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THE RED MAN

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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 necssarily agree with, the opinions expressed in its columns.

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Indian Education in New York State:

*By Charles T. Andrews.**

THE Indians of New York State, with the exception of a few feeble remnants on Long Island, are the descendants of the once mighty Iroquois whose warlike prowess, political organization, and wide dominion, justly entitled them to the term sometimes applied—The Romans of the West. Those remaining in the State embrace representatives of all the "Six Nations," although the Senecas, Onondagas, Mohawks and Tuscaroras are the only ones having distinct reservations, the great body of the Cayugas and Oneidas having gone to reservations in the West given them in exchange for their New York possessions.

In round numbers there are 5,000 Indians in the State of whom three-fifths are Senecas, living on the Allegany, Cattaraugas and Tonawanda reservations, lying respectively along the Allegheny River, and the Cattaraugas and Tonawanda "Creeks" in the southwestern part of the State. The Tuscarora reservation is a few miles east of Niagara Falls; the Onondagas are in the central part of the State near Syracuse; the Mohawks form the St. Regis reservation, on the St. Lawrence River, while the remains of the Long Island Indians, who, by the way, are of the Algonquin race, occupy the Poospatuck and Shinnecock reservations of 50 and 500 acres, respectively, on the island which once all belonged to their ancestors.

To the credit of New York State it can be said that, theoretically, it has always looked after the education of its Indian wards; but, to the discredit of many of the officials to whom this education was entrusted, it must be added, that the Indians have often been

*Mr. Andrews was formerly State Inspector of Indian Schools for the State of New York.—Editor.

cheated and defrauded in this matter, as in most other transactions with the white man.

Prior to 1846, the Indian children had the same privileges as the whites to attend the public schools, which were supported in part by state money apportioned according to the number of children in the school districts. These districts were, however, organized by the white residents, the Indians not even having a vote in the "school meetings," and the schoolhouses were so located as to accommodate the whites with no regard to the convenience of the red children—who, however, were all listed to "draw the public money." The unfairness of the division of the funds between school districts, rather than a regard for the welfare of the Indians, led to the Act of 1846, which restricted the enumeration of Indian children to those who had actually attended school for three months during the year preceding.

Another law enacted this same year, 1846, marks the beginning of distinct public schools for the Indian children of the State. It made appropriations for building a schoolhouse on each of the Onondaga, St. Regis, Allegany and Cattaraugas reservations. It was contemplated that the Indians should contribute towards the buildings and also in supporting the schools, thus treating them in the same manner as the whites. It is stated that the leading Indians manifested much gratitude for the promised aid, and did, in fact, furnish labor and material toward the construction of the buildings. Within two years three schools were in operation, and the following year one was provided for the Shinnecocks. In 1855, two schools were opened on the Tonawanda reservation and one on the Tuscarora. In 1857, two were established for the remnant of the Oneidas, who, when the most of their tribe went to the West, took their lands in severalty, but were not affiliated with the whites. These two schools were discontinued in 1889. It was not until 1857 that the Poospatucks had their separate school.

By the census of 1845, there were 3,753 Indians in the State, of whom 984 were between the ages of six and sixteen. Now, there are over 5,000 in all, with a proportionate number of children. The schools have gradually increased in number until, in 1905, there were 32 districts, one of them employing three teachers. The Indian contribution to school support gradually diminished,

its latest form being only the furnishing of fuel, and even that, at length, was discontinued.

With the establishment of the Department of Public Instruction in 1856, the Indian Schools were placed in the direct charge of the State Superintendent. He appointed local superintendents for the various reservations, giving them powers and duties ordinarily exercised by school trustees or boards of education. Usually these agents were business men without special educational training, and too often were appointed at the suggestion of local political leaders. The result was inefficient supervision, and, occasionally, graft and favoritism at the expense of the Indians. Contractors cheated in building or repairing the schoolhouses, books were purchased with less regard to their value, than to the terms made with book agents, and teachers were employed on the basis of favoritism rather than competency for the work. The supervision from the State Superintendent's office was inadequate to cure the evils—being made by occasional personal visits of the superintendent, or by some member of his staff sent out on rare occasions.

This condition of things led Hon. Chas. R. Skinner, the State Superintendent, to appoint a Special Inspector for the State Schools, including not only the 31 Indian schools, but the 12 normal, the 10 for deaf-mute institutions and one for the blind. This appointment was made in January, 1900, and the honor and responsibility were devolved upon me. It is due to Superintendent Skinner to state that previous to this he had, by carefully considered appointments of local officers, substantially eliminated the element of graft from the administration, but its effects remained in the condition of the schools. What this condition was when steps were taken to remedy it, and the progress made, will be the subject of another chapter.

I would here add only that in the list of Carlisle graduates, published in the Red Man, I recognize several familiar names—Skye, Mt. Pleasant, Patterson, Poodry, Pierce, Twoguns, and Kennedy—and I am wondering whether they are the bright-eyed children I saw in my visitations in 1900 to 1904, and if so, whether any of them remember me.

When in 1900, I made my first inspection of the New York Indian Schools, I found most of them in wretched condition. The houses were out of repair and meagerly furnished. Seats were un-

comfortable, the heating and ventilation bad; black-boards, charts, globes and maps lacking, and the school-books utterly unadapted to the wants of the children. The grounds were uninviting and the out-houses dilapidated and untidy. The teachers were, however, as a rule, faithful and devoted to their work, as competent as the average country school teacher of the day, and a few with not only zeal but genius for their vocation. There were, of course, a few incompetents; but wages were low and it was only the missionary spirit that held the best ones in their places. The local superintendents recognized the ill conditions, but were hampered by lack of funds, as well as of authority. The only properly arranged and fairly well-equipped building was at Onondaga, although a new one was in process of erection at St. Regis.

The improvements needed were along two general lines—physical betterment of houses and grounds, and better methods of instruction, including books and appliances. The former was partially attained by degrees through repairs and new buildings. One of the first steps was a reconstruction of the boys' out-houses, so that they could be kept neat, and it was gratifying to note how the children responded to the greater conveniences. The grounds, too, had attention. In all new building sites, not less than one acre was required and steps were taken towards instruction in gardening and the raising of flowers. The new buildings were of uniform plan and built with reference to health and comfort, in light, heat and ventilation. It must be said for the Indian children that their care of buildings and furniture would be a model for many white schools. Of course, these improvements take time and not many of the new buildings were completed during my term as inspector.

The work along the other line was rapidly pushed. Believing that ability to read understandingly is the foundation of all book education, either at school or elsewhere, my first efforts were directed to making interested and intelligent readers of the Indian children. This task was more difficult because very many of them heard no English at home and rarely used it in their personal intercourse.

The first step was the selection of a series of interesting supplemental readers—half a dozen or so for each grade from the primer up to the fourth. In the lowest grades, colored pictures and explanatory illustrations were provided and pains taken in all cases to have mat-

ter that would interest as well as instruct. For older children, books were loaned from the State library for circulation.

With these books was distributed a circular to the teachers enjoining upon them the importance of this work in English with suggestions to encourage in every possible way not only the reading, but the talking and writing in that language. Other school work was to be subordinated to this. The little ones were led to tell of what they had seen or done and the older ones of what they had read. A record was kept of the amount, and report made to me. From notes in my possession, I find that Carrie Pierce, aged 14, on the Allegany reservation, read 5,000 pages in one year, and Anna Patterson, at Cattaraugas, aged 11, had 13,140 to her credit.

The children were led to write me letters telling of what interested them in their life or reading, and I had many pleasant and suggestive notes from them, about their pets, their play, their work, and also of what they had learned from books. Some of the observations were very original, and showed that the children were thinking. On one occasion I exhibited a number of them to Dr. Charles A. MacMurray, a noted educator from Illinois, who was teaching in the summer school at Cornell University. After reading several, he said: "I have just had a letter from my daughter, aged 11, but here are letters from eleven-year-old Indian girls that excel her in the use of English."

During the last year of my work, I prepared a course of study for these schools, in which industrial training was a prominent feature—particularly those things pertaining to farm life. So far as we had gone we found the children eager and the parents interseted, and I am convinced that the true line of education, not only for Indians but for white children, is that which, in the words of Lord Kelvin, prepares them "to make a living and make life worth living."

The New York Indian children have not, however, been confined to these public schools for their means of education. As early as 1852, the State made an appropriation for their support while attending the Normal Schools. They came gladly and made fair progress. But, it was complained that they "flocked together." So for this reason, and probably through the influence of local academies, the next year the appropriation was made for instruction in the various academic schools, not more than two pupils to be in

the same institution. In 1854, another experiment was made providing for their support among the farmers and education in country schools among the whites. These plans, although similar to what has been so successfully carried out since then at Carlisle, at that time proved failures, and the State reverted to the Normal School. The Thomas Orphan Asylum on the Cattaraugas is also supported by the State and maintains an industrial school. The Friends Boarding and Farm School at Tunessasa, just across the line in Pennsylvania, is also patronized from New York. The government schools at Carlisle, Hampton and Philadelphia also have trained a number of children from this State. During the last year of my service, there were reported in the various schools 363 New York State pupils, in addition to those under my jurisdiction. It should be added that many of these graduates have made efficient teachers among their own people; but it is not necessary to repeat the story of Indian successes to readers of THE RED MAN. I am simply relating the efforts made by one State to give the red men within its borders a fair chance to better their condition.

While these articles sketch the work of New York State for the education of its Indian wards, and show that commendable progress has been made towards preparing them for the ultimate status of citizenship, which is accepted as the goal of their wardship, I dislike to leave the subject without expressing my judgment upon the relations of the government school at Carlisle and the training school at Hampton, to the New York State Indians.

Historically, these Indians are in a class by themselves. The inherited treaty between the Colony of New York and the Long Island Indians, and the tripartite agreement between the United States, Massachusetts and New York, as to public lands in the western part of the latter State, together with its own special arrangements with the Mohawks, Oneidas and Onondagas, give to the State of New York part of the oversight of the aborigines within its borders, which is exercised exclusively by the general government as to the Western Indians. One of the obligations of this guardianship is to provide for the education of these wards.

Yet, it must be borne in mind that the federal government has not renounced all of its responsibilities in the matter, but still discharges them in various ways, and maintains an agency to carry out its policies. Hence, participation by that government in the

education of the New York State Indians is consistent and logical.

From my experience, I believe it wise to continue the training of New York Indian youth at these National Schools.

Aside from its home and school for Indian orphans, at Versailles, on the Cattaraugus reservation, the provision made by the State takes three forms—the district school on the reservations, admission to higher departments in neighboring public schools, and training for teaching in the Normal Schools. Admitting that each of these does its work well, there is still the lack of broadening inspiration that comes from being lifted out of local surroundings and brought in touch with National influences.

The Indian on the reservation, surrounded by white men, still retains his primitive ideas and instincts. Even when nominally Christianized, he is influenced largely by pagan traditions and the beliefs of his ancestors. The home conversation is in the language of the tribe. The few who go to the Normal Schools find themselves in alien surroundings, with a course of instruction that does not appeal to them, because it has been constructed for an entirely different class of students, who can neither sympathize with nor understand the Indian's environment and consequent mental and emotional attitude. Neither have these Normal Schools the facilities to give the industrial training needed by the Indian in the rural surroundings in which he is placed.

The local district schools can do much for the children if taught by teachers competent both in the literary and the industrial lines, and especially if wise in sympathizing with the needs of their pupils.

But what is needed chiefly by the Indians, is the leadership and inspiration of the more ambitious of themselves. No white man could have done for the negroes what Booker T. Washington has accomplished; and he could not have done his work, but for the training he received at Hampton. Now, in my judgment, the Indians of New York State need just this same leadership and inspiration from members of their own race, and the place to prepare the leaders is in a school especially adapted for that purpose. like Carlisle or Hampton. There, the Indian learns of his red brethren; he meets the brightest representatives of the various tribes. They all learn to use the English language, and they compare experiences and traditions, thus developing a race ambition. As the

pride of the Scotch-American in his Caledonian ancestry, the loyalty of the German immigrant to his Fatherland, or the affection of the Irish-born for the "Ould Sod," only makes each a better American, so the race pride of these original Americans will spur them on to more useful citizenship.

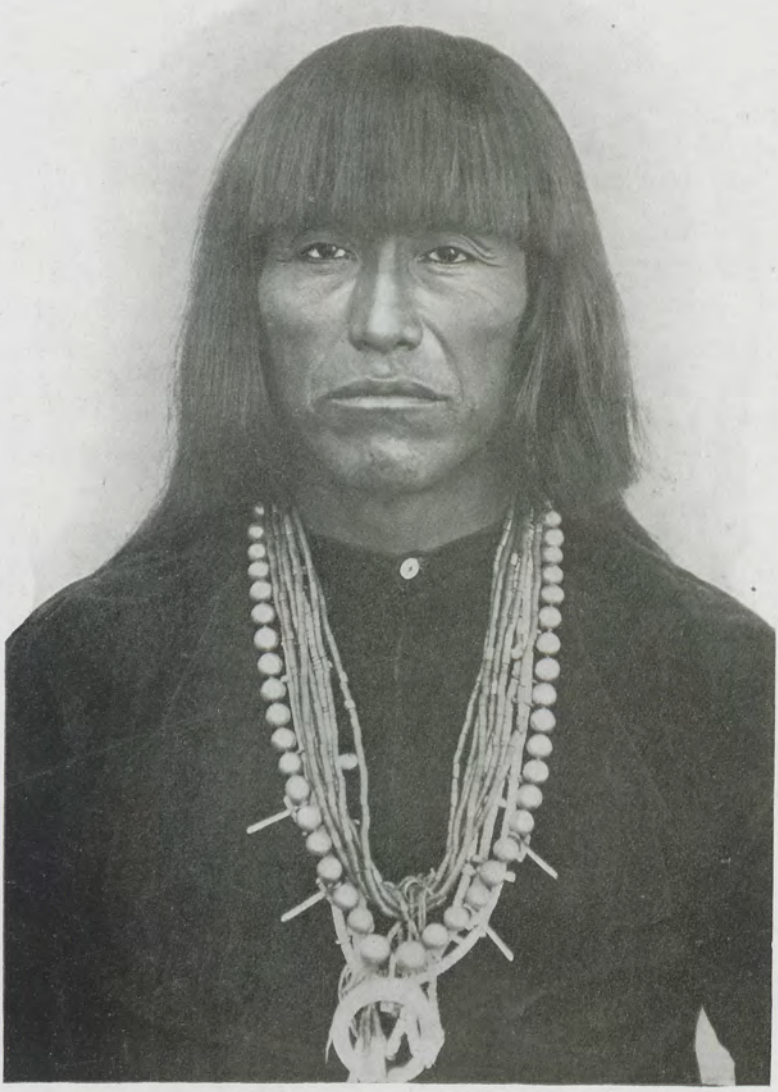
All progressive reforms begin at the top and soak downward. If a few thoroughly trained Indians, ambitious for bettering their condition, can be annually returned from schools like Carlisle and Hampton to each of the New York reservations, they will be found invaluable auxiliaries to the State in its educational work for its wards. In my judgment, the State would be wise in substituting the Carlisle and Hampton course for its own Normal School instruction of the Indian youth. I believe it would get better practical results with Indian teachers, trained at these schools, than with those trained in the Normal Schools. The two points in which I think they would excel are industrial training adapted to farm life, and sympathy with their pupils; and these I believe to be of prime importance in the present condition of these Indians.

I can but feel that a proposition to eliminate the National Schools from the educational scheme for the New York Indians would be a grievous mistake, no matter how honestly suggested. Neither State pride in doing the work, nor questions of expense ought to count against the benefit bestowed by training in these schools especially designed for this particular purpose.

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how. *ELBERT HUBBARD.*

CHARLES D. CARTER, MEMBER OF CONGRESS FROM OKLAHOMA

Mr. Carter is a Cherokee Indian who has steadily worked his way to the top. He has been employed as farmer, business man, superintendent of schools, mining trustee of Indian Territory and as member of the Chickasaw Council. He is serving his second term in Congress, is honored by his colleagues and is an inspiration to the younger people of his race.



INDIAN TYPES—HOPI MAN, ARIZONA

(Photo by Carpenter, Field Museum)

TEACHERS' CLUB, THE CARLISLE INDIAN SCHOOL

THE SHOSHONI SUN DANCE—SOME OF THE DANCERS IN COSTUME

The Carlisle Plan Makes For Independent Citizenship: *By M. Friedman.*

EVERYWHERE throughout the country, the Carlisle graduate and returned student is known for his ability to stand on his own feet and for having the courage of his convictions. He looks every man straight in the eye and attends strictly to his own affairs in all things. The returned students have somehow been imbued with an independent spirit, particularly those who go back to the reservation, who, from the beginning of the introduction of education have stood out in their tribes for progressiveness, as opposed to ultra conservatism in matters of civilization, education and industry. Be it known that they have consistently resisted the efforts of the "stand-patters" in their tribes, who discourage education and ridicule civilization. To-day these returned students have practically won a victory in every tribe where there have been any considerable number who have been educated at school.

The returned students are the prominent men of the tribe. They are the leaders of their people and, nowadays, we see in the delegations, which represent the various tribes in Washington before the Indian Office, the Secretary of the Interior and the "Great Father," a large percentage of educated Indians instead of the old Indians with the long hair, such as came to Washington in the early days. Then they could speak no English and needed interpreters. Many, like the Hopi chief Yu-ke-o-ma, who represented the "hostiles" of his tribe recently in an audience with the President at Washington, were opposed to Christian progress and civilization. Some of these will be reactionaries till they die, and the only hope rests on the younger generation.

It has been claimed by some of the detractors of nonreservation schools that they are institutional in their methods, where independence is not fostered; that paternalism is in vogue, and that the students are too apt to lean on someone else when they leave the school. These critics claim that in these large schools, everything is done by rote; that the students march to this and that department; that there is a bell for every activity, whether it be instruction, eating, sleeping, playing or praying; that the officers of the school do the thinking for the students, and that the latter rarely indicate indepen-

dence of thought, but take up during each portion of the day the work of study, or play, which is scheduled for them to do.

It is claimed that this routine makes for dependence rather than independence, and that it would be far better if the students could rush to this exercise and to that, to suit their own convenience and pace, and that the bells and the whistles and the programs might well be done away with. They argue that all of this system makes for "institutionalism" and consequently lack of independence in the student.

It is strange that we do not hear this same criticism of the other class of Government boarding schools, where there is routine of the most pronounced type, large dormitories for large numbers, and above all, very young children, at the most impressionable age. I am in favor of all the various classes of Indian schools which now exist for the education of Indians. They all serve a definite purpose and are redeeming the Indian race. But to do good, and result in reform, any examination into educational methods should be impartial.

Too often in the past, generalizations, or isolated incidents, have been marshalled to back up an erroneous assertion concerning Indian education, instead of the assertion being made to fit the facts. The old idea that a drunken soldier means a dissipated regiment has long been exploded.

I maintain fundamentally that at Carlisle, independence is fostered; that paternalism is discouraged; that because of the life the student lives at Carlisle, it is not only the most natural thing for him to go out into the world and strike out independently, but that the record of those who have gone out substantiates and abundantly justifies the training of the school, which makes for independent thinking and doing, based on Christian living.

There are a number of reasons for the independent activity of our students on the outside.

First—It has been the policy for more than three years not to accept students under fourteen years of age. These young people have been encouraged to go to school on or near the reservation where they can be under the immediate supervision and influence of their parents and their homes. The students who have come have been of mature age and purpose. At Carlisle, the average age of the girls is eighteen years, and the average age of the boys, nineteen years.

It will therefore be readily seen that the military organization which obtains, results in sturdy manhood and womanhood in the same way that the strict discipline in vogue at Annapolis and West Point makes for strong, sturdy, independent officers of our Army and our Navy. In fact, the organization at Carlisle is somewhat similar to the organization of these two military schools, though not going quite as far in the military routine. They teach and we teach obedience, which is one of the first laws of a successful life. I perceive that no criticism has been aimed at West Point and Annapolis, with a view to estalishing the erroneous impression that they destroy independence and make for dependence.

The officers of our Navy and Army are known the wide world over for courage, for initiative, for clear thinking and decisive doing. The severe training at these institutions, where almost every hour in the day is definitely occupied, results in splendidly trained and thoroughly developed men.

Second—In all the activities, studies, etc., in which the student is engaged here at school, he is dealt with as an individual. This is not only pronounced in the academic work, where the classes have been purposely made very small, but it also exists in the various industries, where a system of personal contact obtains in the dealings between instructor and student.

Third—The students conduct in their chosen way four literary societies, for which they select their own officers, make their own constitution, conduct their own business, and manage all of the details. This stirs up independence in the young man and young woman, makes him or her alert, quick to think and definite in their views. In the same way, the four upper grades have regular class meetings each month, selecting their own officers and conducting their own business.

This is particularly the case in the pleasures which the students have while here at the school. Athletics at Carlisle are in the hands of a student organization, maintained and conducted by the students. Consequently athletics are for the many and not for the few. The organization of the cadet corps is one which stirs up independence, because the entire corps is officered by the students, and the officers are promoted from the lowest grade to the highest by virtue of qualities of leadership, obedience, honesty and good moral character.

In a number of other ways, the students here acquire added

poise because of their intimate contact with the best people of Carlisle in the Sunday schools, churches, and in the many homes where they are welcomed.

Fourth—The Outing System, undoubtedly, makes for independence in a way that nothing else can. The girls are sent into carefully selected homes during the winter and summer months, where they are accepted into the families of some of the best people in the state, attend the public schools with white children, go to church with the white people of the community, all under the kindly and sympathetic influence of the patron, where they imbibe civilization in a way which is utterly impossible on any reservation or in any Indian school, on or off the reservation. They learn practical housekeeping, economy, and the highest ideals of womanhood, by practicing these virtues every day.

The young men go into homes in a similar way, working on farms and imbibing the best forms of civilization. In the last two years, a large number of students have been sent out to work with contractors, in shops and manufacturing establishments, where they have brushed up against real industrial conditions on the outside; where they have gathered courage and lost their timidity; and where they have learned the meaning of a full day's work, as no school, no matter how excellent, could teach them.

Every student at Carlisle School spends a considerable portion of his time under this Outing System, and the positive lessons which are learned in independent living, in ideal citizenship and in Christian morality, stick and become a part of the permanent nature of the young man or woman. While under the Outing System, our young people are visited regularly, carefully looked after and protected. The homes are selected with great care and only after careful investigation. This system makes for manhood and womanhood because it is based on fundamental principles and good commonsense.

For these four reasons, therefore, we have the explanation of the record of the Carlisle graduate and returned student, after his school days are over, in independent, industrious, Christian citizenship.

A few exceptions to the contrary there assuredly are, but they are in the small minority. Our colleges and public institutions of education for whites are not judged by these renegades, but by the

host of successful and altruistic graduates. Indian education must be judged by similar standards.

The timid Indian from the reservation, lacking in courage and the knowledge of the world about him, is transformed while at Carlisle into a full-fledged man or woman, who, when he goes back to his home, must naturally—and does—fulfill his obligations to his people by living a worthy life and by being a good example wherever he may be placed.

The Shoshoni Sun-Dance:
By T. B. LeSieur.

IT HAS been logically said that Indians should be as free and unrestricted in pursuit of pleasure and recreation as their white brothers, and since all races of people find pleasure in dancing, why not allow "Poor Lo" to also conduct his dancing in his own way.

Ah! few Indian dances are conducted for purposes of either pleasure or recreation. The wildest barbarian that ever existed would scarcely find pleasure in participating in a modern Shoshoni Sun-dance, notwithstanding its present modified form; however, there is a superabundance of recreation.

So many protests have been entered aginst this particular dance, due to its extreme barbarity, that in recent years the Indians have designated it the "Sand-dance," or "Half-dance," hoping thus to deceive its opponents; yet it is in fact the Sun-dance, divested of some of its most objectionable features; and its practice is wholly inconsistent with the teachings of Christian civilization and progress. It effectively counteracts the best efforts of teachers and missionaries, and not only is an impediment to the advancement of the tribe, but it yearly takes the Indians from their farm work at a time when crops need the most careful attention.

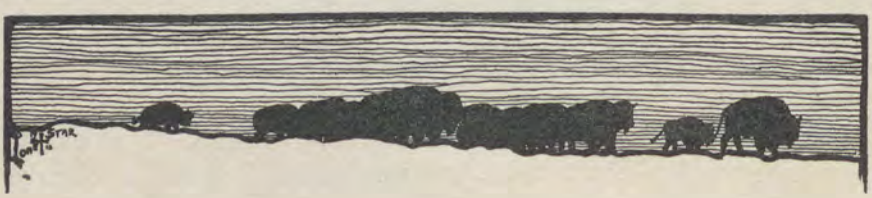
It is scheduled to take place about the twenty-second of June, when the sun has gained its highest northern point, and is preceded by the gathering of the tribe at some selected spot. A circular

space having a radius of about forty feet is cleared, and in the center is placed a long, forked post. This post is the object of the most elaborate ceremonies, being bathed in holy water and dedicated, or consecrated, to the sun. It is supposed to embody the Great Spirit and to contain the essence of that Deity sufficiently to cure all human ills, or confer any favor. Where failure occurs, it is always attributed to some outside influence or interference.

The arena encircling this sacred post is enclosed with the interwoven branches of trees, and only those participating in the dance are allowed inside. The dance begins with due ceremony. It is a wild, weird and fascinating performance; a fanatical fantasy; an orgie in which nearly naked and frenzied Indians, to the accompaniment of the doleful chant of the singers, the dull thumping of a relay of drums and the shrill whistles of the dancers, for three days and nights without cessation, without food or water, dance in mute appeal, supplication and atonement to a *long, forked post.* Certainly a religious rite devoid of morality or virtue, an idolatrous and pagan worship from which women and dogs are excluded!

I recently had occasion to attend one of these so-called sand-dances. One of the dancers, already in a weakened condition from a long illness, died the second day from the exposure and exertion, and he died in the firm belief that the performance in which he was engaged would restore him to health. Several strong men collapsed the third day and were carried from the arena. The dancers whose physical strength enables them to endure the terrible strain of seventy-two hours' continuous dancing, become heroes in the tribe and are supposed to be rid of all ills and misfortunes. They are greatly envied by the Indians whose powers of endurance are limited, as well as by those who lack the hardihood to enter the dance at all.

The fact that the dance never lacks participants is doubtless due as much to the resulting hero-worship as to the belief in the efficacy of the ceremony.



The First National Conference of Indians: *By F. A. McKenzie.*

THE vision of the day when from the fourquarters of the land there should come the representatives of the native peoples to labor for the welfare of all the tribes, a vision which has long occupied the minds and hearts of many men and women, has at last been realized. The first national conference by Indians to plan for permanent organization and persistent and undying activity in the interests of the Indians of the United States held its sessions, as announced, from the 12th to the 16th of October in Columbus, Ohio. When the historic six, representing five Indian tribes, met in April, no one could prophesy what the results in October might be. Far easier would failure than success be forecast. But the plans were built not on surface enthusiasm, and were not relinquished because of known and large difficulties. The faith which removes mountains assumed charge, and it has been justified of its fruits. Out of that little gathering there has come an organization, permanent in spirit, though free of constitutional forms, which numbers an Active and Associate Membership of over 300. From all over the United States the messages of good-will and assistance have come in large numbers. The first gathering brought together more than 50 Indians, beside their friends, to consult over the needs of their own race. When it is considered what a sacrifice this represents in time and money, this showing is very significant. Many more would have come had circumstances permitted.

The associate members from a distance shared in the same spirit of interest and altruism, otherwise such people as Mr. Foote and Miss Annie Fuller, of Boston, Mr. John W. Converse, Grand Sachem of the Improved Order of Red Men, of Massachusetts, Miss Crawford of Oklahoma, Mr. Sniffen of Philadelphia, and Miss Andrus of Hampton Institute, would not have been there. The coming of the Rev. Fisher, from the Seneca Reservation, of Dr. Robert D. Hall, of the Y. M. C. A., and the Superintendent of Presbyterian Missions, Dr. Moffett, also contributed to the strength of the occasion. Bishop Brooke, of Oklahoma, greatly complimented the conference by coming, even though he could stay

only for Thursday morning. It was altogether a time made auspicious by the spirit of those present and by the outlook and invitation into the greater work of the future.

It was not a spectacular convention. The delegates were there to wrestle with serious and difficult problems. Nevertheless there were features of attraction for those interested in the curious, unique, or artistic, and there were meetings exciting wide attention and publicity. The rare exhibition of blankets and pottery, as well as the literary and industrial exhibit sent by a number of Indian schools, including Carlisle, Hampton, Haskell, and Phoenix, drew sightseers and purchasers from the opening day to the close of the Conference.

The delegates began to arrive on Wednesday. Thursday morning was spent in registration and in strengthening acquaintance. Thursday afternoon was given over to business. The temporary organization was extended to the close of the Conference, and committees to draft a constitution, by-laws, and platform were appointed. Mention should be made at this point that the meetings for business and for the reading of formal papers were all held in the Ohio Union, a splended building on the Campus of the Ohio State University. The Union is the gathering place and social head-quarters for the more than 3500 students of the University. Ample quarters were provided for all the needs of the conference. The University went further and provided luncheon for all the delegates in the "Commons" on both Friday and Saturday, President Thompson taking occasion to dine there himself on both occasions.

From five to six Thursday afternoon, representatives of the various organizations in Columbus, hosts to the Conference, tendered an informal reception to the delegates at the Hotel Hartman, the hotel headquarters. Manager Hadley, of the Hartman, is entitled to the greatest of praise for the every favor and courtesy shown to the individual delegates and to the Conference as a body.

Thursday evening a large audience gathered in Memorial Hall to listen to the addresses of formal welcome by representatives of the city and to the responses by representatives of the Conference. President Thompson presided and was joined in his greetings by a representative of the Governor of Ohio, by the Mayor of the City, and by the Secretary of the Chamber of Commerce. The responses were by Chairman Dagenett, Mr. Sloan, Mr. Parker, and

Miss Cornelius. The principal address of the evening was by the Commissioner of Indian Affairs, Hon. Robert G. Valentine. Mr. Valentine was on his way west, but stopped long enough to express his deep interest in the Conference, and his hope that it would stand for publicity and free speech. He ventured the opinion that the membership of the organization should be continuously widened until it included every critic of the government. The Association could not exert its greatest strength if it were not known to be free and untrammeled.

The Musical entertainment of Friday evening offorded an unusual treat to an audience of about 600. The singing of the Carlisle Quartette, the interpretation of two hymns in the sign language by Miss McFarland, the soprano solos by Miss Sadie Wall, the cornet solos by Mr. Archiquette, and the powerful baritone solos by Dr. Frank Wright, as well as the recital of Chippewa customs by Michael Wolf from Hampton, all combined to send a most favorable report throughout the city, and so to attract larger numbers at the next meeting in Memorial Hall.

Saturday evening the weather was not propitious. Nevertheless in spite of the rain, a good audience gathered in the University Chapel. Professor George W. Knight, of the Department of American History, presided over this meeting. The principal address was given by Dr. Eastman who held the close attention of his audience in his interpretation of the Indian and his philosophy.

Ten-minute talks by non-Indians occupied the remainder of the evening. The speakers were Mr. Sniffen, Mr. Converse and Miss Crawford. Each brought good wishes for the new association.

Sunday was designated as Indian Sunday, and the ministers and some others were kept busy in the churches throughout the city.

Never before was Columbus so thoroughly enlightened and so thoroughly interested in Indian affairs and in Indians.

The Quartette and Michael Wolf turned missionaries to the unfortunate during the day and sang for the inmates of the city workhouse, and for the boys and girls in the school for the blind. Miss Wall sang for the farmers' convention at the Chamber of Commerce, while Miss McFarland and the Quartette delighted the large congregation at the Broad Street Presbyterian Church in the evening.

The real test of the interest and enthusiasm roused by the Conference came on Sunday afternoon. Memorial Hall seats about

3600. Hundreds were in the hall half an hour in advance of the meeting; and when it came time for Dr. S. S. Palmer, of the Broad Street Presbyterian Church, to open that session devoted to Moral and Religious Questions, the great hall looked practically full.

There were certainly more than 2500 people there. Counting in the meetings in the churches, more than 10,000 people in Columbus listened to Indian speakers on Indian Sunday. Dr. Robert D. Hall brought the greetings of the International Y. M. C. A. The Rev. Philip Deloria talked on the subject of Divorce. The Reverends Sherman Coolidge and Henry Roe Cloud emphasized the necessity of the recognition of religion. Dr. Frank Wright preached a sermon which gave pointers, as Dr. Palmer remarked later, to the orthodox of other races. By the raising of thousands of hands (and also of a good collection) the great audience expressed its desire to have the Conference return to Columbus next year. Columbus had met the test of hospitality.

But the essential work of the Conference was not found in these large public meetings. Rather was it in the day-time discussions at the Ohio Union. As time will show, the contribution which the Association and its members is to make to Indian welfare, will consist in things which reach down and touch the every-day life of the people.

What are the things worth while? That is the question which must be answered if the Association is to lead the race from the desert into the promised land. That is why the discussion of problems stirred the delegates so much more than any public event. That is why such a topic as "The Indian in Agriculture" could start an intensity of discussion that only increased as the sessions wore on. The papers by Mr. Shields and Mr. Jack brought out even more clearly than was before known to interested people the two facts: First, that the Indian can succeed under normal conditions in agriculture, and second, that the non-citizen Indian is so handicapped that he cannot finance his industry to compete with his citizen neighbor. Miss Cornelius presented her plans for an industrial community operated for and by Indians. The philosophy which lies back of this plan, is one which must ultimately be applied in many communities. Mr. Doxon proved in words as he has proved in life, the possibility of the great success of the Indian as a skilled mechanic, while Mrs. Baldwin pointed out not only the historic po-

sition of woman in the home, but also conspicuous examples of artistic home-making by the modern Indian woman.

The high order of discussion was not lowered in the afternoon. Arthur C. Parker's "Philosophy of Indian Education" was thoroughly modern in its matter and tone. Its advocacy of "social betterment stations" was thoroughly in harmony with Miss Cornelius' paper in the morning. Mrs. Deitz demonstrated anew both the existence and value of Indian Art in our modern life. Mr. Oskison and Mr. Davis in spirited papers showed that the Indian is succeeding in large numbers in the professions. Far from decrying the tendency toward the professions, Mr. Davis held that it was better to live by brain than by brawn.

All of Saturday was devoted to legal and political problems. Mr. Sloan presented the principal paper in the morning on the "Administration of the Reservation," and in the afternoon the discussion centered round the papers by Mr. Chase and Mr. Mani on "The Law and the Indian of the United States." When all these papers and the stenographic report of the warm discussions which accompanied them are published, as they will be shortly, they will do three things: First, they will demonstrate the capacity of the race to deal with serious problems; second, they will offer substantial suggestions for the solution of the problems involved; third, they will prove that speech in the conference was free and unconstrained. Criticism of the Government was frequent and sharp. Like the platform drawn up in April, these papers are likely to become historic. They will be in great demand from the day they are put on the market. and unquestionably will have an effect on the legislation and policy of the nation.

As was not unnatural, a great deal of the interest of the delegates was concentrated upon the subjects of the constitution and organization of the Association. Late Saturday it was suggested that a special session be called on Sunday to consider these matters while all of the delegates were present. But the suggestion was strongly and in the end practically unanimously voted down. So it remained for the secret executive sessions Monday morning and afternoon to thrash out these problems. According to the reports that were made public, a draft of a constitution was presented, but it was tabled. It was decided not to effect the final organization at this time, but to leave the whole matter open until a Constitutional Con-

vention could be held in the summer of 1912. This decision was indicative of a high order of statesmanship in the Conference. Indian affairs have always been enveloped in an atmosphere of suspicion. By the action taken, renewed assurance is given to every Indian in the United States that there is no secret force outside or inside that is controlling the Assocation. Every one who wishes may still have in 1912 an equal share in determining the organization and adminstration of this organization of all Indians for all Indians.

The Conference resolved itself into a Committee of the Whole to carry on the business of the Association until the permanent organization should be effected. They then proceeded to elect officers for this Committee, and chose Thomas L Sloan, Chairman, and Charles E. Dagenett, Executive Secretary. Mr. Sloan in law and Mr. Dagenett in administration are men of exceptional ability and efficiency. It was further decided to open headquarters in Washington, which has since been done. Mrs. LaFlesche is already in charge of the office on the 5th floor of the Metropolitan Bank Building, opposite the United States Treasury. The place for the 1912 Conference has not yet been decided.

With the splendid start thus made it rests with each individual Indian to say what the final result shall be. For the first time the door is open, and it is open wide. The impress which the Association has already made upon the country is something remarkable. If every one will pull steadily with his neighbors now, many good things will come true. Every man and every woman, every boy and every girl old enough to understand, can help. It will be necessary to sacrifice time or money or (sometimes) ambition, but that is the cost of everything worth while. The more valuable the greater the cost, seems to be the usual rule of the universe. There are some things that can be done right away. Before the next Conference there ought to be at least 1000 Active Members of the American Indian Association, and at least 1000 Associate Members. Which thousand will be made up first? Every person interested can help to find members. Probably letters will be the easiest means of reaching friends. Everywhere everybody is urged to notify headquarters of his willingness to join and to help. Those who join now will be charter members and can share in the making of the first constitution.

It would be a matter of serious omission to fail to say something

about the luncheon tendered the Conference Monday noon, by the Improved Order of Red Men. The Conference was aided in many ways by this Order. With Congressman E. L. Taylor, jr., as their spokesman and toastmaster, this occasion proved most delightful. At the close of the luncheon the ladies' auxiliary of the Order presented a purse containing $25.00 to the Association. Before the delegates returned to their business meeting, the Red Men also gave them an automobile ride through and around the city.

At the Monday luncheon and in another smaller gathering, Congressman Taylor pledged himself to do what he might for the good of the Indian. This is but one sign of the gains that may be made if only all the Indians will unite in harmony to consider what is needed and justly belonging to the race. Every reasonable request backed by a united race will secure prompt and serious consideration by Congress and the country, and generally will meet with a favorable response.

Indians as Farmers in Oklahoma:

By J. W. Reynolds.

TWO great steps toward the development of the Indian into a full-fledged, responsible citizen have been taken in recent years. One of these was the movement which resulted in the appointment of a Supervisor of Indian Employment in the Southwest, which has resulted in replacing some hundreds of Mexican and other foreign laborers with American Indians, especially in the states of Colorado, Arizona and New Mexico.

The other and more recent step was the placing of Expert Farmers among the Indians to interest them in agricultural pursuits and to teach them modern methods of farming.

It is not the purpose of this paper to cover the general field of this work, but rather to record the most prominent features of one season's successes and failures among the Five Civilized Tribes.

Since conditions in this territory differ from those among the Indians of the reservations, the methods we are compelled to use

are essentially unlike those employed elsewhere. In the first place, in this field of labor, covering forty large counties, we have had until recently but six men. Since it was manifestly impossible for this limited number to cover the whole field successfully, the plan was adopted of placing these men as near as possible to centers of full-blood population and proceeding on the line of the biblical assurance that "a little leaven leaveneth the whole lump."

The Expert Farmer in each case has usually been attached to the District Indian Agent's force in order that he might have the advantages of meeting those Indians who visit the District office, of working in conjunction with the District Agent, (the two being mutually helpful), and of being in a town where the Indians come to trade. Each Expert Farmer has been thrown largely on his own resources; and upon his initiative and adaptability to conditions has depended his measure of success.

While we could expect to do little more than lay the foundations of our work this year, yet the results have been very gratifying, and we are encouraged to believe that another season will bring us a still larger percentage of success and a correspondingly low percentage of failures.

Our plan of work has been to visit the Indians at their homes, talk farming to them, and where one was interested to the extent of asking questions, to give such instruction and help as seemed suited to his immediate needs. In many cases we have been met with cold suspicion and absolute indifference. In others, the Indian has seemed interested but has been unable or unwilling to do very much; yet we have been content with small beginnings, trusting that the doing of a little work will bring the desire to do more. In other cases the Indian has been both able and willing to carry out in full the instructions that the Expert Farmer has given him.

One particular instance of the latter is the case of Billie Jackson, a full-blood Choctaw, living near Forney, Oklahoma. When first visited by the farmer he already had his supply of seed for the year, but upon the solicitation of the farmer he sold this supply and purchased enough pure-bred seed, both corn and cotton, to plant his entire acreage. He also carried out our plan of cultivation, with the result that notwithstanding the extremely dry season, he has a good crop of corn and cotton that will make over a bale to the acre. His crops have been inspected by more than fifty white farmers, and

he has already sold to white men twelve bushels of seed corn at the rate of two dollars per bushel.

In at least two cases, the Expert Farmer, by pruning a single tree, was able to get the Indian to prune his entire orchard and put it in good shape. Near Holdenville, a number of Indians were induced to abandon their somewhat antiquated methods and take up the modern. The results of the change have been such that none of them is likely to go back to the old way.

Another result of our work has been to awaken the desire for better teams and implements. We frequently hear the Indian say: "My ponies are not big enough for this kind of work. I'll have to have a bigger team." The Georgia stock has in many instances been replaced by a good two-horse turning plow, and deeper cultivation will be the rule with a good many of these Indians.

In the boys' and girls' agricultural work in Choctaw County, the best ten ears of corn were raised by a part-blood Choctaw girl, and the third prize on exhibit of ten ears of corn was awarded to a Choctaw boy.

Much interest has been taken in this work by the progressive citizens. In Choctaw County, a Poland China gilt was offered and given to the full-blood Indian making the best cotton and corn exhibit, and another citizen gave four Elberta peach trees as a second prize.

Another great aid to our work has been the hearty cooperation of the agents of the Bureau of Plant Industry. These gentlemen have helped us wherever opportunity has offered.

On the whole the year has been a profitable one. We have interested a great many full-blood Indians; we have enlisted the sympathies and aid of other agencies in the field; we have secured the cooperation of the schools, and everything points to a larger success in this work in the coming season.

The Legend of Black-Snake.

ANNA MELTON, *Cherokee.*

MANY years ago in the hills of the Indian Territory, or what is now known as Oklahoma, there lived an old chief by the name of Black-Snake, who was the leader of a small band of Indians.

Black-Snake and a few of his followers claimed to be descendants of the Holy Spirit, and they claimed it was the wish of the Holy Spirit that Black-Snake and his followers should never have to work. They would go to the Indians and demand of them so many skins and enough food to last them for the year. The Indians would gladly let them have all they wanted; being very superstitious they were afraid to refuse these supplies. The Indians had a hard time, for, after supplying the chief, they would scarcely have enough to keep them alive and warm during the winter.

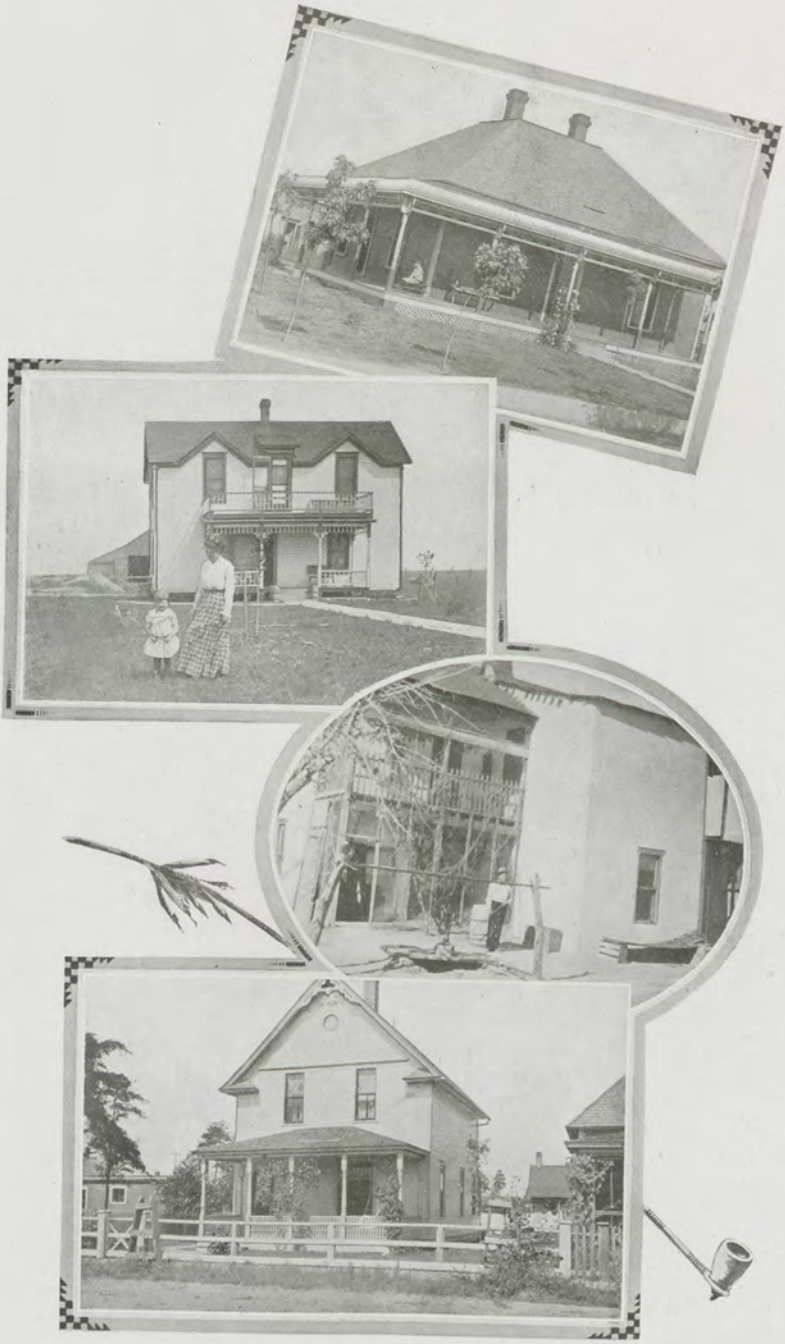
Black-Snake finally became dissatisfied with just their food and clothing and began to demand of them their ponies. This was too much for the Indians, so the inferior tribes organized themselves into a confederation and went against Black-Snake and his followers.

When Black-Snake saw them coming, he called his band together and told them to stand by him and everything would be all right. They did not listen to Black-Snake, for his selfishness had caused them to doubt that the Holy Spirit would protect them, but they fled for their lives.

Black-Snake at once began to work upon the superstition of the invaders by telling them he had good news for them from the Holy Spirit. He thought they would not harm him if he would mention news of the Holy Spirit. They did not wait to hear the news, but killed him before he could get away. The fate of Black-Snake was a lesson to other Indian chiefs not to be selfish but provide for their own wants.

ATHLETIC QUARTERS—UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

INDUSTRIAL TRAINING—LESSON IN DOMESTIC SCIENCE, CARLISLE SCHOOL



SOME HOMES OF CARLISLE EX-STUDENTS WHO ARE "MAKING GOOD"

BUILDINGS

THE DINING HALL

THE LEUPP STUDIO

GIRLS' QUARTERS

ADMINISTRATION BUILDING

THE GUARD HOUSE

LARGE BOYS' QUARTERS

Editor's Comment

AN EPOCH-MAKING INDIAN CONVENTION.

THE RED MAN is giving a very complete account of the recent meeting of the American Indian Association at Columbus, Ohio. That the meeting was epoch-making and a pronounced success is evidenced by the unanimity with which the work has been viewed by both Indians and white men.

The meeting itself has absolutely dispelled any doubts which may have been present in the minds of those who were pessimistic before the conference took place. There was a splendid spirit of good-will and harmony manifested throughout, the addresses and discussions were of a high order, and the whole American people have been impressed, as a consequence, with the fact that the Indian has reached that stage of development when he is beginning to solve his own problems.

The writer does not remember a convention on Indian affairs which has won such a cordial reception, or has done as much good in forming public opinion as to the actual status of the Indian, as the little convention of progressive Indians in Columbus. Hundreds of editorials have appeared in the newspapers and magazines, and not one has been noticed which is unfavorable in its comment.

The American people are with the Indian in this last forward step which has been taken for the salvation of the race. The next convention will be larger than this one, and will have a wider and deeper influence on every Indian tribe. It would be hard to estimate the good that the Association can accomplish in the years to come by a closely knit organization which harmoniously works for the race.

A few extracts from editorials are herewith printed, which indicate how the work of the Association was viewed by the American press:

RALLY OF RED MEN.

At Columbus, Ohio, the first annual conference of the American Indian Association will open to-day. Possibly the concurrence of the meeting place and the date may not be accidental. Columbus was the man who gave the name Indians to the aborigines of the Western Hemisphere, and October 12 was the day when he got his first glimpse of it. These details may have suggested the meeting place and the time of the meeting to the gentlemen who arranged for this first annual gathering of the representatives of many of the tribes who were here when the great admiral started out from Spain to find India, and who thought he had encountered some of India's outlying possessions.

Indians to-day are found in all the country's activities. Among them are farmers, stock raisers, fruit growers, cotton planters, bankers, miners, lawyers, physicians, journalists, artists, educators, clergymen, artisans of all sorts, and men in all other occupations. Men of Indian blood are in

public station throughout the country. Among them are Senators Owen of Oklahoma and Curtis of Kansas, and Representative Carter of Oklahoma. On the whole, the first American is giving a good account of himself. Some very creditable citizens of the United States will be in that gathering in Columbus to-day and for the remainder of the week.—St. Louis, Mo., *Globe-Democrat*, Oct. 15, 1911.

A Meeting of Note.

The advancement of the American red man is attested by the holding of a conference at Columbus, O., made up entirely of educated Indian delegates. These men read papers and discussed subjects of direct interest to their race, including educational as well as industrial topics. A public concert, made up of Indian musicians, was a feature of the meeting. A few years ago the impression prevailed that the Indian could not be civilized, and as for education, it was not considered worthy of attention. But a little patient effort has shown that the American Indian is not only capable of both, but possesses the essentials of good citizenship. This conference of educated Indians may be looked upon as a novelty, but it shows the possibilities. If the Indians had been treated properly in the first place there would be more of them now to enjoy the benefits of civilization.—Pittsburg, Pa. *Post*, Oct. 14, 1911.

Gives Lo His Opportunity.

The government schools are not the only expressions of the effort to elevate the standard of the Indian. These do the preliminary work, take the boys and girls from their semi-civilized surroundings, show them the advantages of civilization, teach them useful arts, and turn them loose to act as missionaries to their people. The ambition thus inspired takes some of the young men through college and ultimately develops them into professional or business men.

Meanwhile the Indian workers, who are both Indians and whites, are endeavoring to bring the diminishing remnant of the half-wild, half-spoiled Indians safely through the dangerous transition stage. The gathering at Columbus will give an opportunity for the most eminent of these workers to discuss methods and future plans. —Cleveland (Ohio) *Plain Dealer*, Oct. 10, 1911.

New Type of Red Man.

A new type of Red Man has developed; a type that works and reads and ponders and looks wistfully into the future for freer pathways of opportunity that his people may follow. These are the Indians that have promoted the congress to be held at Columbus, October 12–15.

It is considered inevitable by some students that as a race the American Indian will eventually vanish from the stage of the world's action and will live chiefly, if not entirely, as a picturesque tradition. This, perhaps, is true, but for that very reason it is especially interesting that the remnant of tribes once so teeming and puissant should gather in the evening of their

history and, with forward-looking thoughts, plan together for the betterment of their kind.—*Journal*, Atlanta, Ga., Oct. 10, 1911.

A Change of Powwows.

That the congress now in session is not a copying after the paleface is clearly shown by the fact that powwows and councils have always been distinctive features of Indian tribal customs, while the capacity of the Indian for political organization and confederation was demonstrated many years ago in the once powerful coalition of the Five Nations. The present convention, then, will be but a repetition of past meetings, barring the decorations of feathers and war paint and including the substitution of addresses by earnest students of contemporary social problems for the whoops of the war dancers and the oracular utterances of the picturesque but otherwise worthless medicine man.—Washington, D. C. *Post*, Oct. 14, 1911.

Assimilation of the Indian.

The public, which has been accustomed to think of the American Indian as a vanishing race, and to regard the diminishing numbers on the reservations as the evidence of the necessary evil of the progress of benevolent civilization, is afforded a more pleasing view in the first convention of the American Indian Association, which opens in Columbus, Ohio, today.

The new Indian Association should be an effective prod of official action, and should make a new appeal for public interest in support of honesty and efficiency in the Indian service. There is an opportunity for self-help. —Phila., Pa. *Bulletin*, Oct. 12, 1911.

The Indians' Chief Concern.

The thing which chiefly concerns the Indians to-day and which they have protested against for years is encroachment upon the lands reserved for them by the Government, reservations extending over vast territory, enough to allow 250 acres for every man, woman and child of the Indian population. By degrees industrial ideas are instilled into the Indian mind; farming, the cultivation of the sugar beet, digging trenches for irrigation, making sanitary provision to check the scourge of tuberculosis, and there is much yet to be done. The schoolhouse is a potent factor in molding new Indian thought. —Pittsburgh, Pa. *Sun*, Oct. 16, 1911.

Capable of Thinking.

The United States might as well take notice first as last that the American Indians have become capable of thinking for themselves. Full blooded red men began a conference in Columbus this week to consider matters of importance to their own race, and it is very appropriate that they began their sessions on the anniversary of the discovery of America by Christopher Columbus. The work of the federal and the sectarian schools and of such institutions as Carlisle is bearing good fruit, and so is the great foundation work of heroic Christian missionaries.—*Findlay* (Ohio) *Republican*, Oct. 16, 1911.

Improving The Indian.

The educated Indians with their education are throwing off the apathy of their race and this is shown by the fact that this week, on the anniversary of the day that Christopher Columbus discovered America, a convention of Indians is to be held at Columbus, Ohio, a convention at which there will be delegates from more than one hundred Indian tribes and which is held for the purpose of improving the Indian race and for affording the white race a better knowledge of the red race, its claims and its needs.—Columbia, S. C. *State,* Oct. 8, 1911.

Race of Progressives.

However, these progressives are on the right road. Even those who are not yet quite ready for a total renunciation of their guardian are headed that way, and will presently come to recognize the contradiction between a demand for freedom and a willingness to continue any of the gratuities. Confident that they can hew their own way, and recognizing in the present system only a humane form of bondage tempered by gradual manumission, they will insist upon getting rid of the whole pernicious business. —Kansas City, Mo. *Star,* Oct. 2, 1911.

Uplifting Their Race.

The American Indian Association was organized at Columbus, O., Thursday night by pure blood representatives of all the surviving tribes.

The purpose of the association is the uplifting and betterment of the race. Educators, clergymen, authors, playwrights, professional men of various callings, mechanics, farmers and students, all Indians, gathered there Thursday to register. There are no blanket Indians among the founders of the organization.—Bangor, Me. *Commercial,* Oct. 13, 1911.

Indian Has a Cause.

He protests against being an outcast in his own land. He feels keenly the dishonor of being discriminated against when the republic distributes its civic blessings. He simply contends for his identity, not as a political favor, but as a national right. The red man of the forest, born and bred to freedom, is tethered to a stake and given a crust to keep him quiet. Of course he has a cause. We palefaces would have one, too, were we in his place.—*Journal,* Columbus, O., Oct. 15, 1910.

Of Vast Importance.

If many of the race divisions are unrepresented, a beginning has at least been made that will result in fuller congresses in years to come. Such gatherings will be of vast interest and of importance in fixing the truths of history, of American history, in which the part of the aborigines of North America has not been by any means insignificant.—*Brooklyn Eagle,* Oct. 13, 1911.

Elevating Their Race.

These representatives of the various tribes are educated men, devoted, in the most part, to the elevation of

their race; and the subject that will engage their attention is the progress of the Indian and his attitude toward social and political conditions in the United States. There is a great program of addresses, essays, music, etc., and in these the purpose of the convention will be easily defined.—Columbus, (O.) *State Journal*, Oct. 10, 1911.

PROMOTING CIVILIZATION.

The advance or degeneracy of the Indian, as one wishes to view it, is seen in this gathering of men of a warlike race, in which members of tribes once hostile unite with the sole object of promoting civilization among their people.—*Rochester Union & Advertiser*, Oct. 14, 1911.

MANY CARLISLE GRADUATES AT COLUMBUS.

IT IS a pleasure to those interested in Indian education to know that such a large representation of graduates and returned students of Carlisle were at the convention and took a leading part in its deliberations. The following gradu ates, ex-students and students of the Carlisle Indian School, Pennsylvania, attended the American Indian Conference at Columbus, Ohio, October 12-16, 1911: Esther Miller Dagenette, Class 1889; Rosa Bourassa LaFlesche, Class 1890; Nellie Robertson Denny, Class 1890; Charles Dagenette, Class 1891; Martin Archiquette, Class 1891; Henry Standingbear, Class 1891; Siceni J. Nori, Class 1894; Dr. Caleb Sickles, Class 1898; Albert Exendine, Class 1906; Wallace Denny, Class 1906; James Mumblehead, Class 1911; Horton G. Elm, ex-student; Albert Hensley, ex-student; Clement Hlll, John Goslin, Abram Colonahaski, Jane Butler, Nora McFarland, students.

HELPFUL INFLUENCES AMONG CARLISLE INDIAN GIRLS.

A MEETING of the Episcopal girls of the Carlisle Indian School was held Thursday, November second, in the house of the superintendent, which was enthusiastic and prophetic of the accomplishment of much good. Besides the students and members of the faculty, there were present the Rev. James Henry Darlington, Bishop of the Harrisburg Diocese of the Episcopal Church, and Mrs. Darlington, Miss Marion G. Darlington, of New York, Mrs. Jas. F. Bullit, of Harrisburg, Rev. John Mills Gilbert, of Harrisburg, Rev. Alexander McMillan, of Carlisle, and Rev. James McKenzie, a missionary of the Episcopal church in the Saskatchewan District of Alaska. The party motored over from Harrisburg. Bishop Darlington has appointed a committee of four ladies to promote the social welfare of the Episcopal girls, and Mrs. Bullit is the chairman of the committee. There are other ladies from Lancaster and Mechanicsburg who are members.

The meeting was informal, and after all present had spoken in an impromptu way of the plan, a very pleasant reception was held. The idea of the Bishop's gives promise of accomplishing much good. The ladies who are

members of the committee will visit the school often and become personally acquainted with the student members of the church. It is planned to hold receptions and bring the young people of the school into closer touch with the churches in the nearby cities. It is expected that thus a most helpful spirit of good-will and social intercourse will be established which will help the moral and educational work of the school.

A SUCCESSFUL INDIAN FAIR.

A VERY successful fair was held at the Cheyenne River Indian Agency early in October. It will, undoubtedly, result in the holding of fairs each year. It is estimated that there were three thousand visitors a day and one of the features which has enlisted most praise was the entire absence of fakirs of any description. Cash prizes were awarded for ownership of the largest number of cattle, horses and the greatest number of acres under cultivation. There was also a prize for the best improved allotment. It is said that the fair has stimulated the Indians to be winners in the fair to be held next year.

CARLISLE INDIANS.

THE Carlisle Indians have again broken out in the football world and are "laying waste" some very able teams of the "settlers." The manner in which they conducted themselves on the field last Saturday when they "massacred" the Lebanon Valley team was the best evidence that they are skillful and powerful giants in the football game.

The young aborigines began this season's athletic games by winning nearly everything on fields in the central and eastern parts of this State. At Harrisburg, during the intercollegiate games in May, the Indians won the races easily without much exertion. In the long-distance race, the young brave who won was so far in advance of the best of all others that the comparison was similar to a race wherein a ten-horse runabout competes with a big, six cylinder, 90-horse power touring car.

Carlisle Indians can now be classed as a great intellectual nation of Indians, in which all the tribes of the United States are well represented and schooled to such an extent that they are fully able to take a firm grasp on modern business affairs of this country. At present, over one thousand boys and girls from about sixty different tribes are at Carlisle studying more than twenty trades. As the school has been established by the Federal government since 1872, a great many Indians have been graduated and hundreds have attended the institution long enough to be convinced that mechanical and industrial education is a great improvement over semi-savagery. They have returned to their tribes where they transmitted the benefits of trades and occupations to other members of their people. Manual training with real experience in the model shops of their institution has been the opening of a new world to them.

It frequently has been asserted with positive statements that seemingly admit of no contradiction, that the Carlisle Indians when they return to their tribes fall into the barbarous habits and indolent customs of their ancestors, gradually and speedily. This is not the condition. Facts show that of the 515 graduates of the school only five are now idling. The graduates are not all athletes and ball players. Many of them who have returned to their homes in the western states are now occupying places of some prominence in business and professional circles. Several are now lawyers; a few are preachers and bank cashiers; some are storekeepers and many are teachers. They have settled down to business and are getting along well. Of course, the demand for graduates from Carlisle school by colleges who want physical directors and athletic trainers is very great. There is more money in this line for a husky Indian than in storekeeping or clerical work, and no one can censure the young man for accepting such positions when opportunity affords.—Editorial, *Greensburg Daily Tribune*, Greensburg, Pa., September, 28, 1911.

THE IOWA INDIANS.

THE second volume in a series called "Little Histories of North American Indians" deals with the Iowa tribe of Indians and gives a comprehensive record of this important tribe of the Siouan family. This volume will be of interest to ethnologists and students of the American Indian, as it deals exhaustively with the tribe. The author, William Harvey Miner, is a New Englander, who is able to trace his ancestry back to the Quinniapiac Indians.

The volume is illustrated by the inclusion of a map and fac-similes and a portrait of Ma-Has-Ka. Appendices include all treaties made with the tribe; a list of names of many of the important men and women of the tribe, gathered from numerous sources; the Iowa camp-circle; Iowa synonymy, etc. Not the least important feature is the complete analytical index which is also a bibliography of the subject.

THE IOWA INDIANS, by William Harvey Miner. $1.00 (Expressage 11 cents). The Torch Press, Publishers, Cedar Rapids, Iowa.

NATIVE INDIAN HISTORY AND LEGENDS.

IT IS gratifying to note that the Indian stories and legends which appear in the *Arrow* and RED MAN receive such a wide and cordial reception. Scores of the largest newspapers and magazines republish these stories and give them a prominent place. Many schools and interested parties write for extra copies containing them.

Being written by the Indian boys and girls of the school from the first-hand knowledge of their various tribes and of the nature and customs of the people, they are very valuable. In this way there is brought to light much information which otherwise might never become known. Thus it is preserved to posterity.

The stories and legends are prepared in the history department under the direction of the teacher, Mrs. Mary

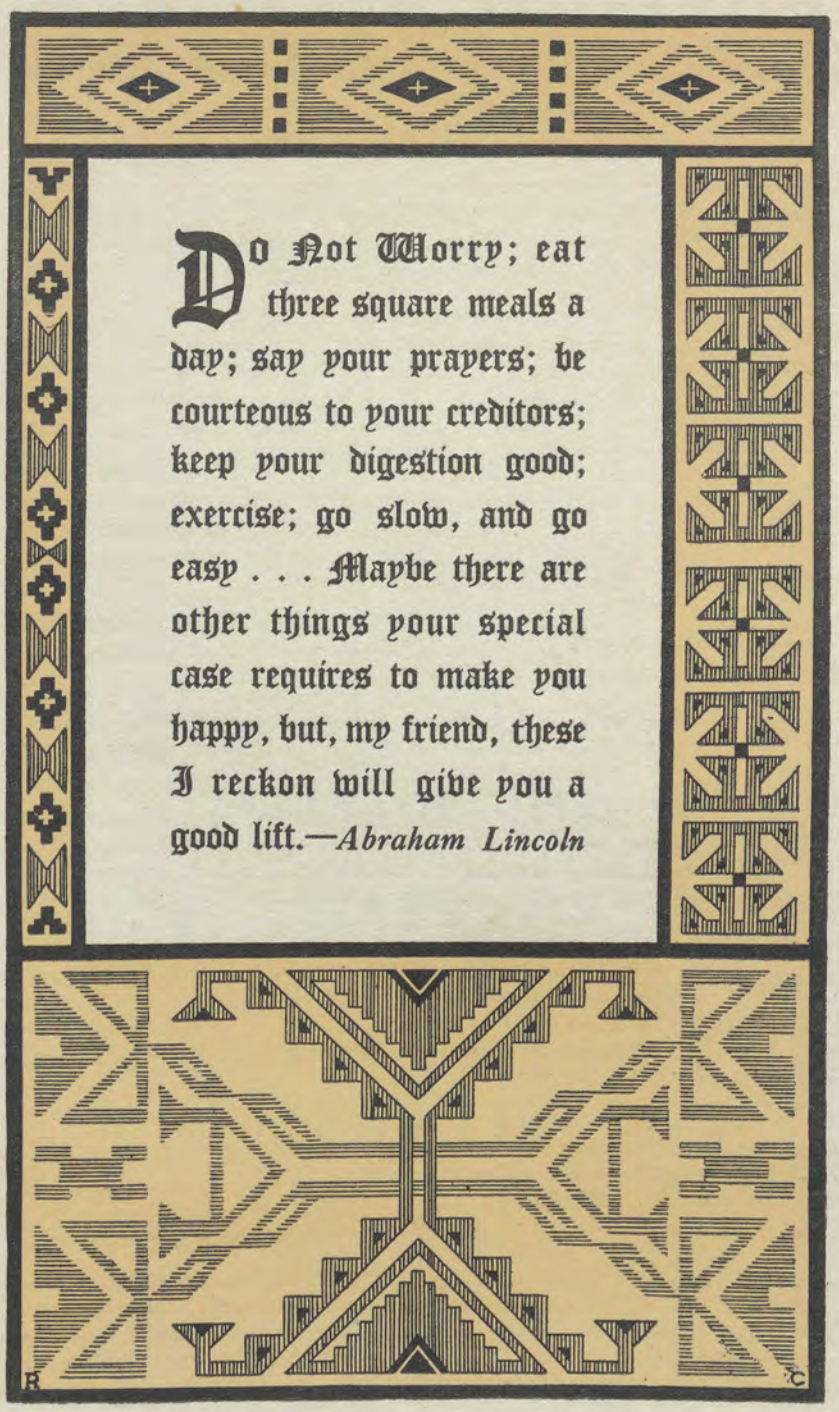
Yarnall Henderson. They have attracted so much favorable attention that it is hoped at some future time to get many of these together and issue them in book form.

THE OMAHA TRIBE.

THE Bureau of American Ethnology has rendered to the Nation and to the American people a most lasting and important service during the thirty-two years since it was first created. Many histories of Indian tribes have been published, together with studies of the Indian languages, customs and ruins. Its publications total twenty-seven reports and fifty-one bulletins, besides several volumes of miscellaneous contributions.

The latest publication is a history of the Omaha tribe comprising a volume of 650 pages, illustrated by 65 plates and 132 text figures. This study has been prepared by the joint efforts of Miss Alice C. Fletcher, that pioneer student of Indian affairs who knows the Omahas better than any other living person, and Francis La Flesche, an educated member of the Omaha tribe and a son of a former principal chief of the tribe.

The study is an exhaustive one which comprehends the linguistic relationships, the environment of the tribe, the ceremonies, tribal government and organization, social life, music, warfare, religious life, etc. One of the important chapters is the one on the recent history of the tribe, which gives very interesting data and conclusions relative to the present status and future prospects of these Indians. It is a very important study, splendidly written, and with a personal touch which was only possible because of Miss Fletcher's intimacy with these Indians, and through the collaboration with her of a member of the tribe who has always been proud of his race, and has for years been desirous of assisting in the recording of this data.



Do Not Worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; exercise; go slow, and go easy . . . Maybe there are other things your special case requires to make you happy, but, my friend, these I reckon will give you a good lift.—*Abraham Lincoln*

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.