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THE RED MAN

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The Red Man

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M. Friedman, Editor

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

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

By William B. Freer.

THE SECOND annual fair of the Cheyennes and Arapahos of Oklahoma was held at the town of Watonga about the middle of last September. That it was a success, notwithstanding a very unfavorable farming season, was generally agreed. The conditions, other than a year of poor crops and in some sections complete crop failures, were all that could be wished—a convenient and spacious fair ground with plenty of shade, good water, and room to camp; pasturage for the large number of horses and ponies belonging to the Indians; good weather; enthusiastic workers, both Indian and white; good displays of the products of Indian homes and farms, notwithstanding the poor farming season; interesting and wholesome diversions; and large numbers of visitors, insuring sufficient gate receipts to pay liberal premiums and the operating expenses.

Between two thousand and twenty-five hundred Cheyennes and Arapahos attended the fair, most of whom arrived from three days to a week in advance of the opening day and pitched their picturesque teepees and less picturesque, as well as less sanitary, wall tents in a double semi-circle about and outside of the half-mile race track, the late comers overflowing into a nearby pasture. The neighboring Kiowas and Apaches were well represented and there were individual visitors from several other tribes. Before and during the fair

there was much sociability among the Indian campers, the early morning breakfast party being the most popular sort of gathering. During the entire encampment no case of drunkenness or disorder on the part of any Indian was observed—rather a remarkable fact and one testifying to the efficiency of the county sheriff and his deputies in keeping out "bootleggers" as well as to the general good sense and sobriety of the Cheyenne and Arapaho people.

The first act was the holding of religious services for and by the Indians on the Sunday evening preceding the fair. These services were in charge of the missionaries of the field, who invariably lend their presence and active support to the fair and who are helpful generally in all of the enterprises set on foot looking to the lifting up of the Indians. The morning meeting was well attended, the sermon in English being interpreted into both the Cheyenne and Arapaho tongues. On the same evening the churches of the town were closed and the Christian people of Watonga joined the Christian Indians in a union meeting at which hymns in the Indian tongues were sung and addresses were made by a number of the leading Christian Indians. The remarks of the Cheyennes were interpreted into Arapaho and English, while the Arapaho addresses were translated into English and Cheyenne.

The occasion of the second general gathering at the fair was the delivery of a lecture on some of the educational phase of tuberculosis and trachoma by Dr. Joseph A. Murphy, Medical Supervisor of the United States Indian Service. The address, which was given upon the grand stand, was illustrated by more than a hundred fine stereoptican views and was listened to by perhaps five hundred Indians, who were shown pictures of well- and ill-kept Indian homes, photographs of Indians well and Indians sick, views of various sanitary arrangements and improper arrangements, magnified pictures of the very dangerous house fly and of different sorts of germs, etc. The pitiable ignorance of the older Indians is shown by the comment of an aged Cheyenne the following morning, to the effect that the Cheyennes have enough sickness among their own people without having brought to them pictures of sick persons of other tribes! The younger people—those who have had the benefit of some education in English—were much impressed by the lecture.

That the teaching of sanitation to the people of the tribe does bring encouraging results was made plain to those visitors who passed among and viewed the Indian teepees and tents. As a rule,

the surrounding premises were kept clean and neat. In many places, boxes were in use to contain the camp refuse and these were emptied daily. Since the public drinking cup was not allowed on the grounds, every person or family group had separate cups. Paper drinking cups were offered for sale at one cent each and tin cups at three cents. While these things were prearranged by the managers of the fair, the Indians themselves are worthy of much praise for the general cleanliness which prevailed. Upon this feature of the camp, a veteran editor said in his paper (The Watonga Republican):

> There is one conspicuous thing about the tents in the Indian camp and that is the general cleanliness to be seen. In most of them carpets or cloths are spread upon the ground and the hangings are all clean and neat. In many of the tents can be seen cots and in some cases beds with white spreads. The writer could not help but contrast the appearance inside of those tents with the interior of the teepees which he used to see in the old Indian Territory thirty years ago. A great change has taken place. What brought it about? Look at it from whatever point of view you may, and you must admit that the teachings of the Christian religion are the potent factors in bringing about this change. The Christian religion is the greatest cleanser and civilizer that the world has ever known.

Tuesday, the opening day of the exhibition, was a perfect Oklahoma summer day—a little warm for the vistors from the North, but all that the residents—both Indians and whites—could wish. At nine o'clock, the chiefs and head men, a gorgeous company, dressed in magnificent buckskin suits and war bonnets and mounted on prancing ponies, issued forth to parade the streets of the town, a mile distant, according to program. Many of these apparent barbarians had entered at the fair exhibits of live stock and farm and garden produce of their own raising and proudly wore the exhibitor's badge of distinction. The parade returned, the merry-go-round began its dizzy whirl, the refreshment vendors shouted their wares, the program of sports commenced, and the fair was properly opened. One might visit the snake show, if he possessed sufficient curiosity and a dime, or view the Wild West entertainment, which, even in the wild West, never fails to attract, or patronize the indispensable refreshment stands, where bottled "strawberry" soda water and cones of ice cream were in large demand; nowhere on the grounds could one find any of the games of chance or gambling devices which are usually found at fairs and which appeal strongly to

the gambling instinct inherent in all of the dark-skinned people of the earth. At this year's fair, native games and contests filled a large part of the program of sports and proved more interesting to the spectators than the baseball, basket ball, and modern field games of the previous year. Among the former were the horn-dart-throwing game and Indian lacrosse, both played by the women, and archery, arrow throwing, and "throwing the shield" by the men. These sports took place in view of the spectators in the grand stand in the mornings, while the afternoons were given over to the sham battle, a very realistic representation of Indian warfare; and, following this, to the horse and pony races, including among others, an exciting relay race, in which the mounted contestants were required to change both steeds and saddles twice during the course. The Indians themselves largely organized, and altogether carried out, these games and sports, including the sham battle and the horse races, and in a most creditable manner.

On the second and third evenings of the fair a representation of primitive Indian life was given for the benefit of large numbers of spectators. The scenes portrayed the camp life of the olden time, showing children at play, the reception and entertainment of visitors arriving with travois from a distance, a council of chiefs, and most picturesque Indian dancing, including the staff dance of the Arapahos and the wild shield dance of the Cheyennes. These representations were simply given in the open air in the light of camp fires and met with popular favor.

The well-filled exhibit hall, newly whitewashed and hung with festoons of red and white bunting, was clean, spacious, and restful. On either side of the broad central passage were booths—one fitted up as a rest room for women, and another as an information bureau and public telephone station; two contained exhibits of camp cooking and sewing; three were filled with specimens of classroom work from the Cheyenne and Arapahoe schools of the four superintendencies represented at the fair; five booths contained interesting and artistic exhibits of Indian buckskin and bead work, and six were filled with displays of farm and garden products. Of the latter, there were three hundred and ninety-five separate exhibits made by one hundred and twenty-five different Indians. At this fair there was a decided increase in the number of farm and garden exhibits over the number shown at the fair of the previous year, notwithstanding the terrible drouth of May and June. While at the first

fair many exhibits were fragmentary, at the Watonga fair the exhibits were complete and unbroken. The following list will show the number of exhibits of the different sorts of produce at the first and second fairs:

	Fair 1911.	Fair 1910.
Yellow corn,	68	35
White corn,	58	67
Bloody Butcher corn,	49	32
Squaw corn,	33	16
Milo maize,	9	11
Sorghum in heads,	15	11
Watermelons,	21	3
Kaffir corn,	77	43
Cotton stalks,	10	2
Onions,	3	8
Irish potatoes,	5	5
Sweet potatoes,	6	7
Oats,	3	7
Wheat,	5	4
Miscellaneous,	33	78
Total,	395	329

The names of some of the prize winners follow: Little Rock, Cut Finger, Coyote, Blind Bull, Little Bird, Howling Hawk, Howling Crow, Philip Rabbit, Tobacco, Edward Yellow Calf, John Bull, Doty Lumpmouth, Bird White Bear, Benjamin Spotted Wolf, Short Nose, Charley Whiteman, Peter Bird Chief, Mark Tall, Black White Man, Victor Bushy Head, White Thunder, White Buffalo, James Paints Yellow, and DeForest Antelope. Many of these Indians received several prizes.

The exhibits of cooking and sewing, while not numerous, were of excellent quality. There were sixty entries of preserved fruits and jellies and a dozen or more of bread and cake. Of needlework there were about twenty-five specimens. Prizes were awarded for the best modern house dress made in camp, the best kitchen apron made in camp, the best gingham dress for a child made in camp, the best display of button holes, the best display of laundering, the best batch of Indian bread, the best white bread made in camp, the best pound of butter, the best pound of lard, the best glass of wild plum jelly, the best watermelon preserves, etc. This list merely indicates the scope of the competition among the housewives.

The exhibits of native Indian handiwork were especially fine. They numbered two hundred and twenty articles presented by eighty families. The display of old Indian tools and utensils, some of the articles more than a hundred years old, proved of great interest to visitors of both races.

When it is remembered that many of the Indians came to the fair from a long distance, traveling by wagon, it is noteworthy that one hundred and eighty-six entries were made in the live stock and poultry department. The stock exhibited was very good and was principally of the Indians' own raising. Much of the poultry would have taken prizes anywhere. In this department prizes aggregating $235 were offered for the best-conditioned team, harness, and wagon, the best team of horses, the best team of mules, the best brood mare and foal, the best colt under one year raised by an Indian, the best colt under two years and over one year raised by an Indian, the best bull, the best cow giving milk, the best calf raised by an Indian, the best steer raised by an Indian, the best heifer raised by an Indian, the best boar, the best shipping hog, the best pen of pigs raised by an Indian, and for the best pens of several varieties of chickens, turkeys, geese, and ducks.

The total amount of the cash premiums offered by the management was about $700, which does not include the prizes given to the winners of athletic contests and horse races, nor to the winners of the contests in neatness. The latter were for the best kept teepee in camp, the best kept tent, the most neatly dressed man, the most neatly dressed woman, and the most neatly dressed family, of four or more. An Indian baby show brought out many of the young mothers of the tribe with their brown-skinned babies, rather more sedate but no less delightful, than infants of the white race. First, second, third, and fourth prizes were also offered for the prettiest baby, the best behaved baby, the fattest baby under one year, and the cleanest and most neatly dressed baby.

The fair is conducted by an executive committee composed of seven members, namely, the four superintendents of the Cheyenne and Arapaho field, and a president, a vice-president, and a secretary, the last three officers being Indians chosen by vote of the tribe. One of the principal ideas in the organization and conduct of the fair is to school the Indians in its management so that they may soon bear the chief burden and responsibility of the work. They already take a large part in the preliminary consultations which are

necessary to place on foot so considerable an enterprise, in the subsequent arrangement of the program, and in the actual work of installing the exhibits, carrying out the schedule of events, and running the fair generally.

The fair has attracted the attention not only of the people of this section of Oklahoma, but of many persons from other States as well. There came purposely to see the fair visitors from Texas, Kansas, Arkansas, Nebraska, Missouri, Minnesota, and New York, and probably from other States as well. On the second day there were fully eight thousand persons in attendance, including the Indians, and even with so great a throng as this expressions of the greatest satisfaction only were heard from visitors and Indians alike. Referring to the excellent order which prevailed throughout the fair, the St. Louis Post-Dispatch makes the following comment:

> Persons who doubt the possibility of enforcing prohibition in Oklahoma could have found something at this fair to think about. Prohibition was enforced. The city officials of Watonga, the sheriff of Blaine county, Government officials, and the Indians themselves joined hands in keeping a lookout for "bootleggers." There was no drunkenness and no disturbance.

The purpose of the fair is two-fold, as stated by the correspondent of the Oklahoma City Times: "First, to show that prevailing opinions of the red man are as unjust as they are groundless; and second to stimulate within the Indian's breast such ambitions as will render him more and more efficient from an economic standpoint."

The first fair was held last year at Weatherford, and no sooner had the spring crop season opened than its beneficial results began to be apparent. The Indians went at their farm work earlier than usual; they planted a larger acreage of crops than before; they worked better; they set larger gardens and planted more potatoes than formerly; more attention was paid to the raising of poultry and pigs, and better care was taken of the cattle and horses. Early in the spring the people began to talk about and make plans for the next fair. Even in the face of the continued drought, they did not give away to discouragement.

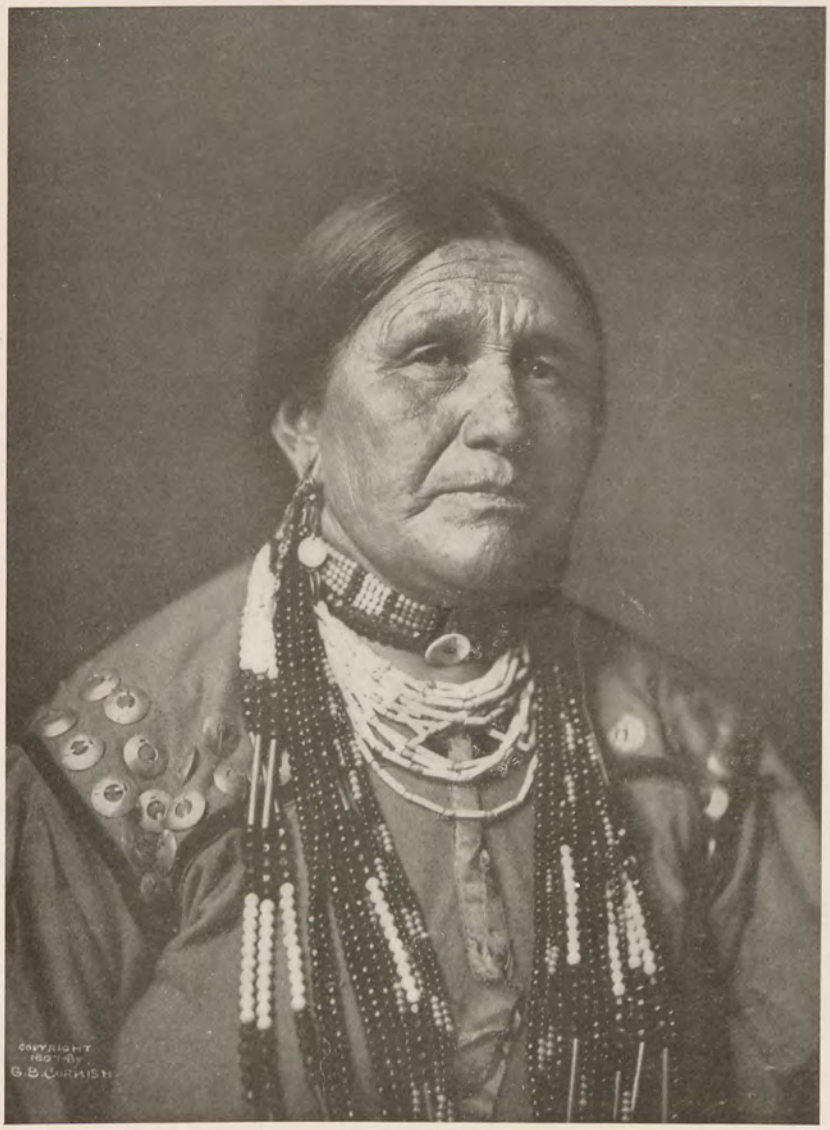
We believe that the fair is successful in its two-fold purpose, and in spite of the magnitude of the task of organizing and conducting it successfully, I do not know of an Indian, or of an employee of the Government in this field, or of a missionary, who would willingly give it up.

How Education Is Solving the Indian Problem; Some Practical Results:

By M. Friedman.

THE American Indian is finding himself. He is rapidly taking his proper place with the white man as a good citizen, a true patriot, a self-respecting and self-supporting workman, and a Christian. There is a great gap between the aboriginal American of the days of Longfellow and Cooper, with primitiveness and savagery surrounding him, and the Indian of to-day, putting aside petty warfare and inter-tribal strife, forsaking the roaming from place to place for the farm and the work shop, and building a permanent home, which is each year better furnished and more sanitary. He is now mingling with the neighboring whites on terms of amity, and becomes each year more integrally a part of American citizenry. While at first the benefits of education were rarely recognized by the Indian himself, and were usually underestimated by the whites, it is being generally accepted that by means of thorough education, and because of its influence as a developing factor, the Indian is being redeemed from the old ways of indolence and superstition, to a capable, self-sustaining individual, differing little except in physical characteristics from the white man.

While it was the custom a number of years ago to attribute every crime and every offense against the law and against civilized custom to educated Indians, it is a rare occurrence nowadays to find the graduate of a Government school charged with the breaking of his country's laws. The Nation is rapidly waking to the fact that education of the right sort, which teaches the elements of knowledge, which does not forget the moral nature, and which gives thorough instruction and training in some vocational activity, is responsible to a very large extent for the progress which the Indian has made on all sides. We find the Indian on the reservation is more productive and industrious. Hundreds of Indians have left the reservation and are taking their places in white communities as respected citizens

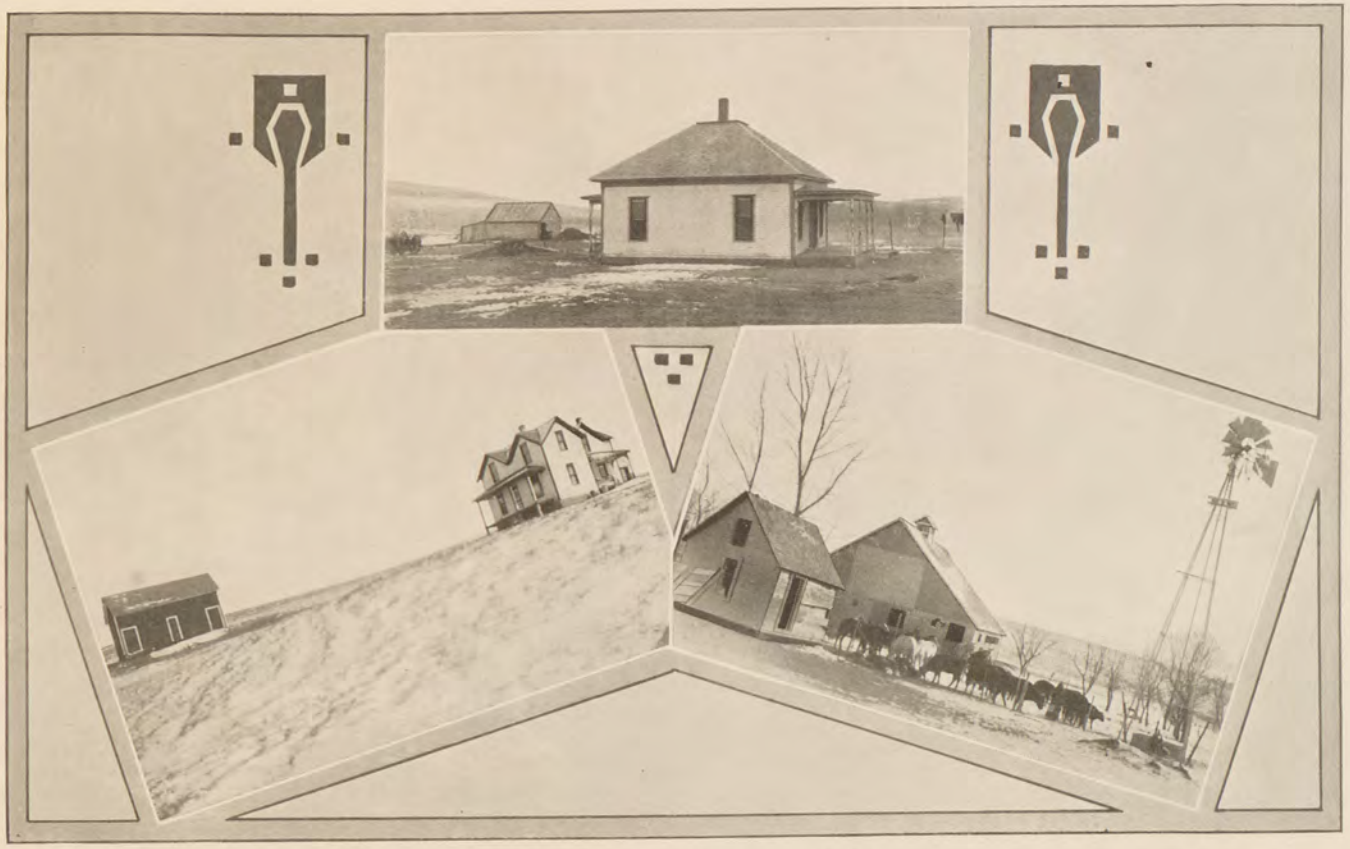


TRUE INDIAN TYPES—OTOE WOMAN, OKLAHOMA
(Copyright Photo by Cornish, Arkansas City, Kansas)

INDIAN GIRLS MAKE EXCELLENT NURSES. THEY ARE PATIENT, SYMPATHETIC, AND SKILLFUL. MRS. JULIET SMITH, A CARLISLE GRADUATE, WHO COMPLETED A COURSE IN NURSING IN WELL KNOWN SCHOOL, IS VERY SUCCESSFUL

CROSS COUNTRY TEAM 1911

LOUIS TEWANIMA,
CARLISLE'S FAMOUS LONG-DISTANCE RUNNER AND A FEW OF HIS TROPHIES



HOMES OF OMAHAS EDUCATED AT CARLISLE

A SERIES OF TWENTY-SEVEN PICTURES WERE RECENTLY RECEIVED SHOWING HOW OUR RETURNED STUDENTS FROM THIS ONE TRIBE OWN GOOD HOMES, ARE ENGAGED IN BUSINESS, THE TRADES, AND IN FARMING—ALL THRIFTY AND INDUSTRIOUS. THEY ARE MOULDING THE LIFE OF THE TRIBE

and competent workmen. They are in the professions, in the trades, in the busy marts of commercial life, in the Government service, and some of the most honored missionaries in the Indian field have Indian blood and were trained and educated in the Government schools.

Carlisle graduates and returned students have had a very large share in the work of rejuvenating and civilizing their race. The training which these young people have received has not only been a vital influence in their lives, but has touched and influenced the lives of their fellow tribesmen. Records which have been gathered with great care and at much labor of their activities since the termination of their school careers, have vindicated the far-sighted wisdom of the Government in giving the Indians a thorough common-sense education. The educated Indians are in the van of progress. They are among the leaders of their race, and are rapidly being afforded that recognition which every life worthily lived is bound to receive.

Carlisle Graduates as Teachers of Their People.

A man of national prominence, who is very much interested in the Indian and is desirous of helping him in the race for citizenship, recently asked me: "What do your graduates and returned students do for their people? What influence do they exert on their tribe?" He was surprised and gratified when I gave him the facts, and expressed the opinion that this kind of information should be more widely disseminated. He was rather nonplussed, however, when I asked him a little later what the average white graduate from the public grammar schools, which are similar in grade to the Indian schools, accomplishes for his people, or to what extent he goes out into the dark corners of city life and engages in missionary work, looking toward the elevation of the more needy masses of the white race. This same question might well be asked concerning the graduates of our high schools, colleges, and universities. When the graduates of our public schools earn an honest living and are successful in business or in the professions, it is generally felt that college education is vindicated.

Too often we judge Indian education by standards entirely different from those employed in the estimate of schools for whites, but the educated Indian, by the work he does, by the good he accomplishes, and by the respect he enforces, abundantly justifies the

expenditure for his education. The Carlisle school alone has 291 workers in the Indian Service, who are real missionaries among their people and are aiding the Government in its work of bringing the Indian people into citizenship. A few examples will indicate the character of the service which they are rendering.

One of the most successful enterprises which the Government conducts in connection with the Indian Service is the work of finding employment for Indians, both old and young. This system is an outgrowth of the Outing System at Carlisle, and gratifying results have been obtained in extending it to the entire Indian field. Under its jurisdiction the Indians have demonstrated that they have real mechanical ingenuity, and are being employed in factories and by some of the largest railways of the country. They are found in the beet fields of Colorado, on the irrigation projects in Montana and Utah, in the shops of the Santa Fe Railroad all along its system, in the sawmills of Wisconsin, and in the logging camps of our largest forests. Last year, under the Department of Indian Employment, the Indians earned $374,783.40. The man who inaugurated and promoted this work, and who is now successfully at its head, is Charles E. Dagenett, a Peoria Indian and a Carlisle graduate.

In the same department are a number of Carlisle graduates and returned students. Stuart Hazlett, a Piegan, of the Class of '99, and Martin Archiquette, an Oneida, of the Class of '91, are both valuable aids in the work. A number of others are in the office of the headquarters at Denver.

Several of our graduates are superintendents of Indian schools, which they conduct with great efficiency. Benjamin Caswell, a Chippewa, of the Class of '92, is superintendent of the Indian school at Cass Lake, Minnesota, and Henry Warren, a Chippewa, of the Class of '94, is superintendent of the Indian school at Bena, Minnesota. A large number of others are teachers both in the academic and industrial branches of Indian schools; some are valuable aids in the administration of reservations.

One of the best day schools which the Government maintains for the Indian is Day School No. 27 on the Pine Ridge Reservation. A prominent educator writing for the Southern Workman has recently described this school as follows:

> Approaching it, one sees in the distance a group of white wooden buildings. As details come into clearer view, each building proclaims unmistakably its use. The schoolhouse itself suggests New England. In the yard are swings, poles,

and bars for playtime. Near the schoolhouse is a cottage for the teacher and his family, and farther away may be seen the barn, a garden of several acres, the pasture, cows, horses, pigs, and chickens, all so suggestive of a small but prosperous farm that the uninformed visitor might well wonder whether he had discovered a school with a farm annex or a farm with a school annex. It is the happy interrelation of home, farm, and school that makes schools of this type unique.

There are facilities for bathing, and a large kitchen. A midday lunch is provided, which the students prepare. Instruction is given in laundering, and the students clean the school room, cut the wood and police the yard. The Indian children who attend love their work and are interested in their studies. This school is conducted by Mr. Clarence Three Stars, a Sioux Indian, who obtained his education at Carlisle. His wife is his assistant, and gives instruction to the girls in household work. She also is a returned student from Carlisle.

This instance is one of the many where our returned students and graduates are in a most definite and practical way successfully aiding their people in the climb upward. It is a practical demonstration of what an Indian may do in aiding his people to acquire citizenship and civilization. A large number of the wives of our returned students and graduates are also returned students and graduates of Carlisle, and they are fine helpmeets because of their quiet influence and active work.

A few years ago we received a small number of students from Alaska, and those who have returned to their people have been remarkably successful. Many are engaged in the trades and several are in business, all earning a good living and owners of modern homes. Four of our boys and girls are in the teaching service in Alaska, and reports which have been obtained from the Government officials indicate that they are doing excellent work among their people. One of these young ladies, who is now conducting a very successful school and is highly thought of by her superiors, recently wrote: "It is for the purpose of helping my people that I am in isolation to-day. It is, indeed, a task for one just out of school to be placed and teach among her own people, who have had so few educational advantages, but I am simply doing my life's work, and I enjoy it. Since my return, many of the families here have concluded to send their older children away to better schools; some have gone already." This young lady is teaching at Klinquan, Alaska, far removed from any

evidences of civilization. Her work means much self-sacrifice, but she is happy in the knowledge that she is doing her duty.

A very few students were enrolled at one time from Porto Rico, all of whom are doing well at various kinds of work on the island. Three of the girls are teachers in the Government schools, and one young man is principal of a school in San Juan with a number of teachers under him.

Large numbers of others could be mentioned, but the few whose records are quoted are suggestive of the kind of service which the returned students are rendering in the cause of Indian education and civilization. The statistics herein given indicate the character of this employment.

Carlisle Graduates in the Professions.

There are numbered many men and women of the Indian race who are in the professions. They are following, with signal success and credit, work in the law and journalism, in medicine, engineering, etc. A fair proportion of these professional people have obtained their education at Carlisle, and there received the incentive to proceed further and obtain an advanced education. In nearly all cases they have worked their way through the university or college which they subsequently attended. They are from various tribes, are laboring in nearly every part of the country, and are rendering valuable services in their communities.

On the Oneida Reservation in Wisconsin, the Oneidas are dependent very largely for medical aid on Dr. J. A. Powlas, an Oneida, of the Class of '91. Dr. Powlas made an enviable record at college and since his return home has been a real missionary among his people, doing the kind of work which spreads happiness and contentment. He is a leader among the Oneidas, being chairman of his township. At the last meeting of the Carlisle Alumni Association, he was elected president. He is a member of the executive committee of the recently organized American Indian Association, which gives promise of doing much for the Indian people.

While there are only a few Indians who have entered the ministry, one, James G. Dixon, a Nez Perce, who obtained his education at Carlisle and later attended Moody Bible Institute, is doing good work as a traveling missionary among the Nez Perce Indians and other tribes in the Northwest.

Many Indians have held public office, such as mayor, and there

are several in Congress—two United States Senators and one member of the House of Representatives. James Phillips, a Cherokee, and ex-student of Carlisle, who later was graduated from a college of law, is now successfully practicing his profession in Aberdeen, Washington. He has been judge of the court and is a prominent and respected citizen. His wife is also a graduate of the school.

One of the most successful dentists in Tiffin, Ohio, is Caleb Sickles, who, after graduating from Carlisle, worked his way through the medical department of Ohio State University, at Columbus. He has a modern office, a large practice, and has been honored by his fellow citizens.

It is not very often that Indians have qualified successfully as professional baseball players, and yet one, Charles A. Bender, a Chippewa from Minnesota, who was graduated from Carlisle in 1902, is one of the most prominent professional baseball players in the American League, at present being with the Athletics at Philadelphia. He is married, lives in a beautiful home of his own in Tioga, possesses considerable property, and, besides the profession he is following, he is an expert jeweler. He has been pronounced by recognized experts as one of the greatest players in America. He lives quietly and unostentatiously, and is admired and respected by the best people in Pennsylvania. His reputation is national.

In Minneapolis, Minnesota, located in one of the largest office buildings in that city, with a suite of rooms which are furnished with the best equipment and furniture, Oscar DeF. Davis is making a success as a dental surgeon. He is a Chippewa Indian and a graduate of Carlisle in 1903. His interest in his people continues unabated. He worked his way through the University of Minnesota and graduated near the head of his class. He numbers among his patients many prominent people of his city.

It is a well-known fact that there is plenty of opportunity for honest and capable attorneys with Indian blood. For years the Indian has been the easy prey of unscrupulous white men, and his land and money have been taken away from him by grafters and dishonest real estate men with comparative ease. The Indian needs not only the protection of the Government, but he needs to be taught the simple fundamental principles of business, so that he will not deed away his land without proper remuneration. A number of Indians are practicing the law with great success. One of these is Thomas Mani, a returned student of Carlisle, who later attended

Dickinson College, and worked his way through the Law School of the University of Minnesota. He owns a beautiful home, and last year the net profits of his practice amounted to $4,000. On numerous occasions he has been a great help to his people, and many a young man with Indian blood has been started on the right road by this man. In a recent letter, he wrote: "I have been trying to set an example for others to follow, and have made an independent living. I have always abstained from drinking intoxicants, which fact I consider of great importance in the bettering of my own race, as well as for the white people who are my neighbors. I have a son named Delphin, born December 22, 1907. He has been an inspiration to me for noble things, and has made the home more cheerful than before."

Indian women make competent nurses when properly trained. By nature they are adapted to this work. They are deft with their fingers, patient and sympathetic with those who are ill. After completing the course at the Carlisle hospital, many of our girls are encouraged to enroll as students in some of the best hospitals in the East, where they take the nurses' training course. A large number of the girls have completed this course with credit, and are now out in the world successfully practicing their profession. The best physicians who have come in touch with their work speak of them in the highest terms and are a unit in praising not only their skill, but in commending their patience and sympathy in the sick room.

Alice Heater, a graduate of the Carlisle School, who later graduated from the Jefferson Hospital of Philadelphia, is successfully practicing her profession in San Francisco. In a recent letter she says: "After completing three years' training at the Jefferson Hospital, I entered the Philadelphia Hospital for Contagious Diseases, where I completed a post-graduate course of six months in that special line of nursing. This course was of great interest to me and included work in diptheria, scarlet fever, and measles. After finishing my course at the hospital I continued to practice my profession at Philadelphia, where I was very successful, earning $25 per week. A year ago I came West and located in San Francisco, California. Here I have also done well. I earn from $25 to $30 per week. Have had four hospital positions offered me here, but prefer to do private nursing."

Charlotte E. Harris, of the Class of '02, is another successful nurse, practicing her profession in Philadelphia. She has as much

work as she can do. Many others are likewise succeeding in this most admirable work. They are eagerly sought and given high remuneration by the leading physicians and surgeons.

Space forbids enumeration of the individual careers of nearly a hundred of our returned students who have entered the professions. They are succeeding beyond the expectations of the best friends of the Indian. They are making good not only among their own people, but in competition with the best-trained professional men of the white race.

The Carlisle Boy in Farming and the Trades.

The Indian, from long lines of ancestry, has inherited skill in the execution of mechanical work. He is deft with his fingers, patient, and painstaking. When properly trained he develops into a very skilled mechanic, and the large numbers who are now in the various trades earning good wages attest the fact that as an expert workman the Indian is assured of a good livelihood. The Carlisle school places strong emphasis on vocational training. It believes that every boy and girl should have some definite occupation or vocation in life. With that end in view every student of the school takes up some trade or occupation. Many of the boys take up farming. The instruction is of a practical nature, and the students are not only made acquainted with the best in their trade, but they are given a chance to learn actual methods as they are practiced on the outside. It is a common comment that the Carlisle boy and girl is not afraid of work when he or she leaves school.

Some years ago there came to Carlisle a member of Geronimo's band of Apaches from Fort Sill, Oklahoma, by the name of Vincent Natailish. He applied himself indefatigably to his studies and graduated in 1899. He then took up the study of civil engineering and is now working in New York City. He is a splendid representative of his race, and shows by the success which has attended his efforts that it pays to educate an Indian. He is a skilled workman, and has on numerous occasions been of much help to his people, whom he has had occasion to represent officially in Washington.

A full-blood Tuscarora Indian at Davenport, Iowa, is foreman of a large printing establishment and is doing well. This young man, Leander Gansworth, is a graduate of the Class of '96. He is an expert linotype operator and understands his business thoroughly. Recently he has been selected secretary-treasurer of the Tri-City

Allied Printers' Trade Council for Rock Island, Illinois, Moline, Illinois, and Davenport, Iowa. He has a nice family, owns his own home, and is highly thought of in the community in which he lives.

One of the skilled men with the Pennsylvania Railroad in Altoona, who is an expert car builder, is a Cherokee Indian, and an ex-student of Carlisle, Samuel Saunooke. A number of our students have opened up their own shops, and with the training which they received at Carlisle are doing well. These include a number of blacksmith and carpenter shops, shoe shops, bakeries, tailor shops, etc. Since we have given attention in our teaching to the business side of the trades, a large number of the returned students are going into business for themselves.

On the school farms and in the dairy, and while under the training of the best farmers of this state and of the neighboring states under the Outing System, our students become thoroughly familiar with the best methods of intensive farming. Nearly all Indians have land, and a majority, when their school days are terminated, will take up farming. John Frost, a Piegan Indian, who completed a partial term at Carlisle, is now a successful rancher at Grey Cliff, Montana. He owns his own home, which he built himself, and has a nice family. He is successfully farming two sections of land. In a recent letter he said: "I am the only Indian in this neighborhood, all the rest being white, and I am pleased to say that they are all my friends. Recently they elected me a school trustee for the term of three years. Last election quite a number of my neighbors came to me to run for county commissioner, but I declined."

Carlisle Graduates Compete with Whites.

Because of the training in independent living which they receive, a large number of our students permanently leave the reservation and take up the practice of their professions or trades and the earning of a livelihood away from the reservation. More than one-half of the graduates have done this and are successfully competing with the whites. They own good homes, send their children to the public schools, and are severed from governmental guardianship. Not content to be wards, they have taken up their residence in white communities where they are industrious, self-respecting citizens. This is very encouraging, and indicates a type of courage based on efficiency.

A number of the young people heretofore mentioned are successful away from the reservation. Recently a graduate of Carlisle, who afterwards worked his way through Princeton, was honored by being chosen secretary and treasurer of the Princeton Club of the Northern District of New York State. He is a man of influence in his community and among his people. He is a full-blood Tuscarora Indian, and is a member of the firm of one of Buffalo's largest and most prosperous manufacturing establishments. An Indian, he has won the highest respect and admiration of many white men of prominence. He is Howard E. Gansworth, a graduate of the Class of '94.

One of the Carlisle students who had the honor of being a nation-famed athlete in his school days is James Johnson, a Stockbridge Indian, of Wisconsin. He was considered one of the most wonderful athletes of his day. After graduating at Carlisle he entered Northwestern University at Chicago, worked his way through, and was graduated in 1907. He married a Carlisle girl and later settled in San Juan, Porto Rico, where he is practicing his profession as a dental surgeon. Last year he did a business of more than $4,000, and numbers some of the most prominent officials and residents of the Island as his patients. He has just completed the building of a beautiful home. In competition with others, he is making a splendid success.

The number of those who are doing well in competition with the whites is ever increasing and the examples here mentioned could be multiplied manifold. An examination of the records of our students and the tables which are given later on indicates to what extent the Carlisle graduates and returned students have forever severed themselves from a paternalistic control, and the extent to which they have entered the ranks of citizenship as wage earners in competition with whites.

(*To be concluded in the March issue.*)

Some Indians I Have Known:

As-i-ni-wud-jiu-web, the Good Man.

By J. A. Gilfillan.

ALONG in the sixties, the subject of this sketch was living in a wigwam, at Cass Lake, Minnesota, where the trail to Red Lake leaves the Lake. He was an Ojibway and a Grand Medicine man of the orthodox belief. His name means "Stone-Mountain-Sitting." The Rocky Mountains are called by the Ojibways "The Stone Mountains," a very correct name, as any one who has seen them will say, for they are formed of stone, and along until about the first quarter of the last century they were so called by the whites, as any one may see by looking at old maps, where they are properly set down as "The Stone Mountains;" but, unfortunately, some one with a mania for improving changed this to the "Rocky Mountains," which spoiled it, and is not nearly so correct.

At a certain time a child of our subject fell sick, and he being a competent medicine man, immediately used all the means that should be used to make the child well. He rattled with the bones, performed all the incantations, accurately repeated all the chants, sang and drummed, shook the rattle over the sick child, brought the articles of the highest healing power out of the sacred Medicine Bag, made a tremendous effort, and accurately went through the whole performance from first to last, which ought to have resulted in a cure as sure as the sun is bound to rise in the morning. When all was done, the child died! This was a tremendous back-set to Stone-Mountain-Sitting, and caused him, after gloomily revolving the whole matter for a long while, to throw all his sacred medicine bags, rattles, bones and medicines into the fire. He had lost all faith in the Grand Medicine. According to it, the child was bound to recover, for he had done everything; yet the child died! He had now no religion!

Shortly after, he removed forty-five miles to the northwest to Red Lake Agency. While there a startling event happened. In January 1877, two young full-blood Ojibway clergymen arrived from

White Earth, ninety miles to the south, to begin a Mission among the Red Lake Chippewas. Their coming created a sensation. Everybody went to see them—clothed in show-white surplices, speaking in the Ojibway language which everybody could understand, singing Ojibway hymns and praying Ojibway prayers. They were forty-five miles from any other people; life was montonous; there was only the beating of the gambling drum or the Grand Medicine drum. This was something entirely different. This spoke of holiness; of a Father in Heaven who loved his children; of a Savior who had died for them and was now preparing a blessed home for them. But it evidently struck a need, for within a very short time twenty Ojibways applied to the two clergymen, Revs. Samuel Madison and Fred W. Smith, were instructed and baptized. One of the very first was Stone-Mountain-Sitting. Since the death of his child, he had no religion; this met the craving of his heart; he found comfort and peace in it. In fact, the Church and her services became his life. At no service was he ever absent, and he took the greatest delight in all that was done there.

The young Ojibway men complained sometimes about his manner of singing the hymns, and when on the outside sometimes mimmicked him; but it was evident he sang from the heart. It was all a very real thing to him. The Indian Christians had weekly prayer and exhortatory meetings at all the different Christian houses in rotation, where they sang many hymns, interspersed with short addresses on the Christain life by the lay people present, both men and women, until all who could or would had spoken. If any Christian had made a mistake in the Christian life or had become cold and dropped out, there was the place where he or she was followed, and by loving appeal brought back and restored. Stone-Mountain-Sitting was always at these meetings and always said a few words, and without being eloquent and flowery, his evident goodness always made an impression.

By and by a $1600 frame church was built, in the tower of which hung a sweet-toned bell that could be heard over the entire village. Stone-Mountain-Sitting at once installed himself as the unpaid sexton of the church, cut the wood, made the fires, swept out the church and rang the bell, and all this it was his delight to do as long as he lived. He was perhaps sixty-five years old when he was baptized, and he lived to be perhaps ninety. He also acted as an unpaid under-shepherd of the sheep. When anyone was absent

from church, he went after them privately; if any ceased to come to Holy Communion, it was the same. He kept a general "mother's hand" over all the members of the church.

He was also by far the most industrious man in Red Lake and supported himself and his daughters in their little home by his daily labor. He sawed all the wood for the Government employees and for the Government. He was never a day idle. There were plenty of young men in the prime of life, but they were content with the unfailing supply of fish out of their great lake, which, with a little wild rice or with corn which the women pounded with a pestle in a mortar, furnished all the food they needed, and they did not trouble themselves with working. Not so Stone-Mountain-Sitting. He was always at work every week day, and never seemed to tire. Either it was that the new spiritual life that had come to him exalted his bodily powers and made him immune from fatigue, as St. Paul shook off the viper into the fire and felt no harm, or else he was born so.

Every year he walked over the land and frozen lakes in the dead of winter to Leech Lake—seventy miles—and back, to get his annuity of $5.00 from the Government. There were no human habitations except at Cass Lake, forty-five miles distant. He camped out when the temperature was 30 or 40 degrees below zero and thought nothing of it. Once, as he was coming from Leech Lake with his five dollars, he overtook the writer on the ice at Cass Lake and helped him to get the horse which had fallen on the ice— his shoes not having been sufficiently sharpened—on his feet, and together they found the abandoned hut of an Indian, into which they entered and made themselves comfortable for the night, even being able to make a fire, while the horse was made equally happy in an old abandoned stable.

It took Stone-Mountain about ten days or two weeks usually to go to Leech Lake and get his five dollars, according to the length of time he had to wait at the Agency at Leech Lake for payment when he got there. He walked about thirty or forty miles a day while on the road, but those five dollars were precious to him. Once he heard that payment was going to be made at White Earth, and started to walk there with his son—a distance of perhaps ninety-miles. But when he got to Twin Lakes, within eighteen miles of the agency, he heard that it was a mistake; that there was to be no payment; so he started home. The last day he walked at least forty-five miles,

and when he got to his home he skipped down to the lake and brought pails of water to the house. I asked him if he was tired, and he answered, "Not in the least!" His son was, but not he! He was then between eighty and ninety years of age.

He had one windfall come to him. That good man now in Paradise, the late Mr. Michael Schall of York, Pa., bought him a cooking stove costing about twenty dollars, and that was for years a joy to him.

Once in a great while, when there was some great meeting of Indian Christians, he went to White Earth, and there he made it his business, as he did wherever he was, to go quietly to some old crony of the Grand Medicine, and endeavor to induce him to become a Christian. I remember in particular seeing him laboring with the Medicine Man who was the highest of all in the lodge, and who had taken every degree that could possibly be taken in it. Old Day-dadge was about the same age as himself, and the love that he showed to his old crony, and the way he strove with him, made a lasting impression on me.

When about ninety, but still as able to work as ever, Stone-Mountain was taken ill with pneumonia and died. He knew he was going to die, and the last thing he said to his children was: "Ish-pemink en-dun-en-imi-shiine" (In Heaven, consider me as being).

Editorial Comment

Indian Commissioners Urge Reform

HE BOARD of Indian Commissioners has long been an important organization in Indian affairs in the United States, serving to conserve what is best in Indian life and to safeguard the rights and property of the Indians. The Board was created in 1869 by an executive order issued by that true and steadfast friend of the Indian, President U. S. Grant.

The members serve without salary and, by virtue of their appointment, are reasonably free from governmental control. Congress makes a yearly appropriation for traveling expenses and necessary clerical help. During the past year, President Taft has added, as new members to the Board, His Eminence, Cardinal James Gibbons, of Baltimore, and Hon. Frank Knox, of Sault Ste. Marie, Mich., to take the places of two honored members, Archbishop Patrick J. Ryan, of Philadelphia, and Hon. Joseph T. Jacobs, of Detroit, both of whom died during the year. During the year, Dr. Merrill E. Gates resigned as secretary of the Board, and Mr. H. C. Phillips, formerly secretary of the Mohonk Conference, was chosen for the place. Dr. Gates continues as a commissioner.

The Forty-second Annual Report of the Board has just been issued and is one of the most effective in the long list of splendid documents issued by this body. Brief in form, and definite in the recommendations which are made, the whole report accentuates the importance of enacting sane measures for the relief, protection, and civilization of the American Indian. Long experience with Indian affairs would seem to justify an early consummation of some of these reforms. Conservative, based on an urgent need and concurred in by men familiar with Indian administration, their enaction will mark a long forward step in Indian uplift.

Former recommendations for the closing of all Indian warehouses, with one or two exceptions, are repeated and emphasized. The breaking up of tribal funds and crediting these moneys to the

individual Indians, instead of a continuation of the present tribal holdings, is strongly urged. The commissioners plead for the liberation of the Fort Sill Apaches, who have long been prisoners of war, and make humane recommendations for their allotment to land either in Oklahoma or New Mexico, in accordance with the wishes of these people.

Strong emphasis is laid on health measures and an extension of the present efforts is advised. Farming is given an important place in the report and the employment of expert farmers in larger numbers is suggested. Recent reforms in this work are highly commended. The report closes with an optimistic statement regarding Indian education.

Effective Work for Suppressing the Liquor Traffic Among Indians

THE SUPPRESSION of the liquor traffic among the Indians is a matter of most paramount importance. For years the Indians have been the easy prey of the white man because of the use of whisky. Furthermore, the use of whisky has been one of the greatest enemies facing the Indian race, breaking down his physical body and resulting in his deterioration, both mentally and morally. For some years a strong movement has been fostered by the Indian Bureau, looking to the suppression of this liquor traffic. The work has had the active assistance and encouragement of Congress and the sympathetic backing of the American people. That this good work is bound to grow is indicated by an order issued some time ago by Assistant Commissioner of Indian Affairs, F. H. Abbott, which reads as follows:

To U. S. Indian Superintendents:

You are directed to see that there is given to all grades in your schools definite and systematic instruction relative to the effect of alcoholic liquors and narcotics upon the human body.

The instruction should be adapted to the grades in which it is given, and should cover the demoralizing and degrading effect of the excessive use of alcoholic liquors upon the human body, the dangers attending even a moderate use of them as beverage, and the economic waste in connection with the manufacture and consumption of alcoholic liquors.

The series of physiologies which are now on the authorized list will furnish much material for this purpose, and with what additional technical information that may be gotten from the school physician and from others sources, it is believed that this instruction can be properly given.

Mr. Abbott, previous to his entrance in the Indian Service, was always a strong temperance advocate. In season and out of season he has assiduously preached and advocated a clean moral life for every one connected with the Service, and for Indians everywhere.

Officials throughout the field are aware of this and appreciate the encouragement which he has given to the work of liquor suppression in the Indian Service. Early in January, in a letter to one of the supervisors, Mr. Abbott heartily approved of a plan looking to the cooperation of temperance speakers and workers with Indian schools, in order to promote temperance among the students, wherever this was feasible. It is both gratifying and encouraging to know that no backward step is even considered in matters relative to the suppression of the liquor traffic among Indians. These facts in connection with the whole forward movement are an earnest of the progress which is continually being made.

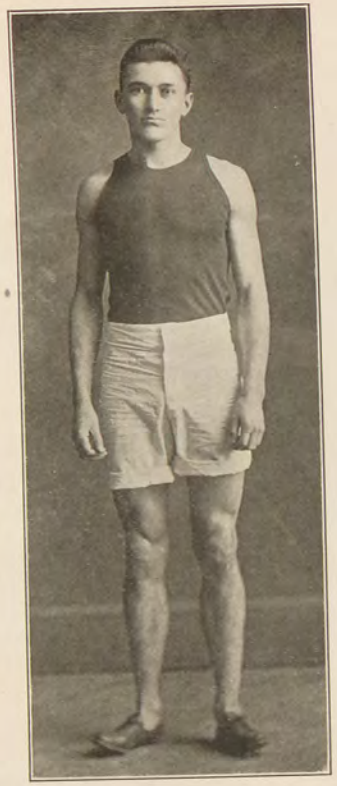
Indians Assuming Responsibilities of Citizenship

COMMISSIONER Robert G. Valentine has just issued the Eightieth Annual Report of the Office of Indian Affairs. A glance through its pages at once confirms the belief that it was prepared with great care and at much labor. It scintillates with strong and thoughtful suggestions for Indian welfare and is chock full of valuable data in a form at once interesting and convenient for reference. Not only every Indian official, but the Indians themselves, and the friends of the Indian among the general public, should read and ponder carefully what Mr. Valentine says of this rapidly vanishing—yet far from vanished—subject of Indian affairs.

In the first paragraph the keynote of the report is sounded by the statement of the business of Indian administration, which must concern itself with "preparing the Indians to assume their full responsibilities as Americans, the chief of which is self-support."

The report covers every phase and activity of the relation of the Indian to our country and to the Government. The searchlight has been thrown on the whole Indian business in a way that

JAMES THORPE,
Captain Football Team



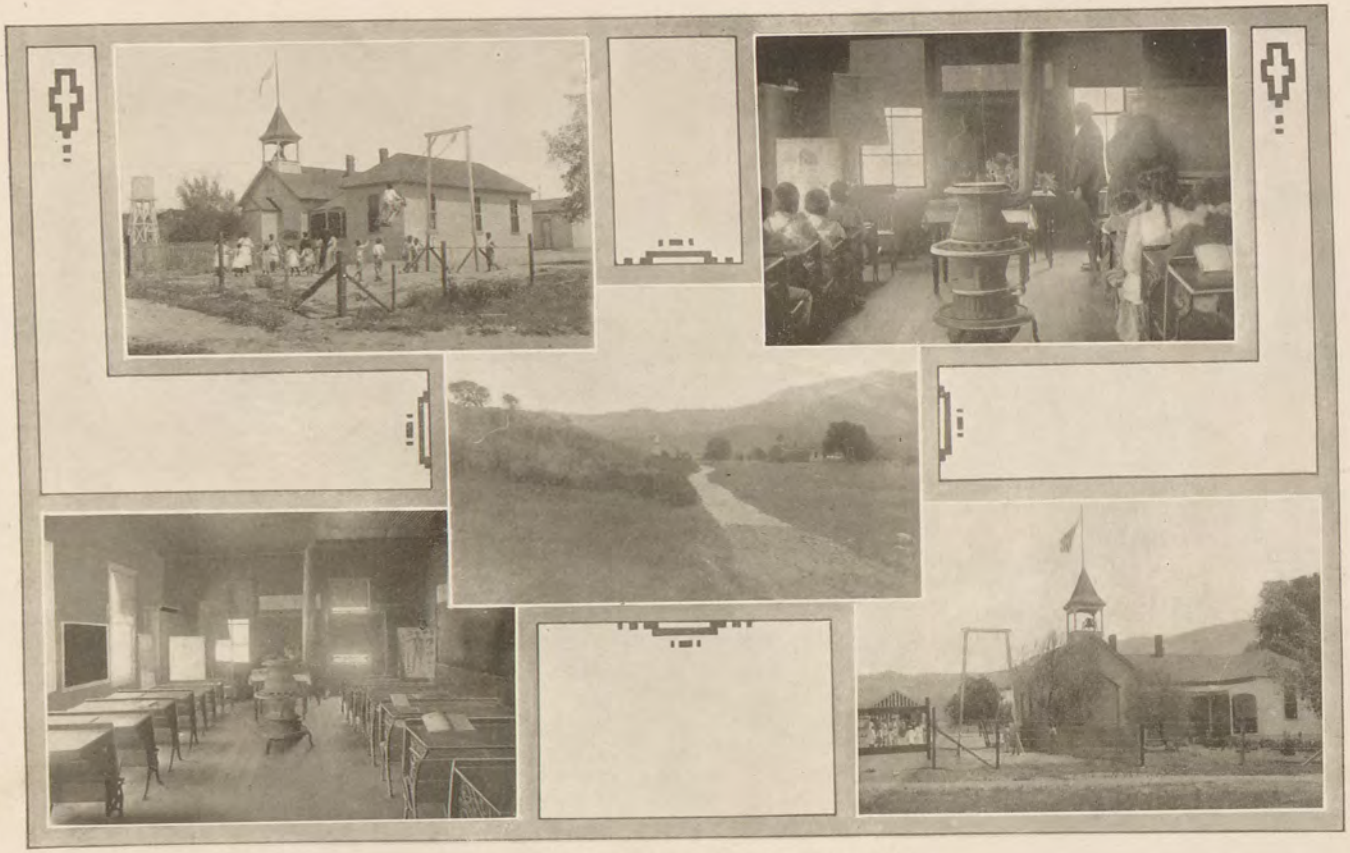
GUS WELCH,
Captain Track Team

ALEX ARCASA,
Captain Lacrosse Team

JOEL WHEELOCK,
Captain Basketball Team

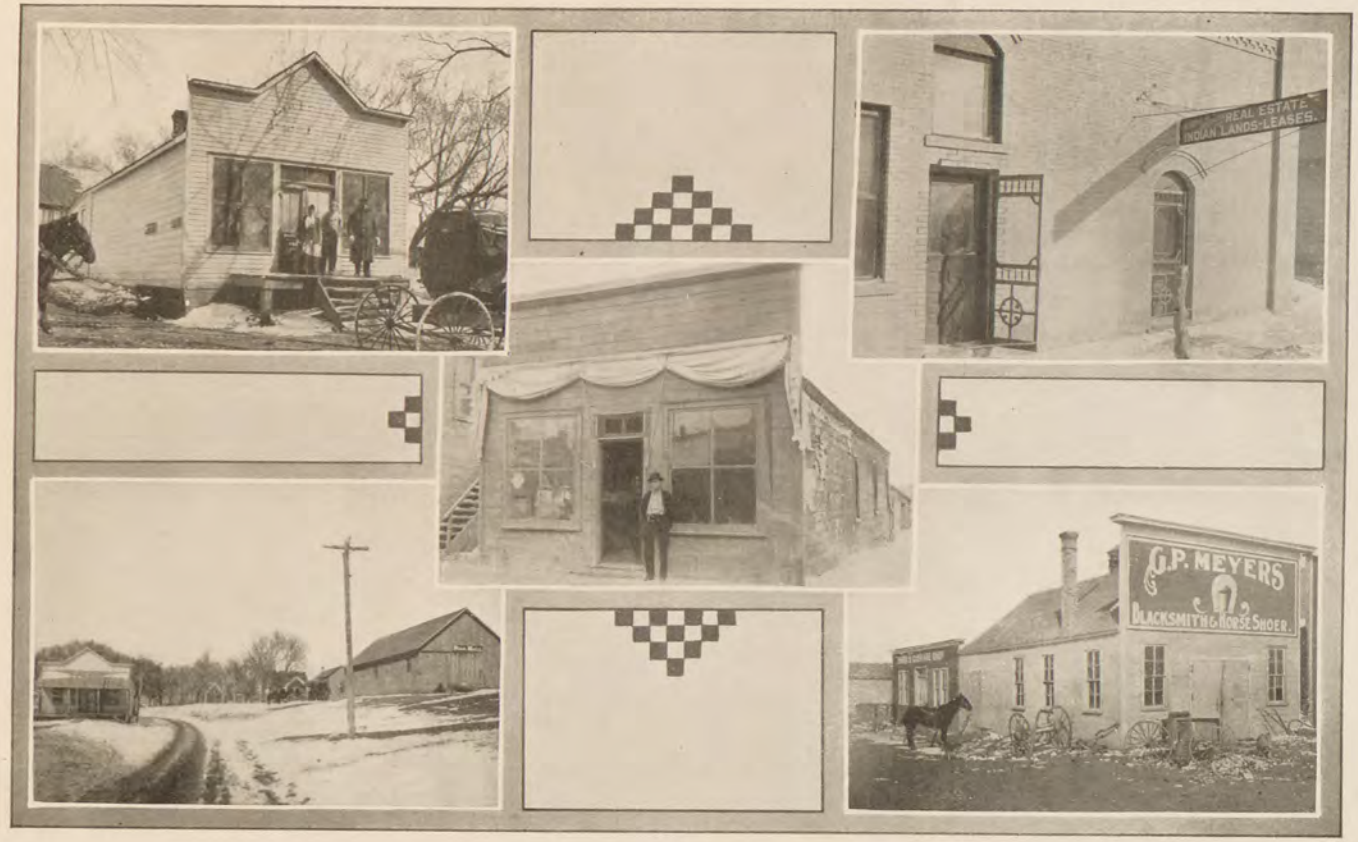
FOOTBALL TEAM 1911

THIS TEAM MADE AN ENVIABLE RECORD, WINNING ELEVEN OUT OF TWELVE GAMES. IT SCORED THE LARGEST TOTAL SCORE MADE BY ANY TEAM DURING THE SEASON



DAY SCHOOL, NO. 27 ON THE PINE RIDGE RESERVATION

THIS SCHOOL IS CONDUCTED BY CLARENCE THREE STARS AND HIS WIFE, RETURNED STUDENTS FROM CARLISLE.—HOUSEKEEPING AND GARDENING ARE TAUGHT, AND THE SCHOOL IS KNOWN AS BEING ONE OF THE BEST DAY SCHOOLS IN THE INDIAN SERVICE



OMAHA INDIANS FROM CARLISLE IN BUSINESS

1. Levi Levering's store; 2. office of William Springer, real estate business and owner of a beautiful home, 3. Thomas Walker's harness shop; 4. Harvey Walker's store at Macey, Neb.; 5. Gary Meyer's blacksmith shop—a successful business man

few reports have accomplished before. However, the report well says that the fruits which are mentioned are the result "of years and of many years of growth." The problem of the civilization of any people is largely one of honesty, ability and conscience in administration, and of natural evolution.

Civilization is the product of growth. The remarkable thing, to those who know the Indian, and have made a careful study of his history, and are familiar with the many drawbacks which have acted like shackles to pull him down, is that the Indian has made the progress that he has.

When we read this report and are brought into closer touch with some of the iniquities which have surrounded him in the past, and learn of some hindrances which are now a real menace, we must acknowledge that the American Indian has remarkable traits of strong character and that, after all, the Indian's problem is "the problem of a man."

That a definite advance has been made in safeguarding the health of the Indians is shown in the report. This subject is given first importance, and a distinct advance has been made in the attention and labor which has been devoted to the prevention, which means also education, as well as cure on the reservations. More and more this work is being carried into the homes and the importance of this is at once patent to those who know the reservation. The big health problem is on the reservation, and it is most encouraging to note the reforms which have been developed, or wholly initiated, by Mr. Valentine. This subject is second to no other, for, if we are to finally win the Indian to good citizenship, we must not allow him to be decimated and incapacitated by preventable disease.

The report gives an encouraging statement of agriculture and stockraising. That good farming is rapidly being developed among the Indians on the reservation is clearly brought out by some of the concrete examples and figures which illuminate this section of the report. The work of developing farming and stockraising has spread to every reservation. The Indians are beginning to evidence both skill and enthusiasm in the cultivation of their lands, and are spending more time at work and less in loafing around the agencies and in fanatical and harmful ceremonies and dances.

Mr. Valentine states that continued progress is made in finding employment for Indians, both on and off the reservations.

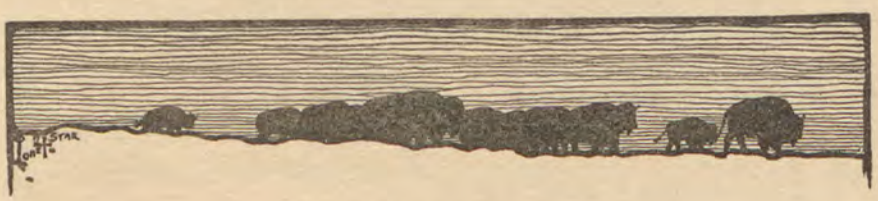
The Supervisor of Indian Employment is really carrying out the "Outing System" for all the Indians, and for the reservations. This results in a two-fold accomplishment. First, it supplies the Indians with work at good remuneration, and thus develops a self-sustaining purpose in life. Secondly, it brings the reservation Indian into touch with civilization and the white man, besides contact with down-to-date methods of work. These, taken together, furnish the best kind of training for citizenship.

A number of other important subjects are discussed, including questions of finance and land, organization, irrigation, forestry, construction, and schools. Under current problems are mentioned some of the unsolved problems of the Indians on the reservation, many of which are serious, and which present matters of common justice, which we as a Government and as a people must rectify in our dealings with the Indians.

When we think of the White Earth situation, we are brought face to face with the most glaring fraud practiced against a helpless and primitive people. With the bait of whisky and a little ready money, these Indians signed away their land to white grafters. How extensive this network of graft has been is readily seen from the report, which indicates an effort by the Government to recover 142,000 acres of land, valued at over $2,000,000, and $1,755,000 worth of timber, "on behalf of more than 1,700 Indians, forming almost 34 per cent of the White Earth allottees."

The Commissioner calls definite attention to the Indians' property in closing the report when he says: "Indian affairs are, even under the best possible administration, peculiarly a field for the grafter and all other wrong-doers. The lands and the moneys of the Indians offer a bait which the most satiated fish will not refuse, and frequently a whole local community will get on the wrong track toward the Indian."

The report will, undoubtedly, be widely read and quoted. It is a thorough and comprehensive statement of the whole subject.



Indians Aiding the Government in Indian Uplift

ACCORDING to the report of official changes authorized by the Civil Service Commission in the Indian Service for the months of October and November, 1911, the following Carlisle returned students and graduates received appointment:

Name	*Residence*	*Position*	*Location*
Ida Elm	Wis.	Seamstress	Springfield, S. D.
Wm. J. Owl	N. C.	Chief Police	Cherokee, N. C.
Pearl Wolfe	N. C.	Assistant	Cherokee, N. C.
Samuel J. McLean	S. D.	Disciplinarian	Chey. & Arap., Okla.
Fred Cornelius	Wis.	Shoe & harness maker	Mt. Pleasant, Mich.
Robert McArthur	Minn.	Disciplinarian	Wahpeton, N. D.
Ezra Ricker	Mont.	Laborer	Ft. Peck, Mont.
Blake Whitebear	Mont.	Janitor	Crow Agency, Mont.
Roland Fish	Ariz.	Laborer	San Carlos, Ariz.
Theo. McCauley	Neb.	Laborer	Winnebago, Neb.
Henry Markishtum	Wash.	Teacher	Neah Bay, Wash.
John Goslin	Wis.	Industrial assistant	Carlisle, Pa.
Mattie TenEyck	Cal.	Assistant matron	Hoopa Valley, Cal.
Maud E. Murphy	Minn.	Assistant	Leech Lake, Minn.
Eugene Fisher	Mont.	Forest guard	Tongue River, Mont.
Star Bad Boy	Minn.	Private	White Earth, Minn.

In nearly all the positions noted above, it will be seen that the work which these young people are doing is educational and altruistic. During the last two weeks, just before this has been written, five other students received appointment through regular civil service channels, having taken the examination and passed with good averages. One obtained the position of instructor in cooking, and another as teacher. The other three obtained positions as clerks, at salaries ranging from $720 to $900 per annum.

More and more the personnel of the Indian Service is being recruited from Indians. Our Indian schools are furnishing their quota as instructors and employees. The Carlisle School alone has more than 300 of its graduates and returned students occupying official positions in the Service, as superintendents, teachers of academic work, instructors in industrial work, and as clerks, field matrons, etc. This is encouraging.

A larger proportion of the positions in the Service will ultimately be filled by Indians, who will, in that way, be working out

the salvation of their race by acting as teachers and leaders of their people. This is the ultimate goal of our stewardship in the Philippine Islands, where the Filipinos are being given responsible official positions as rapidly as they show themselves capable and trustworthy. Finally, it is expected that most of the positions there in the Government service will be filled by Filipinos.

Surely, this must inevitably be the case in the Indian Service. It is gratifying to note that wherever Indians are given a trial and are qualified for the work they undertake, they make excellent records. This is most remarkable, when it is considered that the Government first seriously attempted to educate the Indians only about thirty years ago. A large part of the progress and development of the oboriginal Americans must be dated from that time.

The latest figures given indicate that there are now about 1800 Indians in the Indian Service. They are rendering splendid service, and when the Indian problem shall have been a thing of the past, the verdict will necessarily be that the Indians themselves have had a very large share in solving it.

Athletic Celebration and Presentation of C's

AT THE annual meeting of the Athletic Association and student body of the Indian School held January 31, Dr. Eugene A. Noble, LL.D., newly elected president of Dickinson College, in praising the 1911 football team representing the Indian School, found occasion to rub the critics of modern academic life when he declared that the young men in school to-day are a better type than those in the schools and colleges twenty years ago.

"The young men in the colleges to-day," he declared,"are cleaner-minded, more law-abiding, and more respectful, and this improvement in academic life is chiefly due to the growing interest in school athletics."

The meeting was a tribute to the veteran coach of the Indians, Glenn S. Warner, both Superintendent Friedman and Dr. Noble uniting in the declaration that Warner is the greatest football coach in the country to-day.

In talking of the athletic prospects at the Indian School, Superintendent Friedman made the statement that it is almost settled that Louis Tewanima, the crack Hopi marathon runner, will go to Europe to represent America in the Olympic games. Captain James Thorpe, of the 1912 football team, in pointing out the prospects for next fall, declared that the team should equal or surpass last year's eleven, as all but three men will return and be eligible as candidates.

Former District Attorney John M. Rhey, Mr. Wetzel, attorney for the Reading Railroad, and the following athletic captains were other speakers: Wheelock, basketball; Welch, track; Arcasa, lacrosse; Thorpe, football.

The school band furnished the music.

The following "C's" were awarded:

Football.—Henry Roberts, William Newashe, Hugh Wheelock, Peter Jordan, Joseph Bergie, Elmer Busch, William Lonestar, Sampson Burd, Gus Welch, James Thorpe, Alex Arcasa, Joel Wheelock, Stancil Powell, Eloy Sousa, and William Garlow.

Track.—Joel Wheelock, Fred Schenandore, Michael Martin, Louis Tewanima, Stancil Powell, Nuss Stephenson. Louis Dupuis, Patrick Miller, George Earth, Charles Coons, Moses Friday, Reuben Charles and Washington Talyumptewa.

Lacrosse.—Joseph Jocks, Lyford John, James Crane, Paul Jacobs, Alex Arcasa, David Woundedeye, Jack Jackson, Stephen Youngdeer, George Vedernack, Lloyd Reed, Ed. Bracklin, James Garlow, Oliver John, Roy Large, and Chauncey Powlas.

Cross Country.—Louis Tewanima, Andrew Hermesquatewa, Washington Talyumptewa, Mitchell Arquette, and Archie Quamala.

Concerning Ex-Students and Graduates

SUPERINTENDENT FRIEDMAN has made it a custom to write a letter of greeting and good cheer to all the graduates and returned students of Carlisle each year, about Christmas time. In accordance with this custom, such letters were addressed this year. Scores of replies have been received, indicating the splendid feeling of loyalty which the students have for the school. A few extracts are published herewith.

A LETTER from Agnes White Almon, Class 1908, tells us that she is now teaching in the Vermilion Lake Indian School at Tower, Minnesota. She says:

This is the coldest place I have ever been. The thermometer is now registering 45 degrees below zero.

Mrs. Amon, after graduating here, was graduated from the normal school at Bloomsburg, Pa. She was appointed teacher at Hayward, Wisconsin, was transferred to Pine Ridge, S. Dak., later, and is now at her third school.

FRED PEAKE, Class 1892, is now located at White Earth, Minnesota. He says:

I wish to thank you for the book relating to graduates and returned students. It is deserving of great credit for imparting the information it does.

I have not been in touch with the Carlisle School for some time, yet at heart I feel deeply interested in the great school. It is the greatest factor in the emancipation of the Indians. It has given a part of the race a great start for assimilation and citizenship in the American Government. I wish Carlisle great success.

MANUEL LARGO, an ex-student who went to his home, Temecula, California, in 1904, writes that he has been at work ever since he left Carlisle. "I thank Carlisle for what she has done for me," he says.

SELDON E. KIRK, of Klamath Agency, Oregon, writes to the Superintendent:

Your letter has reached a feeling that was, it seems, dormant in me. I have been indifferent to your past correspondence till your cheerful, inspiring letter, now before me, awakened me to a stronger purpose.

I have been a silent reader of the Arrow, the only connecting link between Carlisle's representatives and myself. Stirring news it is to hear of the success and victory of a fellow brother. I hope the Arrow will strengthen the cord that binds us in the coming new year.

JAMES H. MILLER, a Pueblo, who attended this school from 1881 to 1886, is now located at Pueblo Zuni, N. Mex. He says in his letter:

I received your kind letter and am indeed glad that my old friends at Carlisle still remember me. I do not know how to express my thanks to the dear teachers and friends who once gave me a good education.

CASPER CORNELIUS, an Oneida and ex-student, is located at Englewood, Kansas, where he is working for the Electric Light and Water Construction Company. Mr. Cornelius says:

I am glad to know that I am still remembered at Carlisle, the great starting point for many students who go forth to pace the trails of this world. Ever since my return from Carlisle, I have praised its great work towards the bringing up of the Indian youth. I meet some of the old students now and then. Most of them are doing well. I hope that Carlisle's good work may never cease.

FROM San Carlos, Arizona, we have a letter from Eben Beads, an Apache, who attended school here from 1884 to 1891. He says:

There is not very much business going on here, but I earn enough to support my family and am trying to lead a clean, honest

life, as my school has taught me to do. I am proud to see the returned students of that school doing so well around this country. They are supporting themselves and their families as the white people do.

FOSTER CHARLES, an ex-student, writes from Santa Clara, Utah, that he is working on a farm. He is thankful for his school days at Carlisle, for "they have been a great help" he says.

HOMER R. PATTERSON, an ex-student, writes from Lewiston, N. Y.:

I was very glad to get such a good, encouraging letter from you. I feel I must answer it or be in debt to you.

Carlisle has given me something that no one can take from me. It has taught me to get a living in this world. I have a nice home for my little family. I do some farming, and also keep up my trade of carpentering, and other work connected with putting up a home. I help put up houses and barns. There were many things to discourage me at the beginning, but now I can work better.

MRS. MABEL GEORGE SPRING is living at Akron, N. Y. She says:

I thank Carlisle for what I have learned while there and while in the Outing homes. I try to do my best in everything. My little boy is great happiness to me.

CORONADO BEACH, CAL.

DEAR FRIEND:

Your kind letter of the 19th just received. I was so delighted to know that you still think of me as a Carlisle student. I want also to thank you for the Arrow, which comes each week and which I enjoy reading.

I am doing housework to help support my mother, sisters, and brothers. I see a number of ex-students out here. Some have families of their own; others are working for themselves; all seem to be doing well.

I hope I may be able some day to visit dear old Carlisle.

ISABEL I. COLEMAN.

RICHARD RUSH, an ex-student, is now located at Hominy, Okla. He writes to the Superintendent:

You will have to excuse me for writing to you, but I know I would not be backward if I could only see you once or twice. I have a step-son who is going to school there. I told him it was a good school for I went there seven years. I have been back here now thirteen years. I would like to come up there sometime while the boy is there.

GEARY, OKLA., *Dec. 30, 1911.*

DEAR MR. FRIEDMAN:

I will take pleasure in writing to you this morning. Perhaps it will surprise you as we are unacquainted, but being at one time a student of that school, I take the liberty, and then the Carlisle spirit makes us friends.

I have always felt that I owe to the school praise for the education and training received there. The little Carlisle Arrow comes to my home weekly and I enjoy reading the school news, for it reminds me of the happy school days at the old barracks from 1881 to 1884.

When I left the school I had only a practical education, but I had energy and I determined to make good. I have succeeded in holding some responsible positions in the past, but now I am devoting all my time to missionary work among my people. When I am not in the missionary work, in the spring at the crop season, I plow up money for a living.

I wish you a happy New Year.

A former student,

JESSE BENT.

STEPHEN REUBEN, a Nez Perce ex-student, writes from Webb, Idaho, deploring the fact that he did not remain at the school long enough to graduate. He urges all the pupils to look ahead and remain at school until they have learned all they can. In this way they will be helping to elevate the whole Indian race.

There is one thing I have to thank Carlisle and Bucks County for and that is that I learned to farm. I am a farmer here and raise all kinds of fruit, vegetables and grain. I have all kinds of farm implements, work horses, and enjoy the work on a farm.

I am also thankful for the Young Men's Christian Association at Carlisle. I am now a leader of Christian work here among my tribe. I am licensed to preach the Gospel, and next year I will be ordained a minister of the Methodist Church.

JOHN E. JOHNSON, who was known as Johnson Enos at Carlisle, is now at Blackwater, Arizona. He says: "Perhaps you doubt my existence, but I am alive and as

loyal as ever to Carlisle." He says the Pima Indians had a very happy Christmas. The little Pima children celebrated the day as we did here, and William Nelson, Class 1910, was their good Santa Claus.

WILLIAM J. OWL, Class 1911, writes from the Cherokee Indian School, that he is still employed there and is getting along all right. He thinks, however, that he will return north before long to get more education and training.

CLINTON, OKLA., *Jan. 3, 1912.*

MY DEAR SIR AND FRIEND:

You cannot imagine the pleasure it gave me to get a letter like yours coming from my schoolboy days and the Carlisle school where I spent many happy hours of my early life. There has always been and always will be as long as life lasts, a warm place in my heart for the Carlisle school and all its teachers and pupils.

I am forty-eight years old and am living on my allotment with my wife and children. I am sending my children to the public school, but as soon as I can I shall send some of them to the Carlisle school. Knowing what it has done for me, I know what it will do for them. I am doing the best I can in this world. I live a Christian life and try to live as Carlisle has taught me.

OSCAR BULL BEAR.

MILLIE BAILLEY, of Sisseton, S. Dak., an ex-student, writes:

I appreciate the interest you take in me as one of Carlisle's former pupils. Although it has been a number of years since I left Carlisle, I am always interested in the school and her welfare and am very glad to be considered one of her family.

I am still at home with my parents on the farm. There are not many ex-students around here but the few seem to be doing well. We are all proud of Carlisle and always have a good word to say for her.

ROBERT O. LONG, of Sapulpa, Okla., an ex-student, writes:

You cannot realize how grateful I am to you for your kindness. Such letters are worth more than money. They give one a new lease on life and give him the courage to stand along in line with the best. One realizes that he is not alone in this great life of toil.

ELIAS CHARLES, Class 1906, writes from West Depere, Wis., and sends greetings to all at Carlisle. He says:

As I am one in Carlisle's great family, I want to express my gratitude for what Mother Carlisle has done for me. I have had many experiences since I left the school. For two years I worked at my trade of printing until sickness overtook me. I left the city life and went to work on a farm nine miles from Carlisle, where I worked two more years. I then accepted a position as industrial teacher at the Red Lake Indian School, Minnesota, but to my disappointment the climate did not agree with me. I then went to the lumber camps. Now I am farming here.

HENRY KNOCKS OFF TWO writes from Rosebud, S. Dak., that he is living on his allotment and trying to work it as he had learned how to work a farm under the Carlisle Outing. He is thankful for what his kind teachers here did for him while he was a pupil.

MILWAUKEE, WIS., *Dec. 29, '11.*

DEAR SIR:

In reply to yours of recent date will say that I am getting along fine. I now fully realize what Carlisle has done for me. Although I have been in the midst of sorrows and disappointments since I left old Carlisle, I am glad to say that I have been successful in overcoming them. I have been married almost three years and am trying to make home life just as pleasant as I can.

Also I wish to say that I come in contact with about five thousand other workers in the shops where I work, and that I am not afraid to tell to one and all that I am proud to be one of those real Americans.

Yours respectfully,

JUNALUSKI STANDING DEER,
Class '04.

ALFRED BLACKBIRD, an Omaha ex-student, is now farming at Macy, Nebraska.

ELLEN HANSELL KING, an ex-student, is now living at Clinton, Okla. "I have kept well and have always lived as I was taught at Carlisle," she says. "The majority of the Carlisle students are doing well."

My Symphony

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to do all cheerfully, bear all bravely; to listen to stars and birds, to babes and sages, with open heart; to study hard, think quietly, act frankly, talk gently, await occasions, hurry never — in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.

CHANNING

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.