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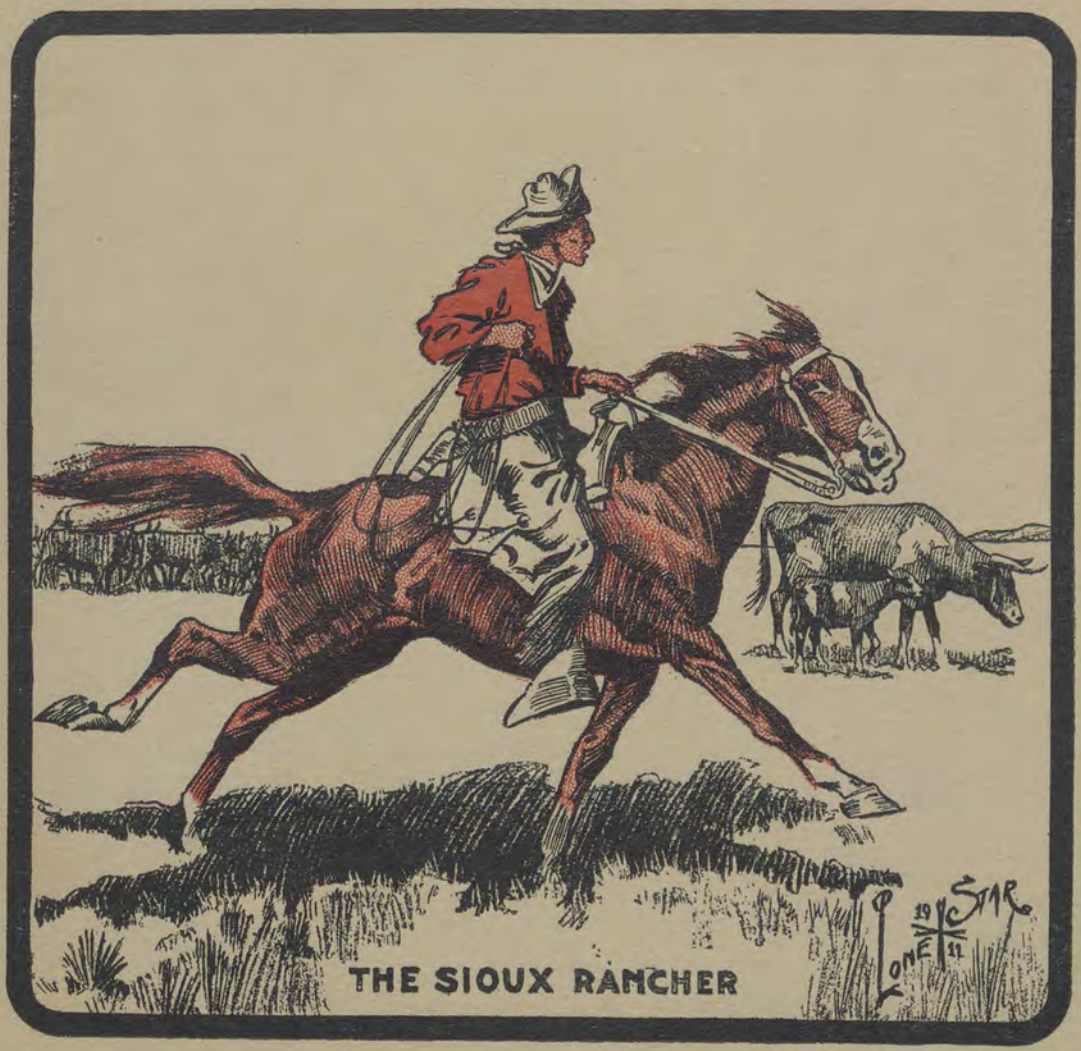
An Illustrated Magazine by Indians

THE RED MAN



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The Red Man

Volume Four, Number One

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EDITED BY M. FRIEDMAN, SUPERINTENDENT - - - EDGAR K. MILLER, SUPT. OF PRINTING

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THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

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 necssarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.

The American Indian Conference:

By F. A. McKenzie.

Editor's Note: The recent tentative organization and the coming meeting October 12-15 of the American Indian Association, is epoch-making in Indian Affairs. It is the first tangible and united effort toward Indian advancement and uplift that has been made by the Indians themselves. It marks an advance step in Indian civilization. Let every Indian respond. Particularly, let the Indians who have to their credit real accomplishment, enter this movement for Indian Advancement. Indians in business, mechanics and farmers, professional men or those in any other walk of life, should become members of the Association and attend the first Conference in Columbus, Ohio. The whole nation will watch this movement with interest. It is up to the Indians to make it succeed. United effort, with the one idea uppermost of service to the race, will bring results. Let Sioux and Apache, Cheyenne and Pima, Seneca and Cherokee, pull together. This is a conference of Indians from every state for the aid and benefit of the whole race of Native Americans.

ECENTLY I was told of a young man, an Indian, who is studying at an advanced school for the express purpose of preparing himself to protect the less fortunate of his race. No worthier object could be pursued by any man. To lose self for the good of others is the secret of Greatness. In this sense all men can be great, all men should be great. Of course not all can hold high position or be given great distinction. The greatest of men do not seek distinction. How much can we do, not how much can we get, is the thought uppermost in our minds as we grow to our highest selves.

It is this spirit of service which will make valuable the first Conference of the American Indian Association, to be held on the campus of the Ohio State University in Columbus, from the 12th

to the 15th of next October. The spirit of Carlisle has found response in the hearts and minds of former Carlisle students and in the hearts and minds of other Indians who have had larger opportunities than others of their brothers and sisters, and they are planning to meet together that they may talk over how they may help to save the native race of America. Their power will consist in their unity of spirit and their soundness of judgment.

Never before has the American race attempted to overlook all differences of tribes and to gather from every section in a serious effort to understand each other and to state before the world both their rights and their duties. If all the Indians who can will attend the Conference, and will hold to the high ideals suggested in the call, history will record the discovery of the Real Indian on the 12th of October, 1911, and the names of those who attend will go down to future ages as the names of the Signers of the Declaration of Independence in the history of the United States. A Carlisle graduate will call the Conference to order, and then the Race will take the reins and guide according to its own best judgment. Every Carlisle student who can should be present to demonstrate the strength and solidity which Carlisle has contributed to its youth. The occasion will be inspiring, the discussions enlightening, the responsibilities ennobling.

The reason why Indian men and women should gather in this way is very easy to see. In the first place, nobody knows and nobody ever can know what the Indians want, until the Indians as a body can express their wants. Not all Indians think alike, any more than all Caucasians think alike, but when they meet and vote on the matters at issue, the world will find great agreement on many points. The Indians, too, will learn to stand united where they cannot agree. They will respect the will of the majority, the larger number; even the minority, though disappointed, will remain true to the cause, hoping another year to convince the others that they are right. So the Indians will gather and will express to the world what they think. And the world will listen to the reasoned judgment of the thinkers of the race.

Another reason why the Conference will be held is this: The Conference will focus the attention of the world upon Indian needs. All the Indians there are, are so few that they cannot secure any improvements or remedy any injustices unless they can convince

the Caucasian authorities of the truth of their contentions. To-day the persons possessed of governmental power and influence are coming forward as friends willing to aid the Conference and willing to listen to the voice of the Indian. With no opportunity on their part to share in the regular discussions the Conference will probably be honored by the presence of the President of the State University, the Mayor of the City, the Governor of the State, the Commissioner of Indian Affairs, and the President of the United States, not to mention other distinguished friends of the race. Could a better opportunity to reason with the nation or with its rulers be imagined?

A third reason why the Conference should be attended is that a number, though not all, of the Indians who have won distinction under the conditions of the past will be there to encourage the younger generation to struggle upward under the better conditions of the future. A Senator of the United States, a Congressman, a Judge, and other men prominent in business and in the professions will be present. If anybody is despondent let him join this new band hopeful of a better day.

A fourth reason, and perhaps the most important, is that through the Conference and organization the message of hope and welfare may be carried to all the Indians throughout the length and breadth of the land. The race needs leadership and guidance and that can come only from the self-sacrificing members of the race, backed by an organization. The privilege of leadership will come to him who sees and believes in a brighter future for his brother and who will make sacrifice that that vision may be seen by his brother too. The possibilities of real service to the race will be multiplied many times by the Conference. The salvation of the race must come from the race. Leadership is dependent upon confidence, and an Indian will trust an Indian sooner than he will a white man. Far out in the tepee the discouraged one will respond to the courage and strength suggested by a united race. Every struggle against the wrong, every struggle upward to the right, will find powerful support in the Indian Association. The smoke of the council-fire will show where the leaders are.

Even in three days it will not be possible for the Conference to take up all the important matters which concern the welfare of the Indian. The topics suggested are many of them big enough to

take the whole time. But they can be outlined and the points needing discussion can be made so clear that another year even better results can be secured. Every moment will be valuable and full of inspiration. Those desiring to attend are urged to send in their names before the 15th of September so that they may have credentials as delegates or members properly made out in advance. No one without Indian blood can be an Active Member, although he will be a welcome Associate.

The delegates will reach Columbus Thursday morning, October 12th, and will go to the hotel and register. Thursday afternoon the Conference will organize. A Constitution and By-Laws will be adopted, officers will be chosen and Committees appointed. This will be an important meeting. Those who are acquainted with the forms of organization of other societies, and with parliamentary rules, will be of special service at this time.

Thursday evening a meeting will be held in the largest auditorium in the city, Memorial Hall. Addresses of welcome will be made by prominent Caucasians, including probably the President of the nation, and responses will be made by notable representatives of the Indian race. Dr. Charles A. Eastman will conclude the exercises of the evening by giving the address which he delivered in July before the All-Races Congress in London. It will be a notable occasion.

Friday morning the discussions of set topics will begin. It is proposed to have a different chairman each half-day. The Chairman will open up the special subject of the session, and will be required to see that the time limits are observed. He must be a man of iron, ready to keep any one from talking too long and so preventing another from having his chance to talk. A square deal for all will mean no special privileges for any.

The Friday morning topic will be "Industrial Problems," a topic which vitally concerns the Indian race as it does every race. We ought to know what the Indian is doing in industry, and what should be done to make him industrially an efficient citizen. Papers will be presented on the subjects, "The Indian in Agriculture," "The Indian as a Skilled Mechanic," and perhaps, "The Indian in Business." Opportunity will be given for discussion, so that everybody will have a chance to express his views. It may be necessary for those who want a chance to talk, to send their names

in writing to the Chairman. Otherwise, other people may use all the time. As many delegates as possible should go prepared to give at least one five-minute talk on some one topic during the Conference.

The last paper Friday morning will especially interest the women. It is "Modern Home-Making." The papers will be by women, but they will attract all the men, for on the making of the home depends most of the happiness in human affairs.

Friday afternoon will be devoted to "Educational Problems." Carlisle students and friends will appreciate the importance of this topic. The importance of the sub-topics, too, will not be underestimated in their minds. "Indian Education, Past, Present, and Future," "Higher Education for the Indians," and "The Preservation of Native Indian Art," all touch upon Carlisle traditions and sympathies. The afternoon will close with a paper on "The Indian in the Professions," and will probably emphasize the rising educational and professional standards and attainments of the race. An Entertainment and Concert will, it is hoped, be arranged for Friday evening.

All day Saturday will be devoted to "Legal and Political Problems." "The Reservation System" and its administration will be the first topic, and doubtless one to rouse warm discussion. Here, as elsewhere, the endeavor will be made to bring out all sides of the question. Plain talking and opposing views where personalities are not indulged in, are not only safe but necessary if truth is to prevail. The second paper will be on "Land-holding." Opportunity for expression will be afforded to those who desire immediate and complete ownership of their lands with free right to lease and sell, and also to those who protest against the same, on the ground that the Indian will be quickly impoverished. Is there one clear rule, or are there two? The Conference will answer. The last topic of the morning will be "Trust Funds and their Management."

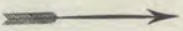
Saturday afternoon will probably concentrate the interest of the Conference. The first paper will be on "The Legal Status of the Indian." Many an Indian would like to know where he belongs in the legal fabric of this continent. The race is even more confused than the individual, in the varying disabilities, rights and privileges which Indians possess in various parts of the country. The last paper will be on the topic "Citizenship for the Indian."

All these topics will suggest conclusions which should be stated in the Platform of the Association. Every speaker and every delegate is urged to present in writing any statement or plank which he desires incorporated in the Platform. This will be placed before the Conference and by secret ballot and public discussion, either or both, will be voted on by the Conference. The final drafting of the Platform will be done in Monday morning's session.

A good stream of Indian altruism has gone into the ministerial field. The ministers of the race deserve a hearing, and the Conference needs their help and advice. The religious and moral problems are fundamental problems. No race can rise above its sources of inspiration. So Sunday has been set aside as "Indian Sunday." Indians will speak in the local pulpits, and a big meeting will be held Sunday afternoon in Memorial Hall.

Although Indians only will share in the regular meetings of the Conference, noted Caucasian friends of the race will probably be invited to speak at a meeting to be given over to them on Saturday evening.

So the appeal has gone out to both races. Every one who is anxious that the Conference should be the biggest possible success will hasten to become a member, either Active or Associate. Some are paying merely the $2.00 membership fee. Some are making contributions of larger amounts. But all true friends and believers in the Conference are doing what they can.



Benj. Franklin's Philosophy.

THERE are two ways of being happy—we may either diminish our wants or augment our means—either will do, the results is the same; and it is for each man to decide for himself, and do that which happens to be easiest. ¶If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. ¶If you are active, or prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. ¶But if you are wise, you will do both at the same time, young or poor, sick or well; and if you are very wise you will do both in such a way as to augment the general happiness of the society.

Mac Henry, The Bad-Man; A Creek Indian's Story: *By F. G. Speck,*

Instructor in Anthropology, University of Pennsylvania.

STORIES of the bad-men of the western prairies have always been attractive to enjoyers of virile history. The gun-play of such desperate gentlemen as the Youngers, James boys, Cherokee Bill and last of all the Wyckliffe brothers, has been the subject of many entertaining tales of the border; thundering tales to be sure, but thrilling ones. Now of all the favorite hold-outs, the black-jack forests of the old Indian Territory have sheltered the boldest and roughest road-men of the Middle West. Even the untutored redskins were forced many years ago to organize as rangers to protect their hearths from the "scouters." These rangers became known as the Creek Light Horse, serving as such through the Civil War. Down on the banks of the turbid Arkansas river where it slushes the soil of the Creek Nation, I heard a story of Mac Henry, a French Creole and a bad one, from the lips of old Raccoon Leader, a chief of the Tuskeegee Creeks. Raccoon Leader was a notorious member of the ranger band and took part in many brushes with the bad-men. Mac Henry on his part was as interesting for his shrewdness as for his badness. Not a man along the old Creek Trail had the reputation that he bore for plundering traders' caravans or innocent travelers who appeared to possess either goods or cash. He always pretended that he was of Creek blood and claimed to speak the language, although he knew not a word of it. On more than one occasion he would engage in long one-sided palavers with the Indians as though in their native tongue. Of course they considered him a huge joke. Once, however, he made them pay dearly for their lack of sympathy with his pretensions.

While scouting along a promising trail one day, he became aware of the approach of a journeyman, and, according to his handy custom, promptly shot the poor fellow from ambush, thinking that he might possess something of value which could be more safely and leisurely removed from the pouch of a dead man than a living one. While bending over his victim in cheerful anticipation of unusual gain, Mac was again surprised by approaching footsteps. A hurried retreat to cover, and he just escaped detection

at the hands of two Indians nonchalantly discussing their last love affair, bound for some gathering further south. Knowing that savages are rarely opulent, Mac passed this opportunity, but from his shelter decided to watch developments. When the redskins encountered the prostrate form in the path they stopped and immediately fell into a discussion over the cause and manner of the fellow's demise. Now the unusual happened again, and from a point not far away on the trail Mac heard the sounds of more persons approaching. A closer view informed him that they were white men, well-armed and apparently unburdened with desirable matter. In the minds of such men as Mac, ideas quickly conceived were not slow in being born. In the next few minutes he was off, making for a point a little behind the two white men. Following them with a devil-may-care air and a frontier song on his lips, he moved along in the same direction with them toward the scene of his own deed. With the horrified surprise of a new-comer he arrived at the spot where the white men had joined the Indians bending over the victim. An altercation between them had already begun in which it was quite evident that the Indians were trying to explain that they had found the murdered man while passing along bent on their own innocent business. The white men on the other hand were clearly convinced that they had caught the rogues red-handed, and when Mac came in sight with a loud halloo, they shared their suspicions with him before he could say a word. Affairs between the two Indians and the white men took on a threatening aspect amid futile attempts at explanation in strange languages.

"Hold on here, men," said Mac with authority. "I can talk the devil's jargon, let me see about this." Then turning to the bewildered savages he exclaimed with a fiery look, "Hoggadi poggadi moggados chay!!" As this meant nothing whatever in the Creek language they smiled broadly and with outspread hands answered, "Gihlaks!" which means "I do not know." "Ah", said Mac, "they say that they did it themselves!" The white men were greatly astonished at the boldness of the criminals, and told Mac to inquire why they had done it. "Hoggadi poggadi moggados chay?" he demanded with an austere frown. The two Indians thought he was fooling and pleasantly replied "Gihlaks (don't know)" to the meaningless words of Mac. "Oho!" exclaimed Mac. "The devils, they say they did it for money, and for that we'll cure

GIRL STUDENTS OF CARLISLE IN PENNSYLVANIA HOUSEHOLDS UNDER THE SCHOOL'S OUTING SYSTEM

HOMES OF CARLISLE EX-STUDENTS AND GRADUATES

MRS. LAURA PEDRICK, KIOWA, ANADARKO, OKLAHOMA; ELLEN MARTIN MCCOMBE, OSAGE, FORAKER, OKLA.; WILLIAM PAISANO AND MARY PERRY, PUEBLOS, CASA BLANCA, N. M.; BENJ. CASWELL AND LEILA CORNELIUS, CHIPPEWA AND ONEIDA, CASS LAKE, MINNESOTA

CARLISLE'S HOME PARTY OF BOYS, JUNE, 1911

CARLISLE'S BASKET BALL TEAM, 1910

This Indian Lad speaks of Things with which he has an Intimate Acquaintance instead of Delivering an Oration on Literature or Politics, gained Second Hand

'em well!" The white men were shocked at the cold-blooded admission of the Indians, and together with Mac with a great show of justice took the bewildered redskins to a neighboring tree and hung them from their lariats. So the travelers, greatly pleased with the courage and versatility of their new friend, journeyed on with Mac Henry in company.

How the Nez Perces Trained for Long Distance Running.

CALEB CARTER, *Nez Perce.*

STRANGE and improbable as this description seems, it is every word of it true, as the writer is of the tribe mentioned in the title of his paper and has always been familiar with the customs about to be described.

The men of the tribe who were set apart by their physical qualifications to train for runners, used to commence their training in the latter part of October, at which time they began to take early morning baths in cold mountain streams. These baths were kept up through the whole winter season until the spring weather made the water cooler.

Next on the schedule to be followed by those in training are the warm baths, taken in a hole in the ground where the water is heated by hot rocks, mixed with cold baths decribed above. If the warm bath is not taken, the sweat bath is substituted, and is prepared as follows: first, a skeleton of a small hut is made from willow boughs; this is covered with twigs and dirt, a small opening being left in front for a door, over which blankets are hung. Near this door, a small round hole is dug and filled with red-hot stones. After all the trainers have had a plunge in the cold water they enter this little sweat house and close the door. Then one of the number pours warm water on the red-hot stones, causing the steam to rise and surround the occupants of the tightly-closed room.

After awhile the victims emerge and take another plunge into the cold water. This process they keep up until the stones are cold and useless for the manufacture of steam.

After a light dinner, consisting of merely a little soup, the same program is repeated; and this is done daily for at least three months of the year, sweat baths being indulged in in the early morning and late evening—usually after sunset.

The way in which a young buck's endurance was tested was like this: An old warrior selects a tree with a limb affording a tempting opportunity to swing on it by one's hands. When the night comes for the testing, the old buck calls the young brave to jump out from his hot bath-hole, to leap and catch the limb with both hands, and to cling to it until he is ordered to "let go." If he drops unconscious before the signal is given, it is a sign that the training has not been sufficient, and he is ordered to return to his daily routine until such time as he can cling to the limb for the desired number of minutes. After this testing, the programme for those in training is extended by the addition of short runs, every morning and evening, for a distance of five or six miles. As the youths begin to show endurance, this distance is gradually lengthened.

Then comes another testing: A small hill, so many paces high, is chosen, up which they are required to run, on jumping out of the hot bath. If the person tested does not reach the top and back again, he is considered not yet in proper condition. Sometimes the candidate runs halfway up the hill, then falls and rolls down the slope unconscious.

Such training gives to the Indian incredible strength, agility, and power of endurance. As an example, one needs only to cite Lawyer, who was killed near Cul de Sac, Idaho. Compared with his white brothers, he appeared to be about forty at the time of his death, but in reality he was past seventy years of age. It is said that at one time, before the Nez Perce war, he chased a black bear for over sixty miles, over mountains and across canyons. He might have succeeded in catching "Bruin", but it grew too dark for the chase, so he calmly trotted back home again.

I wonder how the young Indian of to-day would like this sort of training?

Now, an Indian cannot even break through the ice, while skating, without endangering his life.

Giving the Indian an Irrigated Farm:

W. A. Du Puy in Washington Star.

WHENEVER Uncle Sam gives an Indian family a thiry-acre tract of ultra-fertile irrigable land in the West and perpetual water to insure its continued productiveness he has emancipated that family. Its members are no longer wards of the government, but self-supporting. They no longer face that possibility of starvation which has hung over many tribes for decades. They inalienably possess a heritage that will yield them an abundance to the end of the chapter.

And this is exactly what Uncle Sam is doing. Already enough land has been reclaimed to furnish 30,000 Indians with these homes. This means that nearly a fifth of the Indians in the West have already been supplied with this guarantee of plenty. Yet the work is but well begun, and may be carried forward until it reaches practically all those Indians who need its aid.

The Zuni Indians, in New Mexico, now have great irrigation ditches where their squaws formerly carried the life-giving waters in vessels on their heads. The Mission Indians, in the great Colorado desert of California, around Indio, whose very existence in so inhospitable a surrounding has always puzzled the tourist, have been given scores of gushing artesian wells and the barren wastes are blossoming as the rose. The government wards at Sacaton, Arizona, who were left without substance when the white man took out canals higher up the Gila and cut off their water supply, have been given great pumping plants that bring to them a prosperty of which their fathers never dreamed. On the Yakima reservation in Washington tens of thousands of acres are being brought under irrigation, making it in every way equal to the much-heralded apple lands of that section. The principle is variously applied and is everywhere bringing favorable results.

The world is just coming to realize that the best farm to be had is the irrigated farm in the West. There the farmer with ten acres and water is independent. There may be lived the life that is most nearly ideal of them all. These Indians are being given these choice farms. Their allotments run from five to ten acres each, with outside lands for grazing. A family of six draws a farm of from thirty to sixty acres of this most productive land. The

white man is making a model home on ten and twenty-acre tracts, so the Indian is to be envied. The storehouse of the Indian is coming to be perennially full and he is taking on a new lease of life.

This is one of the big ideas that is just now being worked out by the Indian service and executed by W. H. Code, its chief engineer. Mr. Code is an Ann Arbor man, who has spent the twenty years since leaving college developing irrigation. The projects he has general supervision over dot all that region west of the Missouri. Six million dollars have been spent by the government in this work to date, and Mr. Code estimates that an additional 5,000-000 will be needed before all projects under way are completed.

There is a benefit to the Indians entirely aside from that of providing them with farms. They are converted into workmen in the meantime. The work of building dams and digging canals is, as far as ordinary labor is concerned, all done by the Indians themselves. By the time one of these great projects is completed the men of the tribes interested are carried well along the road toward civilization through wage-earning.

Take, for instance, the big project on the Crow reservation, in Montana, one of the first built. It covers 60,000 acres of Indian allotments, and insures the present and future prosperity of the tribe. These sons of the men who slaughtered Custer and his fellows know little of work. The Crows were hunting Indians, and not of the agricultural instincts of those tribes farther south.

But getting these Indians to work was one of the objects of the reclamation. The appearance of the early Crows who assembled at the call of the engineers in charge was sufficient to discourage any man alive to the task before him. These Indians appeared on the pay roll under such names as "Kills Three Men," "Takes a Gun," "Kills the Man Who Has No Front Teeth,""Two-Barrelled Gun." Uncle Sam probably never had a stranger set of employes. They brought with them all manner of teams of mismated bronchos, whose harnesses were misfits and frequently tied together with buckskin thongs or baling wire.

The sight of a Crow or Cheyenne Indian attempting to drive such a team with one hand, while the other tightly clutched his wildly flapping blanket, was one to be remembered. These blanket robes are much more picturesque than utilitarian. Squaws in multi-colored dresses worked in clearing up the right-of-way, and were

really much more effective in the beginning than the men, having had more practice. But in the end these men became good workmen. To-day many of them are peacefully following the plow in very shadow of the Custer battlefield, and their property has so increased that the tribe will be prosperous forever.

The Yakima Indians already have 30,000 acres under cultivation. This area may be expanded to four or five times that amount. This land lies just below those famous irrigated lands in Washington that have been recently opened up by the reclamation service, and which it is to-day selling at from $100 to $800 an acre. So it is evident that a sufficient prosperity will be supplied to these Indians and others similarily situated.

Indeed, the problems connected with the reclamation of these lands in the North are comparatively easy as compared with those in the arid Southwest, particularly in New Mexico, Arizona and California. In Arizona the government is spending approximately $600,000 to relieve the Pima Indians on the Gila river reservation. It was the ancestors of these Indians that built the mighty Casa Grande, the greatest ruin of an aboriginal civilization in the United States. This monster ruin was used in olden days as a storage place for the great grain crops raised by these industrious people. It was a part of a walled city into which the Pimas carried their stores and barricaded themselves against the raids of the Apaches and other warlike tribes from the mountains. But in the end the peaceful Indians were overrun and their vitality sapped.

At the advent of Europeans into the Southwest there was but the remnant of the tribe. They lived in tepees along the Gila river, but a shadow of the civilization that was evinced by their more ambitious buildings that had fallen into decay. But even then they were comparatively prosperous. They led the waters of the Gila onto the lowlands and raised wheat and melons sufficient to supply their needs. But twenty years ago even this meagre prosperity slipped from them. The white man came into Arizona. He found many fertile lands lying along the headwaters of the Gila. He tapped the stream and irrigated those lands. The Indians a hundred miles below watched the flow of the river grow less and less. Finally there was no water for their small farms. They were forced to fall back upon the rabbits of the desert and the beans of the mesquite for subsistence. There was much hardship among them, and

the shadow of famine. There has never been the great amount of suffering that has been pictured by the emotional easterner, but there was hardship. Neither were the white men who diverted their water to blame, for they knew nothing of the damage they were doing in the lower river.

But just now there is being inaugurated a plan that will place these deserving Indians on a better basis of prosperity than even their fathers knew. Eighty-five miles away across desert and valley and mountain stands the great Roosevelt reservoir, which is this month to be formally opened by the man from whom it takes its name. The vast amounts of water that are stored in this reservoir are released through great tunnels under high pressure. Electric power of almost unlimited quantity is thus generated. This electric power is placed in the wire and hies itself away to the reservation of the suffering Pimas, and there is set to work pumping water to irrigate all those parched lands of their fathers.

Already eight of these pumping plants have been installed, and are now in operation. They will furnish an abundance of water for eight thousand acres of land, and this alone is enough to keep the tribe prosperous. But so great was the success of the first of these plants that the government has decided to put in nearly as many more. This will supply water for some fourteen thousand acres, and the despised Pimas will become landed gentlemen to be envied by farmers the country through.

In passing it may not be amiss to call attention to the fact that irrigation in the Salt and Gila Valleys is as old as the Pharoahs. Engineer Code has traced many prehistoric canals through these valleys, and run levels over them, in many instances finding their gradients to be uniform, and the fall per mile in accord with that found advisable by engineers of to-day with their knowledge of hydraulic formulae. In at least one case the cuts of the ancients through a practical stone formation was followed by the modern builders Men of to-day are able to get through such formations only with the use of explosives. The manner of these people in accomplishing such work is a matter of conjecture, for no relics have been found to indicate that they were even provided with metal tools.

There has probably been no greater transformation brought about at any point in the world through the development of water than among the Mission Indians in southern California. Here

there are remnants of Indian tribes gathered about mere seepages of water in the midst of the great deserts. So scarce was the vital fluid that there was often a question of a sufficiency for even drinking purposes. But to-day there are scores of gushing artesian wells. The water from these is led upon the great tracts of silt-formed lands which, under its influence and that of the ever bountiful sunshine, yield such crops as to fill the laps of the tribes with an unfailing abundance.

The most noteworthy of these is near Indio, Cal., where a number of small reservations were established by a commission, on lands so barren that it was thought no white man would ever covet them. The deserving Indians located on these lands adjacent to the now famous Salton sea, could obtain barely sufficient water for drinking purposes. An enterprising white man decided to try for artesian water on some adjoining lands owned by the railroad. To the surprise of every one his experiment revealed the fact that fine flowing artesian wells could be obtained at nominal depths of from 300 to 500 feet.

On the occasion of the late President McKinley's western visit his special train stopped a short time at Indio. It was boarded by a delegation of Indians representing the various reservations of Torres, Cabazon, Martinez, Coachella and San Augustine, and the "Great Father," through an interpreter, was asked to give his children water. The President was touched with their recital of their hardships, and from his car window could observe the Sahara-like appearance of their lands and appreciate their great needs. He promised to help them, and, taking the written petition submitted by them, wrote this request to the Secretary of the Interior on the back of it:

"Please give these Indians water if possible. Wm. McKinley."

This autographic request of the martyred President ultimately reached Engineer Code, with instructions from the department to obtain the supply of water necessary for the needs of the Indians. To the personal interest which President McKinley thus manifested in these little bands of Indians is due in a large measure their prosperity, not exceeded by any tribe in California at the present time, for there are thousands of acres of land that may now be irrigated in this way, and these Indians, but two or three years ago the poorest of God's creatures, are to-day threatening the precedence of

those Oklahoma tribes who claim to be the wealthiest per capita race of people in the world.

Another of the most interesting of the transformations is that brought about on the Zuni Reservation in New Mexico. Here the men of the Indian Service found the industrious Indians carrying water in great jugs and pouring it upon their growing crops. The enterprising farmer was thus able to cultivate a field about the size of the ordinary living room.

But on the Zuni Reservation the government has created a storage reservoir and constructed an irrigation system for the reclamation of lands belonging to these remarkable Indians, whose folklore was so interestingly written by the late Lieut. Cushing.

This little tribe of some 1,800 souls lives in one of the most unique pueblos in the Southwest, a compactly built adobe village, located on a slight eminence in the center of a rich alluvial valley, whose red soil is wonderfully fertile if irrigated, but utterly worthless without water.

This pueblo is rarely visited by whites, being located in one of the most isolated sections of New Mexico and forty-five miles from the nearest railroad. An especially interesting feature is a high flat-topped mountain, which rises out of the plains to a height of several thousand feet, on which are the ruins of a former Zuni village, presumed to have been the site of the principal one of the seven cities of Cibola, which the Spanish explorers were sent out to locate. Two detached rocky pinnacles projecting from the mountainside are the legendary forms of a vicarious sacrifice of the son and daughter of the chief, made to save the tribe from Noah's flood.

This tribe is noted for the number and variety of its religious dances. Its members rarely marry outside of the tribe, and although this custom should tend to physical and mental degeneration, they seem to be an exception to the rule. Their men are the most wonderful long-distance runners in the West, it being quite common for one or more of their number to run to Gallup and back, a distance of some ninety miles, with only an hour or so to rest and obtain food throughout the trip.

The government has expended about $350,000 on this reservation in the construction of a combination loose-rock and hydraulic earth-fill dam, and a canal system leading from the storage reservoir created by the dam. The task of constructing such a dam at a point

so remote from a base of supplies, with untrained Indians to furnish the common labor required, was one beset with many difficulties. It was necessary to teach them to work with derricks, dump-cars, drills, hydraulic monitors, and to perform cement work.

But the Zuni took well to this work, and became efficient in it. These Indians are instinctively agricultural, and irrigation has long been understood by the tribe. Last year they harvested for the first time crops from some hundreds of acres, and the harvest celebration was such as the tribe had never before known. To them Engineer Code, representing the great white father, is the "water man," most blessed of them all. When he visits the settlement the call of the "water man" goes through the village, and every individual turns out to do him honor.

The Salt River reservation is in Salt River Valley, covered by the great Roosevelt dam. Here the Indians join hands with the white farmers in their water users' association and are as much a party to the building of the big project as are any of these. They now have 4,000 acres under cultivation in this valley, where such lands sell for $300 an acre. They are permanently independent.

The Navajo Indians, tenders of flocks and weavers of blankets, are a tribe 30,000 strong. Their cattle and sheep range over portions of New Mexico, Arizona and Utah. They are prosperous and intelligent. They need no irrigation, but they need watering places for their flocks. The government is prospecting for artesian water that the ranges may be made more accessible because of added watering places.

On all these reservations are scores of young men and women who have been educated at the various Indian schools. Many of them have training that compare with those of our best colleges. Most of them have been given much industrial training. There is always the tendency to revert when the youngsters return to the reservations, but this may have been because the reservations offered no opportunities. Certain it is that on many of these irrigated reservations there are to be found cozy cottages and well-arranged homes that are inhabited by young couples of education who are making themselves examples to their tribes and bringing to themselves a great prosperity.

There are at present ten projects either completed or under way. Some $6,000,000 has been expended and as much more must still

be spent. Of course there will be still other projects with great possibilities that will show up with the opening of other reservations. But the scheme is doing much toward solving the vexed problem of providing for the suffering red man, and it is effective just where the suffering is greatest. The list and location of projects now completed and under way are as follows:

Fort Hall Reservation, Idaho	$750,000
Crow Reservation, Montana	1,000,000
Northern Cheyenne Reservation	200,000
Fort Belknap, Montana	200,000
Flathead Reservation, Montana	4,500,000
Klamath Reservation, Oregon	200,000
Allotted lands of former Uintah Reservation, Utah	900,000
Yakima Reservation, Washington	2,000,000
Wind River Reservation, Wyoming	750,000
Miscellaneous in Colorado, New Mexico and Nevada	1,000,000
	$11,500,000

Legend of The Bear Star.

SPENCER PATTERSON, *Seneca.*

THE Indians of New York have many traditions concerning the stars. Some of these are similar to the stories found in Greek mythology, except in the Indian story the hero is usually a hunter or brave warrior, instead of some god or goddess, as in Greek mythology.

The Bear Star, says this story, is supposed to have been a bear at one time and lived upon the earth. A number of young braves started out on a hunting trip. At last they came to a high hill and decided to camp there for the night. They continued their journey in this manner for many moons; traveling during the day and camping at night-fall. The game was getting plentiful. The hunters, tiring of small game, set out for a new place for hunting game. They came across the trail of a bear, the most powerful animal of the forest. In following the bear the Indians used all the cunning and strategy they possessed. Finally the bear overcame the hunters and took them up to heaven. You may see them at night in the form of the Bear Star.

Dallin's Statue, "The Appeal to the Great Spirit:" *By M. Friedman.*

A MOVEMENT is on foot in Boston to have placed in one of the public squares a bronze statue, by the noted sculptor, Cyrus Edwin Dallin, which has been attracting most favorable notice, not only in this country, but recently at the Paris Salon. Mr. Dallin has made a specialty of sculpture with Indian subjects and has won an enviable reputation in the world of art, by reason of his skill as an artist, the refinement of his handicraft, and the reality and lifelikeness of his subjects.

His latest work, to which he has given the name "The Appeal to the Great Spirit," epitomizes what the artist has tried to show is the "Lost Cause" of the red man. After various attempts at resistance, and continued efforts to live his old life, civilization and the greed of the white man have overcome and engulfed him, and he appeals to a higher authority than man. It pictures the pride, the dignity, and the mysticism of the American Indian, who is now in a fair way to acquire citizenship. In the wake of these modern acquirements will come the obliterating of many of the old customs, ideals, and materials, which have been the heritage of the red man as long as the white man has been acquainted with him.

It is not only the skill of the sculptor and the beauty of his work, however, which appeals to the imagination, but the suggestion which lies untold of the once great power and genuine attractiveness of this "vanishing race." There is something magnetic and vitalizing in the personality of these people, which will endear them to the Nation as long as America stands.

To those who know the inside history of the red man since the advent of the pale face, this piece of art will bring to mind many things which should bring the blush of shame to our people.

The statue is one of a series of four by Mr. Dallin. "The Medicine Man," which is now in Fairmount Park, Philadelphia, is the second of the series, which aims to depict the "tragic history and pathetic destiny" of the American Indian.

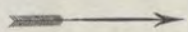
The first of the series is "The Signal of Peace," now in Lincoln Park, Chicago, which shows a mounted chief, nude, save for moccasins, breechclout and warbonnet, with one hand on the neck of his mount, and the other holding upright a feathered spear as a sign that he yearns for peace.

The third is "The Protest" exhibited at St. Louis in 1904, which represents a chief hurling defiance in the teeth of the superior forces arrayed against his race.

"The Appeal to the Great Spirit" is the fourth.

Mr. Dallin has long been interested in the Indian, and those of his statues, which embody Indian types and characteristics in enduring bronze, have brought him his fame. He loves the Indians not only for what they have been in the romantic past, but for what they are to-day. It is significant that the city of Boston, the center of real disinterested friendship for the Indian, should be the home of Mr. Dallin, and that the city as a whole, by popular subscriptions, should endeavor to bring to that place the great statue which he has just executed.

In the tremendous rush and bustle of our national life, it is well that occasionally, as here, there is something to make us pause in reminiscent thought of the past, and reflect over the uncertainties of the future. The Indians who welcomed Columbus to our shores never dreamed that, in time, they would be supplanted by a foreign people, or that the kaleidoscopic events which they have witnessed would come to pass. "The Appeal to the Great Spirit" is more than a statue of a lone Indian: It is the story of a race.



The Formation of Gold.

William Ettawageshik, *Ottawa.*

THE Indians have a theory concerning the formation of gold. It was formed after the deluge. The deluge was about the time when the leaves of the trees were turning yellow. The winds came before this flood and blew the leaves in all directions. Where the leaves lodged at the time of the deluge is where the gold is now found.

The gold is found in two forms—in nuggets and in leaf form. The nuggets were formed by the leaves blowing and whirling into small nuggets as they are now found. Where the gold is found in leaf form are the places where the leaves were buried by the washing of sand and rock by the waters of the flood.

The Struggle Against Darkness.

LOUIS RUNNELS, *San Poil.*

THIS Indian legend refers to the time when the earth was surrounded by a dense vapor, which made it dark and dreary for those who inhabited the earth at that time. This climatic condition lasted for many years. At last the camp fires ceased burning on account of the fuel becoming saturated with dampness. At this time the Indians were restless for a change, and became very tired of their sunless earth. The chiefs of the different tribes observed the agony that their followers were undergoing, and they decided on holding a council to discuss the matter relating to the mysterious change of the weather. Various opinions were given at this council; but they finally decided to intrust to those whom they had known best to devise a means or plan to secure the needed fire.

After a lengthy investigation and discussion, the chiefs concluded to bring fire and light to earth by overcoming the forces which had caused the fire to be extinguished. If this should be accomplished it would mean that they were not mere animals, but a superior people and under the protection of the Great Spirit. Indians at this period were classified as animals until they demonstrated their superiority to animals by doing some great deed.

To secure the needed fire, a long and difficult struggle had to take place. Every member of the tribe was anxious to participate in this great undertaking. After the struggle had taken place, and in the midst of the confusion, an Indian who had carried with him a clam-shell, used it to secure a spark of fire, in order that it would not be discovered by the enemy. While this spark was closed in the clam–shell and plaited in the hair of the keeper, he immediately hastened homeward and brought back the glory of light.

And thus it is said the light for the red children is the best and rarest gift possessed. Since then the spark has never been extinguished and it still shines as a memento of a long struggle.

A Legend of the Cherokee Rose.

JAMES MUMBLEHEAD, *Cherokee.*

THERE is a pretty legend of the trailing wild rose of the southern states known throughout the country as the Cherokee rose. According to this legend, these roses first grew in the Carolinas, the home of the eastern Cherokee Indians.

Years ago, a Seminole warrior was attracted to the tribe by the beauty of a Cherokee Indian maiden whom he won, after many difficulties, for his bride. As she left her childhood home for the fragrant orange bower of the Seminole, she plucked a trailing stem of the wild rose, the flower she had always known and loved, and hiding it in her bosom, she carried it to the land of the Seminole, which we know as Florida. She planted it beside the orange tree at the door of her husband's lodge.

Today the beautiful white rose is trailing over the decaying walls and falling timbers of the ancient lodge of the Seminoles. Wherever it grows, its fragrance is wafted on the breeze as incense to the memory of the Cherokee Indian maid.

Origin of the Green Corn.

MAZIE L. SKYE, *Seneca.*

THE origin and usefulness of the green corn is told in the following legend:

Years ago a band of Indians, ruled by a squaw and her young chieftain husband, lived in the heart of a large forest. These people were contented to live the carefree life of hunting and fishing from sunrise to sunset, day after day.

One day the young chieftain was warned by one of the tribe that the Great Spirit disapproved of the indolence of his people, also saying that the game would some day be gone and that if the people did not learn other means of getting a livelihood, they would perish. The chief took this lightly and thought of all the game still in the woods. Not long after this, he and his hunters, after hunting all day, were dismayed at not

finding game. The warning recurred to his mind and this troubled him, for he knew not how to help his people. His wife loved him dearly and it grieved her to see him helpless; so she decided to consult an old woman of the tribe; by her she was told of a way to help her husband. In order to preserve her husband's authority as chieftain and to save the members of her tribe from utter starvation, she must be changed into the green corn. At first the woman hesitated, thinking of her happy life; but next came the thought of her husband's distress and her people perishing for lack of food. This gave her courage and she consented to become the green corn, and left only a message for her husband, telling him not to grieve.

At first the chieftain was enraged and begged for the restoration of his wife, but the old woman gave him one respite and that was, he should become the wind so that he might moan and sigh for her as he gently shook the tassels of the waving corn.

So the green corn stands, ever the friend of the Indian, with its silken tassels, believed to be the woman's tresses, gently swaying with the soft breezes, at which time it is said, her husband is whispering to her.

The Grasshopper War.

ROBERT TAHAMONT, *Abenakis.*

THIS WAR took place between several tribes of Susquehannack Indians who lived on the numerous islands in what is now called Susquehanna River.

It was called the grasshopper war from the simple fact that it was the result of a quarrel between two Indian lads about who should own a grasshopper. One day, two little Indian lads caught a grasshopper, and as they both spied it at the same time, each claimed it as his own, and thus a quarrel arose which soon resulted in blows.

The mothers of the two lads came and took sides in the quarrel and each defended her son, so the women too, began to quarrel.

Later on their husbands came home and each were told of the wrong inflicted by the other, and they took up arms, so a war broke out among them and the various other tribes along the Susquehanna. This is how the war received the name of The Grasshopper War.

Editor's Comment

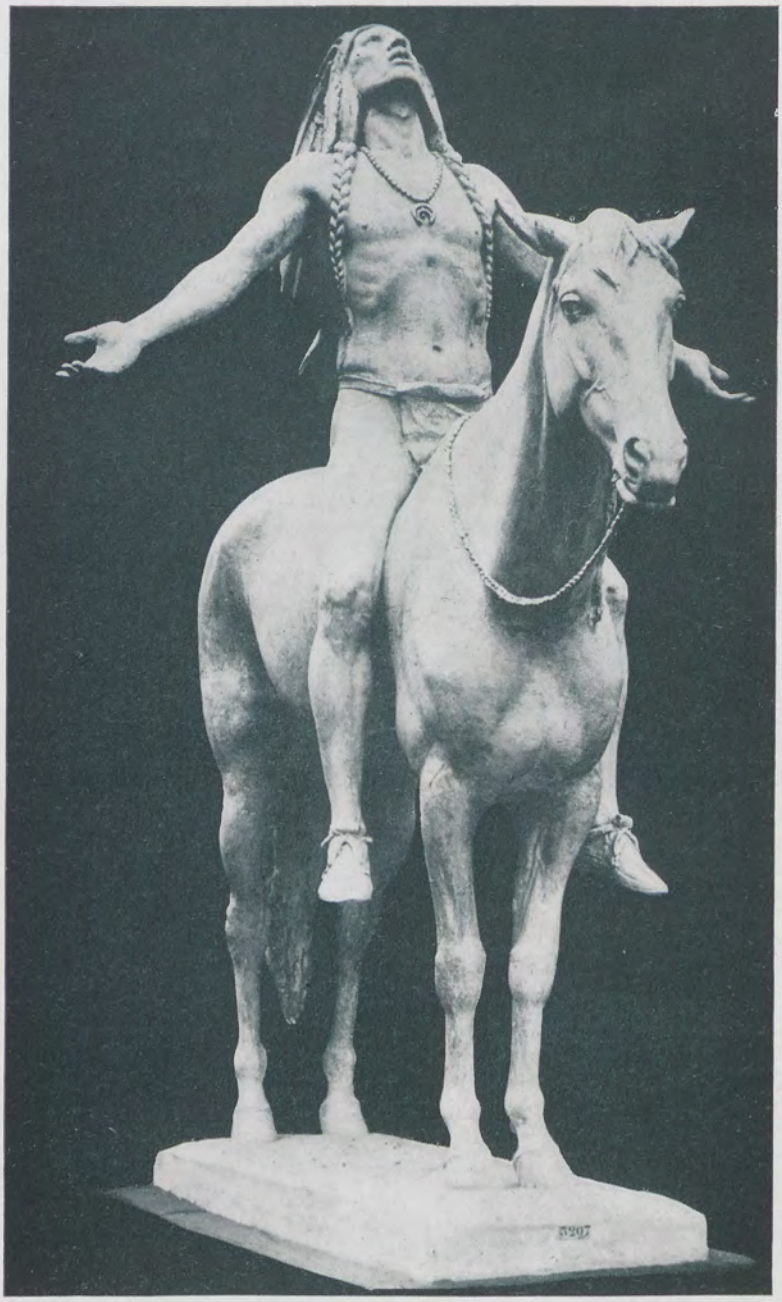
CIVILIZING THE INDIAN.

THE original American is having a little easier time in becoming a secondary American than he used to have. Lo, the poor Indian, is nowadays known to be anachronism, just as the name was always a misnomer. The average Indian may well be envied by the average white man. For, thanks to his ancient rights on this continent, the government provides pretty generously for him. Still, in spite of the easy time he has had, it has not gone so well with him. The contact with white civilization has not resulted quite to his liking. Little by little he has been forced to give up more and more of his ancient territory until to-day only a few reservations are set aside for his exclusive use. Physically, it has been said, and it has also been denied, that the Indian race has deteriorated and is slowly dying out. This may be true, although there are those who say that the Indian is to-day more numerous than he ever was. However, it is true that as time goes on he will lose more of his distinctiveness, and as his special privileges end he will finally merge with the rest of the population of the country.

And after all why isn't this right? Why should the Indians on the reservation continue to lead the useless lives of dependents? Why should they not do their share toward making the prosperity of the land? Many of them have come to this conviction long ago; and there is scarcely a community of any size in the country which has not an Indian or two among its industrious and law-abiding citizens. The proportion is, however, small. The government is doing what it can to increase the numbers of those who are taught and trained like white people of the land and who participate in the life of the county. The Carlisle school of this state is one of the foremost institutions of its kind. It has a large number of Indian students who, when they leave school, are ready and fit to take their places in society and who ask no favors or privileges from the rest of us. The training they receive is practical. How practical it is may be judged from the demand for students of Carlisle in the East as mechanics and farmers. Both boys and girls of the school spend their vacations at the sort of work for which they are preparing and thus they get an insight not only into the vocation which they are choosing for themselves, but they also get into touch and learn more about white civilization than they could learn in the school in years. Thus their vacations are not only instructive but also financially profitable. Mr. Friedman, the superintendent, says that the students of Carlisle have on deposit now drawing interest in the school bank no less than $40,000. Many of the students who came to the school without a cent will leave it with a snug bank account with which to get a start in life. And all because of the outing system in vogue, which makes the vacation time the period of the year when many of the students receive the most practical

Fullblood Navajo Indians Operating Steam Drill on the Construction of the Zuni Dam, Blackrock, New Mexico

Blackfeet at work on the St. Mary Canal—Built under the Direction of the United States Reclamation Service



"THE APPEAL TO THE GREAT SPIRIT"
By DALLIN

CYRUS E. DALLIN, SCULPTOR

Blackfeet Indians at work on St. Mary Project, along the International Border between United States and Canada

Blackfeet Indians at work on the Cutbank Canal on their Reservation in Montana Built by them under the Direction of U. S. Irrigation Engineers

part of their training in the peculiar ways of our civilization. The government schools for Indians are a blessing and much more to be commended than the millions of dollars which are distributed every once in a while and which go largely for firewater.—Editorial, Erie, Pa., *Dispatch*.

INDIAN IS WINNING HIS INDEPENDENCE.

FROM all the information at hand, it would appear that there is no substantial cause for the decline of faith, manifested periodically in some quarters, with regard to the future of the American Indian. On the contrary, the progress made in his training during the last few years has been entirely satisfactory to those who have given most attention to the matter. A recent report concerning the 2000 Indians on the Cherokee reservation in North Carolina, especially with reference to the influence for good wielded among them by graduates of Carlisle, is simply another confirmation of previous optimistic statements relating to Indian education. Superintendent Friedman of Carlisle, at least, sees no reason for any gloomy forebodings. Results of the training which the Indians have received in that establishment are as evident as they are gratifying.

Everywhere on the reservation named the returned Carlisle students, he tells us, take a lead in industry. They bring with them into the community very different views of life from those they took with them to college, and there seems to be a common trait among these students to desire to impart as much as possible of all they have learned to those around them. They are quickly acknowledged as leaders. A Carlisle graduate will probably be the next chief of the tribe. A Carlisle graduate is the possessor of the best home on the reservation. In fact, all of the returned students are said to be doing well, "cultivating good farms and living clean lives." The Carlisle girls are mistresses of their own homes and are living up to their training.

It is the opinion of Mr. Friedman that the day is not far distant when education will lead to the assimilation of Indians as citizens. This may not come as soon on the reservations as in districts where the tribal relation is weakening or altogether broken up. In many parts of the country, the Indian is proving himself not only to be a good workingman but a good husbandman. On the Ft. Peck reservation about half of the male adults, we are told, cultivate their own farms, the area under cultivation almost doubling from year to year. The Nez Perces of Idaho are becoming prosperous fruit planters. About 75 per cent of the able-bodied Winnebago Indians are engaged in farming. But this is not all. In some places the Indians are learning and following the mechanical trades. Railroad companies in some instances are opening opportunities for them, and in parts of Colorado and Wyoming they are employed as expert hands on irrigation works.

Most pleasing of all is the fact that

the Indian is dispelling the illusion that he must necessarily and for all time be regarded as a child and a ward. —Editorial, *Christian Science Monitor*, Boston, Mass.

THE INDIAN OF TO-DAY.

PERHAPS if he acquaints himself with the results obtained at the Carlisle Indian School, Gen. Miles may be inclined to modify his one-time view that "The only good Indian is a dead one." The government has done a great work for its red wards at that institution, training the boys and girls in ways which make them self-supporting and self-respecting, shining exemplars for those of their race who cling to the reservations and aboriginal ways.

A recent experiment at the Carlisle school has proven so successful that it is attracting attention the country over. This is what is known as the "outing system," whereby the young red men are provided with outside employment at the trades which they learned in the school, and now there are 479 of them at work in various States in the East as carpenters, bricklayers, masons, gardeners and in many other occupations. The universal verdict of those who have employed these students is that they are thoroughly competent, energetic and trustworthy.

The young Indian women students are in demand for household work. And here, too, the employers are loud in their praise of this class of help. These girls have been given careful training in good housekeeping methods while at school, and they are adepts at turning this education to account in the service of others. The employers thus receive quid pro quo, and at the same time the girls are acquiring a wider knowledge of civilized habits and customs that proves invaluable as a mental awakening for themselves and those of their race with whom they come in contact in future years.

Some idea of the material benefits accruing to these students from this outing system may be gained when it is stated that last year those thus employed earned $27,000, more than half of which now lies in bank to their credit.—Editorial, *American*, Nashville, Tenn.

EDUCATION OF THE INDIAN.

SUPERINTENDENT FRIEDMAN of the Carlisle Indian School speaks very encouragingly of the results of education among the Indians. He says that a transition is taking place among the Cherokees of North Carolina, numbering more than 2,000, which is rapidly severing them from government guardianship and winning them to independent citizenship. Mr. Friedman states that the right kind of industrial education results in the salvation of the Indian people, and that when this has been given, as in the case of a number of Cherokees who have attended Carlisle, they are among America's best workmen. He says the Indian is not lazy, but needs to be taught how to work to the best advantage. His emancipation from "Indianism," in so far as this denotes

idleness and leaning on the government, may be said to have already commenced at Cherokee.

The word "Indianism" is a peculiarly fitting and expressive one. Everybody understands what it means. Through unnumbered ages "Indianism" has existed on this continent. The idle, improvident, uncleanly habits which have been ingrained by centuries of savagery still persist in the red man's nature in spite of many years of more or less intimate contact with the white man's civilization. The savagery of earlier days has in great degree passed away, but the love of the chase remains. This, too, will die out in the course of time from lack of opportunity for its exercise. There will in a few years be no wild game except in the government parks, and the Indian will thus be compelled to give up the wild, roving life of the hunter.

It is commonly believed that the red man is incurably lazy, that all attempts to cultivate in him a desire for the fruits of industry are utterly hopeless. Superintendent Friedman, speaking from experience, does not believe that this is so. We hope he is right. He refers, however, to the eastern Cherokees in particular. They are doubtless more readily reached by the influences of civilization and education than the wilder tribes of the western plains, who have not so long witnessed the advantages of the white man's way of living. Still, there is everywhere improvement in the condition of the Indians. Speaking of the work which the Carlisle Indian School is doing, Superintendent Friedman says: "The eastern Cherokees have sent their children mostly to the Carlisle Indian School, and the results of their training is immediately manifest. Everywhere on the reservation these returned students are taking lead in industry, sobriety and in leading their people to the good in citizenship."

These are hopeful words. Evidently the Indian can be civilized, and there is reason to believe that he can be made a good and useful citizen.—Editorial, *Union and Advertiser*, Rochester, N. Y.

INDIANS AS WORKERS.

IT HAS been alleged from time to time that the training given to Indian boys and girls at the Carlisle Indian school adds little or nothing to their working capacity. This view of the case however is directly contrary to that held by many persons who have given employment to Indian students during the school vacation. There are at this time 266 Indian boys and 213 Indian girls absent from the school and at work for the summer, most of them as farm laborers and domestic servants. They are scattered throughout the states of New York, New Jersey, Pennsylvania, Delaware and Maryland, and there is little doubt that the experience acquired in this summer work will be useful after they shall have graduated and returned to their homes in the West. It is worth noting that the majority of these Indian workers are with the same persons who have employed them two or three years in succession—Editorial, *Mail*, New York.

THE INDIANS AND TRAVELING SHOWS.

THE avowed intention of the American Indian Association to throw the weight of its influence against the luring away and employment of reservation Indians by Wild West shows and circuses, is encouraging and should have the approval of right-thinking men. While there may be difficulties in the way of effecting such a reform by any governmental regulations, it is certainly to the best interests of the Indians themselves to get them to see the utter uselessness and folly of sending their young people, both boys and girls, out under such influences.

It may not be so much the morale of their associates in the shows, which exerts a bad influence—although there are many of these shows which are demoralizing—as the persons and influences which the Indians are thrown with in their travels. The action of the Carlisle school in abolishing an extensive baseball schedule because of the iniquitiesof summer professionalism is along the same line.

The boys squandered all their earnings as they were received, got into bad company, became demoralized and ruined for regular work. While a few made striking successes, the majority became dissipated and unfitted for productive employment.

So with the shows. The Indian youth is engulfed in viciousness and vice. Many are stranded far from home and friends, and many an application comes to the authorities of this school to aid such individuals. Others are continually appealing to charitable organizations for assistance. The practice should be discouraged and abolished. Former Indian Commissioner Morgan stated the case clearly and emphatically in one of his reports, when he said:

"The influence of these shows is antagonistic to that of the schools. The schools elevate, the shows degrade. The schools teach industry and thrift, the shows encourage idleness and waste. The schools inculcate morality, the shows lead almost inevitably to vice."

Let the American Indian Association and other agencies, together with the authorities in Indian Schools, tell the Indian of the dangers which lurk in the practice of Indian youth wasting their days in such activities. Help these young people to see that it is their part to settle down to some kind of productive industry which will lead to larger happiness and greater contentment, and to turn away permanently from the activities which though exciting are short-lived and harmful.

PROGRESS OF THE INDIAN.

A WEEK or two ago the papers contained the lament of an Indian girl, educated at an Indian school, that her education, having been achieved, there remained nothing for her but to return to the reservation and lead the life of a squaw. It may be that there was nothing but a return to the reservation, but with her education she could do much toward the improvement of the tribe; and a report just published from the Cherokee res-

ervation in North Carolina shows what education is doing for the Indian. The graduates of Carlisle and the other schools are promptly taking leading places in the tribe. They are building good houses, showing fine returns from agriculture and practicing professions. The girl graduates are mistresses of their homes and living up to their education. The Carlisle superintendent is greatly encouraged over the progress that the Indian is making and believes that the time is not far away when education will lead to the assimilation of the Indians as citizens. —Editorial, *Bangor Commercial,* Bangor, Maine.

GRADUATES HELP RESERVATION CONDITIONS.

SUPERINTENDENT FRIEDMAN of the Carlisle Indian School, recently returned from a visit to the Cherokee reservation in North Carolina, makes an encouraging report on the rapidly changing conditions there. He says the Indians are severing themselves from government guardianship, and he thinks this is due in a large measure to the Carlisle students who have returned home and shown their families a better way of living. Education and the development of self-reliance in industrial affairs are, of course, the chief purposes of the Indian schools. The thing aimed at is to eliminate "Indianism" and supplant it with advanced civilization. It is good to hear that the graduates of Carlisle are exercising such a marked influence among the Cherokee Indians.—Editorial, *Standard-Union,* Brooklyn, N. Y.

INDIANS AT WORK.

INDIAN students from the Carlisle School are in great demand in the East as mechanics and farmers. There are at present 266 boys and 213 girls away from the school at work, scattered throughout Pennsylvania, New Jersey, Delaware, New York and Maryland. Most of the requests for students come from people who have had the students in previous years, or from those who have heard of the entire satisfaction they have given elsewhere. Recently a prominent artist of New York City, in writing for a boy for his summer home and farm, said: "Several years ago Dr. George Bird Grinnell, Dr. Charles Eastman and I visited many of the homes where Indian help was employed, for Harper's Magazine, and of over fifty places we visited we found only one place where there was any dissatisfaction." The recent development, during Superintendent Friedman's administration at Carlisle, of the Outing System, whereby the young men are found employment at the mechanical trades which they have been following while at the school, necessarily entails careful organization; but noteworthy success has been achieved in its practical working out at Carlisle. The girls work in households where the home conditions are found to be the best and where they receive careful training in good housekeeping and civilization. They really become part of the family, acquire civilized habits and customs and experience such an industrial and mental awakening as no school could possibly teach them. Besides, they earn wages, half of which is

saved. Last year the Indian boys and girls at the Carlisle School earned $27,000. At present they have to their credit in the school bank, drawing interest, $40,000. The Carlisle Outing system is managed by a Sioux Indian, Mrs. Nellie R. Denny, who is a graduate of the school. Many an Indian comes to Carlisle uneducated and without a penny, and after a period of three or five years at the school returns to his home with a practical education and a bank account of four or five hundred dollars with which to make his start in life.—*Army and Navy Journal*, New York.

INDIANS AS TRAILERS.

ASSUMING the correctness of a recent statement in the Office Window in which it was held that the eyesight of the Indian is less keen than that of the white man, it will be conceded that in one branch of outdoor work the red man is unrivaled, and that is trailing. The Indian will find and follow a trail which the average white man would never discover. The Indian himself cannot clearly account for his success in this sort of work. It appears to be due as much at least to instinct as to the senses, and has rarely been duplicated by white men. An interesting instance of Indian skill in trailing is reported from Carlisle, Pennsylvania. Burglars made off with a large amount of valuables from private houses in that town one night last week, and the local police spent three days in vain efforts to track them. Then four young Indians attending the Carlisle Indian school were asked to take the matter up, which they did with so much success that in half a day they led the police to a country church several miles away in which the plunder was hidden. Those Indian boys found the trail and held to it over territory in which the paleface sleuths had seen nothing at all.—New York *Evening Mail.*

THE INDIAN AS A CITIZEN.

IT IS stated officially that Indian students at the Carlisle School are in great demand throughout the Eastern States as mechanics and farmers, and that 479 are now detached from the institution for such work. It is fortunate for the Indian that he can adapt himself to the white man's pursuits, but it probably means that some day he will be fused into the great American mass, since there is no color prejudice against the red man, who has always been a warrior, fully equal in battle in the United States and Canada to the Frenchman, Englishman and American with whom he came in contact.—Editorial, *New York World.*

IT IS said the Indians are going blind. There is trouble in store for any football eleven that takes chances with the Carlisle football team on that supposition.—*Republican*, Denver, Colorado.

Ex-Students and Graduates

Samuel Anaruk, an Alaskan ex-student, writes a very interesting letter to Mr. Friedman from Unalakleet, Alaska. It is as follows: "My dear School Father:—I was pleased to receive such an interesting letter from you and appreciate it very much. I am very proud that you have not forgotten me. I am getting along very nicely with my work as assistant teacher in the Government school here where I have been for two terms. I know that my training at Carlisle has enabled me to do the work I am doing and I thank Carlisle for all she has meant to me. God bless all your efforts."

William Yankee Joe, a Chippewa and an ex-student, is employed at the Hayward Indian School in Wisconsin. He writes to Mr. Friedman as follows: "I will be here sixteen months on June 11th, and I am trying my best to please our superintendent with my work. He has been treating me square in every way since I have been under his charge. I shall be pleased to receive the catalogue and always enjoy the Arrow. By it I can learn the doings at the school where I was once enrolled as a student. Through you I am sending my best wishes to all the employes whom I know."

Clara Miller Chew, a Tuscarora and a graduate of class 1902, writes to the superintendent from her home in Lewiston, N. Y. She says: "I have a nice home and a nice family so that my whole heart is in my home duties, remembering my school motto. I am proud of my two children and hope to bring them up to be honest and noble. Thanks to the dear Carlisle school for many things it has taught me, especially my trade of dressmaking."

From Albuquerque, New Mexico, comes a very cheery letter from Stacey Beck, a Cherokee and a graduate of class 1910. Stacey is employed in the Albuquerque School and likes New Mexico very well. She has met several Carlislers in that vicinity, among whom were Martha Day, Walter Saracino, and Mrs. Annie Abner, nee Kowuni. Stacey expects to spend her vacation with Mrs. Abner at her home in Laguna, Mexico.

Nellis A. Johnson, a Tuscarora and an ex-student, writes that he is doing very well as assistant foreman in the shaping department of the Cluett & Peabody Collar Laundry, Rochester, N. Y. He says: "We turn out between eleven and twelve thousand dozen collars in a day. I have been married nearly two years and we have a sweet baby boy eight months old. I send my best regards to all my Carlisle friends."

George Daley, a Pueblo and former student, writes to us from Seama, New Mex. He says: "I have a small farm and raise stock. My father has a number of sheep and cattle and I help him too. I go to church every Sunday when at home. Our ranch is twelve or thirteen miles from home and I have to spend a great part of

my time there. I thank the Carlisle school very much for what it has done for me."

Johnson Enos, a Pima, and a graduate of class '10, in a letter to our Superintendent writes as follows: "Since leaving Carlisle I have realized what it is to engage in the battle of life. I have just started and I mean to keep up a brave heart. I thank you again for the training received at Carlisle. I send my best regards to the whole Carlisle family."

Eben Snow, a Seneca and former student, writes from his home in Tunesassa, N. Y.: "I am trying to make practical use of the knowledge which I gained during my five years' term at Carlisle. I wish I could go back for another term. I gained a great deal under the Outing system. At present I am doing the farming at my own home."

Alexander Sage, an Arickaree and a former student, is now employed as a farmer at the Bismarck Indian School, N. Dak. He writes: "I want to thank the school for all it has done for me. 'Stick-to-it' is the main motto among the Carlislers here."

Providencia Martinez in a letter to Mr. Friedman from Porto Rico says that she will always be very glad she came to Carlisle. She learned to like the Indians very much and had many helpful experiences. She sends greetings to all her old friends.

Amelia Wheelock, an Oneida, writes that she has secured work since her arrival at home in Green Bay, Wisconsin. She says: "I am well pleased with my work here. So many boys and girls are asking me about Carlisle."

Alvin Kennedy, a Seneca Indian from New York and a graduate of Class 1911, is located as a telegrapher at the C. & N. W. depot, Shawano, Wis. Alvin was one of our faithful students and we know he will make good.

Albert Duster, a Cheyenne and a former student, writes as follows from Busby, Mont.: "I received the check which was sent to me. I am going to buy blacksmith tools. I hope I will make a successful blacksmith."

Charles Honyoust, an Oneida and an ex-student, is now located in Syracuse, N. Y. He is following the same trade of steam-fitting which he learned at Carlisle.

Peter Calac, Mission, who went to his home in Fall Brook, California with the June party, writes that he has found plenty of work and is doing very well.

Mrs. Charley Siow, formerly Lena Kie, a Pueblo and an ex-student, writes that she is very happy in her new home in Albuquerque, New Mex.

Emiliano Padin, a Porto Rican and graduate of Class 1905, is located in Philadelphia. He sends greetings to all his Carlisle friends.

Mrs. Delia Concho, nee Kisma, a Pueblo and an ex-student, sends greetings to Carlisle friends from Seama, New Mexico.

ear in all its different phases of expression, such as worry, anxiety, anger or timidity, is the greatest enemy of the human race. It has robbed man of more happines and efficiency, has committed suicide upon more years of his life, has made more men cowards, more people failures or forced them into mediocrity, than anything else.

ORISON SWETT MARDEN

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.

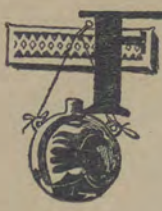
TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

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 housekeeping, 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 last school term	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.



OR in all this world the thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a Piece of Work, the doing of which shall be of vital significance to all mankind

THEODORE ROOSEVELT