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An Illustrated Magazine by Indians

THE RED MAN



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The Red Man



M. FRIEDMAN, Editor.

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The Menominees of Yesterday:

By Alanson Skinner,

American Museum of Natural History, New York, N. Y.

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ABOUT the year 1634 a momentous happening took place on the shores of Green Bay, Lake Michigan. A band of strangers, led by a being who was white of skin, clad in unheard-of garments and "bearing thunder in his hands," suddenly appeared among the clustered wigwams of the Menominee and Winnebago. It was the *Sieur Jean Nicollet*, an officer of New France, the first white man whom the astonished savages had ever seen.

The impression made by this newcomer was favorable, and when, in 1699, *Lemoine d'Iberville* founded the nucleus from which Louisiana later sprang, French settlements were shortly planted in the Menominee country. The friendship so early established was destined to last, and the Menominees stayed with the French interests until the end, playing a conspicuous part in the defeat of *Braddock* at *Fort du Quesne*, and even on the *Plains of Abraham*, where they witnessed the fall of *Montcalm*. When, however, the English assumed control of Canada, the Menominees were soon won to them, and not even the subtle *Pontiac* was able to shake their allegiance. They refused to join *Tecumseh* against us in 1810, but, owing to their old friendship and the work of agents sent among them by the British, they fought against the Americans in 1812. Once the English influence was removed, however, their

friendliness to the white man made them fast allies of the United States, and Menominee warriors played signal parts in the Black Hawk War against the Sauks and Foxes, and later in the War of the Rebellion, when they fought valorously for the Union.

The Menominees claim that their original ancestors were animals who assumed human shape and formed the tribe at the mouth of the Menominee River, where the city of Marinette now stands. Of these animals, the ten who first took council together and decided to change their forms, afterwards became the leaders, and with each leader was associated several others in a small group known to the Indians as a "Brotherhood," and which we may designate as a clan for convenience sake. The descendants of the various animals who made up these clans formed sub-clans, each bearing the name of its animal ancestor or totem, and, according to a widespread Indian custom, every member of a clan was obliged to marry outside his clan and sub-clan, for he was considered to be related to all the other members of his group since they all sprang from the same or related ancestors.

The chief of the tribe was chosen from the sons of the nearest lineal descendant of the Great Bear, who founded the Great Bear or leading clan. The office was practically hereditary, but not quite, because although the eldest son was heir to his father's position, he might be disqualified by unfitness. The present chief, Neopet, is said to be the nearest lineal descendant of Se-katch-Okemaw, the Great Bear, who was first to become a man.

The name Menominee is derived from the Indian name for themselves, O-ma-na-mo-ne-o, "Wild Rice People," for the Menominees formerly relied very largely upon the wild rice for food. Although all the other Indian tribes in the region gathered the grain in large quantities, nevertheless the Menominee were always regarded by them as being the users of this food par excellence.

The old-time Menominee costume was very handsome and graceful. The men wore shirts and leggings of buckskin, often handsomely dyed and elegantly ornamented with colored porcupine quills. Their head-dress was sometimes a standing roach of dyed deer's hair, or a head-band or turban of fur, otter being especially cherished for this purpose. In war times they sheared or pulled out a quantity of their hair and left a broad, bushy ridge like a cock's comb running from the forehead to the nape. Moccasins of soft tanned skin, covered with designs in quills, completed their dress.

The women wore a waist and skirt of tanned doe's skin. The skirt was a rectangular piece of skin lapped once around the waist and left open, like a sheath skirt, at the side. The edges of the garment were elaborately quilled. Not infrequently they braided their hair and pulled over it a quilled ornament with trailers that hung almost to the ground. Short leggings, from ankle to knee, and dainty moccasins were the finishing touches of their dress.

The Menominee used to build two kinds of lodges. In the summer they usually resided in rectangular bark cabins, but in the winter a round, dome-shaped house made of poles bent over and covered with bark or mats was preferred. To this day a few of the more conservative Indians residing in remote parts of the reservation use wigwams of both types, but more for storehouses than actual dwellings.

The religion of the Menominee was very peculiar. They thought the world was an island, floating in a vast sea, and above it ranged the Heavens in four tiers, and beneath it were the four tiers of Hell. The universe was governed by Match Hawatuk—we may translate the title as "Great Spirit"—who lived in the topmost tier above. Beneath him, in the ether, above the air, dwelt his servants, the thunder-birds, great, mythical eagles whose cries were thunder, and whose flashing eyes made the lightning. They had charge of the rain and hail, and kept the Powers Below from harming men. Next came the Golden Eagles, and they were the birds of the air, headed by the bald eagles. The sun, the moon, and the morning-star were also important deities. Beneath was the chief of the Evil Powers, a great bear, and above him, in ascending order towards the earth, were his servants, various evil powers, most interesting of whom were the great, horned, hairy snakes who lived close to the earth.

The evil powers were formerly much more formidable than they are to-day, but Manabus, the son of the West Wind—or, some say of several powers who united to create him—after his miraculous birth, set out to right the wrongs of men. The Powers Below, growing jealous of him, plotted to destroy him, but only succeeded in killing his brother, a white wolf. In revenge, Manabus attacked them with such success that they became frightened and gave him the Medicine Lodge, to pass on to mankind, as the price of peace.

The rites of the Medicine Lodge are still practiced by the pagan Menominees and partake of a religious nature, although they

are intended primarily to prolong life and heal the sick. They are held several times a year in certain selected places, where a long, narrow lodge is built to contain the ceremonies. These usually last four days, and are religiously attended by all the pagans. One spectacular feature of the ceremonies is the passing, or "shooting" of the "power" of one member to another. During some of the dances, a performer will raise his medicine bag, the ornamented skin of some animal filled with the healing roots and herbs of his knowledge, and point it at another, at the same time blowing on the animal's head. The person indicated will at once stagger or fall down, sometimes lying in a sort of coma for several minutes. The idea is that the power contained in the bag of the one passes into the body of the other, and that the person receiving his magic charge is overcome by it according to the potency of the medicines from which it came. Both men and women belong to this society, entrance to which is had by purchase. The burial rites of the pagans are closely bound up with the lodge.

Another association of more recent origin is the "Society of Dreamers" or "Dancing Men" as it is more properly called, as it has nothing to do with dreams. This is a Potawatomi institution, the origin of which is as follows: After a severe battle with the whites in which the Indians were defeated, a little girl fled from the field and took refuge in a hole in a river bank. There she hid for several days, when a spirit appeared and told her how to save herself. She escaped to her people, told them about her adventure and instructed them, as the spirit had ordered her, to make a drum through which their appeals, in time of need, might be carried to him in his home above. Several ceremonies are held every year, both in and out doors, in honor of the drum and its supernatural donor, in which the various lodges or bands of the society, each of which has its own drum, unite to feast and dance. The society has also been carried to the Sauks, Foxes, Winnebago, and Ojibwa by the Potawatomi, and perhaps to other tribes as well.

There are many other phases of Menominee life that are interesting survivals of early days, but to relate them in detail would require more space than their proper share. Every year sees more and more of these old-time customs passing away and within a few years the Menominee Indians will be hard to distinguish from their paleface neighbors, whose road they are striving to follow.

Some More Indian Farmers:

By J. W. Reynolds.



IT SEEMS fitting at this time to supplement the article, "Indians as Farmers in Oklahoma," published in the November issue of the RED MAN, by the recital of some examples of Indian farm work that have come to the writer's knowledge since the above-mentioned article was printed.

The State Board of Agriculture of Oklahoma maintains demonstration farms in many of the counties of the State. The list of demonstration farmers for 1912 contains the name of Rufus D. Ross, Tahlequah, Cherokee County. Mr. Ross, who is a three-eighths Cherokee Indian, has been conducting this demonstration farm successfully for the past two years.

The State Agent for Farm Demonstration Work, United States Department of Agriculture, reports the following Indian demonstrators as having done especially good work:

H. L. Berryhill, near Okmulgee, raised 1,767 pound of seed cotton per acre.

Ralph Brown, also of Okmulgee County, had eight acres of Mebane cotton that averaged 1,100 pounds per acre.

Another Okmulgee County Indian, H. Hodge, produced 1,452 pounds per acre with a variety of cotton *of his own breeding*.

These three Indians rank among the best demonstrators that the Federal Department of Agriculture had in this State in the past season.

Altogether there were 31 Indians employed as demonstrators and 255 employed as cooperators by this department in the season of 1911.

The State agent further remarks that "I have instructed our agents to take special pains to secure as many Indians for cooperators and demonstrators as possible. In every case where the Indians became interested their success and progress was quite as great as that of their white neighbors."

Another step that has been taken in this work is the formation

of an "Indian Farmers' Club." This club (only one has been organized as yet) held its first meeting at the home of one of its members, Amos Hayes, near Ada, Okla., on December 2, 1911. About twenty Indians were present, and a very profitable meeting was held. It is planned to hold meetings of this club once a month, at the homes of the members in turn. This will encourage the Indians to talk farming and will give the expert farmer a chance to go out into the fields with them and give instruction largely by the "laboratory method."

Two clubs of this kind will be organized among the Indians of Choctaw County before the farming season opens.

A circular on fall plowing was issued by Union Agency early in November. This was productive of good results, a number of Indians being led to do their breaking for corn and cotton before the severe winter weather set in.

One striking instance of the good influence of our work comes to us from the vicinity of Ardmore. A full-blood Indian who was counted as practically worthless was approached by the expert farmer and, after considerable argument, was induced to withhold a part of his land from lease and farm it himself. He became interested, quit drinking and loafing around town, and devoted his energies to the cultivation of his crops. The result was that he raised a good crop of corn and cotton, having about 20 acres of the former and 15 acres of the latter. He had better crops than the white renter who occupied the remainder of his land, and he bids fair to become the most enthusiastic and successful farmer in that section of the country.

A very successful meeting of full-blooded Indian farmers was held at Old Goodland School, near Hugo, Okla., on December 30, 1911. Rainy, disagreeable weather cut down the attendance, but much interest was manifested and the Indians present expressed a desire to have other meetings held when the weather would permit a large attendance. The general opinion of this meeting was that farm work and instruction in better methods of farming is very beneficial and that the number of Indians who will farm their own lands will be much greater than last year. Every Indian who was interviewed expressed a determination to farm more land and raise better crops.

The outlook for 1912 is very good and we hope to accomplish much more than we did in 1911.

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

By M. Friedman.



IN THE early years of the history of Indian education the educated Indian who returned to his reservation home and tribe had many obstacles to meet in order to earn a competence and much opposition to contend with among the older people of the tribe. The older people considered him in the nature of an interloper, and ridiculed his ideas of industry and education, of morality and religion. On his part the returned student, both by natural inclination and training, thoroughly respected and, as far as he could, observed the desires of the older people. Among the Indians there is a sincere reverence for old age. At the council meeting the oldest men are heard before the younger people attempt to speak. Hence it was but natural and inevitable that many of the students returned to the life and customs of the tribe. But with the passing of years this is rapidly changing, and, on many of the reservations where there are a large number of returned students and graduates from Indian schools, the younger element has gained control and the progress of the tribe is rapid.

Carlisle Graduates Leaders Among Their People.

The Carlisle graduates and returned students are the leaders in the transition which is taking place among the more than 2,000 Cherokee Indians in North Carolina, which is resulting in rapidly severing these Indians from Government guardianship and winning them to independent citizenship.

The Eastern Cherokees have sent their children mostly to the Carlisle Indian School, and the results of their training is immediately manifest. Everywhere on the reservation these returned students are taking lead in industry, sobriety, and in leading their people to the good in citizenship.

At the boarding school which the Federal Government maintains on the reservation practically all the Indian employees are gradu-

* Continued from the February number.

ates or returned students from Carlisle. The young man who is commandant of the boys is a Carlisle graduate. Besides his manifold duties he is the handy man about the place, being in charge of a model school farm and teaching industrial work. He is married and well thought of by the officials. The school engineer is a Carlisle boy, as are also four other members of the school and agency force.

A Carlisle boy, with a fine farm, every acre of which is cultivated, is happily married, the owner of a modern home, and is a recognized leader among the Cherokees. He is the man spoken of as most likely to be elected chief of the tribe at the next election early in October. He has represented his people with ability at Washington on several occasions in important tribal matters.*

Another returned student has the finest home on the reservation, is a prosperous farmer, and runs a successful store. This same Indian has the good will of the prominent white merchants in the nearby towns and can get goods at any time on his signature. He is spoken of as being absolutely reliable and trustworthy in his business dealings. All of the other returned students are doing well, cultivating good farms, and living clean lives. The Carlisle girls are mistresses of nice homes and are living up to their training. One is married to the wealthiest merchant on the reservation and has a model home.

Many of the Cherokees are already beginning to pay taxes. Each year sees them more independent and prosperous, and the time should not be far distant when they will be allotted, pay taxes, vote intelligently, and be recognized as industrious Christian citizens.

There are many other reservations where the same kind of influence is felt. Recently I received a series of twenty-seven photographs representing the status of progressive Indians on the Omaha reservation, all of whom had been at Carlisle. It was an interesting panoramic view of the influence of returned students, and showed in concrete form how they are building good homes, opening their own shops, conducting successful business enterprises, working good farms, and leading the less progressive of their tribe to citizenship.

With the Pawnees there is a fine type of the educated Indian in the person of Stacy Matlock, of the Class of '90, who is chief of his tribe. He is progressive, is married to a Carlisle girl, and is a man of influence among his people.

*Joseph Saunooke, the young man here mentioned, has been elected Chief of the Cherokees since this was written.



THE MENOMINEE OF YESTERDAY—A MENOMINEE WOMAN IN GALA DRESS

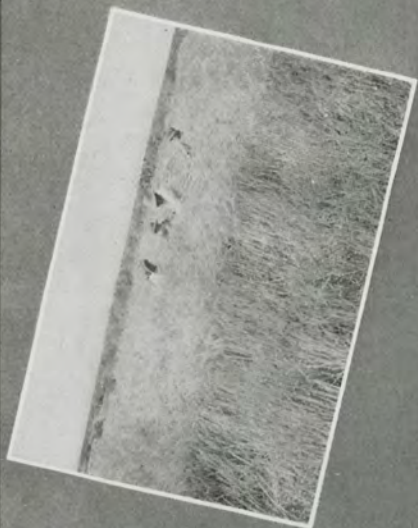


THE MENOMINEE OF YESTERDAY—CHIEF PERROTO AND HIS WIFE



THE MENOMINEE OF YESTERDAY—THE MEDICINE LODGE IN SEASON





INDIANS DEVELOPING INTO GOOD FARMERS

On every reservation the Indians are enthusiastically taking to farming, and under the direction of trained men sent out by the Government are improving their allotments

1. Anson Yellow Cloud and teams at Winnebago.
2. Cutting barley by hand on Bob Springer's farm, Fallon, Nev.
3. Planting potatoes on school farm, Umatilla Reservation.
4. Bermuda onion field at Sacaton, Ariz., on Pima Reservation.

Among the Sioux, Reuben Quick Bear, who is conducting a fine farm, takes a lead among his people in everything that stands for progress. At the annual fair he is one of the prominent officers, and in meetings of various kinds which relate to the welfare of his people he always takes a lead. He has the respect of the older men, as well as of the younger people, and represents his tribe in important matters in their relation to the Government.

There have already been mentioned a number of young men who are doing similar work and are exercising as potent an influence among the people of other tribes. Down in New Mexico, among the Pueblos, Frank Paisano, a returned student, is a successful man of affairs, and is governor of his pueblo. Previous to his incumbency another Carlisle graduate was governor of the tribe. Among the Pueblos at Casa Blanca and in the neighborhood of Laguna, the returned students take the lead in affairs concerning the tribe, and the splendid progress which has been made by certain of these Pueblos indicates how strong is the influence of the educated Indian. The comparison is very readily realized when one examines the condition of the Indians at Acoma on the heights of a plateau ten miles from Casa Blanca. At Acoma very few have been educated.

The Indians still have their ancient superstitions and religion, little progress is evident, and the people live in the primitiveness which was characteristic of their people years ago. Down in the valley at Casa Blanca and at the other pueblos are a number of returned students, and here the people are progressive. There are several prosperous business establishments conducted by returned students, and some excellent homes where these students live. Good farms are cultivated. Progress is the keynote and the Christian religion has obtained a strong footing. At the latter places a number of Carlisle students are living, and in nearly every case they are progressive men of affairs, who are respected by the white people in the neighborhood, and take an important part in affairs among their own people.

These illustrations are not unique or isolated. The returned students have gone to other tribes in other states and are everywhere utilizing the ideas and the training which they obtained while away at school for the betterment of their people.

When a primitive people have engaged to any considerable extent in business and productive industries, and have acquired indi-

vidual ownership of property, cultivating farms and owning their own homes, it may be said with some positiveness that they are on the highroad leading to citizenship. While the ownership of property has no moral or ethical significance, it does indicate that there is a busy activity, that something is being produced, and that very little paternalism is in vogue. It is not so very long ago that the Indian was a nonproducer, and even the food he ate and the clothing he wore was a donation, free and without effort on his part, from the Government.

Carlisle Graduates in Business for Themselves.

An increasingly large number of the returned students and graduates of Carlisle are engaged in business for themselves. They are opening up merchandise establishments of various kinds on and off the reservation, building and operating blacksmith shops, wagon shops, shoe shops, and other industrial establishments, engaging in real estate ventures, and in many other lines are independently earning their living in business for themselves.

At Macy, Nebraska, Levi Levering, an Omaha, of the Class of '90, has a very successful store. He is a fine type of the educated Indian, influential among his people, respected by his competitors, and honored by the whites. Recently the Presbytery of Omaha, Nebraska, in session at Florence in the same state, honored Mr. Levering by choosing him a commissioner of that body to the general assembly—the highest body in the Presbyterian Church. He has been superintendent of the Blackbird Hills (Indian) Church Sunday School three years and elder for two years. He represented the church at the recent Omaha Presbytery, and his election as commissioner to the general assembly followed. He owns a beautiful home near his place of business, which is furnished in good taste, and is a model house in every particular.

Among the Pueblos at Casa Blanca in New Mexico, William H. Paisano has a very good store where merchandise is furnished to his fellow tribesmen, the Pueblos. Mr. Paisano obtained his education at Carlisle. He has eighty head of cattle, conducts a good farm, and has been postmaster since 1906. He has been a governor of the pueblo, and has a nice family. His wife is also a returned student from Carlisle. They have a two-story home, which is well-furnished and is splendidly kept. His brother, Ulysses Paisano, who is also a Pueblo, has a larger store with a

more complete stock, and is a very prominent man in tribal affairs. The establishment which Ulysses conducts is attractive in its appearance and thorough in the methods of business. One is surprised on entering this store, situated on the reservation miles away from any white settlers, to see the neat arrangement of the goods on shelves, to find additional stock in well-kept warehouses, and to note the cleanliness of the surrounding premises. These two Indians, each in business for himself, are leaders in their community and fine types of the educated Indian.

Johnson Owl has a very prosperous business among the Cherokees in North Carolina. He is married and is a merchant-farmer. He owns a comfortable home and some stock, including horses, cows, and pigs. In a recent letter he says: "I am trying to live a sober, industrious life. What little money I earn is well spent. All of my earnings are through hard labor. I remember the saying, 'Labor conquers all things,' and find inspiration in it. Since returning to my people I have tried to be an example by showing them that there is a right way of spending money, for, like other places, there are many temptations around here, but I avoid them all."

James B. Driver, a Cherokee, who obtained his education here, owns a flourishing bakery business at Hershey, Pennsylvania. He owns several teams. His shop is equipped with fine fixtures and a modern oven, and he has a large trade among the white people in the community. He is married and lives comfortably in his own home.

William F. Springer, an Omaha Indian, is a successful real estate man. He has a large office in one of the finest buildings in Walthill Nebraska, and has a beautiful home. He owns several farms, from which he derives a good income.

An examination of the records of the employment of returned students and graduates, discloses the very interesting fact that a large number of other Carlisle Indians are in business for themselves. The school has kept in close touch with these young people and finds that their places of business are conducted along modern lines by which the owners profit themselves, and the Indians who deal with them profit because of fair treatment. There is an increasing number who are opening up shops or business establishments and are making good.

This record of the achievements of the graduates and returned students would be incomplete without a statement of the records and influence of the Indian girls who have obtained their education

at Carlisle. While students of the school these young people are earnest, industrious, studious, and courteous. When they return to their homes at the termination of their education they invariably live up to the teachings of their alma mater. Large numbers are living in white communities and are the mistresses of well-kept homes. Others, in larger numbers, who are among their own people, are teaching in Indian schools and are employed as field matrons and nurses. Those who are not engaged in the Government service are in homes of their own on the reservation, which are usually clean, neat, and comfortable.

Carlisle Girls and Their Influence.

It is a well-known fact that when visitors go to reservations they have no difficulty in getting a good meal and a comfortable lodging in the homes of Carlisle returned students. The girls are interested in the welfare of their people and are officers in organizations which aim for the betterment of the tribe. They are teachers in Sunday schools, officers of betterment clubs, and leaders among the women of the reservation.

One of these graduates who is not living on the reservation, but who has had a fine influence on hundreds of Indian boys and girls and young men and young women, is Mrs. Nellie Robertson Denny, the manager of the Outing System of the Carlisle School. Mrs. Denny graduated from Carlisle in 1890, and later attended Metzger College and graduated from the West Chester State Normal School. She was a teacher at the Carlisle School for four years and has been connected with the work of the Outing System since 1900. She has entire charge of the records of this department, handles the earnings of the students, amounting to thousands of dollars each year, and does much by her efforts and splendid Christian character to encourage her young people to make the most of their opportunities. She is in charge of the student records, which she has gathered with much labor. Mrs. Denny is a Sioux Indian, and her husband is also a graduate of the school and one of its officers. Last year they both made a trip among the graduates and returned students for the purpose of gathering records and to bring cheer and encouragement to those on western reservations. Hundreds of our graduates and returned students have been influenced to live better lives and to render more efficient service because of the quiet influence and earnestness of this woman. Her work reaches farther than among

the people of her own tribe; it is nation-wide in its influence among the Indians.

Recently, while visiting the Pueblos in New Mexico, I was surprised and gratified to see the splendid work which is being done there to aid the Indians by the prevention and cure of tuberculosis. Near Laguna is a sanatorium composed of several buildings, constructed in the most approved way and with inexpensive materials. On entering the buildings, one of which is used as a dining-room and kitchen, and the others as sleeping quarters, I found them models of cleanliness. The outside premises were in thorough order. The floors on the inside were white; the furniture and dishes were neatly arranged and showed constant care, and the whole establishment gave evidence of the careful attention and efficient work of the nurse. I found this to be under the direction of the local Government physician, and the nurse and housekeeper is Miss Bertha Pratt, a Pueblo Indian who obtained her education at Carlisle. She is in charge of the actual work of the hospital and gives a vivid demonstration of the usefulness of her training as a means of aiding her people.

At Anadarko, Oklahoma, Mrs. L. D. Pedrick, who is married, has a good influence on the women of her tribe. Previous to her marriage she was in the Indian Service, and for five years was a field matron, doing efficient work for the betterment of her people. She is now living in a model home, educating her two children, and while not officially connected with the Service she still teaches the women of her tribe the right way of living and the care of their children, and at every opportunity renders real service in the cause of their civilization.

A large number of other girls could be mentioned, as indicated by the records, who render noble service for their people. The records which have been gathered, give the bare facts concerning their employment, but it would be difficult to describe the happy lives of industry and service which they live. Where they are married, they are bringing up their children in the way of Christianity and giving them a good education. By the lives they live and the influence for betterment which they wield, they are a complete vindication of our plan of education for the Indian girls. Hundreds of them are scattered throughout the length and breadth of the land, on and off the reservations, and are everywhere valued members of the community, respected and honored by their own people and the surrounding whites.

Report of Graduates.

UNITED STATES SERVICE.

Clerks and stenographers	17
Disciplinarians, matrons	18
Instructors	38
Academic branches	17
Household arts	11
Industries	10
Superintendents	2
Supervisors, overseers, Indian employment	3
Interpreters, watchmen, etc.	7
Army	4
Forest Service	2
Navy	2
Postmaster	1
Mail carrier	1
Total	95

In Business, Professions and the Industries.

Managers, agents, clerks, salesmen, stenographers	37
Band leaders and musicians	6
Farmers, ranchers	53
Housewives	142
In business for themselves	13
Professions	29
Railroaders	8
Students	10
Trades, etc.	89
Working at home	33
Total	420
No occupation	3
Invalids	3
Graduates not heard from	11
Grand total	532

Report of Ex-Students.

UNITED STATES SERVICE.

Clerks, Stenographers	10
Disciplinarians, matrons, assistants	31
Instructors.....	73
Academic	8
Household	10
Industries	55
Interpreters, watchmen, assistants, etc.	46
Army	10
Forest Service.....	10
Navy.....	11
Mail carrier	3
Postmaster.....	1
Reclamation.....	1
Total.....	196

In Business, Professions and the Industries.

Managers, agents, clerks, salesmen, etc.	70
Band leaders and musicians	6
Farmers and ranchers	716
Housewives.....	535
In business for themselves	46
Laborers, helpers, etc.	292
Professions	48
Railroaders	28
Students.....	48
Housework	116
Trades	140
Working with parents	169
Not yet heard from	1,209
Total.....	3,423

Living Returned Students.

Graduates.....	532
Ex-students	3,619
Total.....	4,151

The Indian and Citizenship: *

By Fayette A. McKenzie,

Special Agent, United States Indian Census.



IN 1890 the Bureau of the Census issued the first and only Census volume especially devoted to the native race of the country. In 1910 another and more detailed enumeration of the native tribes was made under the direction of the Bureau, and it is proposed as soon as funds will permit to issue another Indian volume. The data on the American Indian thus to be given will far surpass in amount and in minute detail any statistics ever offered before to the country and the world. Not improbably the facts when presented will effect the policy of the Government and will stimulate the various tribes to new and higher efforts. The first part of the volume will be edited by Dr. Roland B. Dixon, of Harvard University, and will deal with the number of Indians, the population in each of the tribes, the relative numbers of the sexes, the degree of Indian blood, and the effects of intermarriage between the tribes and between the races upon the number and survival of children born to such marriages. In general, Part I will cover the blood side of the report and will be of the highest scientific value. Part II will deal with the number of Indians taxed, and with the educational, social, and economic statistics gathered concerning each tribe in each State.

The greater part of this data has not as yet been so completely tabulated and arranged as to be authorized for publication. Nevertheless, Director E. Dana Durand, of the Bureau of the Census, on December 14, 1910, December 14, 1911, and on February 12, 1912, was able to announce the provisional figures for the number of Indians not taxed, the total Indian population, and the taxed Indian population of the United States. Although these figures are subject to revision, in case errors in tabulation shall be discovered, they are the sole basis of the statistics in this article. The total number of persons of Indian blood of continental United States enumerated in 1910 was 265,683. Since the figure in 1890 was 248,253, we see

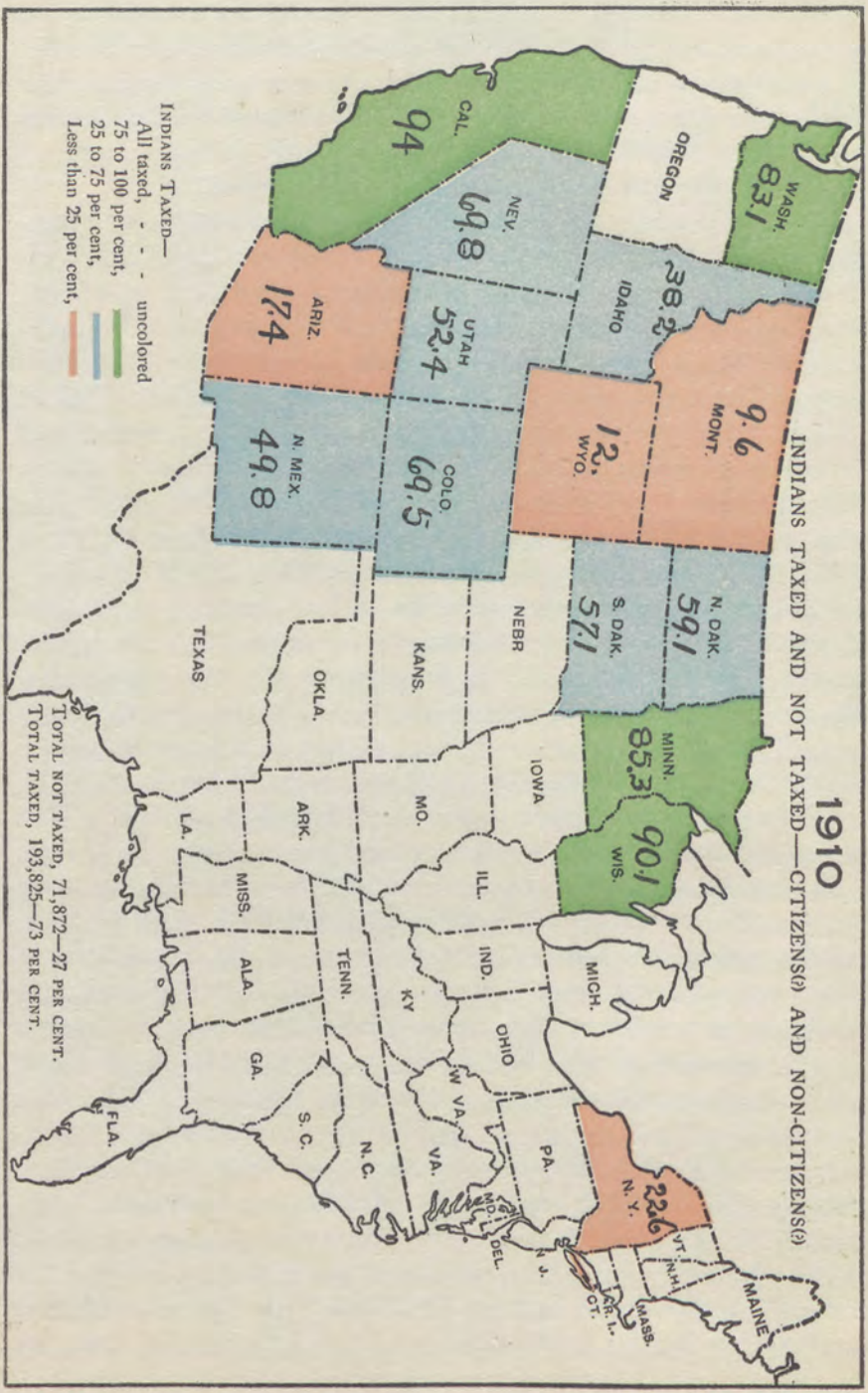
*(Copyright, 1912, by Fayette A. McKenzie.)

that there has been an increase of 17,430 in 20 years, or 7 per cent. The number reported in 1900, 237,196, would seem to indicate a fall between 1890 and 1900, but the real difficulty seems to be that the enumeration in 1900 was not so accurate or complete as in the decades preceding and following. The Bureau of Indian Affairs reports over 300,000 Indians, but their figures include people of other blood who are legally member of Indian tribes.

Only three of the geographic divisions employed by the Census Bureau show a decrease in Indian population since 1890. The West North-Central States fell in numbers from 46,822 to 41,406. The chief States sharing in this fall were Nebraska and Minnesota. The East South-Central States fell from 3,396 to 2,612, due to the loss in Mississippi. The Pacific States fell from 32,776 to 32,458. All the other six divisions increased their numbers, the New England division from 1,445 to 2,076, the Middle Atlantic from 7,209 to 7,717, the East North Central from 16,202 to 18,255, the South Atlantic from 2,359 to 9,054, the West South Central from 66,042 to 76,767, and the Mountain division from 72,002 to 75,338.

The figures do not show that the Indian is actually a "vanishing race." His numbers are apparently increasing, but at so slow a rate that he is losing ground in comparison with the other races. The white population has increased within the last ten years 22.3 per cent. Excluding the immigrants, the white rate of increase for the decade is estimated by the Census Bureau to be 15 per cent. The negro increase for the same period of time is 11.3 per cent. The Indian rate for twice ten years is, as has been shown, 7 per cent. If we could believe that the figures for 1900 were accurate, they would indicate an actual fall, between 1890 and 1900, of 4.4 per cent, and then a heavy increase of 12 per cent during the decade 1900 to 1910. It is probable that the heavy death rate among Indians will be largely reduced as they learn, through the schools, how to adjust themselves to modern conditions. Until that heavy death rate is cut down, the world will continue to believe that the Indian is a "vanishing" or dying race. In 1890 the Indians formed thirty-nine one-hundredths of 1 per cent of the whole population of the country. In 1910 that proportion had fallen to twenty-nine one-hundredths of 1 per cent, because the other races were increasing at a so much faster rate. If the race should increase 3.5 per cent in the next ten years, it would number 275,981 in 1920. Should sufficient care be taken for the health of the race, so that it would increase as

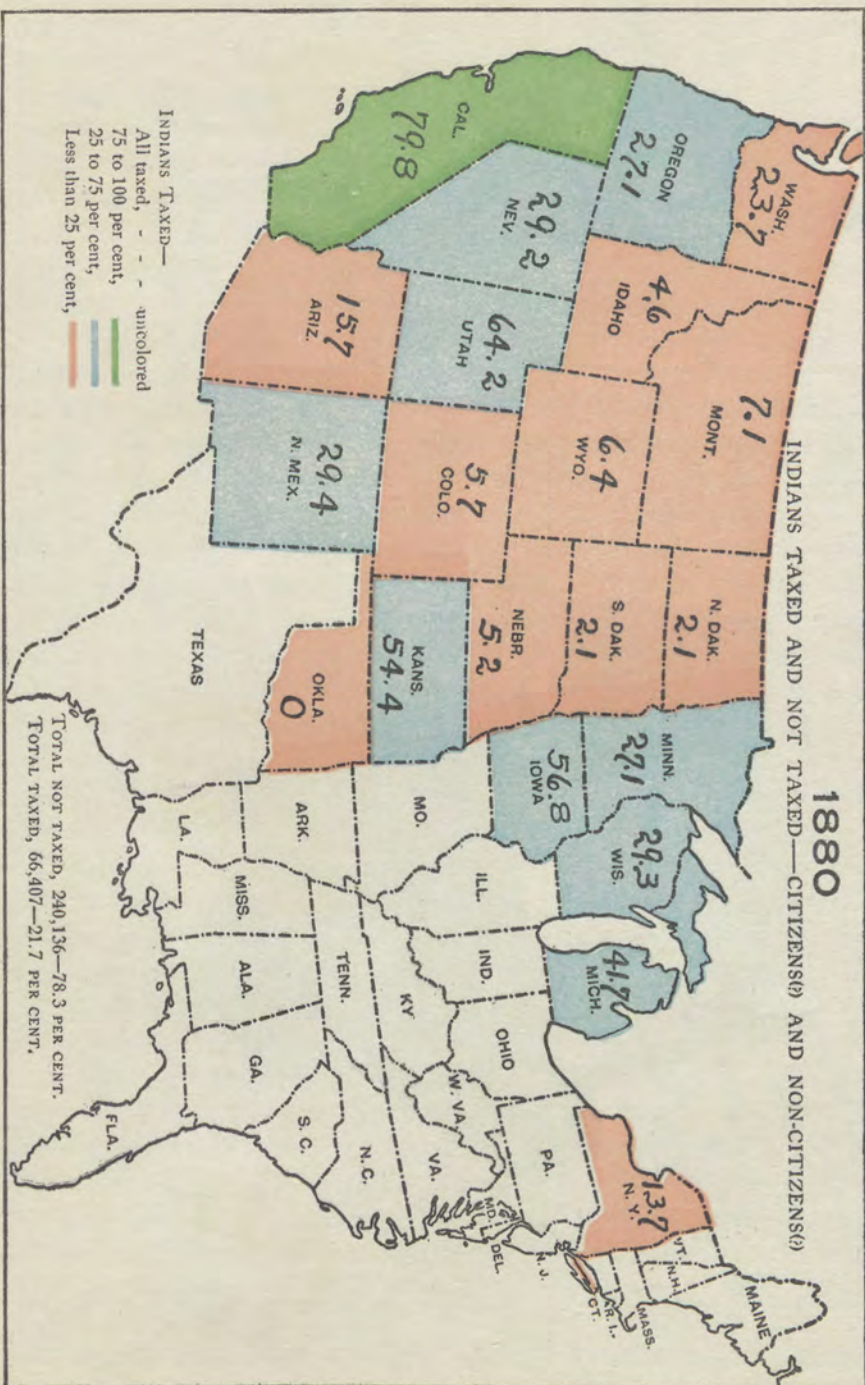
1910 INDIANS TAXED AND NOT TAXED—CITIZENS⁽¹⁾ AND NON-CITIZENS⁽²⁾



1880

INDIANS TAXED AND NOT TAXED—CITIZENS⁽¹⁾ AND NON-CITIZENS⁽²⁾

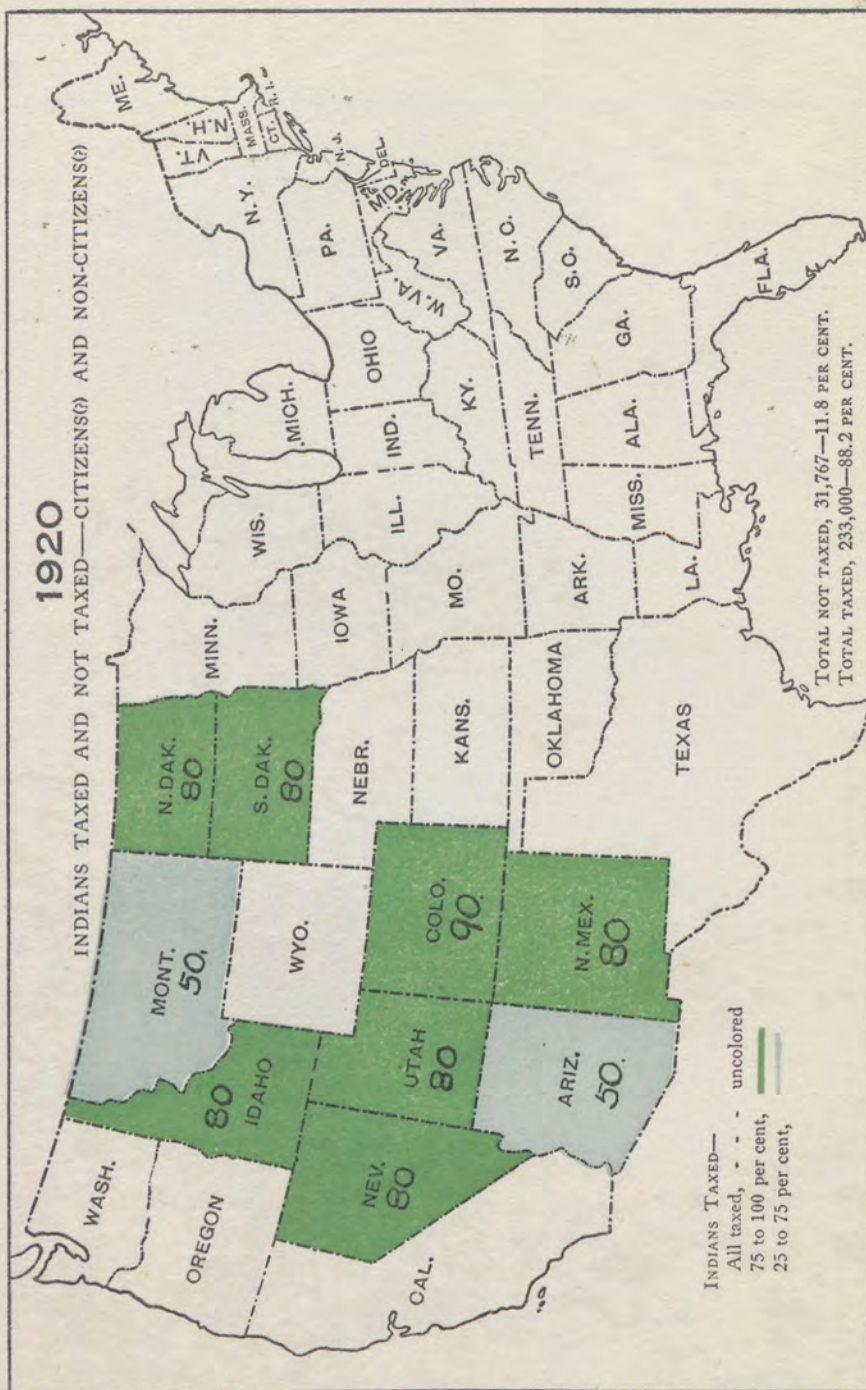
INDIANS TAXED—
 All taxed, - - - uncolored
 75 to 100 per cent, —
 25 to 75 per cent, —
 Less than 25 per cent, —



TOTAL NOT TAXED, 240,136—78.3 PER CENT.
 TOTAL TAXED, 66,407—21.7 PER CENT.

1920

INDIANS TAXED AND NOT TAXED—CITIZENS(?) AND NON-CITIZENS(?)



rapidly as the negroes, the total in 1920 would be 295,705. The rate of the white race, 15 per cent, would bring the Indian numbers up to 305,505. The process of amalgamation with the other races, through intermarriage, is going on at a rapid rate. The race probably will not die out, but it may sometime be completely merged with the new and composite American race of the future.

But what of the Indian of to-day? Who is he, and what part does he play in the legal and political life of the nation? These are difficult questions, because historically the Indian has not shared in American life. He has not any definite status, and even to-day it would be a bold man who would make any very positive statement concerning that status.

From that beginning the Indian has been a "perpetual inhabitant with diminutive rights." Only within comparatively recent decades has he begun to show himself on the political stage. As a rule he was not a citizen, nor could he become a citizen except by special act of a legislative nature. His only claim to any consideration whatever lay in the implications of the provision of the Federal Constitution making Congressional representation proportional to population, "excluding Indians not taxed." It has now become a matter of importance to Congress to determine decennially the number of "Indians not taxed," in order to include the number of "Indians taxed" in the population requiring Congressional representation. These figures have been specifically recognized in the last three censuses. As we shall shortly see, the number of taxed Indians has increased very largely since 1880. For purposes of comparison the figures given for "Civilized Indians," in that year are accepted as the nearest equivalent of the present term "Indians taxed." The fall from 66,407 to 58,806 between 1880 and 1890 is to be accounted for chiefly by the uncertainty which existed then and still exists as to which Indians really are taxed.

Upon the assumptions here made it will be seen that 21.7 per cent of the estimated population in 1880 were taxed. Even at that time all the Indians of New England, of the South Atlantic, and the East South-Central States were so classified. In addition to these, all the Indians in New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Louisiana, Arkansas, and Texas were given as taxed. Outside of these twenty-seven States, with 100 per cent of their Indians taxed, California was credited with 79.8 per cent, Utah with 64.2 per cent, Iowa with 56.8 per cent, and Michigan with 41.7 per cent.

The situation in 1880 is graphically shown by the accompanying colored map (No. 1). The percentage of taxed Indians increases as we pass from the red through the blue and the green to the white. In 1880 there were eleven States where less than 25 per cent of the Indians were taxed. Only one State east of the Mississippi continued to hold so large a proportion of the Indians outside the life of the Nation.

Since 1880 there has been a rapid and great change in this situation. Legislation, custom, and consent have brought thousands into the classes of taxed Indians and citizens. Under the Dawes Act of 1887 every Indian became a citizen with his allotment of land. So, too, every Indian who took his residence separate and apart from his tribe became a citizen. The rate of change was lowered, however, by the Burke Act of 1906, which postponed for twenty-five years the grant of citizenship to allottees. But even the Burke Act makes provisions for the immediate grant of citizenship to those individual allottees who are believed by the Government authorities to be already competent to exercise safely the rights and privileges of citizenship. The colored map (No. 2.) showing the actual situation in 1910 will reveal more clearly than any number of words what a great change has been effected since 1880. Instead of 21.7 per cent of taxed Indians, there are now 73 per cent. The 66,407 of "Civilized Indians" in 1880 have been replaced by 193,811 of "taxed Indians." To-day there are only 71,872 of "not taxed Indians" in all of continental United States. Every Indian in each of thirty-three States is taxed. This means, does it not, that these 112,041 Indians, both as individuals and State-wide groups, have passed from aboriginal isolation to substantial citizenship. In four great States, with an Indian population of 41,380, from 83 to 94 per cent are taxed. In six States over half are taxed. In only four States are less than 25 per cent taxed. These four States are Montana, Wyoming, Arizona, and New York. For the first three of this list there may be some excuse for the lack of progress made. If, however, there is any justification for the granting of higher rights to all the Indians in thirty-three States, apparently a grievous injury has been inflicted upon the Indians of New York. Even the \$200,000 Ogden claim will not weigh in the balance against a generation of time and progress lost for 5,000 Indians.

The accompanying table condenses the Census figures here used:

Indian Population and Indians Taxed.

1880 AND 1910.

	Population 1910	INDIANS TAXED IN—		
		1910		1880
		Number	Per cent	Per cent
UNITED STATES	265,683	193,811	73.0	21.7
New England	2,076	2,076	100.0	100.0
Maine	892	892	100.0	100.0
New Hampshire	34	34	100.0	100.0
Vermont	26	26	100.0	100.0
Massachusetts	688	688	100.0	100.0
Rhode Island	284	284	100.0	100.0
Connecticut	152	152	100.0	100.0
Middle Atlantic	7,717	3,037	39.4	17.3
New York	6,046	1,366	22.6	13.7
New Jersey	168	168	100.0	100.0
Pennsylvania	1,503	1,503	100.0	100.0
East North Central	18,255	17,248	94.5	38.1
Ohio	127	127	100.0	100.0
Indiana	279	279	100.0	100.0
Illinois	188	188	100.0	100.0
Michigan	7,519	7,519	100.0	41.7
Wisconsin	10,142	9,135	90.1	29.3
West North Central	41,406	29,209	70.5	12.1
Minnesota	9,053	7,721	85.3	27.1
Iowa	471	471	100.0	56.8
Missouri	313	313	100.0	100.0
North Dakota	6,486	3,833	59.1	2.1
South Dakota	19,137	10,925	57.1
Nebraska	3,502	3,502	100.0	5.2
Kansas	2,444	2,444	100.0	54.4
South Atlantic	9,054	9,054	100.0	100.0
Delaware	5	5	100.0	100.0
Maryland	55	55	100.0	100.0
Dist. of Columbia	68	68	100.0	100.0
Virginia	539	539	100.0	100.0
West Virginia	36	36	100.0	100.0
North Carolina	7,851	7,851	100.0	100.0
South Carolina	331	331	100.0	100.0
Georgia	95	95	100.0	100.0
Florida	74	74	100.0	100.0
East South Central	2,612	2,612	100.0	100.0
Kentucky	234	234	100.0	100.0
Tennessee	216	216	100.0	100.0
Alabama	909	909	100.0	100.0
Mississippi	1,253	1,253	100.0	100.0

Indian Population and Indians Taxed—Continued.

1880 AND 1910—Continued.

	Population 1910	INDIANS TAXED IN—		
		1910		1880
		Number	Per cent	Per cent
West South Central	76,767	76,767	100.0	2.6
Louisiana	780	780	100.0	100.0
Arkansas	460	460	100.0	100.0
Oklahoma	74,825	74,825	100.0	-----
Texas	702	702	100.0	100.0
Mountain	75,338	24,194	32.1	19.4
Montana	10,745	1,030	9.6	7.1
Idaho	3,488	1,334	38.2	4.6
Wyoming	1,486	179	12.0	6.4
Colorado	1,482	1,030	69.5	5.7
New Mexico	20,573	10,255	49.8	29.4
Arizona	29,201	5,072	17.4	15.7
Utah	3,123	1,636	52.4	64.2
Nevada	5,240	3,658	69.8	29.2
Pacific	32,458	29,614	91.2	49.5
Washington	10,997	9,141	83.1	23.7
Oregon	5,090	5,090	100.0	27.1
California	16,371	15,383	94.0	79.8

If for a moment we may venture away from Census data, let us look into the future and see what the situation will be in 1920. Should the rate of increase of taxed Indians continue the same in the next decade as in the past, all Indians would be taxed in 1920. It is not probable, however, that that rate will be completely maintained. The third map is meant to suggest the minimum changes which are reasonably sure under the pressure of existing forces to work out during the next decade. It will be noticed on that map that all the red States have disappeared, and only the two States of Arizona and Montana have a percentage of taxables as low as 50. New York has joined the white States and only 31,000 Indians in all the country remain for promotion to the ranks of potential citizenship.

We are obliged to confess, however, that not all who are taxed are accorded the rights of citizenship, nor are all citizen Indians taxed. Nevertheless there is a distinct, however intangible, change of status effected when the transition is made from the class of "not taxed" to the class of "taxed" or taxable. We are justified, so the

writer thinks, in calling the taxed Indians "potential citizens," and in believing that their full rights can not long be withheld. So long, however, as we have taxed Indians and non-taxed Indians, citizen Indians and non-citizen Indians, independent Indians and Indian wards, and so long as we have every sort of combination of these classes, and, further, so long as we have neither certainty as to classification nor definiteness as to the status when named, just so long we shall continue to have a condition of confusion in Indian affairs intolerable alike to Government and Indian. Indians of like capability and situation are citizens in Oklahoma and non-citizens in New York. Allottees are citizens in Nebraska, and non-citizens in Wyoming. In many cases in the same State some of the allottees are citizens while others are not. Citizen Indians are entirely independent in Illinois, they are wards of the Nation in Wisconsin, wards of the State in Maine, and wards of both State and Nation in New York. Such confusion as this constitutes an effectual barrier to any systematic policy on the part of the Government, and an almost complete barrier in the way of progress for the Indian race. It is high time that a consistent effort was made to bring order out of chaos, and it is therefore not without its timely significance that on January 19, 1912, a noted Indian and Member of Congress, the Hon. Charles D. Carter, at the suggestion of the Society of American Indians, introduced in the House of Representatives a bill (No. 18334) "to create an Indian Code Commission to codify the laws relating to Indians taxed and not taxed, and to define more exactly the privileges and disabilities of the several classes of Indians in the United States." This bill specifically provides that the said Commission shall report "a codified law determining the status of the Indians of the United States in accordance with existing legislation and the future best interests of these natives." No greater work for the race can be done than is proposed in this bill. It will rest upon the Commission to provide for the advancement of the various tribes in personal and civil rights without withdrawing any measure of that protecting guardianship by the Government which is needful for the safeguarding of certain members of that race.

With the probable early entrance of the Indian into American politics it is of some interest to know what power they might exert through the ballot. The exact number of males 21 years of age and over has not yet been computed by the Census Bureau, so we have no absolutely correct statistics to quote on this point. Never-

theless an approximate statement may have some interest. Taxed Indians now constitute twenty-one one-hundredths of 1 per cent of the total population of the country. In each of eleven States the number of taxed Indians exceeds 5,000. In order these States are Oklahoma, 74,825; California, 15,383; South Dakota, 10,925; New Mexico, 10,255; Washington, 9,141; Wisconsin, 9,135; North Carolina, 7,851; Minnesota, 7,721; Michigan, 7,519; Oregon, 5,090; Arizona, 5,072; a total of 162,917, leaving 30,894 such Indians in the other thirty-nine States. If all the taxed Indians in the eleven States were gathered together they would constitute a city only 6,000 smaller than the city of Toledo, Ohio. Practically half of these are found in the one State of Oklahoma.

Let us assume that in round numbers 22 per cent of the population are males 21 years of age and over. This is not far from the usual percentage of voters in this country. Now, after we have discovered the number of such males we may calculate the number of "taxed" males 21 years and over by employing the percentages already given in this article. In that way we can get in round numbers the number of Indian voters we shall have if all these "potential" citizens exercise the right of franchise. Of course a large number of these Indians do not actually vote. But upon the bases here suggested there are about 457 voters in New England, 669 in the Middle Atlantic States, 3,795 in the East North-Central States, 6,422 in the West North-Central States, 1,991 in the South Atlantic States, 575 in the East South-Central States, 16,888 in the West South-Central States, 5,320 in the Mountain States, and 6,513 in the Pacific States. Women suffrage in certain Western States would double the numbers in those States but would not increase the relative voting power of the Indian. Eleven States have over 1,000 Indian voters each, namely, Oklahoma, 16,462; California, 3,386; South Dakota, 2,403; New Mexico, 2,254; Wisconsin and Washington, each, 2,010; South Carolina, 1,727; Minnesota, 1,699; Michigan, 1,654; Oregon, 1,120; and Arizona, 1,118. Oklahoma has thus 40 per cent of the 40,000 Indian voters of the country. The Indian population of Oklahoma constitutes 4.5 per cent of the total population of that State.

It is plain to be seen from these figures that the Indian does not have the numbers which will enable him to force his rights through the ballot-box. His strength and his power will come through his intelligence. He is coming rapidly into a new situation.

It behooves him to stand strongly for justice, to argue his case before the new Nation of which he rapidly becoming a part. It behooves the other races to recognize their obligations to him, to protect him from injustice, to receive him to all the rights and privileges which his education and his intelligence entitle him. With friendship and cooperation the watchword, both the red and white race will advance to new standards, to greater opportunities, and to larger responsibilities and obligations. With new and equal political rights the Indian will insist upon an education equal to the best, and will prepare to compete on even terms in the business and professional world. Only an inferior people would be content with less. Only an unjust race would be willing to accord less.



THE dying of his last will mark the Indian's dawn—
CALL forth the truth about this forest son of brawn;
OF his great kindness, tell, when he, with outstretch'd hand,
THE paleface first made welcome to the western land.
PASSING, the Redman ne'er protests, while picture plays
RACE on and on, portraying but his savage ways.

—*Otto T. Johnson.*

Facts About the Chippewas.

ERNESTINE VENNE, *Chippewa.*



THE Chippewas, unlike many other tribes of Indians, were not in the habit of marrying more than once.

This story is told of the punishment of one old man for having more than one wife.

A son was born to his first wife, and when the boy was fourteen his mother thought a great deal of him; and when the old man, who had grown tired of his wife and son, saw her make so much over her son and treat him so good, he determined to put an end to him. One evening, he said to him, "Son, will you come out hunting with me tomorrow?" Being very fond of hunting and not thinking of any evil intended, the lad went.

They sailed down the river in their canoe until they came to a place where the woods were very thick. They stopped at this place and his father said, "You may get out here and go a distance into the woods and there you will find some duck eggs that I saw not long ago."

So the boy got out and went into the woods, and when he had gone a little ways he called to his father and asked if that was the place, and the father said, "No, a little farther." So he kept asking until he could no longer hear his father's voice. Then he knew there was some foul play. He started back to the river. When he arrived he could see neither his father nor their canoe. He decided to make the best of it and find his way home. In the meantime the old man got married again.

The boy was several years finding his way back home, and had grown into a young man. One day his mother was out chopping wood when he came up to her. She at once recognized him, and after listening to his story, they planned to punish his father for doing such a cowardly act. They planned to go to the chief of the tribe and tell him the story of the deed, and allow the chief to punish him as he saw fit. He was sent as an outcast from his people and tribesmen. The young man in turn was to have the pleasure of caring for his mother and step-mother.

The punishment of this man who deserted one wife for another was a lesson to the other Chippewas to have but one wife at a time.

HIAWATHA'S HOME-COMING



Thus they greeted Hiawatha,
 Thus his parents made him welcome
 When he reached the reservation
 After four bright years of schooling,
 Where the paleface trains the red man.
 Proudly did his mother eye him,
 Eyed his necktie, eye his dopestick,
 Eyed his waistcoat, socks, and shoestrings,
 Eyed the cuffs upon his trousers,
 Eyed his dinky, gum-drop derby,
 Eyed them all and then was silent.
 Far too proud she was for talking.
 But his father spoke in plenty,
 "Gar-ne-poo-wah," meaning "Lemon,"
 "Los-ki-tah-wis," meaning "Soak him,"
 "Won-by-boo-dam," meaning "Rotten,"
 "Toom-bish," meaning "Something awful,"
 "Boc-glub," meaning "Rah-Rah-Rah-Boy,"
 "Ugh-Swat," meaning "Let me at him."
 Thus he greeted Hiawatha,
 Thus his father made him welcome:
 Then, with sad and dismal gruntings,
 Incoherent, pessimistic,
 Then he got a "Swig-hic-pi-i;"
 Paleface calls it "heap big skate on."

—From Puck. By permission. Copyright 1908.



INDIANS DEVELOPING INTO GOOD FARMERS

THESE SCENES FROM THE CROW RESERVATION SHOW PROGRESS

1. Indians harrow and ride horseback. 2. Sits Down Spotted, a Crow Indian, plowing his farm
3. Albert Anderson's home, Crow Indian, Carlisle returned student



INDIANS DEVELOPING INTO GOOD FARMERS

INDIAN LABOR, PROPERLY TRAINED, IS TRANSFORMING THE RESERVATIONS

1. Harvesting alfalfa, Ft. Mojave, Ariz. 2. Growing corn, Ft. Mojave, Ariz. 3. Indians harvesting beans at Upper Lake, Cal.

The Wallace Photo Co.

Brace & Smith - Lake Co.



HOWARD GANSWORTH

A full-blood Tuscarora Indian, a Carlisle graduate, who later worked his way through Princeton. He is now secretary of the Princeton Club and a prominent business man of Buffalo, N. Y.

Editorial Comment

Remarkable Progress by the Indians in Farming



THE INDIANS on the reservations are transforming the once barren lands which, until recently, were held by the tribes in common, into good farms which yield profitable crops, and on which each year many substantial homes are being built. There is an unusual awakening of both the old and young Indians on the reservations to a realization of the potential possibilities presented by each Indian's allotment. The progress toward allotting the Indians is moving along rapidly, and hundreds of thousands of acres have already been allotted among the various tribes on different reservations. There is a growing tendency on the part of the Indians to farm their allotment rather than to lease the land to some white settler and eke out a precarious existence on the lease money.

Through the courtesy of Assistant Commissioner F. H. Abbott, who is an enthusiast on the subject and has done much to bring about results, THE RED MAN has been able to obtain some photographs showing progress in different places among the Indians in agriculture. Groups of these photographs are being published in this issue. It is worthy of note that in former years, in many of the places from which these photographs have been taken, the Indians not only did not work, but received rations.

The Winnebago Reservation is an excellent example of this awakening. Here, under the guidance of a liberal policy and by means of the indefatigable efforts of the superintendent, the Indians are rapidly developing into successful farmers, saving their money, buying modern farm implements, and building good homes. Superintendent S. A. Allen, of the Sisseton Agency, reports splendid progress among the Indians under his jurisdiction. Seventy-five per cent of the Indians on this reservation are full-blood, and according to the report sixty-five per cent of them have become agriculturists and are proving thrifty and successful farmers. The reservation, which is 80 miles long and 40 miles wide, has 2,000 Indians,

to whom about 400,000 acres have been allotted. Last year these Indians raised approximately 100,000 bushels of wheat, 75,000 bushels of oats, 40,000 bushels of corn, and 4,000 bushels of flax.

At the fair which they recently held the exhibits were of a high class, and a good showing was not only made in the exhibit of the farm products, but fine cattle, horses, hogs, sheep, and chickens were shown. There are thirteen churches on the reservation, and during the last two years 125 good farm houses have been built.

In the same way a dispatch from the Dakotas states that for the first time since the Government has had charge of the Sioux Indians the issuance of rations has been stopped. No subsistence of any kind has been furnished the able-bodied Indians for many months. For several years a ration of beef, sugar, and flour has been issued to the old and indigent, and this was done this winter, but only those who were ill or aged were assisted.

For the first time the Indians have shipped their cattle to Chicago this year. Several train loads were sent for which the highest prices were received, netting the Indians thousands of dollars.

This progress is not limited to one reservation or to any single tribe. It seems to be wide-spread among the Indians all over the United States. The Government is encouraging this industry by sending a better class of men to the reservations to instruct the Indians in agriculture. The Indians are being encouraged in a number of ways to take up farming. The agricultural fair which has been held on a number of reservations has acted as a great stimulus. More attention is given to this subject in the schools where practical instruction is given in farming and dairying. In many places the State Governments and the United States Department of Agriculture are cooperating in stirring up enthusiasm and devolving new ideas on the reservations and in the schools. This beginning will, under this policy of encouragement, result in more rapidly breaking up the reservations, and in the assimilation of the Indians into the body politic. The Indians themselves are taking more interest in their economic development.



Robbing the Indians of Their Lands



THE INDIAN'S birthright in the United States is an allotment of land, varying in size and quality, according to the tribe to which he belongs, and the section of the United States in which he resides. Practically all Indians have either already received a clear title to such land, or will in the course of time receive such a title by virtue of the allotment of their tribes.

In some cases, the Indians have entire control over their lands, having been granted a patent in fee. In other cases the allotment is in the form of a trust patent, which signifies that the holder cannot dispose of the property, although he has the exclusive use of it, until the expiration of a certain number of years, or until he is declared competent to manage his affairs. In still other cases, the tribes hold their land in common.

The last report of the Commissioner of Indian Affairs shows that in the one tribe of Chippewas, alone, about one-third of the Indians have been deprived of their land by illegal and fraudulent methods. Indians of other tribes and in other sections have likewise lost their land without receiving full value in return.

The time has come when the Indians, themselves, must give more thought and attention to this matter, with a view to more thoroughly guarding their own interests. The difficulty in the past has been that too many Indians do not seem to grasp the idea that the allotment which they have received is all that they will receive; that this is their land, and that when it is gone the Government will give them no more land.

Too many of our red brothers look upon this question of the transference of their lands as merely a temporary expedient, which will enable them to get a certain amount of ready cash, and they do not have the proper conception and value of their allotments. They value them too lightly. Land sharps and grafters have entirely too little difficulty in getting the signatures of the Indians to papers and documents transferring their land, or selling it outright. The United States has appointed honest and competent officials to look after the affairs of the Indians, and they should in all cases refuse to sign documents disposing of their land, until they have submit-

ted the proposition to the Superintendent of their reservation or the Superintendent of the school which they are attending. In this way, they would have the benefit of expert advice, and the entire subject would have the proper investigation.

There is also a tendency among some of the Indians to mortgage their land and property for a fourth or half of its value. When the mortgage is due they do not have the ready cash to meet the debt and their property is sold. They do not foresee this contingency when they contract the debt, but, too often, the man who loans the money has some ulterior object in view, and manages to obtain possession of their land.

If these men who desire to purchase property are honest and square, if they desire to give full value for value received, they will have no objection to the submission of these papers to the proper authorities. If they are dishonest and intend to practice fraud, they will, of course, use every possible means to inveigle the Indian into signing the thing at once without investigation by an official. Too many cases of fraud in Indian land have been practiced in the United States already.

The Indian must be on his guard. He is rapidly entering the ranks of citizenship. The Government is rapidly removing its hold on Indian land, and as soon as Indians are proving competent, their lands are being allotted. It is, therefore, incumbent on the Indians to hold on to their property until such time as they desire to sell it, and at such time they should insist on receiving full value. At this stage of the Indian's development, he should be very careful, indeed, not to attach his signature to any document or papers, no matter what they purport to be, unless he is very sure of his ground.



Book Review

INDIAN PLACE-NAMES ON LONG ISLAND AND ISLANDS ADJACENT

BY WILLIAM WALLACE TOOKER. New York: G. P. Putman's Sons.

THE custom of using Indian words or derivations for the names of places, lakes, homes, boats, creeks, streets, etc., has become more common as America has become older. Thousands of familiar names in America are of Indian origin, and have a definite meaning, besides being euphonious. It shows the hold that the Indian has on the imagination of our people.

Hundreds of requests come to the Carlisle Indian School for translation of names and suggestions to be used for such purposes. Some time ago the authorities of Colorado Springs, Colorado, applied for the translation of a number of names for appropriate naming of certain portions of the "Garden of the Gods." Recently a corporation which was building a large mining town in the South asked for Indian names for some of the streets.

Mr. Tooker in his book has rendered a great service not alone to the people of New York City and State, who desire to know the meaning of the names of the places on Long Island, but also to the many persons interested in the Indian and his language. This interesting book gives no less than 486 Indian names and their

meanings, which are used on Long Island. The Algonkians alone have contributed over 200 names.

It is interesting to know that "Tammany," "Mugwump," "Totem" "Jamaica," "Sag Harbor," and "Rockaway" are of Indian origin.

The book indicates a tremendous amount of labor, conscientiously done. It is in convenient shape for reference.

In an interesting introduction, Dr. Alexander F. Chamberlain, the prominent anthropologist, advocates the wider application of such names. Undoubtedly, the publication of this volume will strengthen the custom, now considerably in vogue, of using the language of the aboriginal Americans for names of places.

SERVING THE REPUBLIC

MEMOIRS OF CIVIL AND MILITARY LIFE OF NELSON A. MILES, LIEUTENANT-GENERAL U. S. ARMY. New York. Harper Brothers, 1911.

SOME OF the strongest admirers of the American Indian in this country have been prominent officers of the Army who fought the Indian on western frontiers in the seventies and eighties after the Civil War. This demonstrates that the Indian has good qualities, because warfare is very apt to accentuate qualities of weakness or avarice in a race when viewed by their conquerors.

After seeing constant service in the Civil War and rising to the rank of

Colonel at twenty-three and General of a division at twenty-five by signal ability and great courage, General Miles was commissioned an officer of the Regular Army and was in most of the Indian campaigns. He was tactful in his dealings with the Indians, kept the pledge he made to them as far as it was in his power, settled uprisings and disputes with extraordinary expedition, and at the end had the friendship of some of his most persistent Indian antagonists.

He makes many remarkable statements in his interesting and valuable narrative which, coming from a man of his prominence and experience, must have great weight. His estimate of Indian character is most admirable—in fact, a large part of the volume, covering an active service of more than forty years, deals with his relations with these people.

One of the significant paragraphs in a volume replete with real history shows that he is a friend of the red man:

"The art of war among the white race is called strategy or tactics; when practiced by the Indians it is called treachery. They employed the act of deceiving, misleading, decoying, and surprising the enemy with great cleverness. The celerity and secrecy of their movements were never excelled by the warriors of any country. They had courage, skill, sagacity, endurance, fortitude, and self-sacrifice of a high order. They had rules of civility in their intercourse among themselves or

with strangers and in their councils. Some of these we would copy to our advantage."

He early recommended that the Indians be given a thorough education and that they be treated with humanity and justice. Many of his recommendations, made nearly thirty years ago, are now being given recognition in practice.

The book should be read by all Americans. It is full of the patriotism and self-sacrifice which has helped to make the United States a great nation. General Miles was not only a most successful soldier and man of affairs, but also a great humanitarian. His love for humanity was dominant.

THE QUEST OF THE FOUR

BY JOSEPH A. ALTSHELER. Illustrated. New York. D. Appleton & Company, 1911.

JOSEPH A. ALTSHELER is a trained writer, a keen observer, and knows much of the country in the Southwest of which, from time to time, he has written. His early experience as a journalist in Kentucky was marked by many successes. Since then he has written a number of thrilling and interesting stories of life on the frontier. While much attention is devoted in his books to Indian warfare, it is not unsympathetic with our primitive Americans. *The Quest of the Four* is a story of adventure and of ambitious young manhood. The loyalty which characterizes his principals is worth while.

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.

WALTER SNYDER, an Alaskan, is now located at Bethel, Alaska. He says:

I built my own house and own it; also have a garden patch and keep a team of dogs with which I haul cordwood in the winter. This summer I have been fishing for the winter supply of food for ourselves and our dogs. I always try to do right and live right.

PAUL BOYNTON, an ex-student, who left the school in 1889, writes interestingly of his life since he left Carlisle. He has been employed as clerk and interpreter in the Government service for nine years. "At present," he says, "I am trying to farm." He has also worked at the printer's trade and clerked in stores. He is a tax payer and a voter.

THE following comes from Alfred De Grasse, Class 1911:

When a small boy I often heard my mother tell the story about my grandfather, Watson F. Hammond, a native Indian of Cape Cod, who was in the year of 1885 elected representative to the Massachusetts State Legislature, being delegated to go on business pertaining to affairs connected with the Indian School at Carlisle. I often wished, after hearing the story, that I could be a loyal son of Carlisle and to my surprise my time came when I enrolled as a pupil in 1904. From that time until 1911 I worked to attain the honor of being a graduate of one of the greatest institutions of its kind in the country. I have not had a chance to show what Carlisle has done for me, but just as soon as I regain my health I expect to do my part.

SOPHIA METOXEN SILAS, an ex-student, writes that she and her husband are now located at Tomah, Wisconsin, where her husband is employed by the C., M. & St.

Paul R. R. "We are getting along nicely," Mrs. Silas says. "Our three children attend the Indian School here." Mr. Roger Silas is also an ex-student, and while at Carlisle was a famous basket-ball player.

60 WEST NEWTON ST.,
BOSTON, MASS.

DEAR MR. FRIEDMAN:

I have your letter and it has made me very happy. It is a kindly word of encouragement to a struggling son in a great city, and words cannot express my great happiness to realize that I am one in that body of young men of whom Carlisle is proud. I shall try to live my life so that Carlisle will never regret the great interest she takes in my welfare.

Like your great victorious aggregation of football warriors who have won the admiration and respect of the whole country by their fair play, every one of your men and women will some day come into the great fields of endeavor and become victors.

The character that Carlisle has moulded for me and the great ambition she has instilled within me have made me a fearless and patient student.

PETER F. FRANCIS, *Ex-student.*

CHAY VALENSKI, a Navajo, who went home last summer, is still at the Good Shepherd Hospital at Ft. Defiance, Ariz. He has improved much in health and is now employed as interpreter and general worker at the hospital.

JUNCTION CITY, KANSAS,
Jan. 2. 1912.

DEAR SIR:

It becomes my painful duty to report the death of Mrs. E. M. Haffner, formerly Edith Smith. Mrs. Haffner died at her home near Durango, Colorado, August 25, 1911, leaving behind a sorrowing husband

and three children. A finer woman or a better wife and mother never breathed. She was kind, gentle, and loving.

She was a graduate of your school and later of the West Chester Normal. After this she taught in the Indian Service, where I had the great pleasure of making her acquaintance.

I write this in hopes that through you some of her old friends and classmates may hear of her passing to the better world.

H. C. HAFFNER.

AN INTERESTING letter from Michael Solomon comes from New Bridge, New York. He is employed by the R. W. Higbie Lumber Company, as are also George Bigtree and Michael Jacobs, Carlisle ex-students. "My foreman," Mr. Solomon says, "is an admirer of the Carlisle school and likes to have the Indians work for him because they are clever workmen."

362 MAIN ST., OSHKOSH, WIS.

DEAR MR. FRIEDMAN:

Your most welcome letter was received, and I am more than glad to know that you take such an interest in the returned students. I, for one, am proud of what learning I received while there and for the kindness shown me. I am trying to live my life the best I can and am upholding my good character so that the good old school need not be ashamed of me as a returned student.

I am a working woman and work by the day. I have two little ones to take care of and they certainly are my joy in life.

I hope to hear more of the dear old school.

Yours respectfully,

FLORA MOON BOSTWIG.

WILLARD COMSTOCK, an ex-student, is a bank clerk in Chicago, Illinois. He was married last fall and is living at 3510 West Polk St., Chicago. He says:

I often think of old Carlisle. I appreciate the kindness shown me while a student there. I try to go into every thing with the Carlisle spirit and am grateful for the things I learned while at Carlisle.

GEORGE A. MARTIN, an ex-student, writes from Ponsford, Minnesota, telling his appreciation of what Carlisle has done for

him. He has worked at many different things since he left the school, mostly at blacksmithing. He has worked in the Dakotas, Montana, and Idaho, also Canada. He says: "I have always tried to make my living in an honest way."

GEORGE W. FERRIS, Class 1901, says:

With all the good things of Christmas, was your good letter of cheer. I thought Carlisle and its friends had forgotten me. I surely appreciate the footing Carlisle has taught me to stand on.

UNALAKLEET, ALASKA,
Dec. 4, 1911.

DEAR MR. FRIEDMAN:

I shall drop you a line and notify you that I am still living and enjoying the new life. Do you know that I got married about three weeks ago? I have a nice little home and my wife knows how to keep house.

I am busy with my school work all the time and it helps me a lot, too. I get \$400 for one term and four female deer.

Carlisle has done a lot for me and I can use all that I have learned from the school. I appreciate this very much.

Please remember me to all my old friends and my former teachers.

SAMUEL ANARUK, *Ex-student.*

ALICE MORRIS, a Pawnee, is now employed as assistant cook at the Indian School, Phoenix, Arizona.

STANLEY JOHNSON, an ex-student, is working for the Acheson Graphite Company, of Niagara Falls, N. Y., where he is in charge of the printing department. He is grateful for having learned his trade here.

MINNIE WHITE, Class 1911, is living with her parents at Hogsburg, N. Y., this winter. She says:

My work here on the reservation is very interesting. I teach in one of the public schools and enjoy it very much. I am making good use of what I have learned at Carlisle and shall ever be grateful to my former instructors and superintendent for my education.

Life's Mirror

THERE are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Mandeline S. Bridges

