was filled with terror-stricken settlers who were fleeing from the wrath to come. Some of them did not feel safe even when they reached the shelter of the fort here, but wildly hurried on to Lancaster and even to Philadelphia.

Finally the sorely pressed Bouquet had gathered supplies enough for his expedition, and with his little force of scarcely 500 effective men, consisting chiefly of the Highlanders of the Forty-second regiment, he started southward towards Shippensburg, to enter into the great wilderness beyond the Kittatinny Mountains. We can imagine with what feelings the frightened settlers at Carlisle watched that little army disappear in the forests, as it started on its long journey of over 200 miles over the great ridges of mountains and sweeping forests, which were swarming with the hostile red men. It is no over-statement of fact to say that the hope of Anglo Saxon dominion beyond the blue mountain ridges depended upon those 500 worn and tired Highlanders, as they were swallowed up in the mountains at Parnall's Knob. The frontier forts at Bedford, Ligonier and Pittsburg were surrounded in that great forest-enshrouded wilderness by the hostile Red Men, who threatened to drive the White invaders back over the mountains. Then came the battle of Bushy Run, on those hot August days, and the Red Man was driven back to the Muskingum, but at what a fearful cost! This famous battle is often spoken of as having ended the conflict with the Red Men for the possession of the region east of the Ohio, but such was not the case. The hostile warriors from the Tuscarawas and Muskingum crossed the Ohio, carrying devastation into the settlements, and carrying the White prisoners back with them to their villages. Then came Bouquet's expedition in 1764, into the "Indian Country," as the region west of the Ohio was called. Again the streets of "Old Carlisle" rang with the tramp of the Highlanders and the frontiersmen from Pennsylvania and Virginia, as they marched down the Cumberland Valley, and by way of Fort Loudon and Bedford, on their way westward to the distant waters of the Muskingum. Then came the bloodless

victory over the warriors of the Seneca, Shawnee and Delaware on the Tuscarawas, when the far-famed Kiasutha, Turtleheart, Custaloga, Tamaque and Keisinantcha sued for peace and promised to deliver the White captives which were held by them in their villages. Then followed that historic march of Bouquet's army back from the Tuscarawas to Fort Pitt and on to Bedford and Carlisle, taking home the White captives, who had to be bound to keep them from returning to their Indian homes in the villages of the Red Men. Truly such a scene as this cannot be matched by the wildest dreams of the Novelist. Again "Old Carlisle" became the scene of thrilling events, when these returning captives were delivered back to the loved ones, who had not seen them for years. The familiar incident of the German mother, whose daughter, stolen in childhood, recognized her only through the singing of the plaintive melody,

"Alone, yet not alone am I,
Though in this solitude so drear"

—is but one of the scenes of that historic day. The conflict with the Red Men had hardly ended when "Old Carlisle" again saw the lines of armed frontiersmen marching to the assistance of their brothers who were fighting for "life, liberty and the pursuit of happiness". Then a Nation was builded on the American continent, which in years to come was to give the benefits of its civilization to Black Man, Red Man and MAN—just because he was Man and had a right to everything and every power within himself, which was capable of leading him to a higher and a better and a broader Life.

One hundred and fifteen years after Bouquet's Army returned from the Tuscarawas—almost to a day—Carlisle was again invaded by the Indians. But what a different sort of an invasion it was from those of the century before! On October 6, 1879, a party of 82 Indians from the Sioux Reservation, followed early in November by another party of 47 Kiowa, Cheyenne and Pawnee invaded the historic ground of "Old Carlisle," clad in the habilaments of their race. But this invasion was not for "scalps" of the White Man, but for the purpose of learning how to live. This band of Red Men and Women came back into the beautiful, prosperous, and peaceful Cumberland Valley, not as captives, but as the welcome guests of the Nation. They came to learn from the White Man, whose ancestors had taught their ancestors the use of gunpowder and the abuse of rum, the use of the tools of hand and brain for the

building of homes and the building of character. They came to learn the arts of Peace, and not the arts of War. The Red Man of other days was taught the use of gunpowder and of rum by our ancestors, and only too well did he learn the use of both of these articles of destruction. If we are tempted to turn up our cultured noses in contempt for the Red Man as we meet him in his villages in the West, let us just remember that he is what he is, because he has been an apt scholar of the White Man. He has seen the vice of the White Man from the day he first landed on the continent until now. When he beheld the true virtue of the White Man of the type of Heckewelder, Zeisberger and scores of others like them, the Red Man became as true a nobleman as ever trod the earth. Back in the days when the Cumberland Valley was an almost trackless wilderness, the Red Man who sat at the feet of such a man as Frederick Post, became like him, for, he learned of him. The Red Man has seen the White Man as a land grabber, as a grafter, as a whiskey dealer, as the debaucher of his wife and daughter, since the days when Columbus first set foot upon the American continent down to the present minute. Thus the chief impression of the White Man and his civilization has not been of a sort to attract the Red Man. The Revolution of the Red Man can be accomplished only by taking him out of his environment of drunken Indian traders and land grabbers and putting him in an environment of true culture and refinement and letting him see for himself what the virtues of the White Man are—he has for generations seen the vice.

The Indian being what he was before the White Man was brought into his life, being what he has been since the White Man touched his life,—the work of education which is being done at "Old Carlisle" is little short of a miracle. The Red Man who enters the Indian School from his tepee in Alaska passes through in four years the stages of evolution which are marked in the history of the development of the Anglo-saxon race, not by years but by uncounted centuries. No place on the American continent, from every point of view, could have been more fittingly chosen as the stage on which the Red Man is to enter into the great drama of civilized life, than has been chosen at "Old Carlisle". Here, in an environment of true culture and refinement, with the beautiful ridges of the Kittatinny mountains—beloved by his ancestors—sweeping along the western horizon, in scenes hallowed by the memories of his

people, the Red Man can enter the highways which will lead him into true citizenship in the land, for the possession of which, his fathers died. And, he will tread the trails of civilization with the same dignity of bearing with which his noble ancestors trod the trails of the forests and mountains. The Red Man has ever been made by his environment. The sweeping, forest-enshrouded wilderness, the rugged mountains, the far-reaching praries made him the creature of savage adaptation. Even his clothing and his ornamentation, like the plumage of the forest birds, was in harmony with his environment. The environment of civilization at its best, which is to be found at "Old Carlisle", will lead him by the inborn law of his very nature to adapt himself to that environment. The change, shown by photographs, which takes place in the outward aspect of the Red Man from the time he enters Carlisle and when he leaves its transforming work, is more than a change of clothing. The change of clothing is only the outward and visible symbol of the change which has taken place in his own soul, in its adaptation to the life of the civilization of the White Man. The Red Man, in his savage garb, is one of the most heroic figures of history. The Red Man, in his environment of true culture and usefulness, will be just as heroic a figure in the drama of American civilization.

And, the Red Man, when adapted to his environment of Civilization; when brought to a realization that the free life of the forest and mountains and plains, which his fathers lost, has been replaced by the full liberty which only Truth can give; when brought to love the Nation which has been builded on the continent which his forefathers loved, back into the dimness of the unrecorded ceuturies of the Past—then will the Red Man, as could no other, say:

"My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above"

—for, the Red Man is the truest type of Patriot this continent ever had on it. Every battlefield of the Red Man from the Atlantic to the Pacific is evidence enough of that fact. When the Red Man fought, he fought for his home and his native land. When this great Nation becomes his Nation, he will fight for it, because deeper than all other loves is the love of the Red Man for "his Nation."

The Indian of the Yukon; His Helps and His Hindrances:

By John W. Chapman.



THE Yukon is navigated for a distance of two thousand miles. Less than half of that distance it flows through British territory. Rather more than half of its course lies in Alaska. It is the great highway of the Territory, and in consequence, the natives living on its banks, as well as those living in the valleys of its great tributaries, the Tanana and the Koyukuk, are brought into close contact with the foreign element which first swept in upon the gold excitement of 1898, and has since floated hither and thither about the country, wherever a new "strike" has been reported. It is the presence of this foreign element that gives rise to most of the "problems" that affect the Indian, so far as their sources are external to himself. It cannot be regarded as a bad thing for the Indian, on the whole, that his country has been invaded by the white race. The situation may be epitomized by reference to an experience of my own several years ago. A "strike" had been reported in our neighborhood, and numbers of prospectors came through the place looking for quarters where they could pass a night or two, repair harness and sleds, and make preparations for the next long drive. For want of a better place, I opened the carpenter shop to them, leaving the tools in place for their use. Some of the tools were valuable, and after the rush was over, I examined the stock with some anxiety, to see how much of it was left. Nothing was missing but a few feet of tool steel.

I afterwards learned what had taken place. The steel had been made into drills by a competent mechanic, who had sold them at fifty cents apiece. The same man had gathered up a good many tools and put them into his grip, with the intention of making off with them, but another man, not a member of his own party, had compelled him to put them back. This incident gave me considerable confidence that the honest white men of the country would probably always keep a pretty good watch over the rogues, to the benefit of Indians, Missionaries, (of whom I am one) and other non-combatants.

Nevertheless, that the Indian has suffered most seriously from

the effects of his first contact with the white race, is too sadly evident to those who are acquainted with the situation; and this is especially true of those natives who live in the vicinity of the larger settlements.

It is too soon to say whether the Indians of the Yukon are a decadent race or not. Their power of resistance has been subjected to an almost overwhelming strain. A primitive people, hardly out of the stone age, they were suddenly thrown in contact with the worst side of civilization. Of course, the first step toward debauching a native is to get him drunk, and too many drunken Indians may be seen along the Yukon; but it is not true that he is naturally fond of liquor. On this point, the accounts that I have received from men who have traveled widely among the natives are perfectly in accord with my own experience, and that may be worth recording here. For twenty-four years, during which I have been a resident in an Indian community, except for three furloughs of a year each, I have seen only three individuals of that community under the influence of liquor, in spite of the fact that liquor has been urged upon them over and over again. Some few instances of drunkenness I have heard of, but the Indians of my acquaintance who drink "when they can get it," might also be numbered upon one hand.

Unhappily, this is not the case in all communities, and it was with great satisfaction that the bona fide settlers along the Yukon heard of the passage of the present law, making it a penitentiary offence to sell or give liquor to a native.

They are a race well worth preserving. From time immemorial they have supported themselves under hard conditions, and they are glad of the opportunity to improve their condition by working at anything that offers. Since the steamboats began to run more frequently, many of them earn a living largely by chopping wood. They are almost invariably handy with tools, and have greatly changed their style of living since our relations with them began.

They have innumerable legends, and are great story tellers, but their stories are often vulgar, and although some of them are ingenious, and occasionally touched with poetic feeling, it has not been my good fortune to hear one which embodied a single example of true heroism or self-sacrifice. They are in need of higher ideals than those which they have inherited.

I believe that our Government has had the interest of the Yukon native at heart. This is especially true of the Department of the Interior, and most of all of the Bureau of Education. It is not the fault of that Bureau if the Indian does not get along. School-houses, teachers and books are furnished him gratis, and in abundance. His health is looked after by doctors whose willingness exceeds their ability to thoroughly cover the territory assigned to them. He can have seeds, and he is gradually beginning to appreciate the value of them. He might have reindeer, if it were worth his while, as it probably is not in the interior, where conditions are so widely different from the reindeer country along the coast. He could raise cattle, as has been abundantly proved by experiment, but he shows no disposition to take up with them.

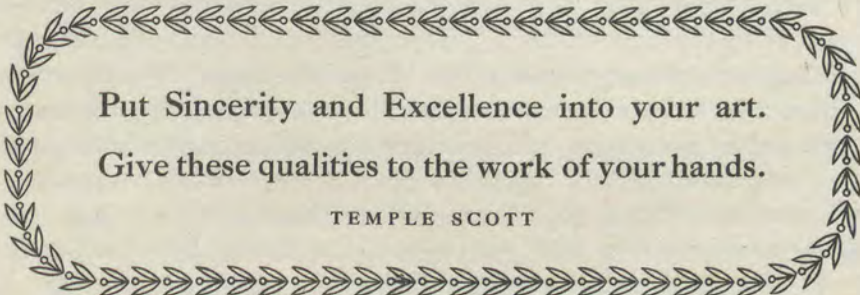
With all his advantages, and they are many, he is still a very crude being, and his chief hindrance is within himself. Originally full of superstition, he is not yet far enough advanced to be in thorough sympathy with the efforts that are being made for his advancement. The medicine men are a drag upon the progress of the race, and in many instances, their adherents are as bad or worse than they are themselves. It is for their benefit to keep the people busy with potlatches and ceremonial feasts, and to discourage enlightenment.

Schools are almost everywhere within reach of the native, but he does not dote upon going to school, as the meagre reports of the Bureau of Education testify. A compulsory education law would go far to correct this. Even without such a law, the case is not hopeless, but it would greatly stimulate progress if such a law were passed. The difficulty does not arise from unwillingness to learn, on the part of the native; it arises rather from the fact that the parents are too indulgent to their children to insist on regular attendance, and indeed, being untrained themselves, they have no idea how to train the children. The parents of half-breed children invariably keep their children in school when it is possible for them to do so, so far as my experience goes, and occasionally an Indian is found who follows their example.

That a compulsory law is needed, is evidenced by the fact that it is not uncommon to find young men and women who regret the opportunities which they lost as children. Some of these try to remedy the deficiency. I am at present teaching an evening class of

young people, some of whom are married. The numbers run from six to fifteen, with an average of eight or nine. Their attendance is purely voluntary and is not stimulated by rewards.

Criminal legislation for the Indian should take account of the fact that he is clannish, and extremely sensitive to the sentiment of the community in which he lives. These characteristics point the way toward a method of dealing with minor offences, such as drunkenness, petty larceny and the like. Put the offender in a community where lawlessness is discountenanced, and make him report regularly to an official with proper authority, and a long step would have been taken toward his reformation. Why should it not be practicable to mark off a tract of land, already inhabited by tribes that are living quietly, and without in any way restricting the liberties of the natives already resident on such a tract, appoint over it an officer to whose custody delinquents should be committed, with authority to allow them liberty within the limits of the tract, or to restrict their liberty as might be necessary; with encouragement given to learn gardening and shop work, and with severe penalties for leaving the tract without permission; also with the provision that liberty after discharge should depend upon good behaviour during a specified time? Supervision rather than confinement should be the watchword of such a system, and incorrigibles could be sent up to the courts for punishment. Liquor should be strictly excluded from such a tract, with extraordinary penalties for the violation of the law in this respect. An effectual method of dealing with the problem of the drunken native seems not to have been found. This is offered as a suggestion, which may possibly lead to a solution.



Put Sincerity and Excellence into your art.

Give these qualities to the work of your hands.

TEMPLE SCOTT

Santa Fe—A Model School:

By M. Friedman.



THE Indian school at Santa Fe is one of the best schools for Indians in the United States. It does not rank so because of the number of students, which by the way, is only 250, nor because of its imposing structures and costly plant, because its buildings are simple in construction and plain of exterior treatment, nor yet by virtue of higher courses of study, because its courses are primary and comprise the elements of knowledge, and many of the graduates seek to continue their work of training and education in more advanced schools. The Santa Fe school is entitled to praise and ranks high because it is well managed, is governed by common sense and because its leadership has been continuous, the present head of the school, Superintendent C. J. Crandall, having served in that capacity for the past eleven years.

One is impressed here because of the spirit of work which in the school is everywhere in evidence. When visitors make their appearance, there is not a scrambling on the part of students and workers for their work, but every one is at work and attending strictly to duty at all times. There is no surprise or fluster at the sight of visitors, but an intense interest in the thing in hand due to the habit of continuous work.

To begin with, this gives evidence of a good spirit of cooperation between workers and students. This is fundamental if schools are to be a vital influence in training for right living. One of the hardest things to teach in a school is the business world's meaning of a full day's work. This is the case because in a school a boy comes to get education and training. He is not paid for his work and remains merely for the purpose of learning. While in the place of learner, he is, in an industrial school, also a worker; but he is not primarily a producer. The product is a means, not an end, an instrument of instruction, rather than a vital force. On the other hand when a young man goes to work in some business or at some trade and is paid wages, the primary consideration is visible product—concrete results. There is no sentiment with the employer who pays a workman two, three, or four dollars a day. It is a cold business proposition and governed by economic laws. He will stop paying wages the moment he does not get the equivalent of

his money in product, with a substantial increase as his share for the work of risk and management. In the trades particularly, the foreman emphasizes the doing by his men of eight solid hours' work for an eight-hour working day. Nothing else suffices.

While it is true that the primary aim of education is not to teach boys and girls how to do a full day's work during the working day, it certainly should be the province of every Indian training school to teach Indians not only how to work, but also to get them in the habit of working. If this is not accomplished, there is no valid reason for the existence of special Indian schools. One of the reasons for their support is their advance over the public schools, which have barely begun to attach any significance to industrial training.

At the Santa Fe school, emphasis is placed on students and workers being busy at some definite occupation. The industrial work is of an elementary character, but in the teaching of carpentry, blacksmithing, tailoring, farming, and dairying, the spirit of work is clearly manifest. This is not done by driving, but by careful leadership.

The plant of the Santa Fe school consists of dormitories, offices, school house, shops and industrial buildings, farm buildings, cottages, etc. The campus is attractively laid out with ample and well-built brick walks and the grounds are models of cleanliness. This same condition prevails in the buildings; but there is every evidence that the students do not exist for the school and for the sole purpose of keeping it clean. There is abundant evidence that the school serves its purpose as an educational establishment and is daily training the young people in the locality to be good workers, intelligent citizens, and honest, desirable neighbors.

A visit was made with Superintendent Crandall to one of the Indian pueblos over which he has jurisdiction, and here again was evident the secret of success of the Santa Fe school. In each home he had a kindly greeting for the members of the household, who responded in a friendly fashion. In one home he found an old man who was ill and took down his name; at another home, the mother was ill, and her name was recorded. There were words of good cheer and sympathy, and the next day a physician from Santa Fe came early in the day to give aid. In other homes, Mr. Crandall found children who should have been in school, and after

making a note of their names, kindly but firmly admonished the parents to send them to school. A visit was made to the governor of the pueblo, and to other homes, and everywhere a spirit of good will was evident, confidence prevailed, and the people seemed to realize that they were speaking to a friend.

Superintendent Crandal's success is the success of an optimistic, level-headed servant of the Government, who has heart in his work and courage to do his duty.



Citizenship For the Red Man.

BY EDNA DEAN PROCTOR.

A mighty nation we have built
 Of many a race, remote or kin,—
 Briton and Teuton, Slav and Celt,
 All Europe's tribes are wrought therein;
 And Asia's children, Afric's hordes,
 Millions the world would crush or flout:
 To each some help our rule affords,
 And shall we bar the Red Man out?

The Red Man was the primal lord
 Of our magnificent domain,
 And craft, and crime, and wasting sword
 Oft gained us mount and stream and plain.
 And shall we still add wrong to wrong?
 Is this the largess of the strong—
 His need to slight, his faith to doubt,
 And thus to bar the Red Man out,
 Though welcoming all other men?
 Nay! let us nobly build him in,
 Nor rest till "ward" and "alien" win
 The rightful name of citizen!

Then will the "reservation" be
 Columbia's breadth from sea to sea,
 And Sioux, Apache, and Cheyenne
 Merge proudly in American!

—From *Songs of America*.



Some Early Beliefs of Indians.

JEFFERSON B. SMITH, *Senior.*



THE Indian has lived in the open air and for generations has wandered from place to place. Aside from his limited knowledge of agriculture, he has always relied upon the wild game for food and clothing. So, he is Nature's proud son, regarding the earth as his mother.

Although being hardy, stern, and brave, he is very superstitious. He believes in the land of the hereafter, worships his ancestors and many works of Nature. At different times of the year, he holds ceremonies in praise of the seasons.

The medicine man during the treatment of a patient sings a song and offers a prayer. The song may have been handed down from the father, or perhaps in a dream, a bird or beast may have sung it to him. The prayer is in reality a talk with his ancestors, calling different ones by name and asking for aid.

The thunder is regarded as an immense bird in the heavens. It is claimed that this immense bird is continually keeping his eyes closed, but when he does open his eyes the lightning flashes.

The old people in general command their children to stretch their arms overhead as high as possible at night while in bed; in doing this, the children are told they will grow into manhood and womanhood in purity.

When a boy or a girl is sickly they are instructed by their elders to wear a small turtle or the claws of some animal around their necks. This, with the thought that the turtle or the animal may render them aid, causes them to regain health.

During the early life of the red man it was customary for the young braves to go to the summit of a hill in the neighborhood to fast. If they continued fasting until they became weak and faint, they claimed a vision appeared to them in which they were spoken to by some immortal being, or perhaps by some animal. If, for ex-

ample, a brave is spoken to by a bear, he regards the bear as sacred. In case of war, he is sure to appear on the field of battle with some part of a bear about his person.

Such was the life of the early Indian. Their sons have now turned the tide and are following the example set by their brothers, the palefaces. They no longer have faith in dreams, but are fast becoming the followers of the one Supreme Being.



The Coming of the New Year.

ALVIN KENNEDY, *Seneca.*



TRADITION which is still observed with solemnity among the Senecas, is the coming of the New Year.

This tradition, like all others, is handed down by the old people to the young, from generation to generation.

Its full meaning is never fully understood in childhood, but as people grow old they understand more fully the significance of this observance, and take delight in trying to explain to the young the possibilities enveloped in the coming of the New Year.

On New Year's Eve all children are admonished to remain in their homes, for they are told that to each will come a man who is seen only once during the year. He will come unheralded and no one knows which house he will first visit, so that it is necessary that all persons be in their homes on that night. As the time approaches for the arrival of the visitor, all the children are sent to bed and only the old folks remain to await his coming. When he comes, he walks into the home, quietly takes a seat and inquires minutely as to the past of the children. Should the parents be unable to give a complimentary report of any of the children, it will be seen that during the following year some misfortune will befall them. Should their past impress him favorably he secretly wishes them a happy, prosperous New Year. Consequently, each year the Seneca children resolve to do better than they have ever done, so as to leave a good impression in the mind of this yearly visitor.

Editor's Comment

THE LAST OF THE MONTAUKS.

IN A very excellent article in *The New York Post*, Charles T. Andrews, former Inspector of Indian and Normal Schools of the New York State Department of Education, tells the story of the Montauks, who were once a powerful Indian tribe, but because of neglect, lack of education and disease, have now decreased to a small band of starved stragglers on the ocean's edge of Long Island. These aborigines were always peaceful and friendly with the whites. It was to this race that the name of Mohican was given, and of whom Cooper speaks in his story, "The Last of the Mohicans." These Indians once numbered many thousands, but to-day they are very nearly extinct, only a few remaining, who are in destitute circumstances on the eastern coast of Long Island. There are also two little bands of mixed bloods, who gain a rather precarious subsistence on two small reservations. Mr. Andrews had rare opportunity for gaining inside information concerning the Montauks, and he states that the treatment which these Indians have received during a period covering three hundred years from the whites, has been most shameful and cruel. It seems that they have been cheated at every turn—their good lands and homes being taken away from them by fraudulent methods. It is a sad story, this passing out of the Montauks, once lords of Long Island.

There are many reasons why the

Indian has been superseded in America by the white man, but there are no extenuating circumstances which will explain away cruelty and deception.

In this day of Christianity and enlightened civilization it is well for us to reflect on the past and see to it that, in our present dealings with the Indians, their every interest will be safeguarded, and every effort put forth to give them encouragement and education.

THE CLOSING CHAPTER.

A NEWS despatch announces the final sale of unallotted land of the Indians of the Five Civilized Tribes. This is the closing action toward working out the aims of the Curtis Act of 1896. By this Act, practically all of the lands of the 104,000 Indians of the Five Civilized Tribes will have been allotted, comprising the tremendous tract of 19,000,000 acres in Indian Territory. The coal and timber land is still being held. The sale of these lands has, undoubtedly, meant a great influx into Oklahoma of white settlers and home seekers. These people will farm and improve the land, and from this beginning there will gradually rise small towns and cities. Just how much benefit has accrued to the members of the Five Civilized Tribes it would be hard to tell. Many of them are in hard circumstances and a large number are uneducated and untrained. It is hoped, however, that contact with

the stronger race may tend to develop them and bring out those strong racial characteristics which will make of the Five Civilized Tribes good citizens, who are prosperous and happy.

The Government's action in permitting the children of these Indians to enter certain of the Government's Indian Schools, after they had for years been debarred from entering them, was assuredly a step in the right direction. It was humanitarian and positively necessary. We might well profit by this experience and not go too fast in excluding other Indians from the federal schools. The least we can do for the Indians is to give them a practical education. A repetition, with other tribes, of our experience in educating the Five Civilized tribes is neither desirable nor expedient.

THE HANDBOOK OF THE AMERICAN INDIANS.

THERE was recently received from Washington, Part Two of the Handbook of the American Indians, edited by Frederick Webb Hodge. Volume Two completes the work, Part One having been published in 1907. It is issued by the Bureau of American Ethnology of the Smithsonian Institution, and the two volumes were printed at the Government Printing Office. It is the most complete record of matters pertaining to the Indian that has yet appeared. It really takes on the scope of an encyclopædia of Indian character, costume, history, tribes, languages, religion, superstitions, education, etc. It goes into

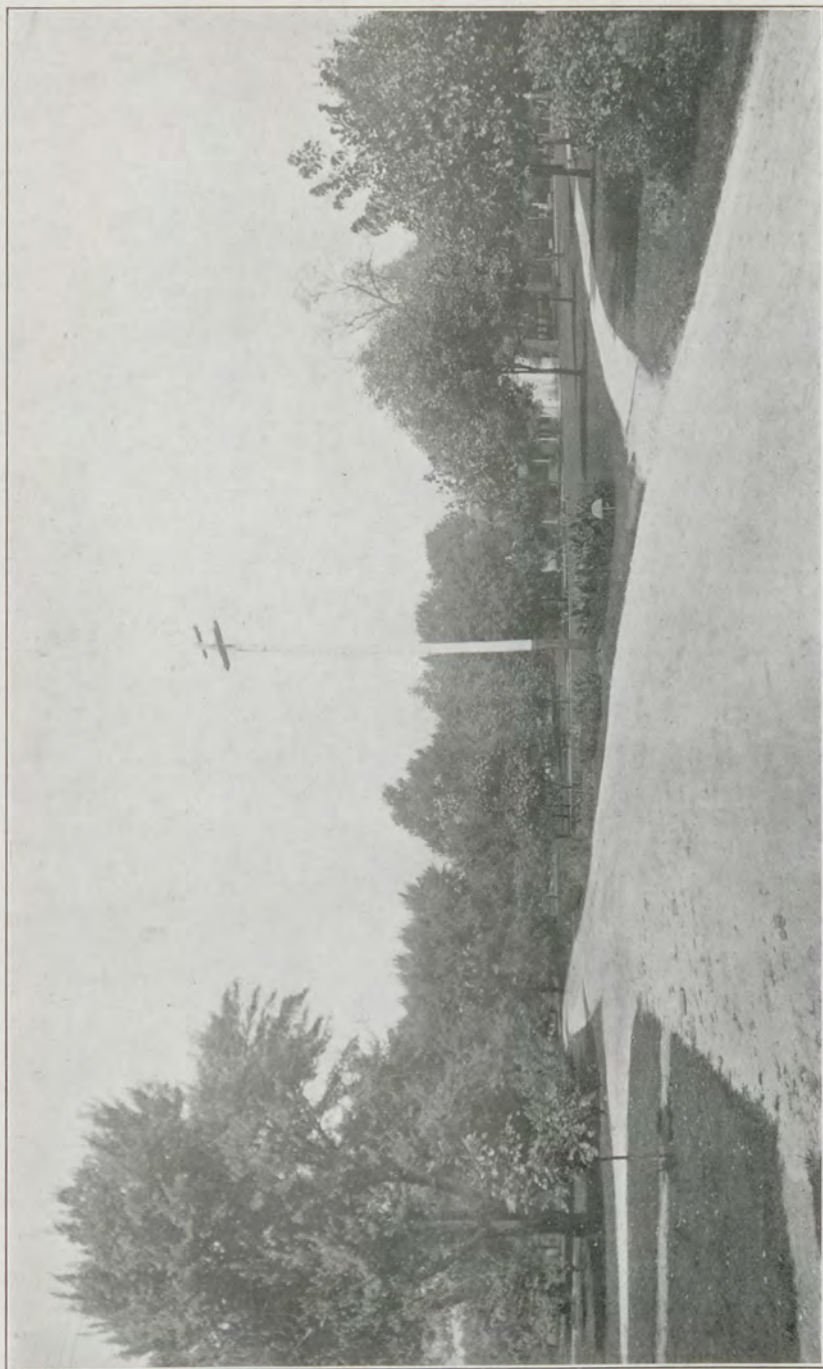
great detail in enumerating the lives of the prominent Indians, giving complete biographical sketches. There are also extensive chapters on geography and mythology. The work is complete in every way and is beautifully illustrated. Part Two carries a synonymy and bibliography.

The Bureau of Ethnology is to be congratulated on the completion of such a monumental work. It required great patience and much labor, both in the gathering of the material and its preparation for publication. It is a splendid aid to those who are interested in the Indian and who need some authoritative source from which to gather information. Such a task would probably never have been completed in any other way. It will always stand as a monument to the disinterested labors of those who had a hand in its preparation.

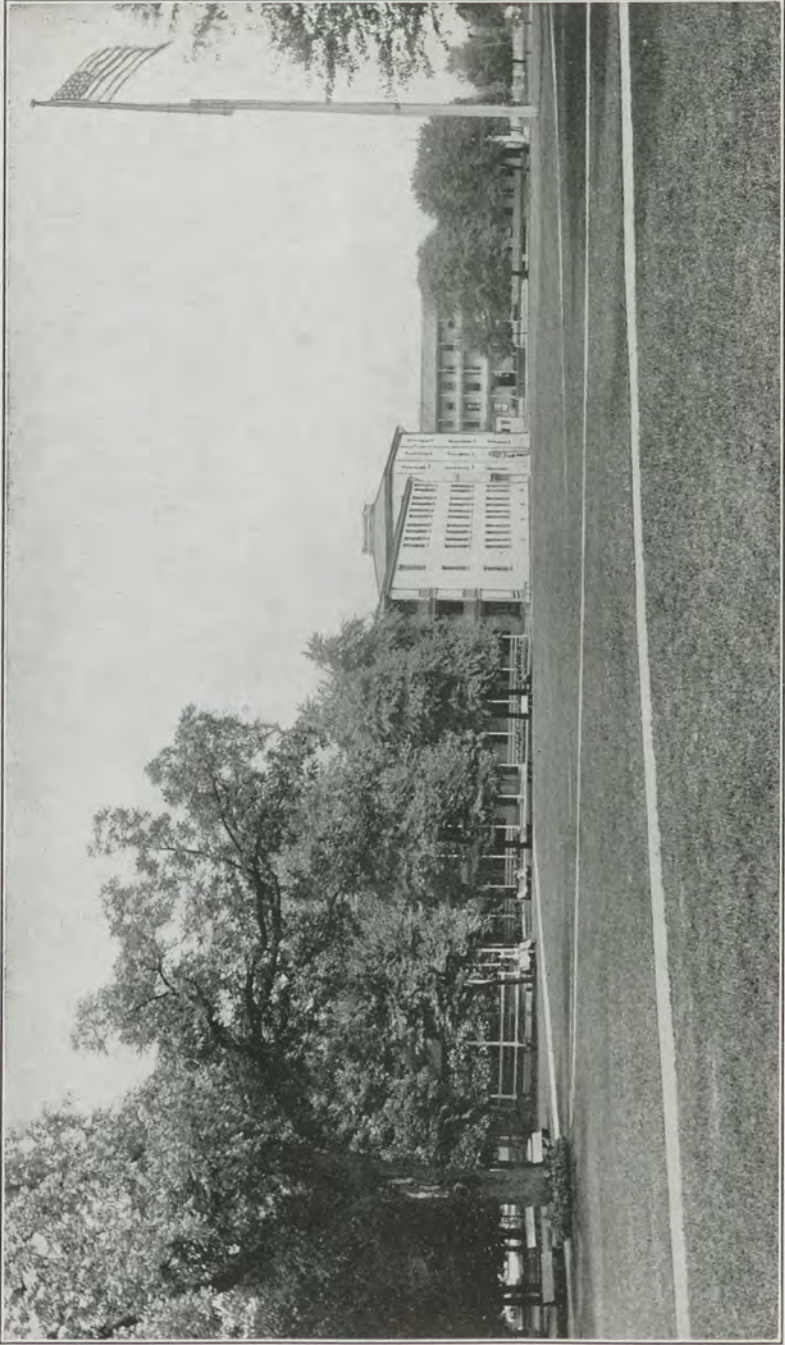
A CEMENT COLOSSUS.

THERE has been completed on the cliffs of the Rock River in Illinois, a huge cement statue of Black Hawk, the famous Indian Chief, which is nearly fifty feet in height exclusive of the pedestal. The sculptor, Mr. Lorado Taft, conceived the idea of building this statue of this material, because he has been convinced of its durability and strength.

The methods used in building the statue are interesting, because of the probable introduction of this material on an extensive scale for work of this character. It is described in detail in "The Technical World Magazine" (Chicago, March). After careful study



PARKWAY ON THE CARLISLE INDIAN SCHOOL CAMPUS—LOOKING FROM GUARDHOUSE



A CARLISLE CAMPUS VIEW—LOOKING NORTH FROM THE SCHOOL BUILDING

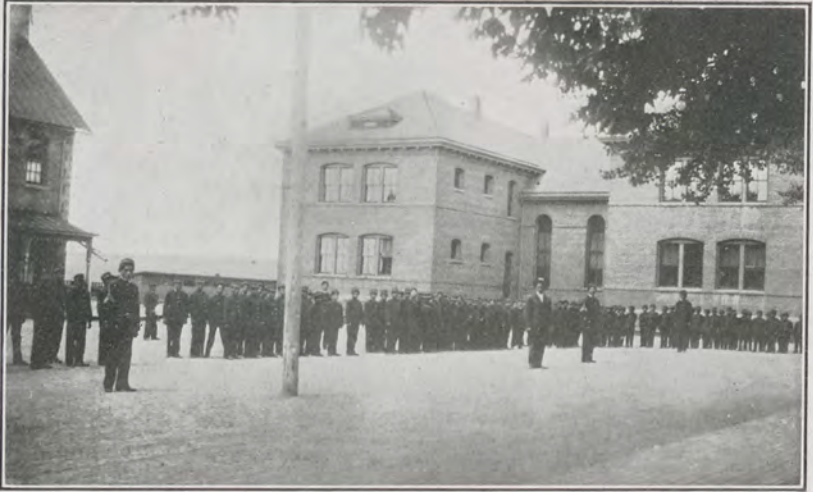


A GROUP OF PUEBLO MAIDENS—SANTA FE INDIAN SCHOOL



DINING HALL—SANTA FE INDIAN SCHOOL

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THE BOYS' BATTALION ON THE SCHOOL CAMPUS—SANTA FE INDIAN SCHOOL



THE SCHOOL BAND—SANTA FE INDIAN SCHOOL

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and experimenting, all obstacles were overcome, and this statue will probably be standing for many, many years. It was not only erected to celebrate Black Hawk, but so as to leave a souvenir of the Eagle Nests Camp, where for years a group of artists, sculptors, writers and musicians have passed their vacations during the summer. The spot is above Ganymede Spring, which Margaret Fuller, the American authoress, named on her visit to the West. Beneath the cedars at the crest of the cliff which rises above it, she wrote "Ganymede to His Eagle," as is shown by a tablet at the spring, which was erected at the time.

INDIAN DELEGATE TO GENERAL ASSEMBLY.

IN A recent issue of the *New York Herald* the following news item was given prominence. It concerns the record and accomplishments of Levi Levering, a Carlisle graduate, who is now living at Omaha, Neb., is in business there, and is exercising a splendid influence upon his people:

When the Omaha Presbytery, in session at Florence, Neb., honored Levi Levering by choosing him a commissioner, or representative of that body in the General Assembly, the highest body in the Presbyterian Church, few outside the conference knew that Mr. Levering was a pure-blood Omaha Indian.

Mr. Levering was born on the Omaha Reservation nearly fifty years ago. At seven years of age he attended the government school at the agency. He then attended the Presbyterian mission school, conducted by the Rev. William Hamilton, four miles north of the agency on the river, where he studied three years. He then went to the

Indian School at Carlisle, Pa., where he remained nine years.

On returning West he attended Bellevue College for three years. While at Bellevue he took special work in English. He was a member of the college quartette and traveled through the West on a concert tour during the summer. As a member of the Young Men's Christian Association at Bellevue he made an address at Freemont, Neb., the direct results of which were that several young men made confession of their faith in Christ.

From Bellevue Mr. Levering went to Fort Peck, Mont., to teach in a government school, but was transferred to an Indian school at Fort Hall, Idaho, where he remained nine years.

While at Fort Hall he married Miss Vena Bartlett, of the Bannock tribe, and returned to the Omaha Reservation, where he has been conducting a store for five years.

Mr. Levering has a beautiful home near his place of business, which is furnished with great taste and is a model house in every particular.

Last December Mrs. Levering died of typhoid fever, leaving five children under twelve years of age.

Mr. Levering has been superintendent of the Blackbird Hills (Indian church) Sunday school three years, and an elder for two years. He represented the church at the recent Omaha Presbytery and his election as commissioner to the General Assembly followed.

THE UP-RISING OF THE INDIAN.

IN A very readable article covering a half page in the *New York Morning Telegraph*, Frederic Blount Warren, the editor of the *Telegraph*, writing under the name of Snowden Yates, speaks of the progress of the American Indian in civilization. He gives several illustrations of successful Indians, and concludes his article with

the following interesting observations:

There are records of scores of other Indians whose possessions are so great as to make them factors in their respective communities, and hundreds of others of the old tribes are earning good wages in various lines of commercial endeavor.

Unlike their forefathers, who possessed great tracts of land as tribes, the present-day Indians have become individual owners of their own homesteads and the nomadic instincts have given way to more domestic traits.

That present-day Indians welcome the educational facilities that are afforded by the Government is best illustrated by the ever increasing attendance at the Carlisle and other Indian schools throughout the country.

Equipped with the advantages of a good education and the natural shrewdness of the race, the Indians make no mean competitors in the great struggle for a livelihood.

As a race the Indians have lost power and prestige, and never again will they enjoy the liberty of roaming over practically unbounded territory, without restraint, but as regards positions of prominence, the possession of valuable real estate and other assets there can be no doubt that, per capita, they fare as well, or even better, than the other mixtures of races and nationalities that make up the population of the United States.

INDIAN AMERICANS.

LAST WEEK was Commencement week at the United States Indian School, Carlisle, Pa. That

fine institution is doing a notable work in reversing the name "American Indians." Looking over the list of the graduating class one finds seventeen tribes represented. The long list of students who received industrial certificates contains Indian names which descendants of these students in coming generations may be proud of as belonging to the oldest American families. Leroy Redeagle is a baker, David Red Thunder a carpenter, John Runs Close a printer, Guy Plenty Horse a compositor, Ammons Owl will take up farming and Rufus Rolling Bull dairying. Among the girls May Met Oxen has chosen plain dressmaking, as also Texie Tubbs, who might better honor her name by taking in washing, Mazie Sky, Selina Two Guns and Rose Bald Eagle, with several others who bear picturesque names, chose general housekeeping. We wish they may all have good husbands and homes. If Rose Whipper changes her name for a better, may she keep good household discipline; and if Lottie Trampler should marry James Mumblehead, we hope she will be a faithful home-keeper. As these young people take their places in American society an evolution will probably begin to take place in their names, and the grandson of Moses Friday, the Arapaho, may be known as Mr. Weeks, while the daughter of May E. Metoxen may be Miss Estelle Herd. Those acquainted with Carlisle students say they are fine specimens of manhood and womanhood. The contribution of these aboriginal tribes to our composite life is made by

the work of this excellent training school a gift to the nation worthy to be highly praised.—Editorial, *World*, Boston, Mass.

CARLISLE INDIANS IN "THE WORLD IN BOSTON."

THE following letter has been received without solicitation, and is published because of its probable interest to our readers. The students mentioned were Nora McFarland, Abram Colonohaski, Clement Hill, John Goslin and James Mumblehead. They assisted in making one of the greatest missionary conventions ever held in America a success:

Dear Mr. Friedman:

The five young people from your school, who have been helping in "The World in Boston," started home this morning, and I take the liberty of sending you a little report about them. As the one in charge of the two hundred and fifty volunteer workers in the North American Indian Section, and as pastor of the church where the four boys have been entertained all the time, and the maiden part of the time, I have had every opportunity of noting their behavior.

In every way they have been an honor to your school and to their race. The boys have acted like Christian gentlemen, and Nora has shown herself a fine-grained womanly girl. Of the scores of homes that have entertained them in this suburb of Boston, every one was delighted with them and would be glad to entertain them again.

They have shown themselves to be intelligent, fine-spirited, and appreciative guests. In the exposition they always responded cheerfully to any call made upon them, and in no case have manifested irritation, resentment or flippancy. All this is the more commendable because they must have perceived their own popularity, and they had enough attention to have utterly turned the heads of people much older.

I myself am rather particular, as you may see from the fact that I would not consent to Nora's going to any person's house unless they would supply a lady to accompany her from the hall at night and back to the hall the next morning, and none of them were entertained in any places that I was not sure were all right; but particular as I am in every way I neither saw nor heard anything in the boys or in Nora that would discredit their school or grieve their friends.

Equally pleasant was the impression they made upon the passing public, who simply met them for a moment or heard them sing. They fulfilled their tasks with dignity and impressiveness. Tens of thousands of people of New England have an appreciation of Carlisle that is high, because of these five students.

We should have to make careful selections indeed in a New England college to find five students who could go to a strange city for a month, and stand in the limelight of publicity with so much credit to themselves and those who trained them as these five have fairly won. Nora has charmed all, and all have made many friends.

I congratulate you, and thank you for sending them. Cordially yours,

EDWIN H. BYINGTON.

FORWARD MARCH OF THE INDIAN.

AN HEROIC statue of an Indian is to be erected at an early day on some site overlooking New York harbor. The purpose is to typify and to dignify the first American. This end is to be sought, it is understood, not by representing the aborigine, as is too often the case, mounted and equipped as a warrior, but rather as a hunter; that is, as one who, in all the stateliness of his native character, is pursuing the only vocation made possible for him by circumstance and environment. Sentiment and art have

contributed in no small degree toward the idealization of the Indian in stone, on canvas and in literature; the effect of the sculptor in this instance, however, will be to represent in composite rather than idealized form the Indian as he was when he held this land in undisputed possession, and to leave upon the public mind of this and future generations a truthful impress of an historic figure that has vanished from the scene.

This is intended to be, and doubtless will be, a worthy and a generous memorial. As the nation grows older it is learning to regard with more kindness and respect the race supplanted by its foundation and growth. Yet it is very certain that much of this kindness and respect has been induced, and, in fact, compelled, by the conduct of the Indian himself. It is only thirty-five years ago since Merritt, Crook, Terry and Forsythe were campaigning against savage tribes between the Platte and the Little Big Horn. The children of the warriors whom the United States army drove into reservations at that time are to-day following the plow, blacksmithing, carpentering, painting, teaching, bookkeeping and dressmaking; making their way, in short, in practically every civilized vocation.

All this speaks wonders for them; but more marvelous still is the advancement the Indian has made in self-respect. This is evidenced in the protest he has just made in Washington against the public exhibition of motion pictures which represent him only as a savage, or, at best, as a bar-

barian. He wants to be known not for what he was but for what he is to-day—a man who is at least striving to be a useful and creditable American citizen. The heroic statue to be erected in his honor in New York harbor will be deserved, and will serve a good purpose; but it will not speak as eloquently for him as the simple protest which his sense of manhood has led him to file at the capital of the country with whose advancement and history he hopes to be more closely identified.—*Boston Christian Science Monitor*.

CARLISLE GRADUATE TO WORK FOR RACE.

MRS. ROSE B. LAFLESCHÉ, a member of the Ojibway tribe of Indians, has arrived from the Crow Agency, Mont., where she held a government position, and will take up the work of corresponding secretary and treasurer of the American Indian Association, organized recently in Columbus.

She will remain in Columbus until after the close of the national Indian conference, to be held in Columbus, Oct. 12-15 inclusive. Mrs. LaFlesché resigned her government position to take up the local work. Her office will be in the main building at Ohio State University.

Acceptance of the position of corresponding secretary and treasurer of the infant organization was a sacrifice, but Mrs. LaFlesché considers the work contemplated as of high order and worth while. Before coming to Columbus she spent several days in con-

sultation with the chairman of the association, Charles E. Dagenett of Denver.

Mrs. LaFlesche graduated at the Carlisle Indian School in 1890, and later taught there.

Since severing her connection with the school at Carlisle Mrs. LaFlesche has occupied several important government positions. She has taught at the Haskell Institute, Lawrence, Kansas, in the Indian School at Chilocco, Okla., and was connected with the Indian exhibit at the St. Louis exposition.—*Columbus, Ohio State Journal.*

SUPT. FRIEDMAN RECEIVES DEGREE OF MASTER OF ARTS.

AT THE One Hundred and Twenty-Eight Commencement of Dickinson College, Wednesday, June 7, Superintendent Friedman had conferred upon him by the college the Honorary degree of Master of Arts. In making the announcement previous to the presentation of the degree by President Reed, Dr. Super, Secretary of the Faculty, said:

"Mr. Friedman has been for all the years of his public life associated with educational work in leading Indian schools of the West, in establishment of schools in the Philippines, and is now the efficient head of the great Indian Industrial School of which Carlisle, as well as the country at large, is so justly proud. As a public-minded citizen of Carlisle, as a gentleman of culture, refinement, and high ideals, we delight to confer on him the honor."

AMONG the distinguished men and women honored by receiving honorary degrees at Dickinson Col-

lege commencement to-day were two residents of Carlisle. Hon. M. Friedman, the superintendent of the Carlisle Indian School for the past several years, received the honorary degree of Master of Arts. Mr. Friedman is recognized as a leading educator in the work among Indians in the United States. He has not only maintained the standard at the Carlisle school, but has introduced several profitable innovations in the scholastic work which makes the school a model among industrial training schools. It was a gracious compliment for the College to thus recognize the merits of the head of its neighbor institution.—Editorial, *The Carlisle Evening Sentinel.*

THE conferring of the degree of A. M.—Master of Arts—upon Superintendent M. Friedman, of the United States Indian School at Carlisle, by Dickinson College, was a graceful compliment and a deserved distinction to an eminent member of the Interior branch of the national government. Mr. Friedman is recognized as one of the most competent and able officials in the Indian Service. He has made a thorough and comprehensive study of the Indian question from the viewpoint of educational emergencies, and as superintendent of the Carlisle School he has applied to the training and development of the nation's wards under his supervision and control his ideas and conceptions of educational needs along the line of mechanical, technical, manual and agricultural instruction with the result that the Carlisle School ranks at the head of similar institutions

maintained and directed by the Federal government. Dickinson's recognition of Mr. Friedman's attainments in the great work in which he is such a potent factor and the instrumentality of conspicuous achievement, is a testimonial of distinct merit.—Editorial, *Carlisle Evening Herald*.

THE RESERVATION INDIAN.

THOSE who have recently visited the Indian reservations of the several tribes of the six nations in New York declare that the 5000 Indians of the Empire State have not advanced in civilization beyond the point reached by the average "uncivilized" tribe of the West, whose members are not yet considered politically or socially fit to enjoy the privileges of citizenship or to control their own money and property.

The Indians of the six nations are divided into Pagans and Christians, the designation having a political as well as a religious significance. In the case of the Onondaga tribe, the Pagans are in the majority. The latter recognize the supernatural authority of the Medicine Men, and believe in witch-craft, and the sounds of the tomtom and the medicine dance are frequently heard among them by night. On the following morning a dumb animal that has been sacrificed in the superstitious worship, or a tree that has been cut down to expel an evil spirit from a broken bone, gives palpable token of the ignorance and superstition of the "Pagans."

The mental and social condition of these reservation Indians, quite as much

as the status of the uncivilized tribes of the West, indicates the need and the usefulness of such institutions as the Carlisle Indian School. It will be many years before the Indians of the six nations of New York, or of some of the less accessible Western tribes, are ready to enter into the complete inheritance of citizenship. But the gradual processes of social evolution are materially assisted by an institution which takes the Indian child and teaches him to do something which, though reducing his epic picturesqueness, perhaps, will make him eventually a useful member of society.—*Editorial, Philadelphia Ledger*.

MRS. TENER VISITS THE INDIAN SCHOOL.

THERE have been an unusually large number of visitors to the school during the past few weeks. These included delegations of various kinds from New York and Harrisburg. Last week a party from Harrisburg motored over to inspect the work of the school, in which was Mrs. John K. Tener, wife of the Governor of Pennsylvania. She was delighted with her visit and evinced the keenest interest in all the various departments of the school.

She promised to come again with the Governor and spoke of the beautiful grounds at the school and the great good it was accomplishing. She is greatly interested in the Indian.

THIS issue of THE RED MAN is the last of this volume—next number will appear in September.

Ex-Students and Graduates

The following is part of a letter from Edgar Rickard, Class 1901, now living with his wife, who was Lulu Coates, at Lewiston, N. Y.: "My wife and I are always watching for *The Arrow* which comes to us every week. I am not a wealthy man but I have a good home, with an apple orchard, pears and cherries. All that I own has been made since I graduated. The things I have learned at Carlisle could not be bought from me for a large sum. I wish you great success in your efforts, both in the education of the Indians and convincing the public that there is use in educating the Indians."

Clara Spotted Horse Yellow Tail, an ex-student, writes an interesting letter to Mrs. Friedman. She is very happy in her married life. Her husband has about 100 acres of winter wheat in and 20 acres of oats. They have nearly all their garden truck in. As soon as their seeding is done, they expect to go to the mountains to cut logs for a new house. "Our home will be near the Little Horn creek and near the Lodge Grass mountains. This creek is full of mountain trout. I often wish you could have some of the fish right from the creek." Mrs. Yellow Tail's address is Lodge Grass, Montana.

The following inscription on a card sent to the superintendent by one of the Carlisle graduates, speaks for itself: "I hereby announce that I am a candidate to represent No. 107 at the

Iowa State Federation of Labor to be held in Sioux City, June 13, 1911. Your vote will be appreciated. If you can aid me in any way, that will likewise be appreciated.—L. N. Gansworth, (Class 1896), Sec.-Treas. A. P. T. C., 2312 Carey Ave., Davenport, Iowa. No. 107's Delegate to Allied Printing Trades Council Tri-City Federation of Labor." Later: Mr. Gansworth was elected.

John Frost, an ex-student, is now located at Grey Cliff, Mont. He writes: "I regret very much that I cannot accept the invitation to commencement. I feel grateful to you for thinking of me out of the hundreds who have left dear old Carlisle. The invitation just received has kindled a new spirit in me and makes me feel near to those who are working for the betterment of the red man." Mr. Frost is ranching in a white settlement.

A very interesting letter comes to the superintendent from Albert J. Minthorn, who left the school for his home in Oregon in 1894. He is still farming and makes a good living at his work. Mr. Minthorn tell us also that William O. Jones, another ex-student, is working for his brother, who is farming and doing well. Mr. Minthorn's address is McKay, Ore.

Patrick Verney, an Alaskan, Class 1909, says in a letter to the superintendent: "I am thankful for what the Carlisle Indian School has done for me and for the training received there.

I am working steadily in the printing office here and drawing a good salary." Patrick is located at Ketchikan, Alaska.

Mrs. David LaBreche, nee Minnie Perrine, a Piegan and an ex-student who went to her home in 1892, writes that she and her husband own a beautiful home on Two Medicine Lake, situated on the boundary line of the National Glacier Park, just at the foot of the Rocky Mountains. Her husband owns the Two Medicine Lumber Company Saw Mill valued at \$30,000. He also has a ranch of 2560 acres.

Richard E. Barrington, known as Richard Jack while at Carlisle, is living at Loyalton, Cal. His present occupation is that of a lumberman. He owns 160 acres of timber land, his home, and has money invested in San Francisco. He is married to an ex-student of Carson Indian School, a Miss Jessie Thomas.

Mrs. Katie Shepherd Durkee says: "I am now living in Katalla, Alaska, where we have a home. I have a nice little girl and a boy." This is the first we have heard from Mrs. Durkee since she went home in 1906. She wishes to be remembered to any friends who might remember her.

Daniel J. Tortuga, a Mission Indian and an ex-student, is at present liv-

ing at Temecula, Cal. He owns a good comfortable home and a forty-acre ranch six miles from the town where he is in the shoe and harness-making business.

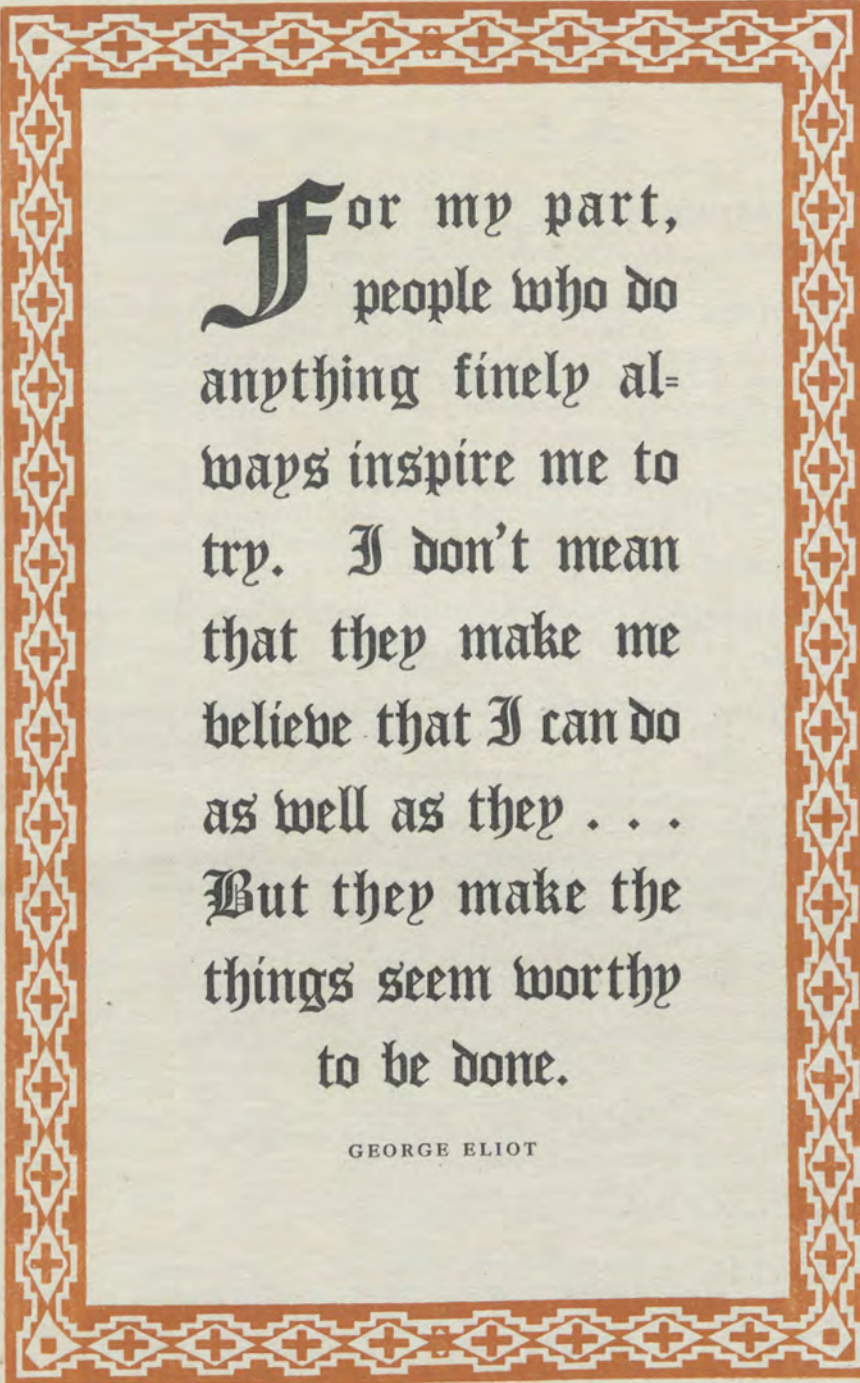
David M. Masten, an ex-student, is married to Miss Ada Baldwin, and is now located at Hoopa, Cal., in a home owned by his wife. He is engaged in farming, carpentering and trapping, and in this way makes a comfortable living for his family.

George Redwing, who went to his home at Santee, Nebraska, a short time ago, writes that he has secured a job at painting at Delmont, S. D., and left the 11th of May for that place. He will receive \$.30 an hour for his work.

Henry Smith, a Mission Indian and an ex-student, is still living at Mesa Grande, California. His present occupation is that of U. S. mail carrier which necessitates a thirty-mile trip every day except Sundays.

Henry Kitermie, an ex-student, gives his address as Gallup, N. M., care Round House. He is a car painter, and receives \$50 a month. He has his home at Laguna, N. M.

Albert H. Simpson, Class 1908, is the newly appointed postmaster at Elbowoods, N. D. Mr. Simpson has always made a good record, and we congratulate him.



For my part,
people who do
anything finely al-
ways inspire me to
try. I don't mean
that they make me
believe that I can do
as well as they . . .
But they make the
things seem worthy
to be done.

GEORGE ELIOT

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

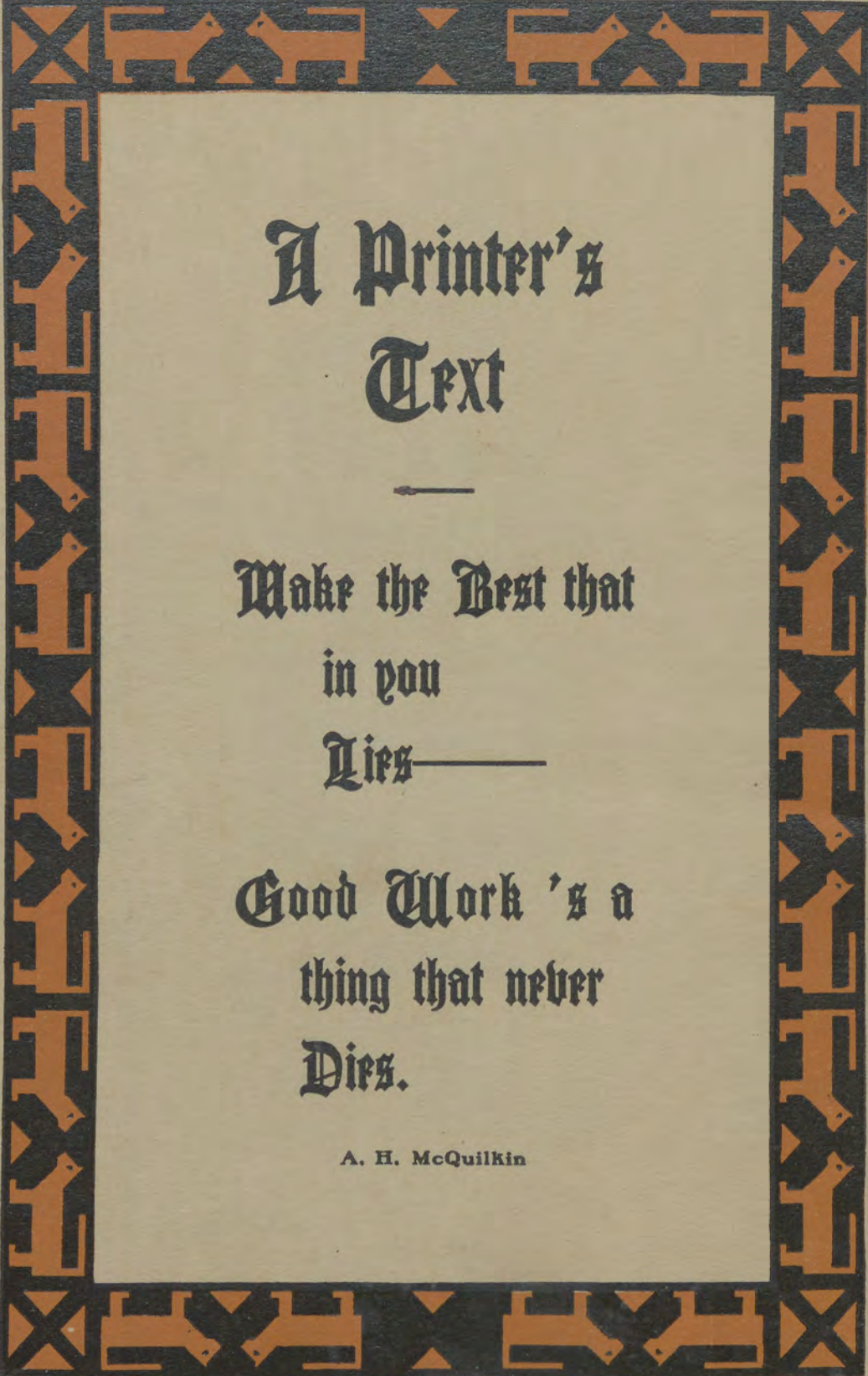
OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled to date this year.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





A Printer's
Text

Make the Best that
in you
Lies——

Good Work 's a
thing that never
Dies.

A. H. McQuilkin