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An Illustrated Magazine by Indians

THE RED MAN

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The Red Man

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M. Friedman, Editor

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Contents for December, 1911:

ILLUSTRATIONS: Red Deer School, Alberta, B. C. (Canada); Group of Students Entering Red Deer School; Home of a Carlisle Ex-Student; A Carlisle Girl and Her Alaskan Class; Home Party of Carlisle Students; Three Homes of Indians Educated at Carlisle; Four Omaha Indian Homes; Zuni Type; Chiefs Visiting Carlisle School; A Typical Navajo Home; Tailoring and Dressmaking at the Carlisle Indian School.

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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.

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 Indian Problem in Canada:

*By Pliny Earle Goddard.**

THE impression seems to prevail among the friends of Indians in America that Canada has handled her Indian problem more wisely than we. She certainly has been fortunate in maintaining control over a large Indian population without the long-continued and costly wars which we have experienced. The only serious difficulty was the half-breed rebellion in 1884 when the Indians of the territory which has now become the provinces of Manitoba and Saskatchewan were in arms for some months. They were incited to hostilities by French half-breeds under the leadership of the probably insane Riel. Our own troubles with the Indians have been numerous and are well known. The Apache of the Gila River made almost continuous war for years, and there were long and severe wars with the Sioux and Nez Perce. Our West was settled with great rapidity, resulting in the restriction of the hunting grounds of the Indians and the almost total extinction of the game upon which they relied for food.

In Canada, before and during this time, the entire west and north were mainly dependent upon the fur trade with the Indians. The Cree of the region of Winnipeg found congenial employment as canoe-men and hunters for the traders. The natives of the North Saskatchewan and Mackenzie River drainages were able to provide for all of their wants by hunting and trapping fur-bearing animals, the flesh of which furnished, at the same time, the supply of food. The streams and lakes of the region afforded sufficient fish to sustain a large population. The mutual interests of the traders and the Indians required that peace be maintained.

Until 1869 this vast territory was without other government

*Associate Curator, Museum of Natural History, New York City.—The Editor.

than that exercised by the Hudson's Bay Company. Soon after the establishment of the Northwest Territory with the seat of government at Winnipeg (later moved to Regina), treaties were made with the Indians occupying the prairies of the west and they were given reservations. This was made necessary by the great reduction of the buffalo herds and the settlement of the west. These treaties provided for the annual payment by the government of five dollars per capita, medical attendance, livestock, and farm implements. In some cases rations of beef and flour were issued as gratuities. This system of treaty relations has been continued and extended, 17,000 additional Indians having been brought into treaty relations in 1906. Only about 3000 are now unprovided for in this manner.

The Indians on reserves are under the care of an agent who has a clerk to assist him and such other help, mostly native, as is required. At most of the reserves chiefs are recognized and all dealings with the Indians are through them. Each reserve has a resident farm instructor, who, by example and precept, teaches agriculture and stock-raising and may represent the agent in matters of government.

The Indians own and control their land tribally, allotments being unknown. The houses, occupied in winter only, are clustered in villages. Camps of tents or tipis are maintained in summer and moved about within the limits of the reservation in much the old manner. The Indians seem to have much greater personal and tribal liberty than in the United States.

In the north there are many Indians who are not confined to reservations. Treaty-paying parties go there each year to make the annual payments and to give them such medical care as is possible on the brief annual visit.

The American Government long ago gave up this attitude towards the Indians and now considers them as dependant wards over whom the Indian office and the Indian agents have almost absolute control. They are assigned such allotments as the Government is willing and able to give them. Their needs are more liberally supplied but their liberties are much more restricted.

Canada has one great advantage in dealing with her Indians over the United States. She possesses a remarkable instrument of government in her Northwest Mounted Police. These men patrol a vast territory, maintaining order and extending assistance to both

whites and Indians. Alcoholic drinks are really prevented from reaching Indian territory in some cases. All unruly Indians are dealt with by the police either on the initiative of the police officer or at the request of the agent in charge of the reserve. This method seems to give better results than that pursued in American territory: that of either relying upon Indian police who are exceedingly loth to report or punish members of their own tribe, or of calling in, in extreme cases, troops, instituting at once a state of war. Convictions seem almost always to result from the arrest of persons furnishing liquor to Indians. Such cases may be tried in the provincial courts, by the courts of the mounted police, or by the Indian agent sitting as a magistrate. In the United States, convictions are difficult. If the case comes before a state jury, in many cases there is reluctance to condemn a white man for a crime against an Indian. If the prosecution is made in the Federal court, the penalties are so severe that the jury often hesitates to bring a verdict of guilty.

In the matter of the education of her Indian population, Canada is following the system we abandoned years ago. Nearly all the schools are denominational, maintained jointly by the government and the church and missionary societies. The government pays toward the maintenance of the boarding schools about $75 for each pupil per year and makes occasional grants for buildings and equipment. The church supplies, in many cases, as much more. In some instances the funds are not sufficient to furnish proper food. In one case it was learned that the children were furnished lard instead of butter for their bread. The teachers and officers of the school are selected by the church or missionary society and are responsible to a resident missionary or other church authority. While the schools are inspected by the agent and by the department inspector, the government has not such control and responsibility as might otherwise result in uniformity and efficiency.

The percentage of enrollment is somewhat below that in the United States, being for the year 1907, eight and seven-tenths per cent of the Indian population as against ten and eight-tenths per cent for the United States. This may be excused because of the remoteness of many of the Indians. The record of attendance is quite below ours, being sixty-one and one-third per cent of the enrollment, while ours is eighty-three and one-third per cent.

Those who have had school advantages seem to have reached about the same attainments as those found on our own reservations. They are able to speak fair English, read and write a little, and keep their accounts.

The policy of isolating the pupils from their homes and tribal surroundings is highly developed. The girls in particular are not allowed to visit the camp except in the company of a teacher, and in some cases are kept continuously at the school until suitable marriages are arranged. When these students so secluded finally return to camp life, as most of them must, the readjustment is painful and often results in sad temporary reactions.

The accumulative results of education of this sort or any other, in a generation or two is bound to produce the desired result, that of fitting the Indians to live in competition with their white neighbors, who in the case of Canada are now settling about them in great numbers.

"THERE IS NO PLACE IN THE MODERN WORLD FOR THE UNSKILLED; NO ONE CAN HOPE FOR ANY GENUINE SUCCESS WHO FAILS TO GIVE HIMSELF THE MOST THOROUGH TECHNICAL PREPARATION, THE MOST COMPLETE SPECIAL EDUCATION. GOOD INTENTIONS GO FOR NOTHING, AND INDUSTRY IS THROWN AWAY IF ONE CANNOT INFUSE A HIGH DEGREE OF SKILL INTO HIS WORK. THE MAN OF MEDIUM SKILL DEPENDS UPON FORTUNATE CONDITIONS FOR SUCCESS; HE CANNOT COMMAND IT NOR CAN HE KEEP IT. THE TRAINED MAN HAS ALL THE ADVANTAGES ON HIS SIDE; THE UNTRAINED MAN INVITES ALL THE TRAGIC POSSIBILITIES OF FAILURE."—*H. W. Mabie.*

The Education of Alaskan Indians Pays: *By M. Friedman.*

IN AN interview recently published in a number of the newspapers of the Northwestern States, including Washington and Oregon, Governor Walter E. Clarke of Alaska puts himself on record as being opposed to educating Alaskan Indians in the United States. Among other things, he is quoted as saying.

"When they return to the North after living among white people in the States, they feel superior to their families and their tribes, swagger around, become insolent and idolent, and their morals are unspeakable. The native will learn the white man's vices much more readily than he will learn the white man's virtues."

Through the influence of that great pioneer and missionary to Alaska, Sheldon Jackson, who was for years superintendent of schools of that territory, Indians from Alaska were received at Carlisle for a number of years for the purpose of giving them an education. A few came each year until two years ago. They are not received at Carlisle at present, but they are permitted to attend the Chemawa Indian School at Salem, Oregon, which is a nonreservation Indian school, supported by the Federal Government. In the interests of the truth, however, and the facts, we are impelled to take issue with Governor Clarke in his assertions and generalizations relative to educating Indians in the United States. Careful records have been kept of the few Indians from Alaska who were educated at Carlisle, and the records which they have made since their return to their homes, and are making now, are ample vindication of the Government's aim of giving to these Indians a practical education both in farming and the trades. These records, based on the accomplishments of the individual boy and girl, demonstrate that the Alaskan returned students have succeeded, either as self-supporting citizens or as leaders and teachers among their people.

A few examples, which are taken at random from the records of Alaskan students at Carlisle, will be suggestive:

Archie Dundas, after a term at Carlisle, returned to Sitka, Alaska, where he is engaged as a boat builder and carpenter, earning from $15.00 to $40.00 a week. After working for white men, he finally went into partnership with his uncle as a contractor and boat builder. In a letter to the Superintendent of the Carlisle School he says: "Our shop is 28 feet wide and 90 feet long and we have enough

tools for eight men, besides the circular and band saw, and a 20-horse-power engine and boiler. We employ from one to six men. We finish a 22-ft. boat in five days. We build various kinds of boats and small power-boats. We have just put up a school building." This young man is married to Mercy Allen, an Alaskan, who was also at Carlisle.

One of the Alaskans who graduated at Carlisle, and later graduated from one of the State Normal schools of Pennsylvania, is now a teacher in one of the native schools of Sitka. This young lady, Miss Kathryn Dyakanoff, is a splendid illustration of the fact that it pays to give to Alaskans, or any other primitive people, a thorough education. In a letter she states: "I feel sure that the Alaskan Indian will make his stand in the world before long, These people are eager to learn, and with what little education some have, they stand side by side with their white brothers. Carlisle has done a great deal for me, and in order to repay the benefits derived while a student, I must now live so people will see and acknowledge the good which it does for the Indian."

Another Alaskan graduate from the school, Patrick Verney, who, up until his recent marriage in New Mexico, and present employment as foreman of a newspaper printing office, was a successful printer in Alaska, shows that it pays to teach Indians a trade. The latest letter received from Verney showed that he was working at his trade as a printer at Ketchikan, Alaska, and that the editor of the paper on which he worked commended his work and had given him a promotion both in work and wages.

Flora Campbell, now Mrs. James Fitzgerald, whose husband is a general merchant, was for four and one-half years after her return to Alaska from Carlisle, a teacher in the Indian schools, where she made an excellent record and proved a worthy example.

An Alaskan girl who is now living in the United States is Mrs. Samuel Davis, whose husband is the superintendent of one of the large Indian schools in this country.

Vera Wagner, who was educated here and later received some training in one of the State Normal schools, made a splendid record among the Sioux Indians in South Dakota as a teacher. This young woman is a splendid character and a fine influence in whatever capacity she is placed. She is a good teacher.

Cecelia Baronovitch, another graduate from the Carlisle School,

is now teaching at Kasaan, Alaska, where she has made an excellent record. Her work has been commended by the Superintendent of Schools, and she has been of great usefulness to her people.

A large number of others could be mentioned. Paul Dirks, an Alaskan, is now at Pacific City, Washington, successfully engaged in the real estate business.

Michael Chabitnoy is married, has a nice home, and is one of the most expert employees in a large chocolate factory at Hershey, Pa.

Samuel Anaruk, who is now living at Unalaska, Alaska, has been a successful carpenter and a teacher among his people, with a splendid reputation for sobriety and service.

Others are working on farms and at various trades, and a much larger per cent are making good than is usually the case in the average high school or American college. Most of these young people own their own homes, are married, and have interesting families. They are educating their children, and their homes are sanitary and clean. A large number of other records are on hand and could be cited to show that this statement attributed to Governor Clarke does the Alaskan Indians an injustice.

The following table gives the record of the 104 living ex-students and graduates who came to Carlisle from Alaska, and are a living refutation to any generalizations against the education of these people.

Record of Returned Students from Alaska.

Trades—Carpenter 4, Blacksmith 1, Printer 4, Engineer 1, Fishermen 5, Miscellaneous 8, Government Service U. S. 1, Real Estate Dealer 1, Dressmaker 1	26
Professions—Clerks, Stenographers 4, Teachers 5, Musicians 2, Lecturer 1, Missionaries 2	14
Farming, and various other occupations in Alaska	43
Students	4
Housewives with good homes	13
Housework	4
Total	104

The experience of the Carlisle School indicates that these Indians are anxious to learn, that they are not afraid of work, and that with a thorough education and training they are more productive men and women and better citizens. While the Carlisle School

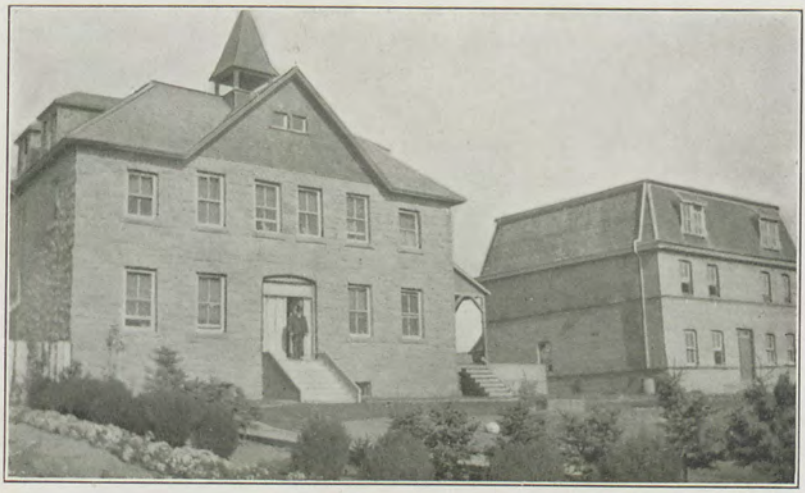
does not now receive Alaskans, the writer hopes that the large and well-equipped Indian Schools of the Northwest, such as the Chemawa and Cushman schools, and the Riverside School in California, will be open to these Indians just as long as they need them. They assuredly need them now, as only an elementary academic education is afforded them in the schools in Alaska. These Indians not only need training which will make them better mechanics and enable them to read and write, but they stand in very urgent need of a larger outlook and the closer touch with civilization, which the schools in the West can abundantly afford them. Every penny which is spent on their education in this way will bring in larger returns in better Indians who will be self-supporting and economically worth while to the country, good citizens and true patriots.

The same cry that Governor Clarke raises about educating the Alaskans was raised at the beginning of the American occupation of the Philippines concerning the education of the Filipinos. Now the education of these people is part of the established policy of this Government and is so recognized.

The interview closes with this statement:

"Native boys are brought to the United States from the the barren regions where there is no wood and are taught carpentering, or blacksmithing, or telegraphy or something equally as foolish, that will never be of any use to them in their native homes. When they return they become the 'smart Alecks' of their tribe. This misguided philanthropy is deeply to be regretted. The natives should be given the training that will enable them to better their physical conditions. There is an abundance of agricultural soil in Alaska which they should be taught to cultivate."

While the writer does not subscribe to all the conclusions in this statement, or to the implied uselessness of education, it is, nevertheless, incumbent on Indian schools to more than ever study the home needs of their Indian students, and to so fit their educational endeavors with these young people as to enable them to fit into their natural environment the better for having been educated. Every boy and every girl should be studied individually, and their training should be so adapted to their needs as to enable them to rapidly fit into their proper places after their school days are terminated. There is something of suggestion in Governor Clarke's statement that a greater study should be made of the home conditions of theIndian; but he is wrong in his assertion that Indian education is futile and wasteful, and the facts prove it.



THE INDIAN PROBLEM IN CANADA—RED DEER INDIAN SCHOOL, ALBERTA, CANADA

THE INDIAN PROBLEM IN CANADA—GROUP OF CANADA INDIANS ABOUT TO ENTER THE RED DEER SCHOOL

THE EDUCATION OF ALASKAN INDIANS—HOME OF THOMAS HANBURY, BUILT BY HIMSELF—A CARLISLE EX-STUDENT OF SITKA, ALASKA

THE EDUCATION OF ALASKAN INDIANS—CECELIA BARONOVITCH, CARLISLE CLASS '09, TEACHING GOVERNMENT SCHOOL IN ALASKA

A HOME PARTY OF CARLISLE STUDENTS, JUNE, 1911—LEAVING FOR HOME AFTER A TERM AT CARLISLE

MATERIAL RESULTS OF INDIAN EDUCATION

HOMES OF EX-STUDENTS OF THE CARLISLE SCHOOL ON THE OMAHA RESERVATION, NEBRASKA

The American Indian; His Progress and Some of His Needs:*

By Edgar B. Meritt.

TRUE history of the progress of the American Indian during the past forty years would read like a page from fiction, thanks to the generous and benevolent, if belated, policy of our National Government.

Ever since the Government began to treat the Indian as a human being rather than an enemy of society, his progress has been steady and sure.

The Indian race, under the new and enlightened policy of the Government, has been lifted in less than a half century from a state of semi-barbarism to civilization, and I am happy to say that never before in the history of the Indian Service has more earnest and intelligent effort been made than by the present officials and employees in that service, for the advancement and benefit of the Indians and the protection of their property rights.

Two of the most successful features of the administration of Commissioner Valentine have been the enlarging and reorganization of the medical force in the Indian Service and the wonderful progress of the Indians after well-organized and persistent campaigns along industrial lines. Too much credit can not be given Assistant Commissioner Abbott for his splendid work in bringing about improved industrial conditions among Indians.

By reason of the successful medical work there has been a decrease in the death rate of Indians. The Indian race is no longer a vanishing one. The medical force is not only curing the Indian of his ailments, but he is being taught preventive measures—how to live so as to avoid sickness.

As a result of the industrial campaign there are more Indians who are working and earning good wages than ever before. The records of the Indian Office show not only a marked increase in acreage being farmed by Indians, but a greater production per acre by reason of more intelligent and persistent application.

There has also been enacted by Congress during Commissioner Valentine's administration, and as a result largely of his personal

*Extracts from an address delivered by E. B. Meritt, Law Clerk, Office of Indian Affairs, at the Mohonk Conference, October 18, 1911.

efforts, certain much-needed legislation, notably the Indian Omnibus Act of June 25, 1910, which better enables the Indian Bureau to protect and promote the interest of the Indians.

During the past three years the Indian schools have been made more efficient, largely the result of better organization and closer supervision. The last fiscal year shows an increase over the preceding one of more than 2,000 Indian children attending school. The Indian schools have now not only a more systematic and practical course of study, special attention being paid to educational work along industrial lines, but a closer adherence to the State courses of study has enabled the teachers to ally themslves more intimately with the educational forces of the State, which will make possible an earlier and more satisfactory transfer of Indian pupils from Government to State schools.

By these rather optimistic remarks I do not want you to get the impression that Indian administration is perfect. On the contrary, there are certain places in the Indian Service where administration could be greatly improved, and it will require heroic treatment and thorough house-cleaning to bring about satisfactory conditions. However, as a general proposition, there has been a marked improvement all along the line.

In the remaining few minutes assigned to me, I desire to make a few brief suggestions which, I think, will, if followed, result in benefit to the Indians.

It has been nearly a quarter of a century since the passage of the general allotment act, and only about two-thirds of the Indians are allotted. I deem it of the greatest importance that all Indians be given allotments at the earliest possible date. It may be necessary, because of peculiar local conditions, to reserve on certain reservations large tracts of tribal lands for grazing purposes, but even on these reservations Indians should be given lands for homes that they can call their own. The allotment work should be completed within five years at the very latest.

Greater efforts should be made to place more Indian children in the public schools. Outside of the Five Civilized Tribes country we have only about 5,000 Indian children in public schools. This number could be greatly increased with distinct benefit to the Indian children and with a decreased cost in Indian administration. This transfer to free schools could be greatly expedited by procuring

legislation making income-producing inherited lands taxable for school purposes in communities where Indian children are permitted to attend public school.

There should be closer cooperation between our liquor service and the State authorities, so that the Indian might be better protected from his greatest weakness and worst enemy, intoxicating liquor, with its accompanying bestiality, depravity and poverty. The Comptroller of the Treasury has recently held that the Federal Indian appropriation for liquor suppression may be used in cooperating with State authorities in the suppression of the liquor traffic among the Indians. It ought to be a more dangerous thing—certain of quick and severe punishment—to sell or give intoxicating liquor to Indians in any State in this country.

There should be no closed Indian reservations. Every Indian should be hampered with the fewest restrictions consistent with his best interests. Practical white farmers should be encouraged to locate and live in the Indian country and buy surplus Indian lands no longer needed by the Indians. The homes and farms of these white farmers would be models for the Indians. Besides, these farmers would establish free schools, build roads and churches and bring other civilizing agencies to bear on the community that not only would result in lifting the Indian to a higher social status, but would greatly increase the value of his property and teach by example the benefit and the necessity of labor. The Indians need to be taught the folly and degradation of idleness and the beauty and glory of hard work.

Legislation is needed to amend the Act of March 2, 1907 (34 Stat. L., 1221), regarding the segregation of tribal funds so as to provide for the segregation of all the trust funds held in the United States Treasury to the credit of any Indian tribe, to pay the money to the Indians entitled thereto or expend the same for their benefit in the discretion of the Department. The Act of March 2, 1907, is deficient for the reason that a large proportion of the membership of most tribes having trust funds in the Treasury are neither competent nor disabled by reason of disease or old age, and therefore under existing law the Department is without authority to pay such members or even spend for their benefit any part of the tribal trust funds.

If the Act of March 2, 1907 is amended as suggested, it will

be an important step toward the consummation of the well-established policy of the Government of breaking up the tribal or communal holding of the Indian tribes, and giving to each member thereof a vested right in his own individual share of the tribal property.

After considerable thought on the subject, I have reached the conclusion that there should be enacted by Congress a carefully-worded general jurisdictional act which would permit any tribe of Indians in the United States having an alleged claim against the Government, to submit, within a reasonable time, said claim to the Court of Claims, with the right of the Government to interpose all set-offs and counter-claims, and with the further right of either party to take an appeal from the decision of the Court of Claims to the Supreme Court. If there are any Indian tribes that have meritorious claims against the Government, those claims should be settled on a fair and equitable basis. The enactment of a general jurisdictional act along the line suggested would mean a long step forward in the matter of a general winding up of all tribal matters.

I believe that that part of the act of May 8, 1906, known as the "Burke Act," which amended the provisions of the general allotment act by deferring citizenship until after the expiration of the trust period or the granting of a fee patent, was a mistake and a distinct step backward. The legislation in question resulted from the decision of the Supreme Court in the Heff case, wherein it was held in substance that citizen Indians were subject to the police power of the State rather than the National Government. Since that decision it has not been possible to convict under the Federal liquor act of January 30, 1897, for selling liquor to citizen Indians, but it is still illegal under the act to introduce liquor on allotments held in trust by the Government. In view of the fact that nearly all the States in which Indians live have good laws against the selling of liquor to Indians, and as the Comptroller of the Treasury has recently held that the Federal Indian appropriation for liquor suppression is available for cooperating with State authorities, I am of the opinion that the many advantages of citizenship for Indians are more than sufficient to offset the disadvantages and that the "Burke Act" should be so amended as to grant citizenship to all allotted Indians.

This conclusion is strengthened, it appears to me, by the decision of the Supreme Court of May 15, 1911, in the case of Hollowell

vs. United States, wherein the court held "that the mere fact that citizenship has been conferred upon Indians does not necessarily end the right or duty of the United States to pass laws in their interest as a dependent people."

It seems to me a strange and striking anomaly that there should be denied the original American the benefits of American citizenship. Let us not only extend to all allotted Indians American citizenship, but let us in the language of the great Kentucky statesman, Henry Clay, "treat with the utmost kindness and the most perfect justice the aborigines whom Providence has committed to our guardianship." Let us confer upon them the inestimable blessings of Christianity, civilization and citizenship.

Interesting Statements on the Subject of Indian Finances:* *By H. Dimick.*

ANY remarks by one in my position are naturally expected to be on the subject of Indian finances. This is a very large subject, which cannot be covered fully in the time at my command. It is one, moreover, which does not lend itself readily to speech-making for the reason that figures expressed orally are usually very dry and uninteresting. To grasp their full meaning, and their relation to each other they must be conveyed to the understanding through the eye, rather than through the ear.

I am not going to weary you, therefore, with a lot of statistics or overmuch detail, but will endeavor to give you a few facts which will show, in a general way, the financial relations between the Government and the Indian.

For and during the fiscal year recently closed, the payments to Indians and expenditures for their benefit aggregated approximately fourteen and a half million dollars. The most important objects of expenditure were schools for the children, industrial training

*Extracts from an address delivered by Hamilton Dimick, Chief of Finance Division, Office of Indian Affairs, at the Mohonk Conference, October 18, 1911.

for the adults, rations for the old and indigent, irrigation and allotment of lands, per capita payments required by treaty, and shares of individuals in tribal trust funds.

Disbursements were made from nearly a thousand separate and distinct funds, including appropriations by Congress, proceeds of reservations, moneys held by the Government in trust for the various tribes, and interest accruing on such moneys. Just how much was expended for each of these purposes, and from each of these funds, will not be known until the accounts are all in and the books have been closed for the year.

It may not be known, generally, that the Government now holds approximately thirty-seven million dollars in trust for the various Indian tribes, most of which bears interest at from three to five per cent, yielding an annual income at about one million eight hundred thousand dollars. These trust funds were derived, in most part, from the purchase or sale by the Government of surplus Indian lands, and the interest is either paid to the Indians in cash or expended for their benefit, in the manner provided by the treaties or agreements under which the lands were sold.

Generally speaking, the principal is not available for expenditure, but Congress has, in some instances, authorized the use of a limited amount of it for support and civilization. Congress also provided, by the act of March 2, 1907, that any adult Indian who gives evidence of ability to manage his own affairs and any who is incompetent by reason of old age, disease or accident, may, upon application, be paid his or her share of the tribal funds. A large number of individuals have availed themselves of this right and thus, by their own volition, have severed the closest tie that bound them to their tribes—the community of interest,—and set themselves up as free and independent men and women.

This law does a great deal to encourage industry and thrift in place of the dependence and lack of incentive to individual effort, which is an almost inevitable result of the old tribal relationship. But it does not go far enough. What is needed, and what the office has advocated, is legislation which will permit the absolute segregation of all trust funds held in the Treasury, the share of each member of the tribe to be paid to him if competent; otherwise, to be deposited at interest in a bonded bank to his personal credit, and drawn out under the supervision of the Government only as needed for

wise and beneficent purposes. When an Indian, whose share is held back in this way, becomes capable of managing his own finances, the control of his bank account can be turned over to him without further supervision.

This is the plan now pursued, with marked success, in handling what are known as individual Indian moneys, which are derived from various sources,—principally from sales of inherited lands and leases of allotments. Receipts of this class of money average six and a half million dollars a year.

One of the greatest hindrances to making the Indian self-supporting and self-reliant, is the annuity guaranteed to many of the tribes by treaty. As long as he, and each member of his family, has a sure income from the Government, without any effort on his part, however small it may be, he will never realize the necessity of fitting himself to earn his own livelihood, but will be content to go along in the old accustomed way with his face turned all the while towards Washington. He will do this, not because he is an Indian, but because it is natural, at least with primitive peoples, not to work except when they have to, and then only as much as may be necessary to earn the wherewithal to supply their simple needs.

For these reasons the Department, with the sanction of Congress, has been endeavoring for several years to make agreements for the commutation of annuities and the cancellation of the indebtedness by the payment of the entire sum at one time. A good deal of success has been met with, but not all of the tribes have been induced to accept this arrangement. One that I have in mind has an annuity of one thousand dollars a year, guaranteed to it by treaty for all time. There are about twenty-two hundred members of the tribe, so that each one receives the magnificent sum of forty-five cents a year.

It may be said for these Indians, however, that their annuities have not stood in the way of their advancement, and they are among the most progressive people with whom the Indian Office has to deal. That they are exceptions to the general rule is due, probably, to the fact that the annuities they receive are too small to provide any important part of even the simplest and most primitive support.

The expenses of the Indian Service have been enormous, and must be for some years to come if the Government continues to do its duty by this people as it is doing it now. Not all of the funds

provided in the past may have been righteously expended, but I have very little respect for those ignorant and irresponsible persons who sometimes break into print about how the Indians have been maltreated and robbed by the Government.

I read sometime ago an article on the so-called Indian question, wherein the statement was made that Congress had appropriated three hundred and fifty million dollars for the Indians up to that time. This, the writer said, was a good deal of money, but it didn't seem like such a large sum when it was known that half of it had been stolen by dishonest officials. How close the writer of that article came to guessing the total sum appropriated I have not taken the time to ascertain, but I am sure no intelligent and fair-minded person would credit his statement as to the wholesale grafting. However lax the administration of Indian finances may have been in the long ago, the system of recent years has been such that a dishonest official would find it impossible to steal to any extent without being detected and made to pay the penalty of the law.

Every fiscal officer is under a heavy bond, and besides being checked up frequently by inspectors, his accounts are carefully examined in the Indian Office and also in the Office of the Auditor for the Interior Department. It is a very rare case when anything more serious than technical errors is found, and they are almost invariably corrected when attention is called to them.

There may have been, and doubtless was, a good deal of corruption in years past, when persons were appointed to positions of responsibility whose sole interest in the Indian was how much could be made out of him, and whose only qualifications were that they could influence a few votes at home. But that was a long time ago, and I believe it can safely be said that at the present time a more honest, faithful and devoted band of officers and employees could not be found anywhere, either in public or civil life, than in the Indian Service. This is said, not because they need any defence, but as a just tribute to the self-sacrificing men and women of the Indian Service, and to bestow credit and praise where credit and praise are due.

Languages of the American Indians:

Dr. A. L. Kroeber in Popular Science Monthly.

Curator of Anthropology, University of California.

PART I.

THE day is past when educated people believed that the Indian languages were only random jargons of a few inarticulate sounds, without grammar or order, and so badly in need of supplementary gestures to make them intelligible that the Indians could not converse in the dark. Still farther have we got beyond the point of speaking of *the* Indian language, as if all tribes used essentially one and the same idiom. Such notions may yet linger among the uncultured, and now and then reflections of them still crop up in books written by authors whose knowledge is not first hand. But the progress of science has been so great in the last half century that the world now looks upon the tongues of the native Americans with newer and sounder ideas.

Probably the most important and most surprising fact about American Indian languages is their enormous number. On the North American continent there were spoken probably 1,000, and possibly even more different languages and dialects. Of South America we know less, but everything points to an equal linguistic variety on that continent. The tremendous total is astounding because the aboriginal population in both continents certainly numbered fewer millions than are to-day found in many single European countries in which only one language prevails. The twenty-five or fifty millions of American Indians possessed as many different languages as the billion or more inhabitants of the old world.

Language and History.

To the historian and the ethnologist this linguistic diversity is of the utmost consequence, because it affords him his most important means of classifying the native peoples of America, and ascertaining their connections, their migrations and in part even their origins.

To the student of old-world history and ethnology, philology is also a serviceable handmaid, though to a less degree than in America. This happens, in the first place, because the languages of the

eastern hemisphere are, on the whole, each more widely spread; and secondly, because history and archeology carry our knowledge of many peoples of Europe, Asia and Africa back for thousands of years—as compared with the bare four centuries since the discovery of America. History is, therefore, much more able to stand on its own feet in the old world than in the new. Nevertheless, when the historian goes back to origins, he has always been compelled, even in Europe and Asia, to call in the aid of language, and sometimes with the most fruitful results.

Starting, for instance, with our own language, English, the tongues nearest of kin to it are Dutch, German and Scandinavian. Next in closeness of relationship are the various Romance languages evolved from the decay of ancient Latin—such as French, Italian and Spanish. Still more different, but yet with sufficient similarities to make relationship and ultimate common origin absolutely certain, are Russian and the other Slavic languages, Greek, Armenian, Persian and the various Hindu dialects. The Englishmen who first heard Hindu speech certainly did not suspect that the languages of these dusky people were similar to their own, and that a direct connection or community of origin must at one time have existed between the Englishman and the Hindu. Yet philology has shown such to be a fact, which is now a matter of common knowledge, the entire group of languages spoken from England to India being known as the Indo-European family or Aryan stock.

When a student of Hebrew examines Arabic, it is very quickly evident that the languages have much in common. The speech of the ancient Phœnicians, Syrians and Babylonians, and of the modern Abyssinians, is also similar. This group of languages constitutes what is called the Semitic family. Every dialect within the family possesses obvious similarities to every other Semitic dialect, just as all Aryan languages possess certain words and features among themselves. But no Aryan language has any resemblance to or connection with any Semitic language. It is therefore clear that ancestors of all the Semitic-speaking nations must have had, at some far distant time, a single common origin, and that at this period they were entirely separate and distinct from the progenitors of the peoples that belong to the Aryan family.

The Turkish language is entirely unconnected with either Aryan or Semitic and belongs to a stock of its own. We know from

history that the Turks are recent immigrants in Europe and that they came not very long ago, as the historian reckons, from central Asia. But if the Turkish migrations and invasions had taken place 2,000 years earlier than was the case, we should in all likelihood have had no historical record of the fact, and the historian would erroneously classify the Turks as related to the neighboring Aryan nations—unless he called upon philology to aid him.

It has often been asserted that languages are readily learned and unlearned, and that races put them on and off as a man dons or doffs a garment. But in reality there is probably nothing, not even physical type, that is as permanent as a people's speech.

Thus, even to-day, Breton, a pure Celtic speech, maintains itself in France as the every-day language of the people in the isolated province of Brittany— a sort of philological fossil. It has withstood the influence of 2,000 years of contact, first with Latin, then with Frankish German, at last with French. In the same way, its Welsh sister tongue flourishes in spite of the Anglo-Saxon speech of the remainder of Great Britain. The original inhabitants of Spain were mostly of non-Aryan stock. Celtic, Roman and Gothic invasions have successively swept over them and finally left the language of the country Romance; but the original speech also survives the vicissitudes of thousands of years and is still spoken in the western Pyrenees as Basque. Ancient Egypt was conquered by the Shepherd, the Assyrian, the Persian, the Macedonian and the Roman; but whatever the official speech of the ruling class, the people continued to speak Egyptian. Finally, the Arab came and brought with him a new religion, which entailed the use of the Arabic language. Egypt has finally become Arabic-speaking, but until barely a century ago the Coptic language, the daughter of the ancient Egyptian tongue of 5,000 years ago, was kept alive by the native Christians along the Nile; and even to-day it survives in literature.

While nations, like individuals, can learn and unlearn languages, as a rule they do so only with the utmost reluctance and with infinite slowness. Speech tends to be one of the most persistent and permanent ethnic characters.

Indian Linguistic Families.

The seemingly endless Indian idioms are by classification reducible

to about 150 groups or families, almost equally divided between North and South America. The first problem of American ethnology, after determining and mapping these families, is to deduce the probable migrations of peoples that can be inferred and the connection which existed between different tribes. The second task is to carry out similar inquiries within the bounds of each group or family, and in this way to ascertain the minor or more recent affiliations and movements.

The number of languages is large; the aboriginal population was relatively sparse; the necessary consequence is an unusually small number of people per distinct language. In California, where the linguistic diversity reached its height, there were spoken about 135 idioms belonging to 21 families. The total Indian population was 150,000 or a little less—an average for each dialect of almost exactly 1,000 souls, and only 7,000 for each linguistic family. There is something incongruous in comparing the tongue of a paltry 7,000 uncivilized people with, for instance, the whole group of Aryan languages that are the birthright of hundreds of millions of people of the most important nations. Yet to the ethnologist such comparisons are a necessity, for each group of related languages, whether extending only over a little valley, or spreading from continent to continent, is an ultimate unit in itself, which cannot be brought into connection with the other or with any other group. Historically, the small family may be as significant as the large, for it represents just as separate an origin.

The Great Uto-Aztekan Stock.

Perhaps the best known and most important single tribe in America were the Aztecs, who founded and held the city of Mexico and ruled from there over a large part of the modern republic of that name. Excepting perhaps the Incas of Peru, they were the most powerful nation in the new world at the time of its discovery and conquest. Their civilization, though for the most part borrowed from other tribes rather than invented, was also of the highest. As to their own origin, the Aztecs had certain traditions, according to whose testimony they came from a point in the north, called Aztlan, less than a thousand years ago, in other words, some four or five centuries before the overthrow of their empire by Cortez.

While historians have usually accepted this native tradition,

philological evidence renders it very improbable. The Aztec language, more properly called Nahuatl, is the southernmost of a trailing chain of related dialects extending through the length of Mexico and the Great Basin region of the United States. Being at the southernmost extremity of this chain, we have every reason to believe that the Aztecs have moved southward—just as it is natural that the Hindus, who are the easternmost of the Aryans, entered India from the west, and the Celts, who are the westernmost, came into their territories from the east. But if the Aztecs had come from Sonora or adjacent parts of northern Mexico as late as four or five centuries before the discovery, their language should still be very similar to the dialects of those districts. This is not the case. Aztec and the languages of northern Mexico are related, but the relationship is undoubtedly distant. In other words, the Aztecs separated from the Indians of Northern Mexico so long ago that their language became considerably changed, and there is every reason for believing that they have maintained a separate existence for very much more than 500 years, just as it is a moral certainty that the ancient people speaking Sanskrit, Greek, Latin and Gothic broke loose from one another more than five centuries before we first hear of any of them. Languages do not change over night. In other words, because Aztec is a member, but a *detached and divergent* member, of the great Uto-Aztekan family, it is necessary to conclude that the Aztecs came from the north indeed, but came at a very ancient period.

Cliff Dwellers and Pueblos.

In New Mexico and Arizona there formerly lived the Cliff Dwellers, and have lived in historical times the Pueblo Indians, builders of large villages of stone, and constructors of irrigation ditches and other remains of a monumental character. These relics so far surpass anything else found in the United States that the superiority of the Pueblos over all their neighbors is unquestioned. This superiority has led to their being brought into connection with the Aztecs, as the nearest nation that had risen to a similar proficiency in arts and industries. The Cliff Dwellers and the Pueblos are, however, known to be practically identical in their arts, implements, architecture and even religion—so far as idols and symbols and other visible remains can make the nature of an ancient religion evident.

The two peoples are clearly only ancient and modern strata of

one race. If, therefore, the ancient Cliff Dwellers were Aztecs, the Pueblos should still show in their language close kinship with the Aztecs. This is not the case, the Pueblo Indians, as a class, not being in any way related in speech to the Uto-Aztekan family. It accordingly follows that the popular identification of Cliff Dwellers and Aztecs is based only on ignorance or imagination, and that the weight of historical evidence is adverse to this view.

The historic development of the great Uto-Aztekan family has been determined still farther. One branch comprises a number of tribes in California. Until recently all these tribes were believed to have been the result of a single immigration into the state. It is now clear that they represent three distinct strata. One mass of them has been resident in southern California for a very long time, long enough for the originally uniform language to divide into several dialects. Another body came at a different time, or by a different route, into the Sierra Nevada Mountains of central California. Whether this movement was earlier or later than the first mentioned we cannot yet tell, but it is certain that it was distinct. The third stratum is represented by a recent movement from Nevada westward into the eastern parts of California; but even this was entirely prehistoric.

The Algonkin Family on the Atlantic.

Another of the great linguistic families of North America is the Algonkin, one of the first to be known. To this large stock belonged Powhatan, Pocahontas and the other Indians among whom the English settlers of Virginia formed their colonies. Other Indians of the same family formed their treaty with William Penn, sold Manhattan Island to the Dutch, met the Pilgrims from the Mayflower, and learned to read Eliot's bible. Most of eastern Canada, the Ohio Valley, the Great Lake region and the country north to Hudson Bay, were also occupied by Algonkin tribes. Separated from all these, and far to the west of the Mississippi in the great plains at the base of the Rockies, lived three groups of Algonkins that at one time or another had evidently made their way there from the original eastern home. These were the Blackfeet, Arapaho and Cheyenne. In historic times the Cheyenne and Arapaho have usually been allies and closely associated. They are to-day on the same reservation. But all the inferences made as to a joint migration

of the two tribes from their original eastern home have proved mistaken. The Cheyenne language is closely similar to the dialect of the Ojibway and other tribes of the Great Lake region. The Arapaho is more different—so much so, in fact, that when vocabularies of it were first recorded, its essentially Algonkin character was not recognized. It follows that the Arapaho represent an ancient and the Cheyenne a recent separation from the tribes farther east. The third group in the plains, the Blackfeet, have specialized their dialect to about the same extent as the Arapaho, but in different ways. While they, therefore, branched off at about the same time as the Arapaho, it is clear that they have been distinct from them ever since.

Conservatism of Indian Languages.

It has often been said that the languages of Indians and other uncivilized peoples, in fact all languages that are not fixed by writing, change very rapidly. It has been declared that in the course of a generation or two such idioms alter to an extent that men could not understand the talk of their grandfathers, and that in consequence a very few centuries would suffice to alter the features of a language so thoroughly that its original relationship with kindred languages could no longer be ascertained. All such statements are utterly wild, and there is a mass of evidence to contradict them.

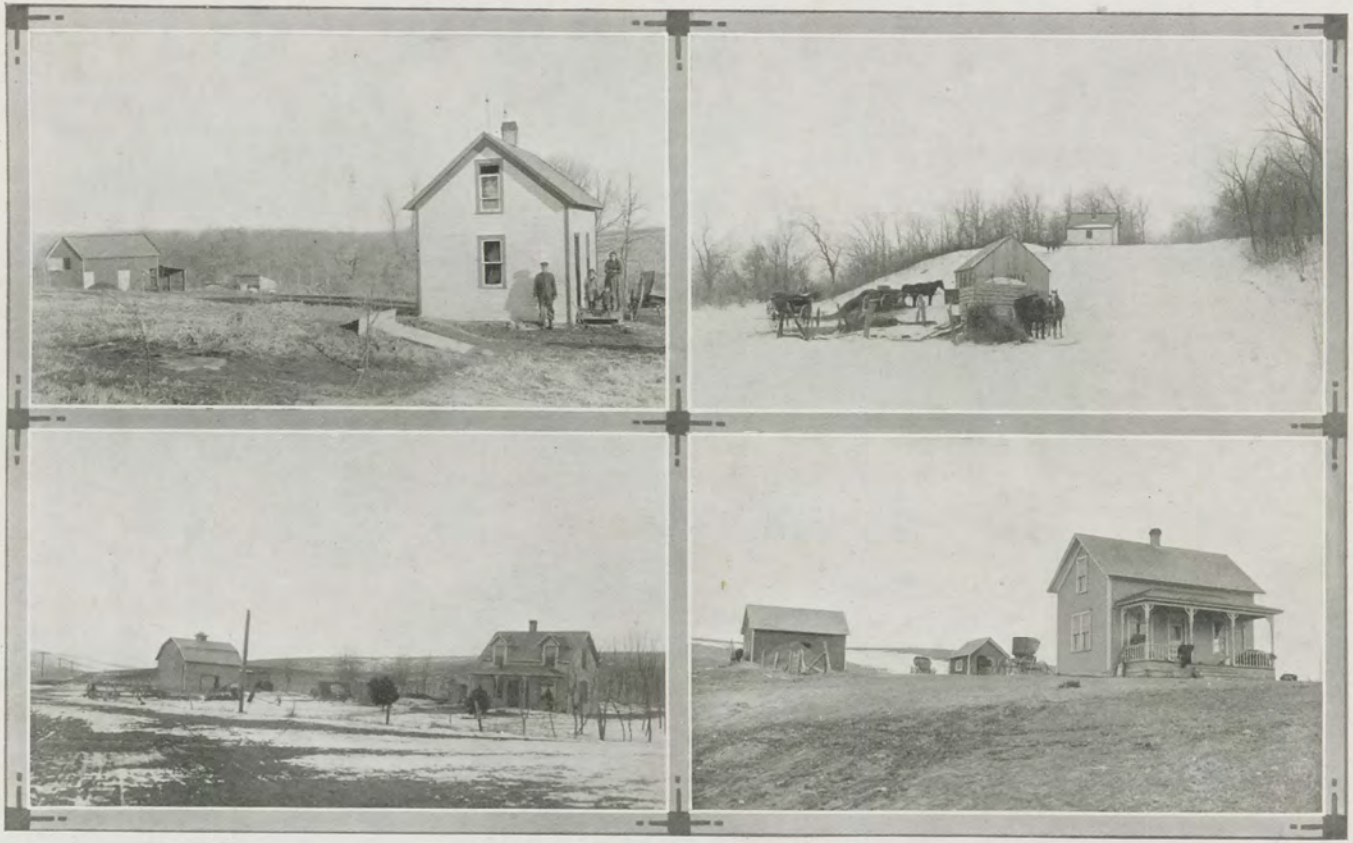
Immediately after the Spanish conquest the Aztec language was written down. Documents were recorded in it and extensive grammars and dictionaries prepared. These grammars and dictionaries are perfectly correct and entirely applicable to the Aztec language as it is spoken to-day. The same is true of the various Maya dialects of Yucatan. We possess records going back two centuries and more of Eskimo, Algonkin, Iroquois and other languages of the United States and Canada as well as of South American tongues. In no instance is any notable change observable. It may in fact be doubted whether most Indian languages have changed as much in pronunciation in the last three hundred years as English has since the time of Shakespeare.

Of course the vocabularies recorded some centuries ago and those written down recently are often far from identical, but the principal differences of this sort must be laid to the imperfect and often curious systems of orthography used. Almost all Indian languages contain at least some sounds that do not occur in the

languages of Europe. The Spanish conqueror or the French explorer would represent these unfamiliar sounds with different letters than the subsequent English settler or German scientist.

In fact differences fully as great as those between old and modern vocabularies can be found in lists of words taken down in the same period in recent times, by different observers, particularly if these observers were of different nationality. It is probable that the superstition as regards the alleged rapid change of Indian languages is due largely to this cause.

The conservatism of American languages is brilliantly illustrated by the Athabascan family, another of the great linguistic stocks of North America. All the Athabascan dialects are remarkably close, so that a person acquainted with one could learn to understand another in a very short time. The same grammatical processes continue through all of them with almost no change. Yet some of the Athabascan tribes occupy the interior of Alaska and the northwestern parts of Canada. Two branches are in the great plains: the Sarsee, closely affiliated with the Blackfeet, and the Kiowa-Apache, almost amalgamated with the Kiowa, though retaining their own speech. In New Mexico and Arizona are the Navaho and Apache. In the interior of British Columbia, just south of Puget Sound in Washington, along the coast of Oregon, and in northwestern California, are other areas, each separated from the other, in which Athabascan was spoken. The tribes belonging to the family are scattered over parts of an area measured by more than forty degrees of latitude and sixty of longitude and embracing at least half of North America. Their original center of dispersion is unknown, but wherever they came from in the first place it is clear that it must have taken them a very long time to force their way individually over thousands of miles, over mountains and rivers, and constantly crowding aside hostile tribes as they moved from one residence to a new home. Here again, as in all the historical conclusions which it is possible to draw from linguistic conditions in America, we are dealing with periods measurable at least by thousands of years; and yet in all this long lapse of time the Athabascan dialects have changed but slightly and superficially.



MATERIAL RESULTS OF INDIAN EDUCATION

THESE VIEWS ARE OF HOMES OF CARLISLE EX-STUDENTS WHO ARE MEMBERS OF THE OMAHA TRIBE IN NEBRASKA

TRUE INDIAN TYPES—ZUNI (ARIZONA)

Copyright Photo by Schwemberger

CHEYENNE INDIAN CHIEFS FAVOR EDUCATION—LONE ELK, TALL BULL, BIG HEAD AND LITTLE SUN, WITH CHEYENNES ATTENDING CARLISLE

A NAVAJO HOME—AND PART OF THE FAMILY—A TYPICAL ARIZONA SCENE

TAILORING & DRESSMAKING

How the Great Spirit Taught the Dakotas to Pray.

BENEDICT CLOUD, *Souix.*

ONG, long ago in the early days among the Sioux Indians of North and South Dakota, the people began to die off in large numbers from an attack of an incurable disease. The chiefs were amazed to find that their numbers were rapidly decreasing. They did everything in their power to dispel the awful plague, but their efforts were futile.

One day a young man of the tribe who was following the trail of the bison, came across a mud turtle which was on its way to the next water hole, but had become exhausted from the heat and was unable to travel farther. The hunter was about to pass by when the mud turtle spoke to him and said, "I know you are a brave man and would like to be so considered by your tribe. If you will assist me to reach the next water hole I will make known to you a secret which will enable you to rise to prominence among your fellow men."

The young man was kind-hearted and took compassion on the poor mud turtle and picked him up and carried him with him. As they traveled along, the young hunter told the mud turtle about the awful plague which was causing the destruction of life in his tribe. They soon came to a water hole and the hunter let the turtle down into the water. The turtle was soon out of sight in the cool depths of the water, but returned quickly to the top to heartily thank the young man for his deed of kindness. The mud turtle was no longer a mud turtle but a young Indian warrior beautifully decked with feathers and paint, according to the custom of his tribe. He said to his benefactor, "Return home my brother and fast for three days on the banks of the river and then you will find a means of subduing this plague and how to increase your numbers." The young man went home and fasted and communed with the Great Spirit for three whole days in the burning heat of the sun and at

last he fell fainting on the grass. In his stupor there appeared to him a beautiful Indian maiden dressed in the finest skins and ornaments. She held in her arms a bundle wrapped in a beaver skin and tied with a rattlesnake skin. She told him to return with the bundle to his perishing people and gather together all the young warriors and fairest maidens of the tribe, for in the bundle was the peace pipe and which they were to smoke. The sweet odor of tobacco would rise as incense to the Great Spirit to appease his anger and arouse his sympathy.

As they smoked the peace pipe they should dance the famous Ghost Dance and the Great Spirit would surely help them.

He took the bundle home and did as he was told.

It was thus he restored health to his people and secured for himself an enviable position in his tribe.

From this the Dakota or Sioux derived the custom of fasting and dancing the Great Ghost Dance which is so renowned among the Dakota Indians.

The Indian Medicine Man.

A. Ella Johnson, *Seneca.*

HEN we compare the original ways of doctoring sick patients with the present methods, we find that few of the Indians of the Iroquois Nation adhere to many of the primitive ways of healing the sick. In early days most medicines were extracted from various kinds of medicinal herbs. These were concocted by the old Medicine Men and given to the patients. The giving of the medicine was accompanied by a dance and a special song. In these, if the ill patient was able to stand, he must participate. Oftentimes when the sickness was contagious, the doctors forbade all the relatives except the parents to see the patient.

The Indians are very particular about diseases of the eye and only good Medicine Men are considered capable of treating such diseases.

The doctoring is always accompanied with dancing. After this is over they have a grand feast, after which they all adjourn to their homes.

Editor's Comment

THE INDIAN'S REMARKABLE INDUSTRIAL DEVELOPMENT

REMARKABLE progress is being made by the Indians in industrial lines, and in business. The news dispatches of the day deal more with the material development of the Indian than ever before in the years since the red man has been associated with us as a problem. Less attention is paid to crime and, semingly, there is less crime and fighting and marauding on the part of the Indians, or it would certainly be chronicled.

This economic development of the Indian is associated with no particular tribe, or any one section of the country, but it is noticed that where the Indian has received more education and has been thrown more definitely among the whites, that the progress is greatest. It has also been noticed that where Indians have been allotted because of competence to manage their own affairs, and are gradually assuming more definite control of their business operations, their assimilation as citizens follows rapidly.

We find, for instance, much industry among the Cherokees, although they are laboring with a great many obstacles in their way. The development along agriculture in the Cherokee country under the hilly conditions which there prevail, is a splended testimony to the industry of those people.

The Oneidas are entering the ranks as workers and acquiring citizenship. The Omahas and the Winnebagos are making steady progress. Many of the tribes of Oklahoma are dropping the non-productive ways of their fathers, and are spending more time in farming and developing their allotments, The far western tribes in practically all of the western states, are giving evidence of this progression toward citizenship.

PROGRESS IN IDAHO.

A dispatch from Spokane speaks of an exhibit of apples at the National Apple Show, said to be of fine quality, which was contributed by the Indians of Kootenai Valley in Northeastern Idaho. These Indians have allotments and have been mostly engaged in raising hay or stock on the bottom lands, but of late they have turned their attention with great success to fruit growing. It is reported that Chief Isadore, head of the Kootenai tribe, has an orchard of several hundred acres on the rich alluvial bank of the Kootenai river, and grows apples, pears, plums, and cherries in abundance. Another Indian across the river has developed a beautiful type of Spitzenburg apple entirely different from the Esopus type common in the West.

A GOOD WORKER.

From Devils Lake, North Dakota, news comes of successful farming by the Indians there. One of the farmers, Joseph Mathoi, who owns an eighty acre tract of land and is cultivating it, has just concluded the marketing of his

season's crops for $1,594, having done all the work himself. He raises chickens and hogs for sale and is saving his money.

From Wisconsin comes the information that active preparations are being made among the Indians for the trapping season, and that much work is being done to make the season one of extraordinary success, particularly in view of the fact that fur bearing animals are numerous in that section.

NAVAJOS MAKE GOOD.

Even the Navajos, secluded as they are on the deserts of New Mexico and Arizona, and living apart from the white man, are embracing the opportunity of the day in the acquirement and holding of property. Their vast reserve offers ample pasturage for their thousands of sheep, and although not of the finest quality, it is said they yield from fifty to seventy cents a head in wool on the average besides furnishing a good supply of meat. The hides fetch ready money, as do the wool and blankets. The Navajos are turning out a large amount of silverware, and more than a hundred thousand dollars' worth of blankets are disposed of each year.

From Toppenish, Washington, comes a report of the prosperity of the Indians in that locality, of the building of permanent brick buildings, of the increase in the assessed valuation of property, of additional land being farmed, and of the increased deposits in the banks.

In far-away British Columbia on the river Skeera, the Indians have built a number of bridges which give evidence of their remarkable engineering ability. The bridges are of the cantilever style, and in one case the bridge is 120 feet wide and 80 feet from the bridge to the water level.

THE INDIAN NEEDED IN AMERICA.

Examples of the work of the Indian in America could be cited in large numbers. His awakening and grasping of the opportunity is making him more than ever a strong factor in American development. From the Indian country, from reservations, and from those places where the Indian is in active competition with the whites, come confirmatory reports of their healthy progress as good mechanics and industrious farmers.

More and more they are being welcomed in white communities, not only because they belong to an interesting race, but because of their definite economic value to the country. The Indians are not now without property, many of the tribes being extremely rich, and when the individual Indians begin to use this property in permanent development in their localities, economically conserve their wealth and build homes, their entrance into citizenship and recognition by their neighbors will be rapid.

A PROTEST AGAINST THE "INDIAN" PICTURES.

WE HAVE been hearing much recently in criticism of the untrue and libelous brand of moving pictures of Indian life and romance which are shown throughout the country, and are supposed by the un-

initiated public to be true to life. Some of the objection has come from Indians themselves. The majority of these pictures are not only without foundation in fact, but do not even have Indians to pose for them. To anyone who knows the Indian and his environment at first hand, this is immediately manifest.

White men or Mexicans usually pose as Indians, with blackened faces, wigs and Indian costume; their actions and gestures are absurdly grotesque, and exaggerated. These make-believes do not run, talk or walk like Indians, and their whole make-up brands them as "fakirs."

The stories consist of some romance impossible to Indian nature, a hold-up, or a battle of some kind. Quite often the Indians are made to do acts of seemingly heartless cruelty. No possible good can come of this misrepresentation, and the writer is convinced that much harm and prejudice will result.

The time has come when the Indian must live in peace and amity with the white man. Many of these pictures will tend to arrest and hamper this mutual understanding of the races which is so vital to the Indian's welfare. The old days of strife and warfare are permanently gone. The new Indian has supplanted him as a worker who is an integral part of the life of the country.

Not many months ago, there was shown in the East a series of pictures showing an Indian child forcibly taken away from its parents in California and sent to a large Government school nearby. Other pictures were shown of the life of the school, the beauty of the campus, the marching of the students, etc. Later the same lad was shown as a drunkard who had indulged in crime. The all-too-evident purpose of the pictures was to show that the education of the Indian was a failure. The whole thing was a lie made out of whole cloth, and the records of that school in the West, and of every other properly conducted Government school in the country, would prove it.

Some organized effort should be made by the Indians and by the Government to have these pictures censored. Many of them will tend to create hostility against the Indian among many of his friends, and to alienate many white people, who cannot separate the slanderous in these moving pictures from the true and accurate.

The Indian is rapidly taking his place in America as a good citizen, and nothing should stand in the way of his worthy ambition to break away from the old life. There is hope in the awakening of the Indian himself, and the disgust with which he views such misrepresentations. He is sure to make himself heard.

INDIAN EDUCATION.

IT IS well to remember that the Indians of Carlisle School are not exclusively trained in the husky arts of football, though their accomplishments in that branch of the curriculum are much in evidence each autumn. They are also being educated along the practical lines that turn them out of

the school good and useful citizens with a powerful influence over others of their race.

The cost of this splendid work by the government is very moderate—about $154 a year for a student who returns a good part of that sum in manual labor or in salable goods that he makes. Considering what the graduates become, can the nation make any better investment in manhood than this?—*Boston Post* Editorial.

THE SOCIETY OF AMERICAN INDIANS.

THE Indian Rights Association at a meeting of its executive committee, held in Philadelphia, November 1, unanimously adopted the following minute relative to the Society of American Indians, which is the changed name adopted for the American Indian Association:

"We extend a hearty greeting to the Society of American Indians, which recently met as a body for the first time, at Columbus, Ohio. The formation of such an organization, managed as it will be exclusively by Indians, is an indication of the progress of the Red Man to a full recognition of his needs, and an appreciation of the fact that the time has arrived for him to have an active voice in plans for working out his own salvation. The movement is a credit to the race, and is full of promise for the future, if it be wisely directed, as we have every reason to believe from this meeting will be the case. The high personal and good spirit manifested throughout this successful conference also answers the question frequently asked, 'Why does not the Indian do something for himself?"

The society was also given official recognition in the platform of the Maryland Conference this year.

THE INDIAN IS COMING TO HIS OWN.

IT IS quite within the bounds of fact to say that there would be country-wide rejoicing if the Carlisle Indian School football team should come out pennant winners at the close of the season. It sometimes has seemed in past years that the Indian team, always made up of about as fine a set of young men as can be found anywhere in the United States, have not received fair treatment.

This year they ought to get all the honors they will deserve. It seems to be pretty well established that the Indian team of 1911 is the finest and ablest set of football players on the gridiron. They did not have much trouble in winning the Pennsylvania University game, and last Saturday they played a most remarkable game with the great Harvard team, winning the contest by a score of 18 to 15. Over 30,000 people witnessed the wonderful battle and in addition to seeing the redskins at their best they were treated to a marvelous exhibition of football skill and finesse by Captain Thorpe, an Indian, with a reputation as the greatest all-around man in college athletics.

It is probable that here and there is antagonism to the Indian from a social standpoint. But I have yet failed to find

any white American who is really as much of an American as is an American Indian. In fact, the Indian is the only simon-pure American in the United States, and it would be hard to find a reputable man in this country, no matter how prominent he may be, who, if he have Indian blood in his veins, does not boast of it.

Considering what the American Indians have had to go through in the way of wars and the wide-spread and awful habit of "fire-water" drinking that was ingrained in them by the whites, it is a wonder that they are not today merely a collection of decrepit and utterly useless mortals.

But the Indian of today is coming to his own. He is developing wonderfully. In future years he will be a factor in public life, in art and in business in the United States.—Editorial, *Spcetator*, Pittsburg, Pa., Nov. 17, 1911.

INDIAN CHIEFS FAVOR EDUCATION.

THE first Indian powwow for years at the Carlisle Indian School was conducted during the past few days, when four dusky giant Cheyenne chiefs from the Tongue river Reservation in Montana visited the children of the tribe at the government's educational institution, and later showed the marks of civilization's influence when they quietly slipped into a drug store and silently sipped chocolate milkshakes.

At the powwow, the four chiefs, together with the 30 Cheyenne students at the school, considered the advantages the white men are giving them. Through an interpreter they talked to Superintendent Friedman, and declared themselves more than ever converted to education, and said that they would go back to their people and talk and send them to school. These same old fellows have been strong opponents in the past of the white man's education. More amazing than anything else, the four chiefs agreed that it would be best that their children should speak no Indian language; that they should forget the past and seek citizenship in the future.

The Cheyenne chiefs, who stopped off on their return to Montana from Washington were Lone Elk, Tall Bull, Bighead and Little Sun. Accompanying them was an interpreter, Red Water, a former Indian School student and member of the football eleven of 1898, but who is now a prosperous farmer. Chief Little Sun was one of General Nelson A. Miles' scouts during the Indian uprising at the time of the Custer massacre.—Charlotte (N.C.) *Times-Democrat.*

THE INDIAN IN POLITICS.

COOPER'S Indian is fast becoming a man interested in the political welfare of his country. The day is past when the Indian fights for his territory. The reservations are becoming more and more pastoral communities instead of wide stretches of hunting land.

The Carlisle Indian School is a big factor in effecting the change. The educated Indian discovers he can live easier by tilling the soil than by the

chase. He finds more comfort in life in energetic and systematic tilling of the hills where he was wont to hunt and fight. As soon as he begins to farm he begins to take an interest in politics, for his money, which is bound to accumulate, must be looked after.

At the Carlisle School, practical government is taught. Each class is a city with city government, and each ten classes make up a state. The states form a republic with a national government. There are courts, and violations of the rules of the school are heard and tried. The civic lessons have had their results. The young braves go home to the reservations and become interested in practical politics, with the result that we may have redskins prominent in the politics of the country before many years.

It has also had the result of getting the Indian families in closer contact. Instead of the wigwams, circled about the tent of the chief, farmhouses are grouped together in little villages. The transition from the savage existence to eminently civilized life is due perhaps more to the graduate of the Indian School than anything else, though, of course, the constant association with the white man has done much to dispel the illusions under which for so many years the Indian has labored.—Editorial, Boston, Mass. *Advertiser,* November 9, 1911.

INDIAN FINANCES MADE INTERESTING.

INDIAN finances have always been hard to understand by the general public. Mr. H. Dimick, who prepared the paper entitled "Interesting Statements on the Subject of Indian Finances," has given an illuminating and interesting statement of the subject which will be welcomed not only by those in the Government Service, but by the outside public. Mr. Dimick is the capable Chief of the Division of Finance in the Indian Office; he is a hard worker and a most conscientious official.

MR. MERITT ON THE INDIAN.

THE article entitled "The American Indian: His Progress and Some of His Needs," should be read carefully to get a good perspective of the Indian Service. Mr. E. B. Meritt, the author, has made an exhaustive study of Indian law besides having passed, in his official capacity, on the most important questions which have from time to time arisen. He speaks with authority and from a most successful experience as Law Clerk of the Indian Office. His statement is conservative and his recommendations are sound.

Contentment.

Let us learn to be content with what we have; let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—David Swing.

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.