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An Illustrated Magazine by Indians

THE RED MAN

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of the Native American
by Carlisle

The Red Man

M. FRIEDMAN, Editor.

VOLUME 4 APRIL, 1912 NUMBER 8

Contents:

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Agricultural Progress Among Indians:

By F. H. Abbott,

Assistant Commissioner of Indian Affairs.

THRIVING farms on Indian reservations are a more effective means to stay the white man's invasion than delegations to Congress; industry and self-support surer safeguards against the intrigues of the grafter than courts of law. The best evidence of this is the living examples of thousands of successful Indian farmers found to-day in all parts of the Indian country.

The earliest missionaries among the Indians, looking into the future, recognized these truths, and laid the foundations for the governmental policy of agricultural and vocational education as the best means to Indian civilization. As early as 1567, Father Roger, a Catholic missionary, is found laboring to win the Indians of Florida to industrial pursuits by encouraging them to select allotments of land and to build thereon commodious houses, procuring for them agricultural implements and instructing them in the art of agriculture. The Moravians, next in chronologic order after the Catholics, in the middle of the eighteenth century established missions in New York, Pennsylvania, and Ohio, teaching agriculture and the related industries. A little later the Quakers took up work among the New York tribes, building mills and blacksmith shops among them, introducing farming tools, and giving instruction in their use, while the Indian women were instructed in household duties, including weaving and spinning.

The first Indian treaties, and the first acts of Congress relating to Indians, accepted the views of the early missionaries with respect to the need of agricultural and industrial education. The

treaty entered into between the United States and the Delaware tribe concluded at Vincennes the 18th day of August, 1804, contains the following:

> Suitable persons shall be employed at the expense of the United States to teach them to make fences, cultivate the earth, and such of the domestic arts as are adapted to their situation, and a further sum of three hundred dollars shall be appropriated annually for five years to this object. The United States will cause to be delivered to them in the course of the next spring, horses fit for draft, cattle, hogs, and implements of husbandry to the amount of four hundred dollars.

The Act of March 3, 1819 (3 Stat. L., 516), authorized the President to employ capable persons of good moral character to instruct the Indians in the mode of agriculture suited to their situation. On November 20, 1826, Thomas L. McKenney, Chief of the Bureau of Indian Affairs, in his report to the Secretary of the Interior, advocated the same policy. He said in that report:

> If, after they shall have acquired a knowledge of letters, and of the arts, they are thrown back into uneducated Indian settlements, is it not to be apprehended that the labor of instructing them, and the expense attending it, will be lost? To make the plan effective, therefore, and to follow out its humane designs, it is respectfully recommended that, as these youths are qualified to enter upon a course of civilized life, sections of land be given to them, and a suitable present to commence with, of agricultural or other implements suited to the occupations in which they may be disposed, respectively, to engage.

As early as 1891, 239 farmers were employed on the various Indian reservations, at a total expenditure of $169,320; in 1901 this number had increased to 329, at an expenditure of $212,470. Three years ago the Government was paying 355 farmers $244,671. During the last three years, while less than a dozen farmers have been added to the force, the salaries paid have been increased to $297,190, representing an increase of more than $50,000 annually.

In 1891 it was estimated that Indians were farming 46,800 acres of land, and this acreage was increased to 381,615 acres in 1911. Ten years ago it was estimated that 10,290 Indians were actually cultivating lands allotted to them in severalty. In 1911 this number had grown to 24,366. The total number of allotted Indians living being 174,608, the figures, therefore, indicate that a reasonable percentage of them are doing something toward farming. Many of these are living in commodious farmhouses and are successful farmers and stockmen, living socially on an equality with their white neighbors.

In carrying forward the Government's policy of developing Indians industrially, Indian schools have played the most important part. Instruction in agriculture for boys, and domestic industry for girls, is as old as Indian schools themselves. As early as 1870 several of the reservation schools had farms and gardens where the Indian boys worked under the direction of competent men, and the girls performed the duties of the kitchen and the sewing room under the direction of competent women. In 1874 a manual laborers' school was established at Devils Lake, and another at the Wichita Agency. More extended and systematic work in this line was undertaken, however, with the establishment of the larger boarding schools, beginning with Carlisle, which was opened in 1879.

This class of instruction in Indian schools apparently originated, not so much out of any well-planned educational theories, as from the necessities of the situation. Circumstances compelled those in charge of Indian schools to utilize the labor of the boys on the school farm, in the construction and repair of school and agency buildings, in the building of roads and the making of sidewalks, in the feeding of live stock, and the care of the dairy; and the labor of the girls, in the kitchen, in the dining room, and in the laundry. The industrial training offered in Indian boarding schools, supplemented by the outing courses in Carlisle and some of the larger Indian schools, where pupils receive vocational training in the best of homes, constitutes as nearly the ideal in education as can be achieved. Indeed, Indian schools to-day, because of the practical industrial training offered by them, are at least twenty-five years in advance of the public schools of the country, and are types of what I believe the public schools of the future will be.

If the Government for so many years has been on the right track with reference to agricultural training on reservations, and if its schools have been performing so well their function in the scheme of agricultural and industrial education, why are not a larger number of adult male Indians successful farmers? Why so many thousands of uncultivated acres on the Indian reservations of the country?

In the first place, considering the period during which Indians have been subject to civilizing influences, they have made a remarkable showing in agriculture. There are good reasons why they are not farther advanced along these lines at the present time, and the strongest of these reasons is not to be found in defective Government policy, nor in the failure of the Indian schools as a whole to do

their part. The chief explanation is to be found in the physical and economic environment of the reservations. Twenty-five years ago most of them were too remote from the railroads and the markets to make it profitable to raise surplus grain and live stock. A garden and small field to raise produce sufficient for family consumption was all that was required. White men living under similar conditions would have had no incentive to become large farmers. More recently the railroad has come, accompanied by a flood of white settlers and land buyers, and the Indian naturally has been unprepared to meet the new situation. Where the reservation lands were adapted to agriculture, an easy means to live has been offered to the Indian, either through the sale or lease of his land. In far too many instances he has accepted the easy way and neglected to improve and till his land with his own efforts, reaping the larger reward that would come therefrom. Not being trained to find pleasure in counting dollars, he has not viewed the situation nor taken advantage of his opportunities, as white men with highly developed commercial instinct under similar circumstances would have done. Where the lands were arid or timbered, requiring irrigation or clearing to make them productive, he has lacked not only the experience and training, but generally the cash and equipment necessary to convert them into producing farms. Where the lands have been unsurveyed and unallotted, the Indian could not convert a portion of them into cash to make improvements, and establish on the remainder a permanent home, without which there would be little incentive to labor; and having his property restricted by Government control, he has lacked the means of credit available to the white man living under similar conditions.

The most important job ahead of the Indian Office to-day is, first, to make available to the Indian enough of his land-wealth, converted into working capital in the form of cash, livestock, and agricultural equipment, to make self-help and self-support possible; and then, to help the Indian landlord, in an environment which offers him an easy living from leasing or selling his land, to see the advantage of tilling his land with his own hands; the necessity, if he is to live the white man's life and educate his children in the white man's school, of making for himself on his land, a home in every way equal to the average white man's home.

To meet this situation, definite steps are being taken by the Indian Office to organize and make more effective the work of its

farmers and industrial teachers. Expert-farmer examinations have been held, the first, on March 30, 1910, for the purpose of inducing a body of trained and practical men to enter the service, and to stimulate the men now in the service to better efforts by holding out before them the inducement of promotion. Fifty farmers secured through these examinations are now in the field.

In order to make more effective the farmers' efforts, three bulletins have been sent out during the last three years, one encouraging the Indian fair as a means of stimulating the spirit of competition among individual Indians; another, urging superintendents and farmers to utilize agency and school gardens and farms in such a way as to bring the largest production for the use of the school; to produce, where necessary, pure seed for the use of Indians on their allotments, and to give proper training in agriculture to Indian boys where the land happened to be connected with an Indian boarding school. Another carried to the superintendents and farmers in the service a careful outline from various superintendents of the methods used by them to induce Indians to go upon and improve their allotments, and the plans found effective by them in creating an interest in agriculture on the part of the Indians. These bulletins have had a far-reaching influence. Indian fairs have increased from three to twenty since the fair bulletin was issued, and without a single exception the superintendents report an increased interest in agriculture, as a result of these fairs. From practically every school and reservation in the Service come responses from farmers and Superintendents which indicate renewed effort on the part of all in making the school or agency farm a matter of real profit and benefit to the Indians. Government farmers, many of whom were formerly employing their time in unsystematic work, are now devoting all their energies to helping Indians by means of house to house visits to equip, stock, and successfully farm their allotments. In some parts of the country Indian agricultural associations are being formed, bulletins and other valuable literature from the Department of Agriculture and farm papers are being read, and the Indians are taking places alongside their white neighbors as progressive farmers.

Indeed, the most hopeful sign in Indian affairs to-day is the agricultural awakening that is going forward among the Indians themselves. For, until the Indians themselves arise to a full realization of their powers, their responsibilities, their opportunities and their duties as land-owning citizens, supporting themselves and

their families in fairly decent, sanitary homes, as citizens of the States wherein they live, the Government will have to continue its jurisdiction over their schools, their health, and their property, and the Indians will not be able to enjoy that degree of independence to which they are entitled.

While the future is full of difficulties and hard work for those engaged in Indian affairs, it is a future full of hope—a hope inspired by a remarkable record of progressive industrial achievement for and by the Indians of the country.

The Fool Soldiers; A Tale of the Sioux:

By Thomas J. King, Jr.[*]

AMONG the Sioux of the Cheyenne River Reservation, I have found some most lovable characters, principally among the oldest full bloods, many of whom I have learned to regard very highly. Of these affable old folks, in whose welfare and future I am most keenly interested, there was one old couple of whom I was particularly fond. The quiet, kind mannerisms of Strikes Fire and Drags Iron, his wife, strongly appealed to me.

Strikes Fire's death, which occurred a few months more than a year ago, left a large vacancy at the agency for some time, as I had undertaken for him, but a short time before, a mission which promised to bring to the old man the one thing he most desired.

His death ended my mission, but I feel its object might well be recorded in THE RED MAN as a tribute to a grand old man, and that those who read may realize how untrue is the statement attributed to an able general that "There is no good Indian but a dead one."

But few words are necessary to bring to the reader's mind the horrible Minnesota massacre. At a time when the military forces were absent during the great struggle of the Rebellion, the hostile Santee, and other eastern Sioux, arose in power and committed horrible depredations. A party of Santee had done much pillaging, captured a number of white prisoners and made straight way for the Missouri River, a distance of several hundred miles. Eventually, they reached the east bank of the Missouri, not far distant from the mouth of Grand River, where they camped, the long, forced march having wearied their ponies and afforded but little opportunity to replenish their provisions.

Shortly after their arrival, a squaw man, whose name Strikes Fire did not remember, but who was known among the Indians as "Duck," learned of their presence with the prisoners. Knowing of the camp of friendly Tetons near the mouth of Bad River, at a

[*]Mr. King is Superintendent of the Cheyenne River Indian Agency. The Indians under his jurisdiction are the Blackfeet, Miniconjou, Sans Arcs and Two Kettle Sioux.

point not far distant from the old fort (no doubt the old stockade at Fort Pierre), he set out in a boat to advise the Tetons of the presence of their ancient enemy with white captives.

On receipt of the news from "Duck," some of the younger men favored a rescue party. A council was held, but the rescue idea met with little support. The entire camp was friendly towards the whites and wished to assist the captives of the Santees, but at best they could muster only a small force, while it was known the Santees were on the warpath in large numbers. The younger men however, would not lose their determination, and on the afternoon of the same day the news was received, a rescue party headed northward. There were twelve determined men—a small party, indeed, to send against a powerful and angry people. From the apparently hopeless nature of their self-set task they acquired the title of "Fool Soldiers."

The rescue party consisted of Charger, Strikes Fire, Crazy Bear, Charges the Dog, Waktegli, Four Bears, Swift Bird, Sitting Bear, Foolish, Pretty Bear, Black Tomahawk, and Red Dog. They started out afoot and had with them eight pack horses loaded with bedding and provisions for the trip, but just as they had started, Black Tomahawk brought up an extra horse, making nine in all.

Considering the nomadic tendencies of the Indians and their familiarity with the country through which they traveled, it is not in the least astonishing that Strikes Fire should not have recalled many incidents of the trip. No doubt, but little attention was given to the trip except as to its purpose. He did recall quite vividly that the trip occupied four sleeps and that during the forenoon of the day following the fourth sleep, or while the sun was yet rising, to use his description, they came upon the camp of the hostile Santee. Further than this he recalled only that on the day following the second sleep they met some straggling Santees; that on the day following the third sleep they met an Indian named Rattling Hail to whom they gave food and that they camped for their fourth sleep on Swan Creek near to a band of Hunkpapas.

Through others than Strikes Fire I had heard of the story of the "Fool Soldiers," but only in a general way as to what they had accomplished. Naturally, I expected the old man to relate a thrilling story of a short, decisive battle fraught with many acts of bravery and culminating in the daring rescue of the prisoners. Very soon I learned that the wisdom and diplomacy of the Indians selected a

wiser and safer course. Even old Strikes Fire's face beamed with good humor as some of my questions, at this point of his story, indicated my anticipation of a battle story.

Shortly after their arrival, the "Fool Soldier" band sent to the individual Santees into whose hands the prisoners had fallen, an invitation to a feast. This was particularly pleasing to the Santees for the Tetons found them in rather desperate straits for food and practically afoot as their ponies had about reached their limit. The feast seemed to have had its effect, and at an opportune time, while the Santees were yet in high spirits, Waktegli, of the Two Kettle Band, informed them of the wish of the "Fool Soldiers" for a council about the prisoners. He advised them, in words which were kind but not without meaning, that the Tetons expected right treatment. To this speech the Santees gave the Indian expression or approval.

The council was held shortly after the feast. There was much bargaining and speechmaking, but only a single intimation of resistance. The latter came when a young Santee chief thought to retain his prisoner against any odds, but the wise counsel of his elders soon calmed his stormy heart. After much counciling, an agreement was finally reached whereby the prisoners would be exchanged, each for a horse.

The deliberations of the council being ended, the Indians passed to a large tent into which the prisoners were brought one by one. As each prisoner was brought in a horse was given in exchange. There were eight prisoners—two woman, five girls and one boy—for whom eight horses were given in exchange; thus the rescue party was left with but a single horse—the extra one which Black Tomahawk brought up at the start of the expedition.

The start for the return journey was made during the late afternoon of the same day. The stop for the night was at the Hunkpapa camp where they had slept the night before. Because of the youth and feebleness of some of the prisoners, a travois was rigged to Black Tomahawk's horse before leaving the Santee camp. On this the smaller children rode; the woman and larger children walked with the Indians.

While at the Hunkpapa camp, the rescue party discovered an old rig for which they traded, that they might better care for their prisoners on the long return trip. During the remainder of the trip the old rig served as a means of transporting the smaller children

and a refuge for the women and larger children when wearied by the forced march to safety.

The rescue party held a council at the Hunkpapa camp and decided that one of their number should start ahead early the next morning to carry the news of the rescue and have the people prepared for the home-coming. For this mission, Strikes Fire was chosen because of his fleetness on foot. Therefore, by his separation from the rest of the party, there are even fewer incidents to record of the home journey.

Strikes Fire started out afoot early on the morning of the second day of the return and reached camp the same day as the sun was setting, having run the greater part of the way. The rescue party with the prisoners, returned the second day after his arrival. The prisoners were turned over to the members of the white settlement and, in this way, happily united with those of their own race through the brave and decidedly friendly act of a little band of brave men.

What of my mission? This adventure was one of the brightest spots of Strikes Fire's life. He had always been friendly to the whites but was especially proud of this particular act of friendliness. He was not mercenary in his wishes. He did desire, however, that the Government recognize the act, and his one great desire was a medal to testify to the appreciation of the Government.

During the fall of 1919, I endeavored to have something done for him and success seemed to point his way, but the matter was brought to a termination by his sudden death, shortly afterwards. To-day he rests in an unmarked grave, just as he had lived—an honorable but unnoted life. The "course of human events" has closed the story of Strikes Fire and the "Fool Soldiers."

Coleraine:

*By Laura S. Walker.**

A FEW years after the Revolutionary War a town sprang up in Camden County that soon became an important place in that part of Georgia. It had once been an Indian village and was called "Cold Rain" for an Indian chief who lived there. After the white settlers purchased the lands from the State they changed the name to Coleraine. This town is situated forty-five miles above St. Marys on the St. Marys River and like most of the old towns of Georgia has a river front. Sailing vessels whose successful navigation depended on wind and tide came up the river twice a week to convey to St. Marys (at that time one of the most important towns in Georgia) the immense quantities of export. These exports consisted of cotton, wool, hides, beeswax and tallow which were shipped to the northern markets.

A great part of the land around Coleraine was owned by the Indians, the first socialists of America. Each year found their public granary full of fine produce. Their hunting grounds extended deep into the forest of the Okeefenoke Swamp that was only a few miles away. This section abounds in wild turkeys, and the rippling waters of the Suwanee and St. Marys rivers furnished fish of all kinds. Deer, bears, panthers, and wild cats roved at will in these beautiful woods of Southern Georgia.

Years of Indian history are imbedded in the lands around Coleraine. Historic events of a time when our State was primeval and the hills and valleys echoed the voices of the red men, remain untold. This part of Georgia was occupied by numerous tribes of restless and warlike savages and some hostile to the whites. At times they became belligerant and terror reigned in this frontier settlement. Various attempts were made to restore peace and good will, but every treaty was broken soon after it was concluded. Fort Pickering was built by the authorities of the United States Government at the old town of Coleraine, "which frequently became the permanent abode of the women and children", while the men toiled

*State Historian of Georgia; Daughters of the American Revolution.

in the fields or forest with the trusty rifle always in easy reach. The "treaty of peace and friendship" made at Coleraine on the 29th day of June, 1796, was the abrupt termination of McGillivray's treaty with Spain. Had the treaty at Coleraine not been made the United States would soon have been involved in serious complications with Spain. This important treaty was signed by the President of the United States, Andrew Jackson, and kings and chiefs and warriors of the Creek Nation of Indians, and ratified March 18th, 1797.

The commissioners on the part of the United States were Benjamin Hawkins, George Clymer, and Andrew Pickens.

The superintendent received instructions from the commissioners to make the necessary arrangements for the reception of the Indians. On the 16th of June all the kings, head men and warriors to the number of four hundred, marching under the flag of the United States, came to the commissioners, attended by the officers of the garrison. They danced the eagle tail dance from their camp and the four dancers at the head of the chiefs waved six times the eagle tail over the heads of the commissioners. Six of the principal kings and head men came up and took the commissioners by the hand. They then handed their pipes to the commissioners and held them and the fire which they brought in their hands from the camp. The commissioners lit them and smoked. There was a short interval between each dance and wave of the eagle tail and the same interval in the shake of the hands and the lighting of the pipe.

After these ceremonies, the commissioners made a short address which concluded thus: "You will all take a drink with us and smoke the pipe of friendship; our warriors will now welcome you here in their way." A salute of sixteen guns was given, and then six chiefs were conducted to their apartments and they and their followers were entertained.

On the 17th the commissioners met the representation of the whole Creek Nation present, the three commissioners of Georgia, twenty-two kings, seventy-five principal chiefs, one hundred and fifty-two warriors, and other officers of the garrison. The business was conducted until the 29th of June when the treaty was completed and signed. Gen. James Jackson, on the part of Georgia, made a long speech in which he pointed out the faithless observance of their treaties with his State by the Creeks, and exhibited two schedules of the property which they had stolen, amounting to the value of one hundred and ten thousand dollars, which he demanded to be

restored. The Indians listened with profound attention, and when he had concluded, they adjourned—the Big Warrior facetiously remarking, "I can fill up more paper than Jackson has done with a list of similar outrages of the Georgians upon my people."

To commemorate the signing of this treaty, the Lyman Hall Chapter of the Daughters of the American Revolution will place a handsome boulder at Coleraine landing, June 29, 1912. This celebration will be of note to the Georgia people.

The silence that has existed so long in this deserted town is soon to be broken by the march of progress and modern development which is now at hand in Southern Georgia. Coleraine covers 10,000 acres of land, and was sold August, 1910, to the Lewis Manufacturing Company, of Waycross. It is the purpose of the present owners to rebuild the town of Coleraine.

The Silver Lining

THE inner side of every cloud
Is bright and shining,
And so I turn my clouds about
And always wear them inside out,
To show the lining.

—*Selected.*

Indians as Money Makers and Students at Carlisle:

From New York Evening Sun.

IN THE past school year over one thousand students have been enrolled in the Carlisle Indian School at Carlisle, Pa., and of this number over one-half are now working as "outing" students on farms, in households and in shops and manufacturing establishments approved by the school authorities. Should these outing students earn as much this year as they did last year they will have over $25,000 to their credit in the school bank.

At the school itself the Indian boys and girls by their work and study in the various shops and industries performed labor valued at $65,000 and more, the finished products aggregating $100,000. By reason of their earning power the young Indians produce nearly a dollar in return for every dollar appropriated for their school by the United States Government. The cost of each student last year was on an average of $170.

So successful have the methods of the Carlisle Indian School been that schools in various parts of the world are applying them in whole or in part. As an instance, the Bolivian Government will establish a school for the Incas modelled on Carlisle. The Indian students of Carlisle at the present time are represented at the industrial exposition in Turin, Italy, by an extensive exhibit. It comprises work from all the departments.

The Carlisle Indian School was the first non-reservation school for Indians, beginning actual work in October, 1879 with eighty-two Sioux and forty-seven boys and girls from the Kiowa, Cheyenne and Pawnee tribes as the raw material. At the head of the institution is a superintendent, now M. Friedman, who is under Robert G. Valentine, Commissioner of Indian Affairs in the Department of the Interior. The applicants for admission to Carlisle must be at least one-fourth Indian and from 14 to 20 years old. A physician's certificate must accompany every application, and special care is taken that no Indian boy or girl afflicted with tuberculosis, the dread enemy of the Indian race, be admitted to Carlisle.

In the classrooms the young Indians study and recite with such mottoes on the walls: "Blessed is he who has found his trade and gets busy," "Try the pleasant way in your work to-day," and "Do not spit on the floor; to do so may spread disease." The students have their regular text book study, just as in any school, in addition to their industrial training. This includes carpentry, blacksmithing, carriage and wagon making, painting, plumbing and steam fitting, tailoring, harness making, shoemaking, plastering, bricklaying, masonry, tinsmithing, printing, photography, domestic science, housekeeping, sewing, horticulture, cattle and poultry raising and dairying. There are also courses in business training, music, physical culture, nursing, Indian art and telegraphy.

Telegraphy Among Indian Students.

The course in telegraphy was added to the curriculum at Carlisle last year, for it has been found that Indians are peculiarly fitted by nature to become excellent telegraph operators. Their keen sense of hearing and highly-trained sense of touch are their main qualifications. Most of the student telegraphers have a liking for the work, and the superintendent of a railroad in Pennsylvania, after having experimented with several graduates of Carlisle's telegraph department, thinks Indian operators especially desirable because of their repose and lack of nervousness under the strain of work.

In the West there is a great demand for Indian telegraphers, since railroads find it difficult to keep white men at some of the isolated stations in the deserts and mountainous regions. A life that the white man finds lonely the Indian seems to have no objection to.

Encouraging Native Indian Art and Folklore.

The Department of Native Indian Arts is the most distinctively Indian of Carlisle's institutions. Those in charge of the department are aiming to make out of a crude and primitive art something that will be of vital interest in art development and susceptible of useful application to the decorative arts of this country. Already the creations of students in the department have attracted attention, especially from artists. The rugs and blankets woven by students from designs made by themselves have met with a ready sale, and the crafts department has undertaken to sell Pueblo pottery, baskets, Navajo art-squares, looms and blankets for the old Indians. Beadwork and metal-work are being developed. Silversmithing received an impetus last year by the arrival of a number of Navajo

boys at Carlisle. Of some of their work the ARROW had the following to say: "The silversmiths have finished some very pretty bracelets and candlesticks. The designs on the bracelets are entirely original, and they show excellent taste as well as decided talent for designing. The candlesticks would ornament any mantel."

At the head of the Department of Native Indian Art is a full-blooded Winnebago, Angel De Cora, whose own efforts secured her an education in various art schools of this country. Of Indian art she says: "Although at times I yearn to express myself in landscape art, I feel that designing is the best channel in which to convey the native qualities of the Indian's decorative talent. There is no doubt that the young Indian has a talent for pictorial art, and the Indian's artistic conception is well worth recognition, and the school-trained Indian of Carlisle is developing it into possible use that it may become his contribution to American art."

Special attention is being paid at Carlisle to the study of Indian folklore and the manners and customs of various tribes. The students are being encouraged to put into writing the historical and mythological information that has been imparted to them by the older members of their tribe, and the very best of them are being published in the two school papers, the ARROW and the RED MAN.

The "Outing" System.

All students at Carlisle are expected to spend at least one year under the "outing" system, which brings them into close personal contact with white persons in their homes and enables them to secure practical training in their chosen line of work. Special care is taken in placing both the boys and girls in desirable surroundings. An applicant for a student—and there were eight hundred more applicants than available students this year—must furnish references and give full information about the other members of the household, whether any use tobacco or liquor, what religious services are attended, the privileges the boy or girl is to have, the nature of the work and remuneration proposed.

The "outing" student also has to fulfil certain conditions, as given in the following pledge for a boy or girl going on a farm: "I want to go out into the country. If you will send me I promise to obey my employer, to keep all the rules of the school. I will attend Sunday school and church regularly. I will not absent myself from my farm home without permission of my employer, and will

not loaf about stores or elsewhere evenings or Sundays. I will not make a practice of staying for meals when I visit my friends. I will not use tobacco or liquor in any form. I will not play cards nor gamble, and will save as much money as possible. If out for the winter, I will attend school regularly and will do my best to advance myself in my studies. I will bathe regularly, write my home letter every month, and do all that I can to please my employer, improve myself and make the best use of the chance given me."

The "outers" are visited twice a year by representives of Carlisle. Half of their wages are kept by the Carlisle authorities and given to the student when he finally quits the institution. One-fourth they may have to spend as their wages fall due, and the other fourth is saved for spending after their return to Carlisle. Both the employer and the Indian student have to send monthly reports to the Carlisle authorities.

Carlisle's weekly paper, the ARROW, from time to time chronicles the doings of the "outers." Following are some samples:

"Harrison Smith has returned from the country looking prosperous and well-fed."

"James Welch, who is working out on a poultry farm, has been given full charge of the entire flock, and we hope he will show his employer that he is capable of holding his job."

"The quacking of Joseph Anamikwan, the small boys' 'duck,' will be missed very much since he has gone out into the country for the spring and summer."

"Eunice Bartlett, who lives near Harrisburg, came in to spend the Christmas holidays. Some one asked her how she liked the school she is attending. She replied, 'I like it fine, and the children don't call me Indian, either.'"

Play as Well as Work at Carlisle.

But not everything at Carlisle is work. The students have time for the amusements that they enjoy—sports, music, literary societies, picnics, spreads, etc. The Indians have two bands, a mandolin club and a glee club, for they seem to enjoy music almost as much as eating, which always furnishes untold pleasure at any gathering where refreshments are served.

At the end of two school years some of the Indian boys and girls at Carlisle have presented an opera called "The Captain

of Plymouth," with several "heavy" solo parts and choruses composed of soldiers, sailors, Indian men, squaws and Puritan men and maidens. A "white" musical critic had the following to say about one presentation:

"There really wasn't much of an amateurish air about the performance at any stage of it, and the participants showed unusual talent and ability, especially those in special parts. Montreville Yuda as Miles Standish was very comical and proved himself a star. Carlysle Greenbrier, as Priscilla, performed well her part. She has a sweet soprano voice, not of great volume, but of good quality.

"The audience appeared to be well pleased with the work of Emma Esanetuck as Katonka, the Indian Princess, and with that of John White as Elder Brewster, howbeit judging from the very loud and prolonged applause, everybody's work was appreciated. The Indians' war dance around Capt. Standish and his friend Erasmus (Lewis Runnels) was very realistic—very."

Football at Carlisle.

Although Carlisle has her track, lacrosse and basketball teams and a baseball team until the game was abolished last year because too many of the players were attracted to professional teams, it is the football team that has made the name Carlisle known throughout the country. Every year thousands see the Indians play, seemingly because they are Indians, but at the same time Carlisle's football teams are the most remarkable developed in this country. From a small school without powerful alumni the Indian football players go out to battle on the gridiron before hostile crowds.

Only once a year is the team supported by the students of the school. That is at the annual game with the University of Pennsylvania, when the entire student body is taken to Philadelphia to inspire the team for one game in the season with cheers and songs, as Harvard, Yale and Princeton are supported every time they play. Hearing the Carlisle yell, "Minnewa Ka, Kah Wah We! Minnewa Ka, Kah Wah We! Minnewa Ka, Kak Wah We! Carlisle! Carlisle! Carlisle!" may have something to do with the fact that the Indians have made their best record against Pennsylvania, which they have met on the gridrion every year since 1895.

The first time Carlisle won from Pennsylvania was in 1899, when the Indians made 16 points as against the Quakers' 5. That same year Carlisle overwhelmed the Columbia University team by a score

of 45 to 0, just after Columbia had defeated Yale. In this game Coach Warner of the Indians first put to use the method of having the halfbacks crouch close to the ground before snapping the ball. Soon every college in the country adopted the system, and the old, slow, stooping position became a thing of the past.

From 1896 to 1908 Carlisle played Harvard continuously, but the Indians succeeded in winning only once, in 1907, by a score of 23 to 15, although many of the contests were close. Perhaps the story most often told at Carlisle in connection with the Harvard games is the famous run that Charles Dillon in 1903 made the length of the field in the Harvard stadium with the ball tucked under his jersey.

Football was first played at Carlisle in 1891 and 1892, when schedules were arranged between classes. It was seen that the Indians with competent instruction would make worthy rivals for any college team in the country. Early in the season of 1893 the first team representing the Carlisle Indian School met Dickinson College. In this game the leg of an Indian player was broken, and the school authorities immediately ordered all games cancelled. Two years later the Indians played their first games away from the school.

Perhaps the most famous player that Carlisle produced during the first five years of football at the school was Metoxen, whom many football experts consider the most expert drop kicker developed by the game in America. All the year round Metoxen was accustomed to practice drop kicking—in the gymnasium in winter time and out doors at every opportunity. Now he is a farmer, living on the Oneida reservation in Wisconsin. After leaving Carlisle, Metoxen married one of the Indian girls who had attended school while he was there, as have so many of the famous Indian athletes.

The greatest ends who ever played for Carlisle were Exendine and Rogers. On both defensive and offensive Exendine was remarkably fast. After leaving Carlisle he attended Dickinson College, and later became football coach at Otterbein University. Edward Rogers, a Chippewa Indian, was captain of the team in 1900. In 1904 he was graduated from the law department of the University of Minnesota, having worked his way through the university. He was captain of the Minnesota team the last of the three years that he played football there. While practicing law at Mahnomen, Minn., he was appointed judge of the Probate Court.

The greatest quarterback of any Carlisle eleven was Johnson, who one year was selected for the All-American team. He possessed remarkable qualities in passing the ball, catching punts, moving in a broken field and playing on the defensive. This Stockbridge Indian married a Carlisle girl and has a home in San Juan, Porto Rico, where he did a $4,000 business last year as practising dentist, "with profit to himself and relief to the natives."

The largest and strongest man who was ever a member of a Carlisle team was the Seneca Indian Bemus Pierce. He captained the team in 1896 and later was one of Carlisle's coaches. In recent years he has been living on his farm at Irving, in this State, but spending several months in the fall coaching a college team.

The team of 1907 was probably Carlisle's most wonderful eleven, for every position was filled by a remarkable player. This eleven defeated Harvard by a score of 23 to 15 and Pennsylvania, 26 to 6. The linemen were Exendine and Gardner, ends; Wauseka and Lubo, tackles; Aiken and Afraid-of-a-Bear, guards, and Little Boy, center. The backfield was an invincible combination, composed of Payne and Hendricks, halfbacks, and Hauser, fullback. Mt. Pleasant, at quarter, was noted for his punting, drop kicking, catching of punts and defensive playing. This team will go down in football history as having shown to the public, football coaches and other teams the possiblities of the reformed game.

Religous Life Among the Students.

Absolute religious freedom is allowed the students at Carlisle, but each student must affiliate with some church. The Roman Catholic church in the town of Carlisle arranges for the religious instruction of the Indian boys and girls who attend its services. Boys of Protestant belief either attend Sunday school in the town's churches or with the girls in the school's auditorium. Weekly meetings are held at the school by the pastors of the Methodist, Episcopal and Presbyterian churches.

The school also has Y. M. C. A. and Y. W. C. A. organizations, and their leaders impress upon the students the opportunities for them in view of the fact that there are 11,000 pagan Indians in the State of California alone. The nature of the meetings is not exactly that implied by a typographical error in the ARROW, which misplaced the "a" and "c" in "sacred:" "Harry Wheeler sang a scared song of his tribe in his native tongue at the Y. M. C. A. meeting last Sunday evening."

Names of Carlisle Students.

Especially amusing to Americans are the names of some of the students at Carlisle. Many are enrolled with the very names that their parents gave them in accordance with tribal customs. In the horse line there are Clara Spottedhorse, Jesse Horse Eye and Guy Plenty Horse. The "bears" are especially common. Among them are Joe Loud Bear, Hugh Weasel Bear, Stella Bear and Blackbear. Among other animal names are Lucy Prettyweasel, Rufus Youngdeer, Elsie Rabbit and Katie Wolf. The names of two Carlisle students whose marriage occurred last year were Willam White Bear and Jennie Two Elk. A Miss Ironshield also became the wife of John Elkface.

Names of a feather are Spring Chicken, John Feather, Morgan Crowsghost, William Owl and Julia Whitefeather. The parents of Sundown, David Redthunder and Charley Low Cloud may have been of a nature-loving disposition. One of the most prominent students at Carlisle is James Mumblehead, who has shown no indication that he was suitably named. Bruce Goesback and John Runsclose have always found that they can walk along all right with each other. Other interesting names are Twohearts, Johnny John, St. Elmo Jim, Alpheus Chrisjohn, Rena Red Eye, Yankeejoe, Selina Twoguns, Pawnee Leggings and Willie Cornstalk.

Some of the students have adopted "white" names to replace their Indian ones. For instance, a Hoopa Indian who was particularly fond of acting became Raymond Hitchcock. Another boasts the name of Joseph Cannon. One Indian boy became Will Shakespear, picking out the spelling that he preferred. A few retain pure Indian names: for example, Tewanima, Ettawageshik and Shasbowobosh. Because one of two brothers chose to retain his Indian name, Wauseka, and the other bestowed the English surname Hauser upon himself, the many who saw the Cheyenne brothers play football and read of their superb tackling little realized that they were related.

Ninety Indian Tribes Represented at Carlisle.

By bringing together at Carlisle the most promising boys and girls of ninety Indian tribes, the United States Government is attempting in part to nationalize America's primitive people. Although many of the tribes are hostile to each other because of tra-

ditional troubles or long-standing difficulties, the younger members at Carlisle seldom show any animosity toward each other. They are taught to look beyond their reservations and tribal traditions and to form lasting friendships. These teachings have often exceeded the expectations of teachers, for a comparatively large number of marriages occur among the graduates.

The largest number of students from any one tribe last year was 111 Senecas, sixty-nine boys and forty-two girls, while the Sioux took second place with sixty-seven boys and twenty-nine girls. One Porto Rican and two Filipinos attended the school last year. From Alaska there were nine Indians, six of them girls. Emma Esanetuck, one of these Alaskan girls was at Carlisle eleven years before she returned to her home at Point Barrow, said to be the northernmost town in Alaska.

Last spring nine Sioux chieftains who were in Washington seeking the settlement of land questions went to Carlisle to see the Sioux students. All of the chiefs wore citizen's clothes but several bore such names as Killed Spotted Horse, High Eagle, White Swan and Bull Bear. The girls and boys of any one tribe are always glad to welcome any new arrivals from the home reservation, partly because of tribal feeling and partly on account of messages from their home people. Among the ninety tribes represented are the Mohawks, Tuscaroras, Seminoles, Tonawandas, Paiutes, Nooksaks, Miamis, Comanches, Creeks, Crows, and Arapahoes.

What Carlisle Graduates Are Doing.

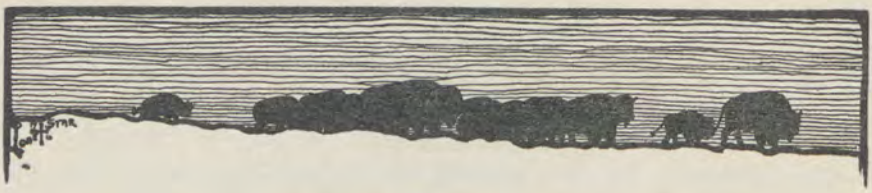
Of the 514 living graduates of the Carlisle Indian School only five are considered failures by the authorities of the school, who have attempted to keep in close touch with the graduates, all of whom are most loyal to their alma mater. Three hundred are successfully engaged in vocational activities away from the reservation, for they have not been content to remain wards of the Government. In the United States Indian service are sixty graduates employed as clerks, teachers, disciplinarians, scouts and interpreters. Of the 142 female graduates who are married not one has "failure" written after her name in Carlisle records.

More than 4,000 Indian boys and girls have attended Carlisle ong enough to complete partial terms. Investigations in regard to 3,000 of them have shown that about 94 per cent are successfully earning their living, and for this Carlisle takes a part of the credit.

For instance, Raymond Buffalo Meat, a Cheyenne Indian and former student, writes from Omega, Okla., that he owns his own home and also a barn. "I have been trying to do what is right, and am a member of the First Cheyenne Baptist Church, where I am clerk and my father a deacon. Sometimes I interpret for the missionary. I will also inform you of my work. I have fifty acres of corn; it is pretty good; and ten acres of cotton; it is also good."

Elsie Valley, who is a laundress at Washunga, Okla., says: "I am certainly thankful for what Carlisle has done for me; it certainly has taught me how to earn my clothes and bread and butter." The ARROW holds up, as industrious boys, one who receives a reputation as a farmer because he captured the first prize at a county fair for cabbages, and another former student who earned over $130 in one month by car building, although only a short time out of the Carlisle carpenter shops. Another former student, Stephen Glori, is earning $29 a week in the mechanical department of a New York newspaper. Recently the success of Mrs. G. W. Pease, a former Carlisle student, in running a large ranch and caring for a family, has attracted a great deal of attention.

James B. Halftown, who attended Carlisle last year, recently wrote from his home in Tunesassa, N. Y., "I long to be at Carlisle with my old teammates at Lacrosse. I had bad luck this winter. Father and mother died, both inside of thirty days, and I have four little children to take care of. My grandmother stays with us to do the cooking, and I have to work. I am doing the best I can for them."



The Legend of the Tacquish.

AGNES V. WAITE, *Serrano.*

ARROWHEAD SPRINGS is the name given to a resort in the mountains just north of San Bernardino, in Southern California. It is named "Arrowhead" because of a peculiar rock formation on the mountain-side which when seen at a distance has the appearance of an arrowhead, the point of the arrow being downward and in the direction of these springs. The springs contain sluphur water, and many people visit the resort for the purpose of taking rheumatic and other cures.

A legend among the Indians of that vicinity connects these springs with legends of the "Tacquish," an evil spirit, which flies from this point to the San Jacinto mountain on the opposite side of the pass.

Its time of flight is determined according to the behavior of the people living in the vicinity of these springs. The Tacquish is said to assume the form of a large ball of fire, and when it passes across the gorge on its course, the people over whose heads it passes must shriek or holler in order that they may retain their hearts, which the Tacquish is seeking to destroy.

When children are naughty and disobedient, they are brought under subjugation by threats of the Tacquish, whom they learn to dread, just as the little white children do the bogies.

Editorial Comment

Teaching Indians To Be Provident

THE American Indians are naturally a very extravagant and wasteful people. For years the tribes owned the land as far as the eye could see. They roamed over it at will, and were the exclusive possessors of the products of its forests and the contents of its mines. They had plenty of meat to eat, as there was an abundance of wild game which the white man had not yet destroyed. The skins served as a protection from the cold. They feared not for the morrow for there was plenty to eat from whence to-day they had received their supply. Their lands were held in common by the tribe,—a custom which still prevails among some of the more backward tribes.

These conditions made for wastefulness in the individuals. Our paternalistic governmental methods did not help, but to a certain extent accentuated these conditions. See how wasteful the Indians are when they receive their annuities, and how many squander their funds when the capital is turned over to them. In some measure, and with the uneducated ones, this is natural; but with a large number their property is valued too lightly. Where goods and wealth are acquired without much labor, this condition is common with the whites,—hence it is not so strange that we perceive it with the Indians.

We owe it to the young people in our schools to teach them economy. Extravagant habits will not be eradicted in a Government school, where everything is furnished, unless the students are taught to be provident. They will not learn this valuable and indispensable lesson if there is waste in the school. It can never be taught to them unless those who teach and lead are economical and frugal,—not only with what is their own, but more particularly with what belongs to and is supplied by the Government.

There is too much waste in the Indian Service. Too little attention is paid to saving the scraps, the bi-product and the property. There is no need to enter into details. The executive

officers of our Service know it. A private business establishment would founder on the rocks of financial ruin if every waste and unnecessary loss was not eradicated. Our educators are more and more realizing that there is too much waste in the public schools for whites. The idea has somehow been established that education concerns itself only with imparting knowledge and training and that business principles have no place in the school. This error is beginning to be corrected.

It must be corrected in the Indian Service. The reason is not only the saving of money for the Government and the practice of economy of administration,—important though this may be. We owe it as a duty to the Indian boys and girls whom we wish to train to be frugal and thrifty, as well as industrious and good. It is a very important lesson for them to learn. Let us begin to teach it when they are young. We cannot teach it unless we ourselves practice the virtue daily.

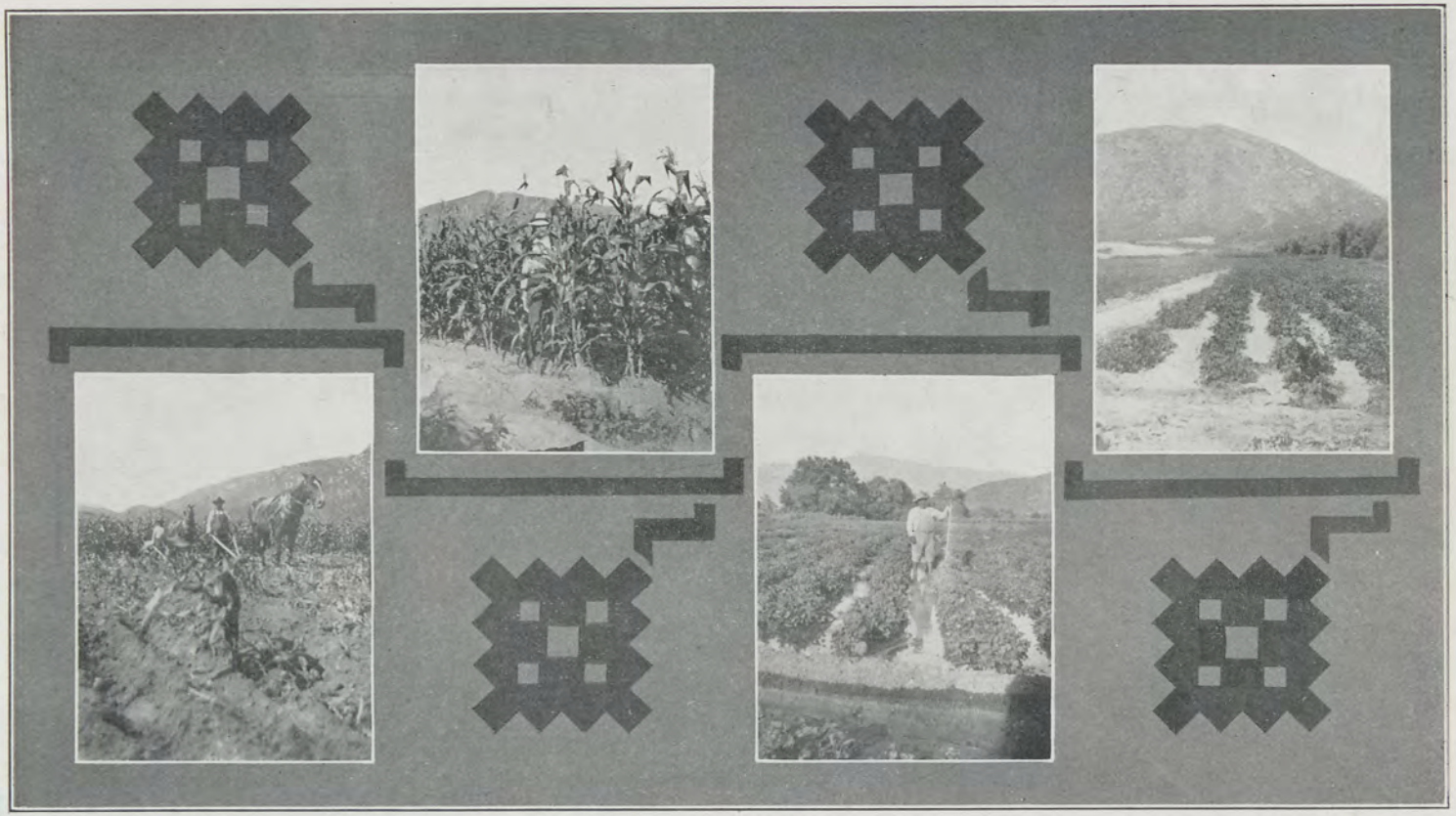
Running Down the Bootleggers

THE Circuit Court of Appeals has recently rendered a decision in the case of Friedman *vs.* The United States Express Company, in which it held that the old Indian Territory is still Indian country and subject to the same laws for the suppression of the liquor traffic among Indians as reservations in other parts of the country. Promptly acting on the decision, the Department of Justice has instructed the marshals of that section of the country to enforce the law and arrest the violators.

This decision will mean much for the thousands of Indians who reside in that section and who, while nominally enjoying the rights and privileges of citizenship, stand in as great need of protection as the Indians of other tribes.

The RED MAN is informed that the department of the Indian Service for the suppression of the liquor traffic is planning to increase its force in that section of the country as rapidly and as far as funds will permit. The chief special officer states that his men will assist the marshals to enforce the law as interpreted by the Court of Appeals.

The Indian Bureau has recently brought action against several men in the District of Columbia for violating the law in selling liq-



AGRICULTURAL PROGRESS AMONG INDIANS

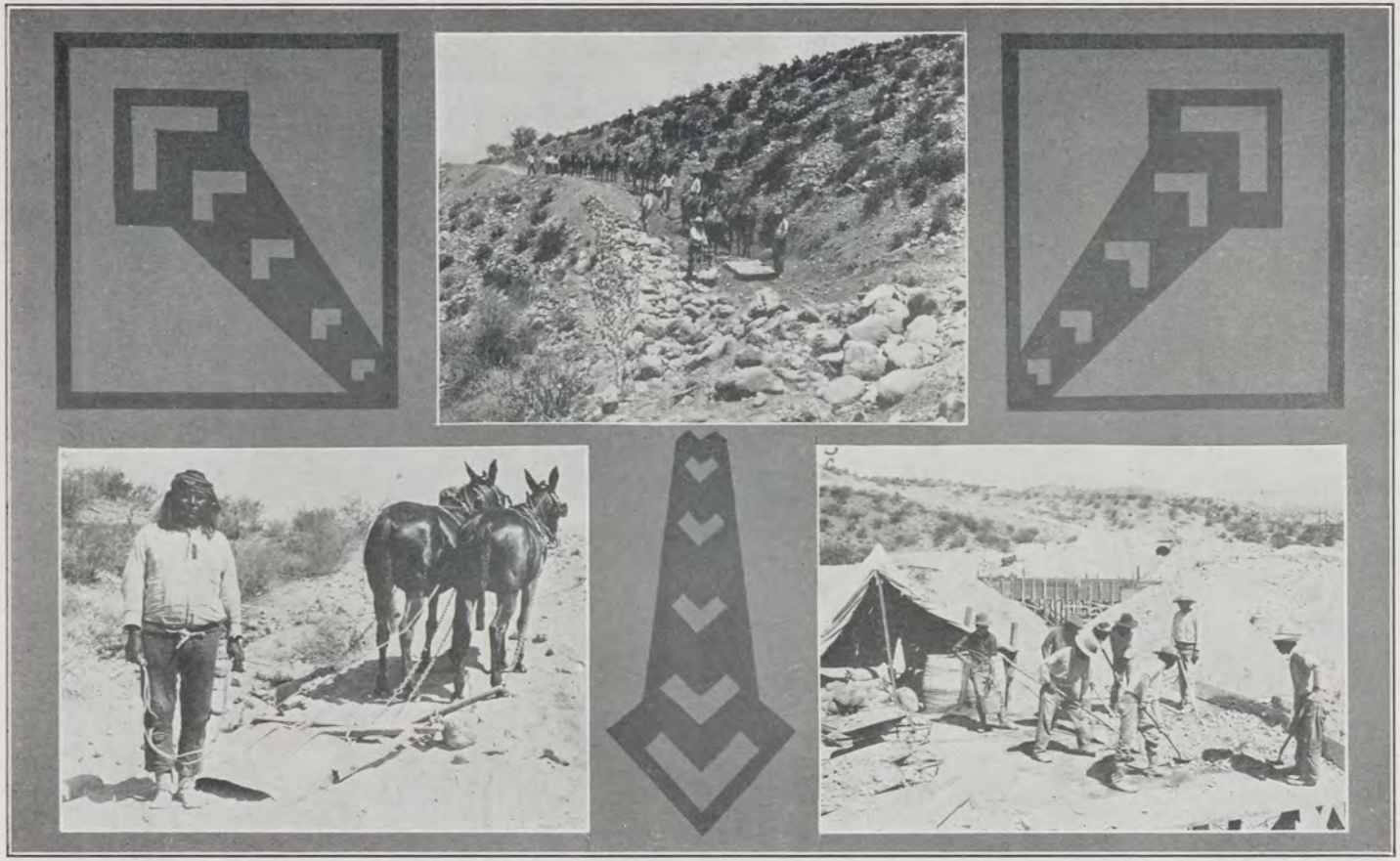
The Indians of Southern California are making rapid strides towards self-support and citizenship. The pictures above represent progress in farming among the Mission Indians at Pala, California. (1) Pedro Apapa in his cornfield. (2) Beans and corn cultivated by Gabriel C. B. Moat. (3) Salvador Nolasques cultivating second crop of corn. (4) Antonio Ortega irrigating his bean field.

AGRICULTURAL PROGRESS AMONG INDIANS

Good work is being done in the education of Indians on the reservation by the well-located and efficiently-administered day schools. The pictures above were taken of Day School No. 29 on the Pine Ridge Reservation, South Dakota.

AGRICULTURAL PROGRESS AMONG INDIANS

1. Exhibition at their Fair of products raised by Indians on the Fort Berthold Reservation. (2) Home of R. W. Dixey, an Indian, on the Fort Hall Reservation. (3) Pendleton Strike Axe, full-blood Osage, with 600 pounds of cotton which he raised.



AGRICULTURAL PROGRESS AMONG INDIANS

The Apache Indians of Arizona are counted as good workers by those who know them. (1) and (3) shows Apaches working on the road to the Roosevelt Dam. (2) shows an Apache teamster known as Fat Hen. The Indians of the West are in great demand by the large railroads and industrial concerns because of their faithfulness and industry.

uor to Indians. This is a splendid move, as many Indians come to Washington each year for the transaction of tribal or private business before the Department of the Interior, and in the past it has not been very difficult for them to obtain whisky.

It is very evident that the Indian Office is going forward in breaking up the iniquitous liquor traffic among its wards, and that in the future the law will be enforced to the limit. It is also evident that there is no ground for some of the lamentation about the Government ceasing to prosecute "bootleggers." Indications point to the fact that the Government is now more vigilant, if anything, than it has ever been before and that, as a result, whisky agents will find very little consolation or rest while engaged in the nefarious practice of getting Indians drunk.

The Page Bill, Senate No. 3

THE Carlisle Indian School has always championed the greatest extension and highest development of industrial training for the Indian youth of America. When it was opened in 1879, the subject was in its infancy and had attracted very little attention. It was, too often, the ambition of fond parents among the whites to make doctors and lawyers of their sons, and they placed much emphasis on the instruction which their daughters received in Latin, the higher mathematics and music. It is far from the intention of the writer to decry the proper emphasis on the so-called "cultural" studies. But there is hardly any danger in this day of America becoming over-practical.

As a matter of fact, we have hardly become well started on the road toward the establishment of vocational training in our schools. There has necessarily been much of agitation and education of the public. The advocates of making public-school education more closely related to the life-needs of the schoolboy and girl have spent much energy and aroused much discussion in meeting the arguments of those who are in favor of the elimination of everything of a utilitarian character from the schools. The former have also been devising ways and means for the introduction of industrial training. But only a beginning has been made.

When we examine the highly developed system of industrial training in Germany where, for years, the need for thorough educa-

tion has been recognized, and the people have liberally supported it, we realize its importance. It will hardly be claimed that the Germans lack in learning and culture, and the reason is easily found in the fact that they have the most comprehensive and most highly organized system of education to be found in any country. In Munich the system of continuation schools and industrial and technical training is admittedly well nigh ideal. Germany has profited by this and is going foward with great strides in her industrial development as a nation.

In our own country the work has been retarded because of lack of funds in the States and municipalities for devotion to such purpose. United States Senator Carrol S. Page, of Vermont, who has made a deep study of the subject both as a legislator and practical business man, and knows of the need for national stimulus, has introduced a bill in the Senate known as Senate No. 3, and spoken of as the Vocational Educational Bill, which will, if passed, place this country in a position to do real work and accomplish definite results in education for the people. It provides for the appropriation of fifteen million dollars for the maintenance of instruction in the trades and industries, home economics and agriculture in the public schools of secondary grade, in college extension work, in State district agricultural high schools and in normal schools. Germany and other foreign countries found out long since that national aid was necessary to utilize this work.

In many respects this is the most important legislation before Congress. It has been commended and advocated by every important educational association and by educators everywhere. Senator Page has taken hold of a measure of far-reaching importance which, because of intrinsic merit and the existence of a real need, should have universal support.

Book Review

INDUSTRIAL EDUCATION

THE United States Bureau of Labor has rendered important aid in the promotion of a national interest in the subject of manual, industrial, and technical education in this country. The Bureau issued important and exhaustive reports in 1892 and in 1902. It has just issued another report on the subject of Industrial Education, which, because of the accuracy and comprehensiveness of its treatment of the subject, makes it a most important contribution for both educators and laymen.

Attention is given to every phase of the subject, and the information about typical schools has been gathered with great care. Commissioner Neill announces that the purpose of the study was not to go into any theoretical discussion of Industrial Education, but rather to bring together the comprehensive data respecting the various systems of industrial education in this country and to analyze and present the information in such a way as to be of the most use to those interested in furthering the development of this important branch of education.

The report contains more than 800 pages of solid matter, which is full of interest. A chapter is devoted to Indian schools, and this contains a full account of the work of the Carlisle School. Other subjects treated are Public Industrial Schools, Philanthropic Industrial Schools, Apprentice Schools, Cooperative Industrial Schools, Evening Industrial Schools, Girls' Industrial Schools, Negro Industrial Schools, Teachers, Vocational Guidance, Attitude of Employers and Employees, etc.

Every official in the Indian Service should have a copy because of its important relation and suggestive value to the work of Indian civilization. It is a handy encyclopedia on the subject of Industrial Education, and has the additional distinction of being down-to-date.

AN INTERESTING PAMPHLET ON THE INDIAN

THE American Indian and Missions, published annually by the Presbyterian Board of Home Missions, has just been received and is an interesting pamphlet. It features an article on "The Place and Destiny of the Indian in the Nation's Life," by General R. H. Pratt, the first Superintendent of Carlisle, and who was at its head for twenty-five years. There are other articles by missionaries and men who have been in the Indian country and worked with the red man. Photographs of some of Carlisle's graduates appear, including S. J. Nori, a full-blood Pueblo, who is now chief clerk of the school, and Rev. James G. Dickson, a Nez Perce, who graduated from Carlisle some years ago. A fine view is shown of the modern home of Wm. White, of Walworth, Wisconsin, who was also educated at Carlisle.

Comment of Our Contemporaries

SCORES of articles are appearing in the newspapers and periodicals of the country which show that the kind of education given at Carlisle is valuable both to the Indian and to the nation. A few editorials are published herewith because of their general interest to all friends of the Indian and of the School.

IS A GOOD INDIAN

IN HIS report recently made to the Commissioner of Indian Affairs, Superintendent Friedman of the Carlisle Indian School declares that our aboriginal brothers are taking their places with the white men as good citizens, true patriots, and as self-respecting and self-supporting workmen and Christians.

It is doubtless true that the Indian, as Superintendent Friedman says, is being redeemed from the old ways of indolence and superstition by the means of thorough education and its influence as a developing factor. It is obvious that the government has been doing a good work in its schools, for the influence of those institutions goes with the student back to his tribal connections, and noticeable improvement is shown among the nation's charges.

Hundreds of Indians, it is claimed, as a result of these beneficial influences, are leaving the reservations and are taking their places in white communities as respected citizens and capable workmen, in the shop and on the farm. They are to be found in the professions, in trade, in the government service, and in the busy marts of commercial life. It is being found that education of the right sort, which does not forget the moral nature and which gives thorough instruction and training in some vocational activity, is principally responsible for the progress which the red man is making, and encourages the extension of the work which has been proven so effective.—*Editorial in Buffalo Commercial.*

SHOULD BE CENSORED

SUPERINTENDENT Friedman of the Carlisle Indian school says the moving picture films showing Indian life and romance exhibited throughout the country are fakes, and that the Indians and the Government should make some organized effort to have the pictures censored. It is bad enough to give a false conception of Indian life and ceremonies by means of faked pictures, but these pictures are not the only ones which should be censored. Moving picture shows are attended by old and young of all classes and have become so popular that many such shows are maintained at good profit in every city of any size. Their cheapness attracts many people who cannot afford to attend more expensive shows. Many of the films shown are as thrilling as they well could be and frequently fill those who see them with emotion. They are a powerful influence for good or evil.

Because of the large number of young people who attend the moving picture shows—youths and misses of an impressionable age—the pictures shown

should be subjected to a rigid censorship. There are many educational subjects which would prove fully as attractive as scenes of murder, violence and crime. Views of scenes which never existed outside of the trashy dime or half-dime novels—scenes which arouse in boys and girls a false conception of the game of life, should always be prohibited. There are lots of things worth knowing which could be taught by means of the moving picture, and those who cannot afford to travel might be given glimpses of scenes in strange countries with profit, and these pictures would deserve the patronage they would draw. Pictures which divert the minds of the young from things worth thinking about, to crime and evil, are vicious and should be forbidden. —*Editorial in Albany Argus.*

EDUCATION OF ALASKAN INDIANS

THE RED MAN, an illustrated magazine by Indians, published monthly by the Carlisle Indian Press, at Carlisle, Pennsylvania.—The December issue, which is just to hand, would seem, in make up and character of contents, to answer the much-mooted question, "Does it pay to educate the Indians?" The magazine is creditable in every way, and can readily be ranked among the high-class periodicals.

An article of special interest is found on page 137, where the superintendent of the school, M. Friedman, answers the objections of Governor W. E. Clark of Alaska, to educating the Alaska Indians in the United States.

Governor Clark claims that Indians that have been educated in the United States return to Alaska "insolent and indolent, and their morals are unspeakable. The native will learn the white man's vices much more readily than he will learn the white man's virtues."

To this Mr. Friedman replies: "Careful records have been kept of the few Indians from Alaska who were educated at Carlisle, and the records they have made since their return to their homes, and are making now, are ample vindication of the Government's aim of giving these Indians a practical education both in farming and the trades. These records, based on the accomplishments of the individual boy or girl, demonstrate that the Alaskan returned students have succeeded, either as self-supporting citizens or as leaders and teachers among their people." The writer then backs his statement up with numerous authenticated incidents from the records that have been kept, thereby seeming to have entirely the best of the controversy. If Governor Clark's opinions should obtain when carried into other things, the wheels of progress would stop. Like too many who see but the surface and judge the whole from the exceptional case, Governor Clark has undoubtedly formed his opinion, which of course could not be valued as compared with the superintendent of the school, whose business it is to follow these cases up. Many a white boy has come back to his country home from college a "smart Aleck, having learned what is not and never will be of any use to him," yet the college and its teachings are not condemned

and tabooed; and while an individual may occasionally be harmed by greater opportunity, no country and no people can fail to be benefited by giving its children the broadest opportunity and most liberal education, be they red, white, or black.

Chemawa can give some splendid examples of the benefit of educating the Alaska Indian in the United States, and, faulty as our Indian policy has often been, in our schools as in the reservation, there has always been a steady move forward, and Mr. Friedman is eminently right in the position he takes as opposed to the views of Alaska's governor.—*Editorial, Portland, Oregon, Journal.*

BELIEVE INDIAN FILMS SHOULD NOT REPRESENT RED MEN AS BAD CITIZENS

THE protest recently made by Superintendent Friedman of the Carlisle Indian School against the untrue and misleading motion pictures of Indian life has met with favor in many quarters. The Greenburg (Pa.) Tribune makes this comment:

"It has come at last. A protest has been raised against the untrue and misleading moving pictures of Indian life. The protest is raised by Mr. Friedman, superintendent of Carlisle Indian School, who is speaking the sentiment of hundreds of well-educated and prominent Indians in this country. The Indians claim that the moving pictures are made to show them in a wrong light. In all the moving-picture show halls in this country the poor Indian has been pictured in a mighty poor position —usually as a snarling creature with vengeance in his eye. Using the terms of old, the Indians are now on the 'warpath and up in arms' against the grossly inaccurate representations and are anxious that some organized effort should be made to bring to an end the falsehoods which are being thrown upon the screens in show houses.

"The Indians claim that the picture stories consist of impossibilities in Indian life. The pictures show the red men in hold-ups, battles and savage acts of great cruelty. They hold that no possible good can come from this line of wild fabrications. Old days of war and strife are over, new days of progress have begun.

"The Indians are taking their place as good citizens in this country, and nothing should stand in the way of their ambition now to become law-abiding citizens. The Indian has hope and is making himself heard in good society, in State Legislatures and in Congressional halls.

"A better picture show of the Indians would be to show them on their farms, in their automobiles and winning all prizes in the athletic world. Connect the Indian with such things and he will be placed in the true light to-day."—*Editorial in New York Telegraph.*

IS ONEIDA'S COUNSELOR

FORTY years ago the Oneida Indians located on the reservation near this city were engaged principally in hunting and fishing for a living. They drew a pittance from the government which helped them meet the bare necessities of life and their's was

a sorry plight. But the Oneidas are an intelligent and progressive tribe, and today their reservation has been transformed from hunting grounds into agricultural lands, and is thickly dotted with comfortable farm houses. In forty years the tribe has made a long advance toward civilization and now the reservation lines have been wiped out and township lines have taken their place.

COLLEGE TRAINED INDIANS.

These Indians have now the right to vote and are governed by practically the same laws as the whites. Among their number are many men and women who have received a college education and who are proving that they can profit by this advantage.

One of these is Dennison Wheelock who has left the reservation and opened a law and real estate office in Depere. He was admitted to the bar last July in the supreme court chamber at Madison. He has already appeared in court on several cases and has shown his ability by succeeding in some of the most important of them.

Although Mr. Wheelock has left the land of his fathers and cast his lot among the white population, he still takes an active interest in the affairs of his people, and their confidence in him is such that his counsel is frequently sought in the more important affairs of the Oneidas.

He is now in Washington, where he was sent by a tribal council held recently, and will appear before congress and the secretary of interior to present several important matters for adjudication.

One of these will be to ask legislation to enable the Oneidas of Wisconsin to recover from the six nations residing in New York a large sum of money claimed to have been erroneously paid by the government to the New York Indians, and which rightfully, it is held, belongs to the local Oneidas.

Another piece of legislation to be asked for is that Oneida married women who have received no land allotments in the reservation be given the right to select allotments on the public domain.

The government will also be asked to give the Oneidas the school district allotments on the reservation so that the Indians may establish public schools of their own, and do away with the practice of sending their children to government Indian schools. This question is also vital to the white people who have purchased lands from the red men and are opening up large farms on the reservation.

WANT ALL TO SHARE BURDEN.

The Indians also are asking that all restrictions as to sale, taxation and incumbrance of all lands belonging to Indians in the reservation be removed. One reason for this is that many well-to-do Indians refuse to leave the jurisdiction of federal laws, thereby escaping the paying of taxes, leaving the burden of building roads, bridges and schools upon the white settlers and those Indians who are no longer wards of the federal government.

Mr. Wheelock hopes to have all these matters adjusted to the satisfaction of a great majority of the people on the former reservation lands.

Dennison Wheelock is 40 years old.

He was born on the reservation, went to the reservation government school and was then sent to Carlisle, from which he was graduated in 1890. He afterwards went to Dickinson College in Carlisle, taking the classical course. He afterward studied law under a well-known lawyer of that city, John R. Miller. He was appointed assistant clerk and bandmaster of Carlisle school, and organized a band of sixty-five men at the school and took it to the world's fair at Chicago, where it played two weeks. His band also played at the Buffalo exposition, and at the inauguration ceremonies of McKinley and Roosevelt.

WIFE CARLISLE GRADUATE.

Mrs. Wheelock is also a graduate of Carlisle school, and is a woman of talent. She is a Chippewa Indian from Minnesota. She is a member of the West Depere Congregational church and takes an active part in the church work. She is secretary of and a moving spirit in the Ladies' Aid society. The Wheelock children attend the public schools of the West Side.—*The Milwaukee Free Press.*

Concerning Ex-Students and Graduates

THE CARLISLE SCHOOL keeps in close touch with all of its returned students and graduates. We believe that this is fundamental and that much good results when those who have gone out hear from their Alma Mater occasionally. Aside from this the school gathers definite records which demonstrate the value of Indian education and conclusively show that the only good Indian is not a dead Indian.

AN INTERESTING letter from Mrs. Benjamin Wheelock, nee Ida Powlas, informs us that while they have had adversities in the past, they are now trying to get on their feet and in every way are trying to take care of their little family and themselves. She and her husband are both Carlisle pupils and have the spirit of rising even after what seems like sure defeat.

DICK QUIP, an ex-student, is located at White Rocks, Utah. "I am getting along nicely" he says. "I go out every summer and work on the Government ditch. When spring comes, I hope to go out again. Thank you, old Carlisle, I will remember you."

GEORGE HANCORNE, who went home in ill-health about a year ago, writes from Elder, California, that he is much improved and has hopes of returning to the school sometime. He hopes to be able to get into a business school in San Francisco this winter, if he can save up enough money.

MRS. EMMA MORRELL THOMPSON, writes from Port Stanley, Washington, that she receives the Arrow each week and enjoys reading about the old school. She says: "We are all well and getting along fine."

MARY E. WOLFE, Class 1908, is still employed as matron in the Indian School at Chemawa, Oregon. She says: "I am ever working and striving to be always a success."

RICHMOND MARTIN writes from Basom, N. Y., that he is now working on his own farm. Until late last fall he worked for the Oneida Aluminum Company, at Niagara Falls, N. Y. He says, "I appreciate what Carlisle has done for me; also appreciate the Arrow which comes each week. It is good to hear what others are doing. It makes me work all the harder."

AN INTERESTING letter from Linas S. Pierce informs us that he is still in the Navy and his present address is U.S.S. Pennsylvania, Bremerton Navy Yard, Washington.

A LETTER from Joseph Sheehan, an ex-student, tells us that he has given up printing because of his health and is now working in a big shirt manufacturing establishment, the Oppenhiem Oberndorff Company, in Baltimore, Md. He is a member of the Baltimore Cross Country Club Track Team and has taken part in some important races.

MRS. SARAH JOHNSON, who was Sarah Vanacay when a pupil here, writes to the Superintendent from Cherokee, N. C. She was at Carlisle ten years and feels that what she learned here is what has helped her live right. Sarah is a Chippewa from Michigan who married Elige Crowe, a Cherokee, shortly after leaving the school. She lost her first husband and is now married to Mr. Johnson.

A LETTER from Leander Gansworth, Class 1896, informs us that he has lately made a change in his work. He says:

I am now setting type for the trade. We have a nicely equipped office, with a late model linotype. Soon after taking up the

work I secured the contract for setting up the proceedings (daily) of the International Convention of Machinists held here, and I have secured other big jobs. I have charge of the mechanical end of the business and have a night man working. We don't do any printing but we do set type. At present we are working on a big catalog. I have also had two very flattering offers to go to Washington State, but I am doing very well here and, as I have a home in Davenport, I declined.

A CARD from Corporal Chiltoski W. Nick, Class 1905, is received from Fort William McKinley, Manila, P. I. Corporal Nick says he likes the Army very much and will re-enlist for another three years. He is a member of the Seventh Cavalry Band, U. S. Army.

HELEN LEPOLIA CHEAGO, a Pima ex-student, is living at Phoenix, Arizonia.

GEORGE HOOGRADORA, an ex-student, is located at Red Rock, Oklahoma. He is living on a farm and doing well.

JAMES SEWERYEA, a Pueblo, who went to his home in 1890, writes from Laguna, N. M., that he has a farm there and raises apples, corn, and some wheat. He sends greetings to all the Carlisle children.

Mary Mitchell Sherman, an ex-student, is now living at Milesville, S. Dak. She says:

We are living on a 160 acre claim in Stanley county and like it here very much.

We lost all our crops last summer on account of having no rain but we hope for better crops this year.

RAY PEDRO, a Pueblo, is now at Cold Spring, N. M. He says, "I am still in the Zuni Mountains working on the railroad. I am working for the American Lumber Company and like my work very much."

EMILY HARDT FLOYD, who has not heard from the school for twelve years, writes an interesting letter of her life since she left in 1898. She has been married for eight years and has three children. She is now living at Fond Du Lac, Wisconsin.

SAMUEL J. CHECOTE, a Creek, who attended the Carlisle school from 1881 to 1884, writes from Okmulgee, Okla., that he is a preacher among his people. He is grateful for what he learned at this school, especially the lessons learned from "our old dining room matron, Mrs. Platt, about the Bible."

PRESTON POHOXICUT, an ex-student, now lives at Apache, Okla., where he is farming. He rents most of his land, however. He has been in the Indian Service and has worked in traders' stores since he left Carlisle. He is married and lives comfortably in his four-room house.

JACOB WALKER COBMOOSA, an ex-student, is now living at Millerton, Mich. He says:

Although it is a long time since I left Carlisle, I cannot help but think of the teachings received there.

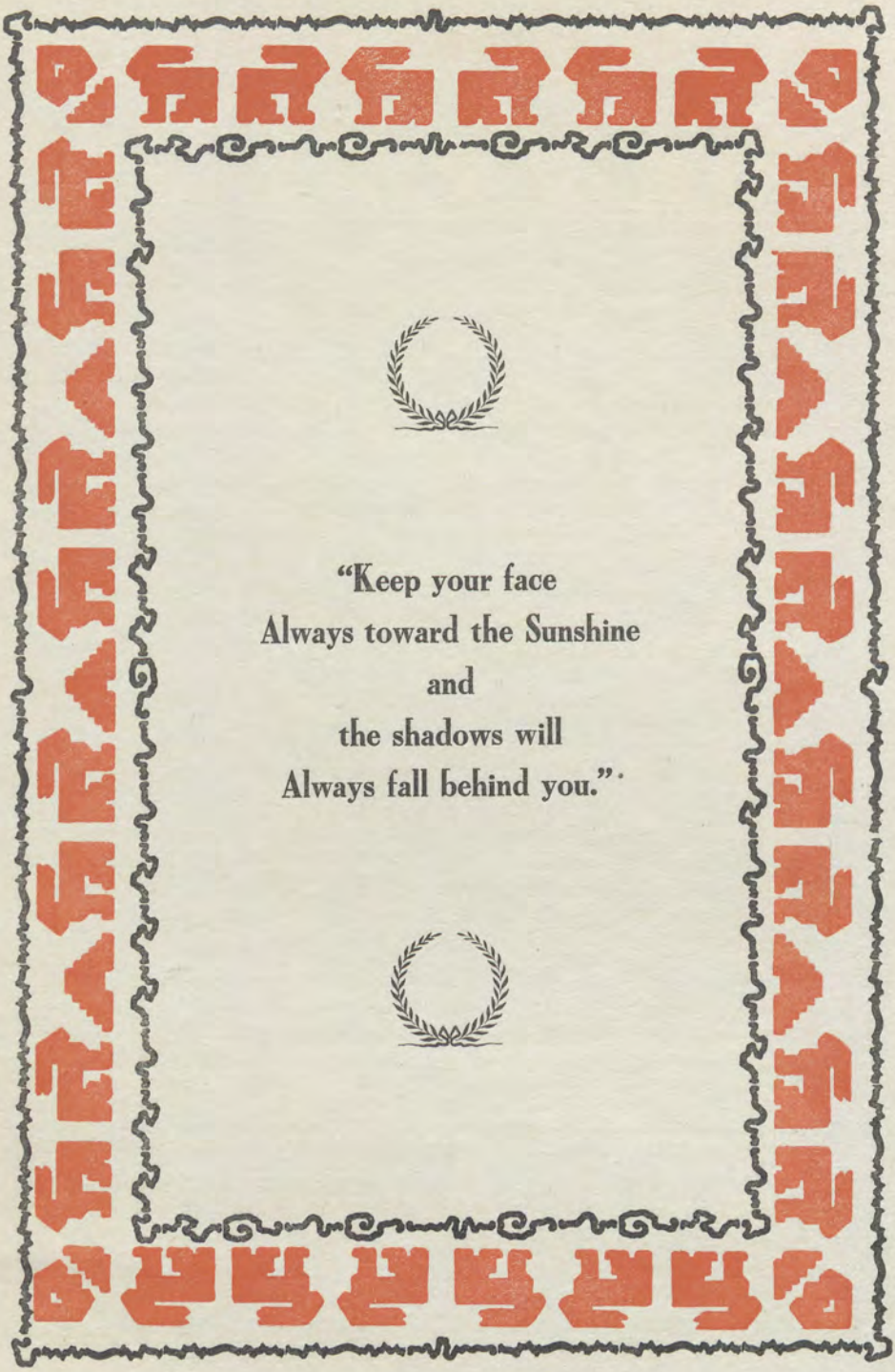
I learned the carpenter's trade there and am good enough to compete with my white brothers, who have always shown a friendliness towards me. Carpentering is slack in Mt. Pleasant, so I am spending the winter working in the cedar woods.

JOSEPH R. BROWN, of Wheaton, Minnesota, writes:

The training I received at Carlisle, with the experience I have had since leaving there, is now my chief asset. For a few years after returning from Carlisle I worked on farms, and for the last four years I have been employed as foreman in the Weekly Footprints office.

Although I have not amassed a fortune or been elected President of the United States, I have been holding my own place in this community.

A CARD from Arthur Sheldon, Class 1904, brings information that he is traveling in the interests of the Overland Auto Company. Last summer he traveled all through the West and the Middle States and Canada. Now he is traveling in the Pacific States.



"Keep your face
Always toward the Sunshine
and
the shadows will
Always fall behind you."

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.