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DOLLAR A YEAR

*An Illustrated Magazine by Indians*

# THE RED MAN



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A magazine issued in the interest  
of the Native American  
by Carlisle



# The Red Man



M. FRIEDMAN, Editor.

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## THE RED MAN



### Sanitary Homes for Indians:

*By Edgar B. Meritt, Law Clerk, Indian Bureau.*

**T**HE solution of the Indian Problem must have as one of its objective initial measures the purification and resultant civilization of the home and the family. We are fast beginning to realize that tribal legislation is not a panacea for Indian primitiveness, and with that knowledge attention is being focused on the individual. The Indian home must be reached, but first of all the Indians should have a home to reach. The latest figures show that 7,977 Indian families have no homes but live in teepees, mud lodges, or hogans with dirt floors, bad ventilation and disheartening conditions of sanitation. Mr. Meritt has made a deep study of this whole subject and makes some very important recommendations for relief. His article will create wide and earnest discussion which will result in improving conditions. Some very valuable and suggestive plans which were drawn especially to illustrate this article are presented, which every Indian official and every prospective Indian home builder will find an important aid. If this discussion leads to a crystallization of action on the subject the goal of Indian citizenship will be nearer attainment.—THE EDITOR.



**N**OTWITHSTANDING the fact that the Federal Government has appropriated during the last century several hundred millions of dollars for the support and civilization of the Indians of this country, there are to-day thousands of Indians who are wards of the Government living from four to eight to the family in one-room shacks, cabins, wickiups, or tents, some of them on dirt floors, and under the most revolting, unsanitary conditions—conditions that must of necessity cause the propagation and transmission of most dangerous diseases, such as tuberculosis and trachoma, not only to each member of the Indian family, but to other Indians of the immediate vicinity, as well as the whites with whom they come in contact.

A large number of the Indians living under these deplorable conditions have been allotted valuable lands, ranging from 80 to 320 acres to each Indian. In my judgment, one of the strongest indictments against the efficiency of Indian administration of the past is the fact that Indian families owning anywhere from four hundred to one thousand acres of valuable land, are permitted to live in unsanitary and crowded conditions in one-room huts that are nothing less than disease breeders.

I know of no field in the Indian Service that offers better opportunities for successful work—work that will accomplish great good for the Indians and that will be lasting in its effects—than the building of sanitary homes to take the place of the disease-breeding hovels now existing on practically all Indian reservations, and the teaching of the Indians to live wholesome, sanitary lives in their new homes.

I am not unmindful of the fact that during the last few years, especially under the present administration, greater efforts have been made by the increased and more thoroughly organized medical force, to improve the health conditions of the Indians so far as the limited appropriations provided by Congress for that work would permit.

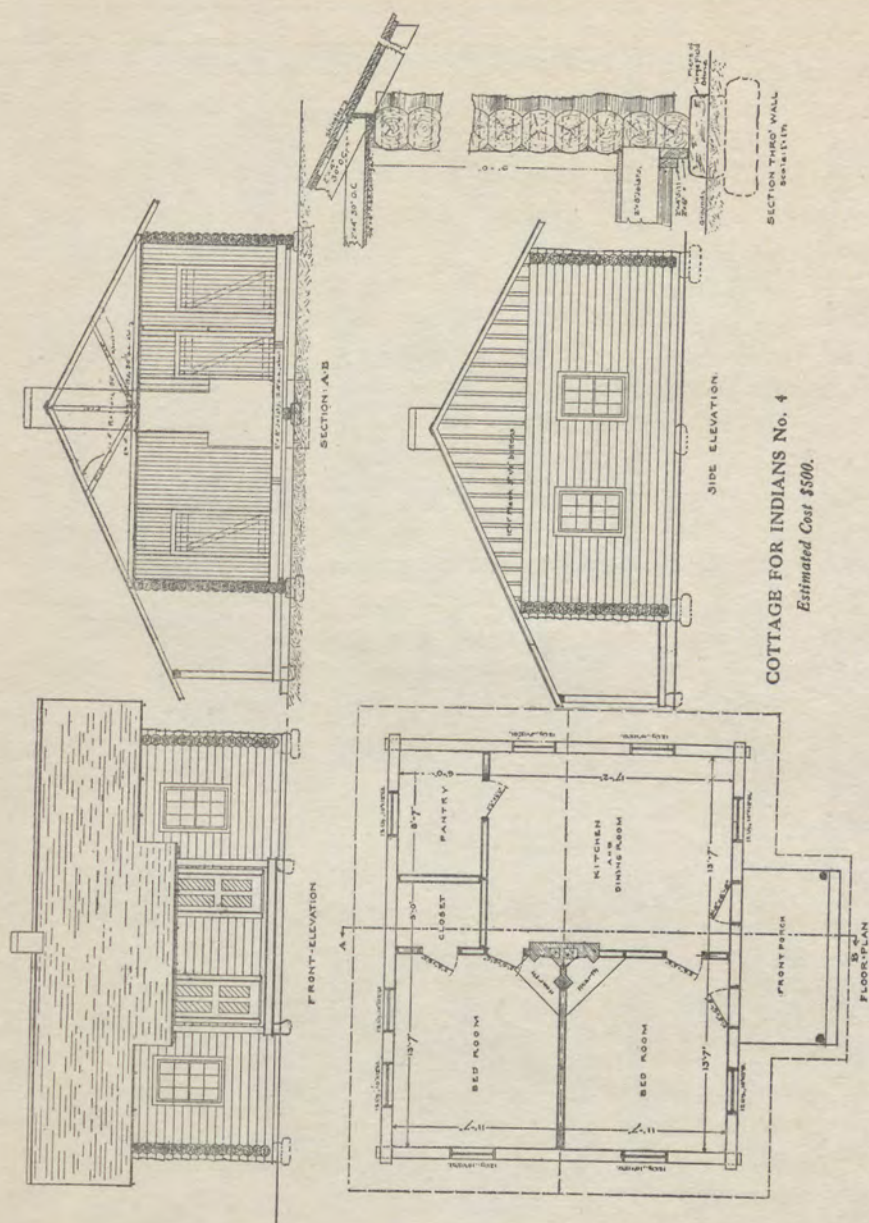
However, it must be apparent to those familiar with conditions on Indian reservations as they now exist, notwithstanding recent improvements, that there is urgent necessity of a more thorough and vigorous campaign for improved health and housing conditions among Indians.

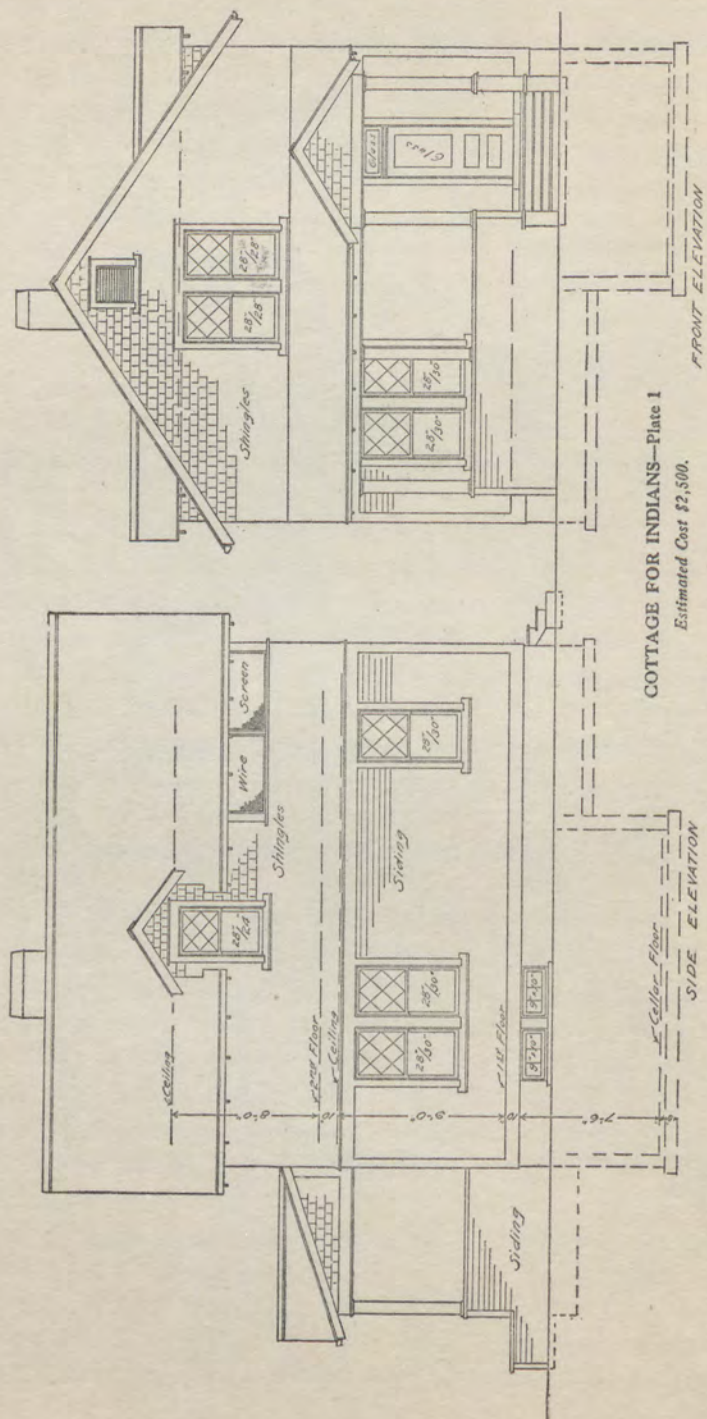
Because of recent publicity regarding the unfortunate condition of certain Chippewa Indians, and the serious possibility and probability of the spreading of trachoma to white communities if this dreadful disease is not more thoroughly controlled, I believe it is probable that Congress can be prevailed upon in the near future to increase largely the appropriation for the Indian medical service so that there can be money available for a thorough clean-up of the unfortunate health and sanitary conditions now existing on Indian reservations.

In this connection, I might suggest that for the next few years there should be available an increased annual appropriation for health work among Indians, of not less than \$200,000.

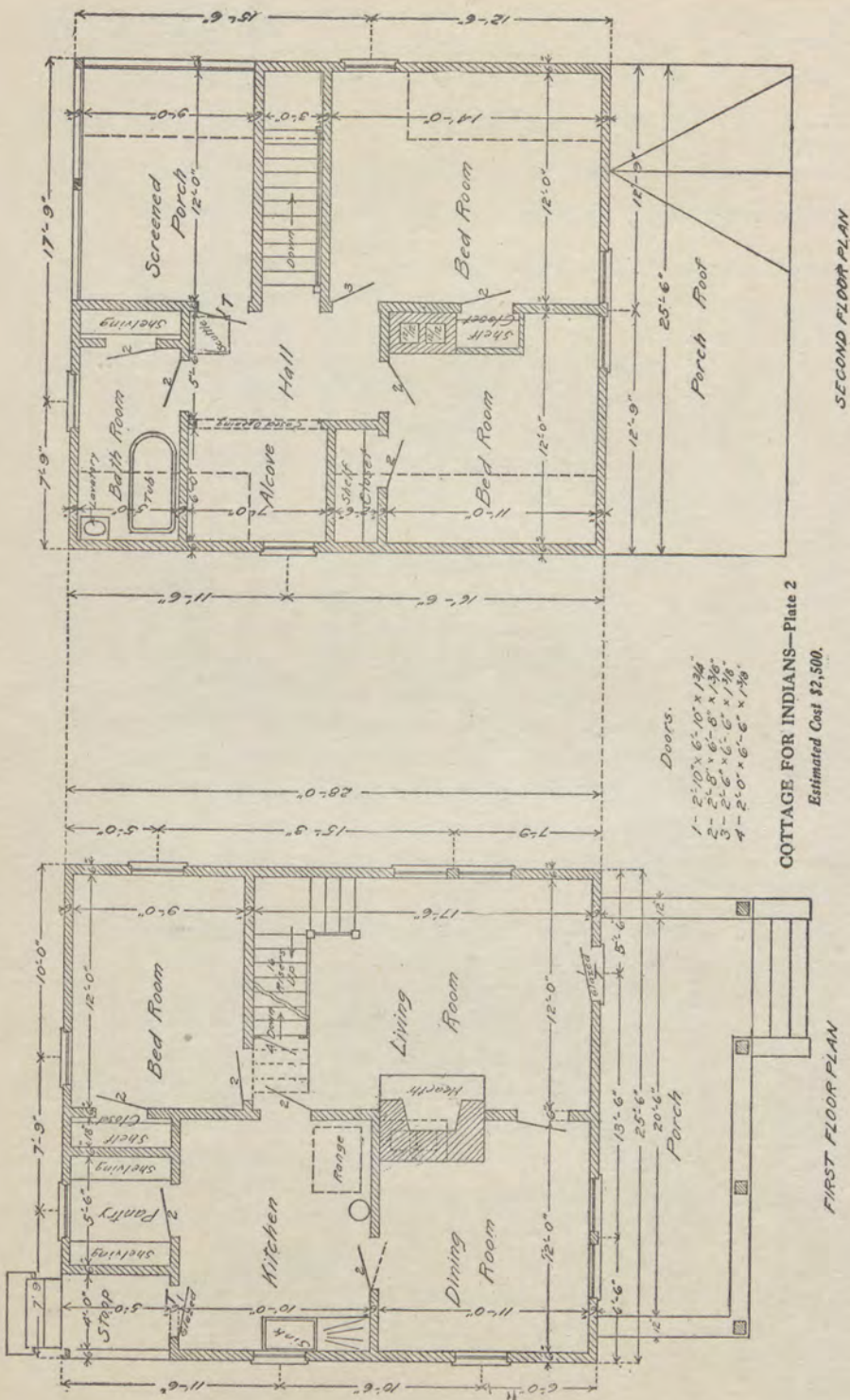
I am also aware that on a few of the reservations there has been recently considerable activity in the building of homes which are a cred-





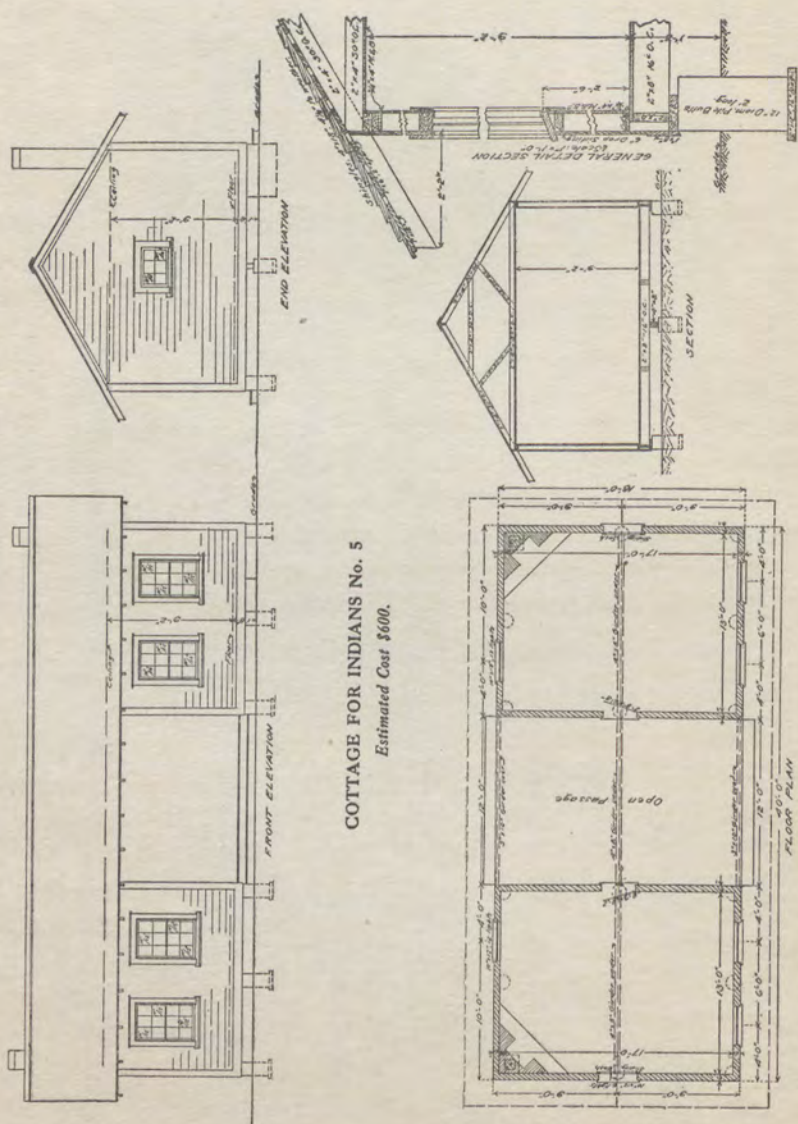






it to the Indians. It is with the hope, however, that this good work may become more general on all Indian reservations, and that the superintendents may enter into an organized and persistent campaign for better housing and sanitary conditions among Indians, that I am writing this article.

It is difficult to develop an Indian to a standard of civilization above and beyond his home environment. Able scientific author-





ities now tell us that environment has more to do with the development of the individual, the development of his mind and character, than heredity. If this be true, what an awful inheritance and what a heavy load on the upward climb to a higher civilization must be the portion of the little Indian children born and reared among the surroundings and conditions found in some of the alleged Indian homes.

We hear a great deal these days about conservation—conservation of timber, coal, water power and reservoir sites and other natural resources—in all of which I am a strong believer. But what a splendid opportunity for the conservation of human life—the lives of little Indian children, as well as the lives of their fathers and mothers—in a vigorous campaign for better housing conditions among Indians that will produce actual results.

One of the unfortunate features of our present Indian school system is the fact that after training and educating Indian boys and girls at non-reservation schools, where they are surrounded by, and become accustomed to modern conditions of civilized life, and after graduation, it becomes necessary to return them to the frequently repugnant environment and revolting conditions of the home life of some of their parents on the Indian reservations.

I know that it requires money to build homes, but on a large number of the reservations it does not require as much money as one might think necessary for that purpose. Most of the reservations have an abundant timber supply, and on some there are Government sawmills, equipped to produce the material for Indian homes at nominal cost.

The Indians of the country have to their credit about eight million dollars of individual Indian moneys, and there is deposited in the United States Treasury nearly fifty million dollars of treaty and trust funds which could be segregated and made available to certain classes of Indians under the provisions of the Act of March 2, 1907 (34 Stat. L., 1221). I know of no better use that could be made of this money than improving the homes of Indians and making them sanitary and wholesome.

On all allotted reservations the Indians have valuable lands that are not cultivated by the allottees, and nearly every Indian family has one or more inherited allotments that could be sold. Why not urge the Indians more strongly than ever before to sell their inherited allotments and part of their surplus lands to white farmers and



use the proceeds to construct modern homes to take the places of the disease-breeding shacks now so common on Indian reservations? The homes and farms of the white farmers would be models for the Indians. Besides, these farmers would establish free schools, build roads and churches and bring other civilizing agencies to bear on the community that would not only result in elevating the Indian to a higher social status, but would greatly increase the value of his property.

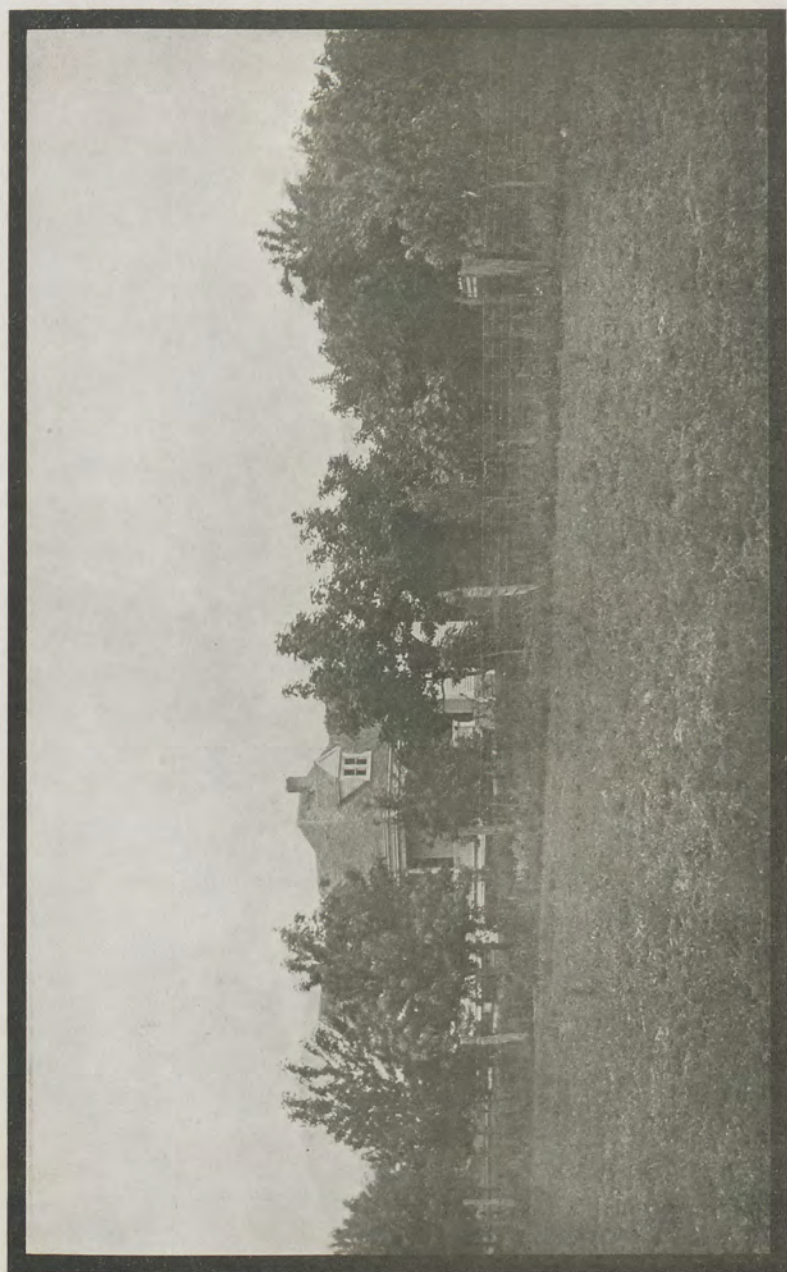
By improving the homes of the Indians we will not only improve their health and morals, but their industrial condition as well, and when all the able-bodied Indians learn to work with their hands and brains and have the inclination to work, and do actually work, then will the Indian question be solved. If by some psychological process there could be impressed on the minds of the Indians of this country the necessity and the great benefit, morally, and physically, of labor, and the absurdity of owning valuable agricultural lands without farming those lands or without getting any benefit from them, the further need of the Indian Bureau would not be very great.

In order that improved industrial conditions may be brought about, I am strongly in favor of a very large reimbursable appropriation, so that every worthy Indian allottee may have seed for planting and adequate farming implements with which to begin in dead earnest farming operations on his allotment. A large appropriation of this character available for a number of years would make the Indians independent industrially, and would result eventually in large savings of gratuity appropriations by the Government.

I might add that Commissioner Valentine is heartily in favor of an earnest and a vigorous campaign for better homes for Indians, and he has directed that there be prepared blue-prints of model Indian homes ranging in size and price to meet the various needs and conditions of Indians on the different reservations. As soon as these blue-prints can be prepared they will be supplied to the superintendents.

The campaign for improved housing conditions among Indians is largely up to the superintendents. The Indian Office will be very glad to cooperate in every way possible in this work. This movement could and should accomplish practical results for the benefit of the Indians.



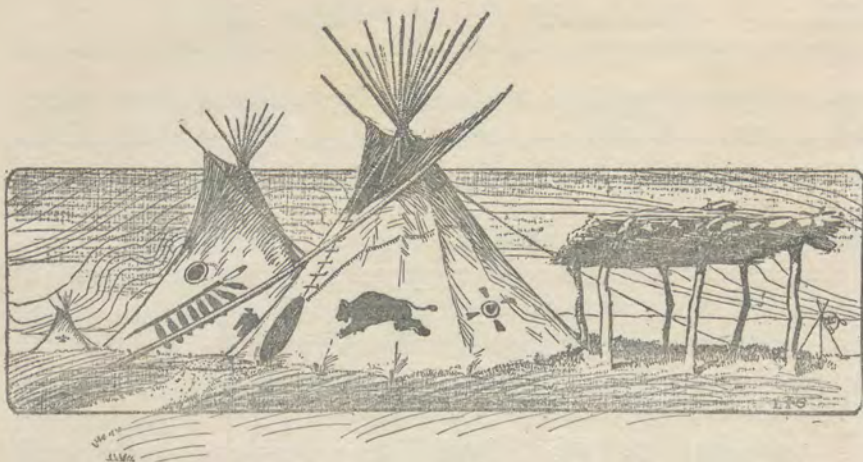


HOME OF WILLIAM HAZLETT, CARLISLE '95, FORT COBB, OKLAHOMA



1. HOME OF WILLIAM PETOSKEY, A RETURNED STUDENT, AT PETOSKEY, MICH.—HE IS A CHIPPEWA, A MINISTER AND AN INFLUENTIAL MAN AMONG HIS PEOPLE.
2. HOME OF WILLIAM WHITE, A DIGGER INDIAN, EDUCATED AT CARLSLE, AS WAS HIS WIFE.—HE IS A VERY SUCCESSFUL BUSINESS MAN.





## The Claim of the New York Cayugas Against the State of New York:

*By Charles Van Voorhis.*



**T**HIS claim is for profits realized by the State in the purchase and sale of Cayuga lands. It has its foundation in principles of natural justice and equity. It is the claim of an Indian tribe against a sovereign State, a direct appeal to the State to right and remedy a wrong perpetrated by it on the Cayugas, and by which it made large profits to itself in its land deals with them. Because of the status of the Indians there is no legal forum before which they can prosecute this claim. Our courts are not open to them as a matter of right. The Indians cannot enter them, even to redress a private wrong without a special grant of jurisdiction by the legislative authority. The status of the Indian was clearly expressed long ago by Horatio Seymour, who said, "Every human being born upon our continent or who comes here from any quarter of the world, whether savage or civilized, can go to our courts for protection, except those who belong to the tribes who once owned this country,—the cannibal from the islands of the Pacific, the worst criminals from Europe, Asia or Africa can appeal to the laws and courts for their rights of person and property, all save our native Indians, who, above all, should be protected from wrong." The Indian tribes of New York are and have always been treated as dependent, political communi-



ties, in a state of pupillage and under the paramount sovereignty, dominion and protection of the United States. The Courts of New York have often declared that the relation existing between the Indian tribes residing therein and the State was analogous to that of ward and guardian. "Their inability and utter incapacity to deal with the superior knowledge and sagacity of the whites is a recognized fact in our policy, and they have constantly occupied toward the government the same relation of pupillage and subjection that children and wards occupy towards their parents and guardians." (16 N. Y. Rep. 212.)

In the first constitution of the State a provision was inserted and has since been continued that no purchase or contract for the sale of lands in this State by or with the Indians should be valid unless made under the authority and with the consent of the legislature, thus prohibiting, in so far as the State could prohibit, the Indians from selling their lands without the approval of the State.

The evident purpose of this constitutional provision was to protect the Indians in the ownership of their lands, or in the event of a sale to see that they were fairly dealt with. It was well meant, but soon forgotten or disregarded.

In this article we shall show how the State of New York acquired all of the lands of the Cayugas for a fraction of their real value, instead of dealing fairly with them as their dependence and weakness and utter ignorance of money value required; and when the lands were ceded by the Indians, sold them at a large profit.

At the close of the Revolutionary War the Six Nations of Indians, known as the League of Iroquois, were the absolute landed proprietors and in the possession of that part of the State west of the property line as defined and fixed by the treaty made between the British Crown and the League of Iroquois in 1768. This treaty was negotiated on behalf of the King by Sir William Johnson, and by its terms, in consideration of 10460 lbs. sterling paid to them, the Six Nations granted the lands lying east of the property line to the British Crown, and the British Crown recognized the Six Nations to be the true and absolute proprietors of the land lying west of the property line, a line fixed by natural boundaries and extending across the State from a point a few miles west of the present city of Rome. The State of New York recognized the possession and ownership of the lands west of the property line to be in the Six Nations, at a conference held between Governor Clinton and the Six



Nations in September, 1784. In that year the State Senate requested the Governor "to direct the Surveyor General to run a marked line, commonly called the line of property as established in 1768 between the Indians of the Six Nations and the Crown of Great Britain, so far as the same relates to the State." The United States expressly recognized the Indians' ownership in the treaties to which we shall later refer.

Of these lands of the Six Nations the Cayugas were the owners of the section lying between the Onondagas and the Senecas extending across the State from about Onondaga Lake on the east to west of Seneca Lake. Their ownership, title, and possession were undisputed. These lands were exceedingly rich and fertile and well watered with lakes and streams.

At the close of the war, Indian outbreaks were threatening, and the United States was desirous of making peace and friendship with the Six Nations to thwart and prevent outbreaks on the border and in the West, instigated by the enemy in the late war. The Six Nations were a powerful factor in the threatened outbreak, and were constantly being urged to join in the uprising. Red Jacket, Corn Planter, Fish Carrier and other noted Iroquois Chiefs were the friends of Washington; and it was largely through their efforts and influence that the Federal treaties with the Six Nations were made and friendship and alliance with the United States thoroughly established. The first treaty made by the United States with the Six Nations was made on the 22nd day of Oct., 1784, at Fort Stanwix. By this treaty the Six Nations ceded to the United States their lands in the Ohio country, and the United States guaranteed that the Six Nations should be secure in the peaceful possession of the lands they inhabited east of the lands ceded by the treaty to the United States, excepting a reservation of six miles square around the Fort of Oswego. Later, and by the treaty of Fort Harmar made between the United States and the Six Nations on the 9th day of January, 1789, the stipulations of the treaty of Fort Stanwix were renewed and confirmed, and the United States expressly relinquished and quit-claimed to the Six Nations the lands described therein as possessed and inhabited by the Six Nations. The population of the State was increasing very rapidly. Whites, without right, were encroaching and squatting on Indian lands. The State was anxious to acquire Indian lands for the purpose of satisfying the demands of settlers and the claims of its soldiers for bounty lands.



It was with these conditions existing and with this end in view, that the State appointed commissioners to negotiate with the Indians for the purpose of acquiring land. These commissioners invited the chiefs of the Indians to meet them in Albany to enter upon negotiations for the sale of Indian land. The lands of other tribes were desired and acquired, but we shall not go into those transactions, except to state that other tribes were either more zealous for their own protection or else the State protected them in the possession and ownership of sufficient land for their purposes; and that in several instances the State has made good to various tribes of Indians profits realized by it in the purchase and sale of their lands.

The negotiations with the Cayugas resulted in a treaty made on the 20th day of February, 1789, by which the Cayugas ceded all of their lands to the State, except a reservation of 100 miles square, exclusive of waters and surrounding Cayuga Lake; the peaceful enjoyment and possession of this reservation the State granted to the Cayugas and their posterity forever, and agreed to protect the Cayugas against intrusion of whites on this reserved land. For this cession of lands the State of New York made a payment of \$2625, and agreed to pay the Cayugas and their posterity \$500 annually forever. The exact amount of land ceded by this treaty is not known, as there does not seem to be any record of survey, and the lands are not described in the treaty by definite bounds, but it is known that they were of vast extent and contained at least 1,000,000 acres. The price paid for these lands, as fair and fertile as any within the State, based upon the annuity of \$500, amounted to a little more than a cent per acre. Part of these lands the State granted to its soldiers in fulfillment of bounty lands promised, and the remainder it sold. Of the sale or grants of these lands by the State it is impossible to find any definite or satisfactory records, showing the price received by the State. It is a matter of common knowledge, however, that within a very short time this land was occupied by whites under patents from the State. After this treaty the Cayugas withdrew to the reserved lands. The population of the State continued to increase rapidly. In violation of the terms of the treaty, whites were settling upon reserved Indian lands. Differences were arising between the whites and the Indians, arising out of this intrusion by the whites on Indian lands, and demands were made upon the Indians that they sell their remaining lands. The Indians, in 1790, carried their grievances and



complaints to President Washington. In his reply to them he stated: "I am not uninformed that the Six Nations have been led into some difficulties with respect to the sale of their lands since the peace, but I must inform you that these difficulties arose before the present Government of the United States was established, when the separate states and individuals under their authority undertook to treat with the Indians respecting the sale of their lands, but the case is now entirely altered. The General Government only has the power to treat with the Indians, and any treaty formed and held without its authority will not be binding. Here, then, is the security for the remainder of your lands. No State nor person can purchase your lands unless at some public treaty held under the authority of the United States. The General Government will never consent to your being defrauded, and it will protect you in all your just rights. Hear well, that it be heard by every person in your nation, that the President of the United States says that the General Government considers itself bound to protect you in all of the lands secured to you by the Treaty of Fort Stanwix on the 22nd day of October, 1784, excepting such parts as you may have since fairly sold to persons properly authorized to purchase of you. \*\*\*\*\* That you possess the right to sell and the right of refusing to sell your lands; therefore the sale of your lands in the future will depend entirely upon yourselves, but that when you may find it to your interests to sell any parts of your lands the United States must be present by their agent and will be your security that you shall not be defrauded in the bargain you may make." (American State Papers, Indian Affairs, Vol. 1.)

On the 21st day of January, 1795, another treaty was made with the Six Nations by the United States. It was of the same tenor as the two former treaties. The United States acknowledged the lands reserved to the Cayugas in the treaty with the State to be their lands, and declares: "It will not disturb them in the free use and enjoyment thereof, and they shall remain theirs until they choose to sell them to the people of the United States, who have the right to purchase." Despite this treaty and the former treaties with the United States and the Federal Intercourse Act, which prohibited the purchase of Indian lands by any person or State without the approval of the United States, the State of New York on July 27th, 1795, negotiated without Federal approval, a treaty with the Cayugas, by which it obtained all the lands reserved to the Cayugas by the for-



mer treaty with the State, except two small reservations, one of two miles square and the other of one mile square. For these lands the State agreed to pay an annuity of \$1800 a year to the Cayugas and their posterity forever, making with the annuity of the former treaty an annuity of \$2300. The lands ceded by this treaty amounted to 60,000 acres. Upon the basis of the annuity of \$1800 the State acquired these lands for 50 cents an acre. This treaty was negotiated by authority of an act of the legislature entitled "An Act for the Better Support of the Indians." Its object set forth in the preamble was "to render the lands more productive to said tribes" and by one of its sections "to preserve the confidence of the Indians in the justice of the State." These well-sounding expressions of good intent and honest purpose were but a cloak to cover the fraud about to be committed. The act fixed the price at which the lands might be purchased by the State at an annuity of 6% on the sum of 50 cents an acre. The Indians were without knowledge of the English language, they could not read, they were children as far as business went, and they had no notion of the value of money, —all they knew was that the State had always represented that in any sale of their lands such sale would be for their sole benefit. It is interesting and of importance to note that this act of the legislature was vetoed by Governor Clinton and his counsel of revision, because it contemplated a fraud on the Indians in that the sale of their lands would not be for their sole benefit, as the Governor had always assured them, for they would receive but one-quarter of the proceeds of the sale and the State three-quarters. Nevertheless, and with shame to the State, the act was passed over the Governor's veto.

The State at once surveyed and plotted these lands, and within sixteen months from the date of the treaty had sold them, with a profit of \$247,909.33. The lands were sold at public sale in the city of Albany, which lasted but a week. The profit to the State is not disputed. It appears from its own records of the sale. In 1807 the State acquired the remaining Cayuga lands, amounting to 3200 acres, which it sold at a profit of \$10,000.

It is thus seen that the State made these large profits, not by reason of the advance in price of the lands after it acquired them, but with that fixed notion in mind, at least when it acquired the lands under the treaty of 1795. It is for an accounting of these profits that this claim is made. There rests on the State a moral obligation to



do justice, even at this late day. The claim cannot grow stale, for it is a public claim. It has been prosecuted by the Cayugas in various ways and at various times, and its merit has always been recognized by committees of investigation; still the State has neglected to act to effect a settlement. The age of the claim is due to the State's tardiness. The Cayuga Nation of New York has maintained its ancient form of tribal government, and to-day is governed by Chiefs elected by the people.

There are at present 186 Cayugas. They mostly reside with their brethren, the Senecas, on their reservations. About the time of the close of the Revolutionary War a large number of the Cayugas went with the Mohawks and others of the Six Nations to Canada and put themselves under the allegiance and protection of Great Britain, and are now cared for by that Government. In the War of 1812, the Canadian Cayugas espoused the cause of England. The New York Cayugas were loyal to the United States and in its behalf took up the hatchet against their own brethren. When the Government was trying to move the Indians to the West a number of Cayugas went. Fever and disease carried off many. Others returned to New York, and there are now in the West about ninety Cayugas, but they have coalesced with the western Senecas, have taken allotment of land under the Federal Allotment Act and have become United States citizens. Under an arrangement made between the western and the New York Cayugas about 1871, the western Cayugas receive approximately \$900.00 of the \$2300 annuity paid by the State. As early as 1849 the New York Cayugas had made claim and demand of the State for these profits. Favorable reports were made on the claim, but the State was slow and the friends of the Indians tired and nothing resulted.

In 1861 they again presented their claim. It was favorably reported upon by the Senate Committee on Indian Affairs, the Committee saying in its report: "To save from extinction a once powerful nation would be an act worthy our State, were there no moral or equitable obligations to pay a single dollar; with how much more alacrity, then, should the prayer of the petitioner be granted, when every consideration of justice, equity and fair dealing unites in its favor?" This Committee reported a bill, directing the Comptroller to place to the credit of the Cayuga Nation of Indians residing in the State, such sum of money as has been received by the State from the sale of the Cayuga reservations, deducting therefrom the amount



paid to the Indians therefor and the expenses of the survey and sales. The matter went no further, owing undoubtedly to the disturbed condition of affairs due to the Civil War. It was not long after that the Canadian Cayugas made claim for a large part of the Cayuga annuity and for arrears therein and for these profits. This claim of the Canadian Cayugas was pressed until within a few years. The New York Cayugas opposed the Canadian claim, and that undoubtedly accounts for the failure to press its own claim. The State refused to recognize the claim of the Canadian Cayugas, on the ground that they had withdrawn from the State, had made allegiance to Great Britain and taken up arms against the United States in the War of 1812.

When the claim of the Canadian Cayugas seemed to be out of the way, the New York Cayugas again made demand of the State for an accounting of these profits. Progress was slow. History of Indian transactions was dim in the minds of the State officials, present matters of state policy were pressing, but with perseverance by the Indians the claim received the attention of the Legislature, which directed the Land Board of the State to investigate the claim and report to the Legislature with its recommendation. Such investigation was had, and the Land Board reported to the Legislature that a bill be passed authorizing a settlement of the claim. The Legislature of 1909 passed a bill, authorizing the Land Board to adjust a settlement of the claim in a sum not to exceed \$247,609.33 (the amount of the profits realized by the State from the lands ceded by the treaty of 1793) and to enter into an arrangement with the Cayugas to pay an annuity on the amount of settlement. This bill received the approval of the Governor and became a law. Under its powers the Land Board negotiated a settlement of the claim satisfactory to it and the Cayugas, subject to the approval of the Governor, which was requisite to complete any settlement reached by the Land Board. When the agreement of settlement was submitted to him for his approval, the then Governor (Hughes) called upon the then Attorney General (O'Malley) for an opinion on the whole matter. The Attorney General, who as a member of the Land Board had participated in the negotiations with the Cayugas and had signed the agreement of settlement reached, reported in response to the Governor's request, that the claim had no basis as a legal claim, that the Cayugas held their lands as a benefaction and that they were hostile in the War of the Revolution. The Governor, thereupon, in view of that



report, transmitted the matter to the Land Board, without comment or criticism other than to call attention to the report of the Attorney General.

The matter then slumbered in the Land Board with an occasional hearing, but with nothing accomplished towards a settlement, when the administration of the State changed as a result of the election of 1910. The new Land Board heard the claim, and cavalierly and promptly refused to entertain any negotiation looking towards a settlement on the general ground that there was nothing to settle, and thus upholding the State in its ancient transactions with the Cayugas. The Cayugas were advised that the act of the Legislature authorizing the Land Board to adjust the claim was mandatory. The Legislature had caused an investigation of the claim, and, after a favorable report of its investigators had authorized its settlement. There seemed nothing left for the Cayugas but to join with them a citizen of the State who could invoke the courts to compel the Land Board by mandamus to make a reasonable and honest effort to negotiate a settlement of the claim. Application for such writ was accordingly made to the Supreme Court of the State of New York, but the special term held that the act was permissive only, and refused to issue the writ. An appeal has been taken to the Appellate Division of the Supreme Court. If the result of the appeal denies the relief of mandamus, nothing remains to the Cayugas but to appeal again to the legislative department, and urge the claim with the fortitude and patience so characteristic of the American Indian, trusting that justice will ultimately be done them. Their friends are few, so the justice of the cause must be their most ardent champion. There is perhaps one other means of obtaining relief, and that is to call upon the United States as their protector and guardian, to make good its guarantees in the treaties with them, and the pledges of President Washington, that it would not permit them to be defrauded in the sale of their lands.

The Cayugas are without lands, without an abiding place, except by the generosity of their Seneca brethren. When they parted with their lands, the Senecas invited them to rest a while with them. They have been there since, because they have had no place to go or means to go with. They are extremely poor and actually suffer for the want of shelter and food. Their condition was made known to the Land Board of the State by a special agent appointed by it to ascertain their present condition and needs. The Cayugas are

the only tribe of New York Indians without lands. They receive nothing but the State annuity, amounting to about \$7.00 apiece and a few yards of sheeting from the Federal Government. To their credit it may be said that not a single Cayuga lies buried in a pauper's grave, nor is a single one an inmate of a white man's poorhouse, not, however, because their condition as a whole is not distressing and their poverty extreme, but because of the community of fellowship which makes those more able care for the old, the sick and the young as far as is within their power. How much better and more sensible for the State to do justice to the Cayugas, than to spend a large sum of money in monuments commemorative of the boundaries of the State, which were preserved by the loyalty of the Iroquois to England and the Colonies. How much more sensible and wise to redress the wrong of the Cayugas, to do something worth while for these living human beings, than to spend the people's money in gathering Indian relics for State museums? In such a way New York could blot out this stain upon her fair name, and in fact "preserve the confidence of the Indians in the justice of the State" under pretense of which the State unfairly obtained their lands. Settlements under similiar claims have been made by the State with other Indian tribes. Why should there be hesitation and delay and refusal in the case of the Cayugas?





# The Legal Status of the Indian:

*By Arthur C. Parker.\**



HAT is an Indian? The very essence of the Indian problem lies in the fact that in its legal sense this question has never been answered.

It does not satisfy the critical thinker to say that the Indian is "a perpetual inhabitant with diminutive rights" or to call him a "domestic subject." In the enlightened America of to-day it is inconsistent to designate native-born American men and women as merely perpetual inhabitants, besides, what does the term really mean? It is incompatible to create such a class as "domestic subjects" and give them only "diminutive rights." That such legal terms should be used implies either some basic error or the blind following of precedents no longer operative, or both. By nature and by virtue of ancestry the Indian is a man free born; but, even so, we have not generally admitted him to the rights of such, for we say that he is not a citizen. Neither is he an alien nor a foreigner.

The writer assumes that it is self-evident that the Indian is a man; that he is a free-born American; that he possesses the right to expect every advantage and every form of protection that Americans in America are guaranteed. The writer, with every thoughtful student of human development, believes that the Indian possesses every ability and capacity for development and that he is capable of any attainment possible for men, providing his environment is made normal. This postulates that the Indian is equal in inherent capacity and therefore not an inferior. Many mistakes and much misery have been produced by dogmatically asserting the contrary.

Hampered by a false environment and artificial social conditions thought necessary to restrain him, the Indian has found it difficult to develop along normal lines. The education, civilization, and incentive came from without and not from within. It was a gift and not a growth. When the contrary was occasionally true, the Indian's social and legal position prevented his highest success. That some Indians attained great distinction as leaders in the white world proves the virility of the race and demonstrates its capacity. The Indian is a capable, useful American when he is permitted to be.

There can be little doubt that the majority of Americans desire justice and progress for the Indian. Americans as a rule believe in

\*Mr. Parker is State Archaeologist of New York and has recently been elected to the important position of Secretary-Treasurer of the Society of American Indians.

fair play. As the law now stands, this is now difficult to give the Indian. An uncertain and undetermined status makes it possible for dishonest interests to prey upon the Indian so affected. There has often been the lack of fair play and often no redress. The law blocks the way. A great change must come. There must be a new beginning. System must supplant lack of system.

To prepare for such a change it is first necessary to understand the laws that now affect the Indian. Obsolete and injurious laws must be repealed; needful laws must be enacted. The exact status of every tribe, band, or class of Indians must be determined as far as existing law affects this status. In this way a true legal basis will be found upon which to build anew. The legal position of the Indian is now so involved that with the further changes that come through allotments, the payment of claims, new contracts, through intermarriage and the changes of administration and policy matters only grow more complex. Laws made for the "blanket Indian" of two generations ago are still in force to make life miserable for the educated Indian of to-day seeking to compete in modern life. Competent men are declared incompetent, an Indian congressman is arrested for selling his own land, an Indian attorney is prevented from buying a cow with his own money, and an educated Indian leaves his children to discover that with all his education and civilization he is declared incompetent to make a will disposing of his property. These "incompetent" men, on the other hand, had been fully trusted with the legal and financial interests of their white neighbors. They were only incompetent because of obsolete Indian law. The answer to many a disparaging remark about Indian capacity and progress is to point to the legal position into which the Indian is thrust.

To remedy such a state of affairs is the object of the Carter Indian code bill ( H. R. 18334, 62d Cong., 2d session ). This bill was drafted by the Society of American Indians and introduced by Congressman Charles D. Carter. It provides for a new epoch in Indian affairs, and if passed will simplify the work of the Government in dealing with the Indian and give the Indian a foundation upon which he may stand securely. It will make possible a rapid transition from a lower stage to a higher one and render justice more a common matter. It will reduce the cost of administering Indian affairs and save large amounts of money both for the Government and the Indian. It will pave the way for freedom, and self-government,



and mark the passing of "ward" and "subject" and ultimately give the Indian American now possessing "diminutive rights" every right that the Nation vouchsafes to its sovereign people.

Honest friends of the Indian indorse this bill and the provisions it entails; the grafting land speculator and dishonest lawyer will oppose it.

The Indian in his present condition, good and bad, is largely what white America has made him. It behooves us, therefore, to make good where we have sinned. Here is an opportunity.



## Some Indians I Have Known:

Med-we-gan-on-int, the Perfect Ruler.

*By J. A. Gilfillan.*



IN MINNESOTA, around the great Red Lake, the largest fresh-water lake wholly within the United States next to Lake Michigan, live about 1200 Ojibways. The head chief of these was a man whose name heads this paper, and which means "He-who-is-heard-spoken-to." He was an hereditary chief, his father having been head chief before him. The Sioux had formerly dwelt at Red Lake, but about 1730, the Ojibways, having obtained fire-arms from the French to whom they were nearer, drove the Sioux out and dwelt there in their stead. The writer first knew Mid-we-gan-on-int in 1876, and from that time continuously till his death about 1898, he being then perhaps eighty-five years of age.

Physically he was a most splendid and striking-looking man, six feet five inches tall, with a magnificent chest, a large head, and straight as an arrow. Other Ojibways, in carrying their birch-bark canoes over the portages between the lakes (which they do by inverting them over their heads), think two miles about as far as they can carry one, when they find it necessary to lean it up against a tree and take a rest; but Med-we-gan-on-int told the writer that when he picked up his canoe he would not lay it down for twenty miles. Once a man came out with instruments to measure Indians for the Chicago Exposition, but when he tried them on this chief, they were

useless; they would not stretch to the size of his head and other measurements. His mental capacity and his moral make-up corresponded with his physical dimensions.

There were many famous chiefs in the Ojibway country at the great Indian village of Leech Lake and elsewhere, but Med-we-gan-on-int towered above them all in every way. He was no orator. In their councils he spoke but few words. No one ever heard him make a speech. He listened to all that was said, and when at the end of it he summed it up in a few words and told them what ought to be done, his decision was final. No chief in the Ojibway country was ever obeyed or regarded as he was.

In the many years that the writer knew him, from 1876 on, he, nor anyone else ever saw a trace of weakness or meanness in him. In all his actions and in all his ways he was noble. He never said or did anything that was vulgar or unbecoming. One always felt in his presence that he was in the presence of a great man. Someone asked a mixed-blood woman, almost white, who lived alone in Med-we-gan-on-int's village during the Civil War, her husband being in the army, if she was not afraid. "How could I be afraid" she said, "when every morning Med-we-gan-on-int rapped on the door, asked me if I wanted anything, and then closed the door and went away?"

In 1877, the writer with a party of Indian clergymen, started in canoes to the north shore of Red Lake to establish a mission there among the 400 benighted pagans at Wa-bash-ing; but the Indians would not have the mission, and, returning in the canoes in the evening a big wind storm came up and blew the party to the canoe landing of the Old Chief's village. Rev. Fred Smith, one of the Ojibway clergymen, said, "Why not pluck the fruit here where it is ripe, rather than go over there where they will not have the mission?" Looking on this as a Providential utterance, we went then and there to the chief, who at once gave his consent and went with us and selected a site for the future church. Here a log church costing \$250, but churchly in appearance, was immediately built, and one of the very first to come into it by baptism was Med-we-gan-on-int. His example was soon followed by his sons and grandsons, and by the people of his village, so that in a very few years—two or three—about 90 out of the 115 people of the village became Christians, were baptized, and the adults were confirmed by the Bishop. The reason why the remaining 25 inhabitants of the village did not do



the same, was that they were Canadian-French Roman Catholics of mixed blood, and so already members of another Communion. There were 45 communicants of the Episcopal Church in that little village, a larger number proportionately, by far, than in any other place in the United States. This was owing to the excellence of the people of the village. Med-we-gan-on-int's connections were the best Indians in the Ojibway country. When they became Christians, they had their weekly prayer and exhortatory meetings in their own houses, in which they themselves, men and women, were speakers. They had their men's guild, their women's guild, their singers, etc., and carried on the spiritual work themselves. As may be imagined, that village was transformed. Gambling and all other evils ceased. The beating of the pagan drum was no more heard; instead were Christian hymns and exhortations to one another to steadfastness in the Christian life. None of them knew a word of English. However, the young men quickly taught themselves to read their Ojibway hymn books and little prayer books. They were ministered to by two full-blood Ojibways from White Earth, brothers, Rev. John Coleman and Rev. George Smith. Rev. George Smith taught a free day school for the children in the church.

Before they had a bell, Med-we-gan-on-int acted as a bell and usually made the rounds of his village just before church time and told them it was time to go to church. Sometimes at the end of the service he would rise and say a few words to them on the excellence of the new religion compared with what they had had, saying that in his opinion the medicine men had formerly caused the deaths of many people while imagining that they were curing them, by working over them, pulling them, and allowing them no rest, neither night nor day, while they were doctoring them.

Every summer he took a vacation, therein anticipating the modern civilized man; and the summer outing that he loved most was to go on foot with a party of his braves to the Missouri River or beyond, to pay a friendly visit to the Mandans. He could not speak a word of their language nor they of his, but it was pleasure enough to be with them and watch them. The Ojibways say that these same Indians once lived in Minnesota and that they often came across their earthen houses fallen in, and when they went out to them beyond the Missouri River, lo and behold, there they were living in the same earthen houses!

Med-we-gan-on-int told me that the Mandan Indians pointed



to the dog, then to the south where the Sioux were, meaning that the Sioux were dogs. That was about the extent of the communication that passed between them, but to see them and watch their way of housekeeping was enough. Coming home, he filled his capacious lungs with the ozone of the boundless prairies and had had his vacation.

It was he, who, about the year 1870, brought to an end the age-long desolating warfare between the Ojibways and their hereditary enemies, the Dakotas or Sioux. He got the missionaries to write to the agent of the Sioux proposing that they send a delegation of their principal chiefs, whose safety he guaranteed, to Red Lake to make an everlasting peace. The delegation was sent and was ceremoniously received by the Old Chief (as we called him) and the people of Red Lake. They were feasted; they smoked the pipe of peace; they buried the hatchet; they solemnly promised eternal friendship. The Ojibways gave them many hundreds of dollars worth of presents of everything they had—Ojibway bead work, wild rice, maple sugar, the softest furs and skins—a liberal portion of all their wealth—and sent them home loaded with gifts. The Dakotas and the Ojibways have been good friends from that day to this. The chief once showed me the prairie on White Earth Reservation over which he was chased by the Sioux when running for his life, and he showed me the grove into which he ran, and finally eluded them.

As showing his natural politeness, I may mention an incident. The Bishop with a party had passed through the Old Chief's village and on about twenty miles towards Cass Lake. The Old Chief wanted to go in that direction, so the Bishop invited him to go along. For some reason he was hindered; but late in the night, after we had finished supper and were lying around the camp-fire, a loud coughing was heard in the woods. This was Med-we-gan-on-int who had come on foot after us twenty miles,—he was then about eighty—but was too polite to come in and enjoy the hospitality of our camp until he had made his presence known and was invited. He was invited, of course, and I remember how he enjoyed the good supper of bacon and beans, coffee and bread, after which we all lay down around the fire.

Another time, he came down to White Earth, ninety miles, and came to my home. I secured a liberal amount of provisions and took him and his brother to the house of an Indian nearby named



Ma-dji-gi-shick (Moving Sky), and installed him, as I thought, comfortably, there. Some hours afterwards I noticed something unusual: a long thing like a log, lying on the snow in front of my wood-pile—it was the depth of winter and it was cold—and going nearer to investigate what this unusual appearance could be, found it was the nearly seven-foot length of the Old Chief lying there wrapped in his blanket. He had taken that way of apprising me that his quarters, or else the food, in the one-room log cabin of the Indian were not altogether satisfactory. I took the hint, and for the remainder of their stay, he and his brother were my honored guests, as they ought to have been from the first.

As an instance of his sagacity, I may mention this: Ex-U. S. Senator Henry M. Rice and party came to buy the Indians' land and pine for the Government, and the pine, he told them, was worth perhaps one hundred million dollars; and he and his fellow-commissioners proposed that that pine should be cut and sold, and, after deducting the expenses of estimating, etc., that the proceeds should be lodged in the U. S. Treasury and the interest thereof paid to the Ojibways annually as annuities; that in that way, and in that way only they would get every dollar that the pine was worth. They all said—Indians, mixed-bloods and commissioners—that it was a good scheme, the best that could be devised. They then asked the Old Chief his opinion. He said, "No! If the Government wants our pine, let it name a lump sum and give it! For if it be left, as this treaty leaves it, so that the white man can make anything out of it in the way of expenses for 'estimating' or anything of that sort, they will fiddle with it, and fiddle with it, and they will never leave it until they have exhausted the entire amount of it in expenses, and the consequence will be that we will get nothing!" The experience that time brought, about 1898, showed that the prediction of the Old Chief was being fulfilled to the letter, for if that noble man, Secretary Hitchcock, of President Roosevelt's cabinet, had not stepped in and stopped all that was going on, after the Chippewa outbreak of Leech Lake and the death of Captain Wilkinson, and the soldiers had startled the country and opened the eyes of the people to what was taking place, the Ojibways would have lost all the hundred million, just as the Old Chief predicted. Now here were people of great experience in affairs, an ex-Senator of the United States, a Roman Catholic Bishop, and other eminent men, all wrestling with that problem, and unanimously coming to a

conclusion as to what was best, and an old Indian, with no experience in public affairs and not one-hundredth part the opportunities of judging that they had, and who did not know a letter of the alphabet, nor any language but his native Ojibway, possessed more sagacity and judgment than they all, and he was the only one who could see just how that thing would work out.

Med-we-gan-on-int was naturally a very great man, as great a man, if he had had the opportunity, as George Washington, whom, in his character, he very much resembled. Like him he was very modest; he never spoke of himself nor anything pertaining to himself; was without any selfish aims and entirely disinterested, and acted always for the good of the people alone. Like him he was never known to do or say a mean thing, for he couldn't. Like him he was always noble, and no one could put their finger on anything wrong about him. Like him he was a perfect ruler, though no speaker, and like him he had a far-seeing sagacity and sound judgment beyond that of all other men.





## Some Facts About The American Indian



THE following statistics and interesting facts about the Indians in the United States were gathered by the Indian Office and are for the fiscal year ending June 30, 1911. This information should be carefully studied, as it will reveal the present condition of the Indians and indicate what yet remains to be done in bringing them to Citizenship and Civilization.—  
*The Editor.*

The Indian population of the United States, exclusive of Alaska, is 323,403.

Out of a total of 31,829 families upon which the Office has information, 23,852 live in permanent houses and 7,977 live in teepees, tents and temporary structures. Of these permanent houses 15,389 have wooden floors.

Including the five civilized tribes, 246,041 are known to wear modern attire; 168,332 are citizens of States and 167,155 are citizens of the United States.

There are known to be 472 missionaries working among the Indians and 458 churches among the Indians.

Of 1,783 marriages, 426 were by tribal custom and 1,357 by proper legal procedure.

The tribal property belonging to Indians is valued at \$291,022,-088.20. The individual property is valued at \$387,544,169.89, a total of \$678,566,258.09.

Eight thousand six hundred and fifty-seven Indians employed in the United States Indian Service during the fiscal year 1911 earned \$1,271,442.74.

Two thousand four hundred and ten Indians employed by private parties earned \$561,306.85.

Twenty-three thousand five hundred and sixty Indians were farming for themselves a total of 613,346 acres. Compilation of the value of the products raised has not been completed.

Forty-four thousand nine hundred and fifty Indians were engaged in stock raising, using 36,890,895 acres of grazing land. The value of stock owned by the Indians is \$14,602,534.05.

Indians engaged in industries other than farming and stock raising, not including Indians employed by others:

<i>Industry</i>	<i>No. Engaged</i>	<i>Value of Products</i>
Basket making.....	3,702	\$29,519
Bead work.....	2,390	18,135
Blanket weaving.....	1,475	66,650
Lace making.....	14	1,500
Pottery.....	2,157	5,269
Fishing.....	3,160	138,950
Wood cutting.....	2,897	131,688
Others.....	5,440	206,095
Total.....	21,235	\$597,806

During the fiscal year 1911, 15,643 Indians received rations, costing \$430,086.45; 5,717 Indians received wagons, tools and implements issued gratuitously to the value of \$200,709.29. These, of course, do not include Indians receiving rations or miscellaneous issues for which they perform labor in payment.

Six million forty-two thousand eight hundred and fifty-two and eight-tenths acres of tribal land were leased for grazing and farming purposes, the rental therefor being \$547,656.59.

To June 30, 1911, 203,071 allotments, covering 32,272,420 acres, have been approved.

There are 71,362 Indian children of school age, 7,951 of whom are ineligible for attendance at school by reason of physical or mental deformities, ill health, absence from reservation, or other reason, leaving 63,411 Indian children eligible for school attendance. Thirty-five thousand seven hundred and fourteen of these eligible children are in school; 27,697 are not in any school. The schools provided have a capacity for 33,748 pupils.

Of 46,258 Indians examined for disease, 7,490 were found to have tuberculosis in some of its forms, and 9,242 were found to have trachoma.

It is estimated that nearly 20,000 of the Indians in the United States have tuberculosis.

Based on an Indian population of 167,389, the birth rate per thousand during the fiscal year 1911 is shown to be 22.96, and the death rate 20.46.



# California Indians Need More Schools:

By C. E. Kelsey.\*

*THE Indian is not yet in such a state of advancement and civilization as would justify the Federal Government to withdraw its protection and provisions for education, which Congress has so wisely provided for. Neither for reasons of expediency or economy would such a course be wise or justifiable. The more we know of the actual present condition of our American Indians, the more we must become convinced that this is, if anything, the most critical period in his history.*

*With his hands outstretched for the prize of citizenship and individual control of property the Indian is to-day more than ever before in need of honest advisers and a thorough education and training. Until that day comes when he can find such altruistic friends among his neighbors and sufficient school facilities accessible which are provided by the State, it will devolve upon the Government to supply them. And, until the Indian parent has acquired that degree of civilization and economic independence when he can utilize these facilities for his children, there must needs be a disinterested power to help him see the right way and aid him to acquire the arts of civilization.*

*Hundreds of Indians are now attending public school and the hopeful goal of our work is indicated by this increasing procession to the white man's schoolhouse. The Indian must rapidly awaken to the fact that the public school in America is the school where his people must be educated side by side with the pale face. Our Red brethren must also realize that slowly but surely the Government is withdrawing its guardianship over them and is classing them with white Americans. There is little likelihood, however, that, after these many years of guidance, the Government will do anything but fulfill its whole duty to the Indian.*

*While Mr. Kelsey draws attention to California only, it may be well to bear in mind what he says when Indians of other States are considered. Nor should our experience with schools and education among the Five Civilized Tribes, which was solved by courage, decision, and justice, be too soon forgotten.—THE EDITOR.*



**T**HE Indians in northern California number about 15,000, of whom 1,900 are on reservations. The nonreservation Indians are technically and legally entitled to attend the public schools in the State, but the state of public opinion has been such in the past, and is still such in many localities, that the law is a dead letter and Indians are not admitted to the district schools.

\*Special agent for California Indians with headquarters at San Jose, California.

To some extent the National Government has entered into the field, there being two nonreservation boarding schools and eight day schools in northern California.

There are about 3,000 Indian children of school age in northern California, of whom about 400 are on reservations and under the exclusive care of the Government, leaving 2,600 who ought to be in the public schools. Of these 2,600, about 100 are in private or mission schools, 400 in Government Indian schools, 600 in public schools, and the remainder, numbering about 1,500, in no school at all. There are quite a number of small school districts in California which would lapse for lack of sufficient attendance, if it were not for the Indian children. In these districts Indian children are welcome. In metropolitan districts Indians are also received, but in the districts where Indians and whites are both numerous, generally not at all.

Legal proceedings could undoubtedly force Indians into the public schools, but the schools would be boycotted by the whites in that case. We have found better results are achieved by not using force. The prejudice is, I think, slowly decreasing. The number of Indian children in the public schools is slowly increasing. But the increase is too slow to help the present generation. The California code authorizes separate schools for Indian children, if the district officers think proper. This has not been done directly. Five or six districts have been established in Colusa County for the Colus band. We expect to have about 200 more Indian children in school this year than last year. Progress is slow. It has been an uphill fight. But I think we are making progress. In southern California all Indians are provided with schools. There is little prejudice against Indian education there. California is no longer a frontier State, but considerable of the old frontier sentiment in regard to Indians still survives, especially in the more remote parts of the State where our Indians are most numerous.





HOME OF DENNISON WHELOCK, '90  
MR. WHELOCK IS A SUCCESSFUL ATTORNEY AND REAL ESTATE DEALER, LIVES AT  
WEST DEPERE, WIS., AND IS A FORCE AMONG THE ONEIDAS  
HIS WIFE WAS ALSO EDUCATED AT CARLISLE



### *Agricultural Education for the Indian.*



IN the adaptation of their courses of study and methods of instruction to the natural abilities and future needs and environment of the pupils, the Indian schools supported by the Federal Government, and of which the Carlisle Indian School is the oldest in age, are years in advance of the public schools in the various States for white children. For years there has been a tendency in our public schools to educate the boy and the girl away from the farm and toward the activities of the city, notwithstanding the fact that a large element of our population is now resident in the country districts, and must remain so for many years to come.

In fact, in thousands of the little red schoolhouses of the coun-

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In too many schools where industrial training is given, elaborate machinery is used and an inordinately large number of boys work at a task, so that when their school life is over and these young people run up against the limitations of their own environment, they become discouraged because they do not possess elaborate machinery or a large force of workmen. In all of its trade activities, and





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HOME OF C. M. SICKLES, CARLISLE '98  
DR. SICKLES IS SUCCESSFULLY PRACTICING HIS PROFESSION AT TIFFIN, OHIO

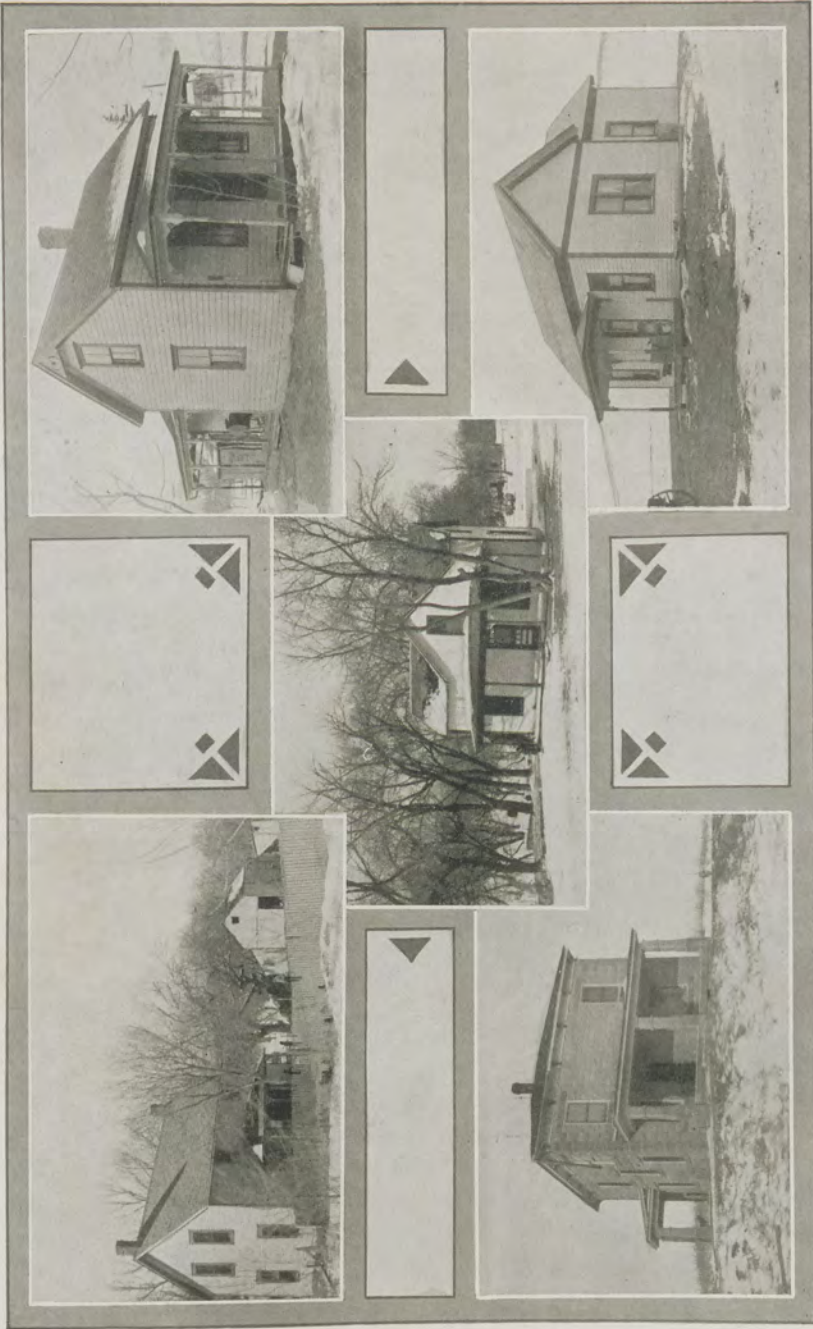


HOME OF THE WARRENS, WHITE EARTH, MINN.  
BUILT BY MRS. IDA WARREN TOBIN AND HER SISTER AND BROTHERS.—ALL  
EDUCATED AT CARLISLE AND DOING WELL



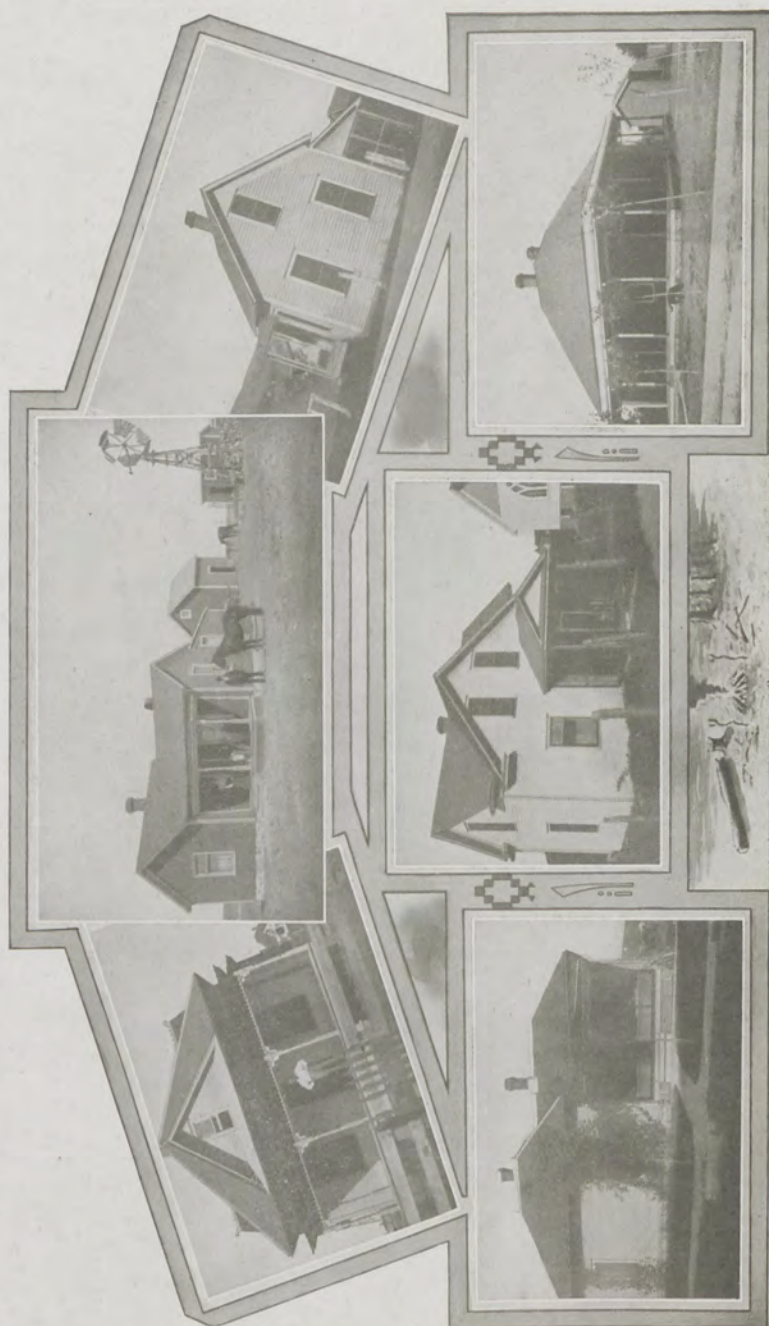
HOME OF JAMES E. JOHNSON, CLASS 1901  
DR. JOHNSON HAS A WELL ESTABLISHED DENTAL PRACTICE IN SAN JUAN, P. R. HIS WIFE  
IS ALSO A CARLISLE GRADUATE. HE IS A STOCKBRIDGE INDIAN AND WHILE  
AT SCHOOL WAS AN ALL-AMERICAN QUARTERBACK.





HOMES OF OMAHA INDIANS WHO WERE AT CARLISLE

1. HARVEY WARNER, POSTMASTER AT MACY, NEB., OWNS A STORE AND VALUABLE PROPERTY.
2. CHRISTOPHER TYNDALL, SUCCESSFUL BUSINESS MAN.
3. LEVI LEVERING, IN BUSINESS AND ACTIVE CHURCH WORK.
4. JOSEPH HAMILTON, PROSPEROUS FARMER.
5. JENNIE LOVING, HOUSEWIFE.



# HOMES OF INDIANS EDUCATED AT CARLISLE

AMNER ST. CYR, WINNEBAGO, WINNEBAGO, NEB. JOSEPH DUBRAY, SIOUX, REYNIA, S. D. JAMES WALDO, KIOWA, ANADARKO, OKLAHOMA

MRS. LAURA PEDRICK, KIOWA, ANADARKO, OKLAHOMA. LEVI ST. CYR, WINNEBAGO, WINNEBAGO, NEB. WM. SPRINGER, OMAHA, WALTHILL, NEBRASKA



particularly in farming, our aim at the Carlisle School is to fit the training for the Indian boy's future environment.

Indians love the open and are fond of feats of strength and skill. Nearly every Indian in the land owns a farm. Since the Indian has been placed on the reservation and allotted, his roaming habits have ceased and he lives more and more in a permanent home. This makes it fundamental that his life occupation be a healthy one. Farming gives him a healthful occupation.

Each year the Indian is making more progress in farming, and in the last few years the acreage which they are farming has doubled. Likewise, the products per acre have increased. Hundreds of the returned students and graduates of the school are farming in the West, and their farms compare favorably with the best farms of white men who live near them. Scores of instances could be cited where Indian School graduates are successful farmers and ranchers, and have been honored by the whites in the communities in which they live.

More and more our public schools for whites must adapt their educational activities to the real needs and the future environment of the child. The Carlisle Indian School is one of the first to "blaze the trail," and hundreds of educators visit the school each year to gain a closer insight into its work, with a view to the application of these lessons to schools for the education of whites.

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### *Denver Loses Inspection Offices.*



ENVER is to lose the headquarters of the inspection departments of the U. S. Bureau of Indian Affairs. The change will become effective with the beginning of the new fiscal year, which begins July 1st. The reason advanced is that, for the present, the offices of inspection should be near to the office of the Commissioner, which for obvious reasons is now close to the source of legislation. It is stated that in this way the Commissioner will have the benefit of information by word of mouth concerning conditions at any point in the field. As all records must of necessity be in the Washington office, where they can be referred to whenever information is sought by Congress or members of the Executive branch of the Government, it would cause inconvenience and delay to have

these records in a distant city. The only alternative would be a duplicate set of records, which would be rather expensive. It is also pointed out that, as important decisions are made by the Indian Office, this field force would save time if the members thereof were in actual contact with the administrative machinery at the capital.

There are many strong arguments for the presence of inspection officials near to their field of service which, in the work of Indian affairs, is in the West, and sometime in the future a plan may be envolved for the establishment of headquarters close to the Indian country.

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### *Meeting at Carlisle on Vocational Guidance.*



ONE of the most inspiring and instructive meetings held in a long time at the Carlisle Indian School took place Sunday night, June 9th, in the Auditorium, when all the students and members of the faculty of the school were gathered and addresses were made by prominent Government officials and educators on the important subject of getting every young man and young woman of Indian blood into the occupation for which he is best adapted by nature, which fits in his future environment, and which will enable him to render the most service as a worker.

Meyer Bloomfield, the head of the Vocational Bureau of Boston, foremost authority on Vocational Guidance in the country, and who has done so much to bring this issue squarely before educational authorities everywhere, came especially for the conference which was held during the day and after the meeting at night, and to address the school and the students. The movement has had the sanction and approbation of practically every educational organization in the land, and has been endorsed by school boards and societies in many places. The visitors included, besides Mr. Bloomfield, Hon. Robert G. Valentine, Commissioner of Indian Affairs; Mr. John Francis, Jr., Chief Division of Education, Bureau of Indian Affairs; Mr. Felix Frankfurter, the Solicitor of the Bureau of Insular Affairs, of Washington, D. C.; Mr. George Dennison, one of the Assistant Attorneys General of the United States, Washington, D. C.; Mrs. Elsie Newton, a Supervisor of Indian Schools, and her daughter; H. B. Peairs, Supervisor of Indian



Schools, Lawrence, Kansas, and Dr. Joseph A. Murphy, Supervisor of Health in the Indian Service.

The visitors arrived on the noon train and spent the entire afternoon in looking through the school, the various departments of instruction, industries, and the farms. In the evening, the meeting in the Auditorium took place. Superintendent Friedman introduced Commissioner Valentine, and the latter expressed his pleasure in again visiting the school, and dwelt at length on the importance it is to the Indians to learn to earn a livelihood and get into the right kind of work. He spoke of the duties and responsibilities of citizenship, and urged the Indians to rapidly find their special sphere in life. Commissioner Valentine advanced the idea that it is his firm conviction that the Indian problem should be solved, and will be solved, if the right things prevail, in the course of one generation.

Mr. Frankfurter then spoke of the importance of Vocational Guidance and the fact that the War Department had sent Mr. Bloomfield to Porto Rico to make an exhaustive study on this subject for our island possessions. He told something of the life and work of Mr. Bloomfield, and encouraged the idea which is now having so much attention, of unifying the work of education and associating it definitely with life.

Mr. Bloomfield discussed the problems, the aims, and the ideals of Vocational Guidance, and of industrial education generally. His address was received with enthusiasm and made a most marked impression on the Indian boys and girls. He told them of the value of every man and woman being able to do something in the way of productive industry with their hands, and he demonstrated conclusively the importance not only of the right kind of training, but of the right purpose in life and the proper selection of a life work. The meeting was enlivened by some fine music by the school orchestra and impressive singing by the student body.

A lengthy conference was held after the meeting, at which the problem of Vocational Guidance was discussed in its relation to Indian Education. It is expected that this work will be taken up for the entire Indian Service. Commissioner Valentine is very much interested in the subject and enthusiastic as to its value. A comprehensive plan will be worked out to acquaint the various teachers in the Indian Service with the subject, and it is probable that specialists will be appointed for the various schools to act as vocational assist-

ants, to give advice to the young men and young women of Indian blood who are educated in the Government schools.

All visitors spoke highly of the plan of education which the Government has inaugurated for the Indian, and went away enthusiastic friends and advocates of the spirit of education which prevails at Carlisle. After an enjoyable visit the party left on Monday morning.

## Book Review

### THE INDIAN SPECIAL

By ESTELLE AUBREY ARMSTRONG. New York City: The Bookery Publishing Co.

“THE Indian Special” concerns itself with a story of the life on some Indian reservations. The schools chiefly noted are: “The Seneca,” Wyandotte, Okla., “Crow Creek,” South Dakota; and “Carlisle,” Pennsylvania. The various chapters tell of the experiences of a new employee in the service of Uncle Sam, and are rather amusing in places. Here and there throughout the book are passages that are informing and worth while, and many a compliment has been paid the Carlisle School.

There is so much to write about in connection with Indian affairs, by the telling of which good can be done and Indian civilization promoted, that, after looking over this volume, we are impelled to say, “The same amount of effort devoted to another theme of Indian life, or a different method of treating the subject matter of this text,

would probably have afforded the author more satisfaction and delight, and accomplished a greater modicum of good.”

Withal the book is rather cleverly written and many humorous incidents are related.

### INDIAN TRIBES OF THE LOWER MISSISSIPPI VALLEY AND ADJACENT COAST OF THE GULF OF MEXICO

By JOHN R. SWANTON, Washington, D. C., Bureau of American Ethnology.

THE tribes and region with which this volume deals should be of unusual interest to the ethnologist and archeologist. The lower Mississippi Valley is one of the richest fields of exploration in the entire United States and has been peopled by some of the truly great tribes of American Indians.

In this treatise Mr. Swanton has, to quote from his introduction, “attempted to furnish as complete an account of



the history of each tribe and the ethnological facts concerning it as the published material renders possible."

This research was supplemented by personal investigation by the writer in the field, particularly with the remnants of the Natchez, Tunica, and Chitimacha tribes.

Valuable linguistic classifications of the tribes were made and this important work is supplemented by a study of the present condition, habits, customs and history of these people. The whole volume is profusely illustrated with a very fine collection of views of the people, their homes, and the local scenery, together with some excellent pictures of the basket industry among the Chitimachas.

### INDUSTRIAL ARITHMETIC FOR GIRLS' TRADE SCHOOLS.

By MARY L. GARDNER AND CLEO MURLAND. D. C. Heath & Co., New York, 1911.

WITH the rapid spread and growth of vocational training in the land, special books relating to various vocations necessarily have to be produced. Trades training brings into being new methods and processes in education, and special texts adapted to the subject will be needed in the classroom and in the workshop.

Industrial training which recognizes only the manual side of the work and deals exclusively in training for skill is as one-sided as purely academic training for those who expect to make a living at some trade. Hence the building up in the student's mind of the

right conception of his future work, and giving him the theoretical and technical backing for his trade will make of him a more intelligent and hence a more useful workman. This volume on arithmetic, as applied to the work taught in Girls' Trades Schools, is a step in the right direction. It shows careful preparation, and the illustrations and selection of problems are of a most practical character. It presupposes a familiarity with the fundamental processes in arithmetic and aims to give the girl a more comprehensive knowledge of the conditions of labor, cost of materials, and processes of the industries usually taught in a Girls' Trades School.

### DICTIONARY OF BILOXI AND OFO LANGUAGES

By JAMES OWEN DORSEY AND JOHN R. SWANTON, Bureau of American Ethnology.

THIS dictionary was originally begun by the late Rev. James Owen Dorsey and though he performed a large amount of work on it, his untimely death left the unfinished manuscript to be gotten ready for publication by Mr. Swanton. The scientific labor has been performed with fidelity and thoroughness and the finished volume will be recognized as comprehensive and authoritative. The Biloxi tribe is related to the Siouian family, particularly to the tribes of that family which lived in the East. The material on Ofo was collected by Mr. Swanton in 1908 from the last survivor of that tribe. The book will be interesting and of value to ethnologists and students of the Indian.

## Concerning Ex-Students and Graduates

THE most cordial relations have always been maintained between the Carlisle Indian School and its many thousands of graduates and returned students. A most active and flourishing Alumni Association assists in keeping the returned students in touch with the school and its activities. Superintendent Friedman considers this matter one of the most important with which he is charged, and writes thousands of letters of greeting and encouragement each year to the old students. Large numbers are found employment, and larger numbers are returning to visit the school each year, where they receive a cordial welcome. A few out of the many replies from ex-students to commencement invitations are herewith published, which are full of intrinsic worth and human interest. What splendid achievements in civilization, and rapid and thorough progress toward the best citizenship, is breathed in the spirit and story of these letters!

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MRS. ALVAH F. GREAVES (Florence Hunter), Class 1908, is located at Boyertown, Pa., where her husband has just bought a drug store. Mrs. Greaves is herself a graduate of a school of pharmacy in Philadelphia and assists her husband in his work. She says: "Most of all I appreciate the things which I learned while at Carlisle which now make my housework easy, so that I can do it all myself."

A GOOD letter comes from Mr. and Mrs. Lawrence Mitchell, both Carlisle students, now located at Wilmot, S.D. Mrs. Mitchell was Dora LaBelle, Class 1907. "Each year about commencement time our thoughts are with you. We hope some day to have the pleasure of visiting the school. We wish the outgoing class the best of success and would have them remember that 'Perseverance is the only way to success.'"

Mr. J. M. PHILLIPS, a former student, is now located at Aberdeen, Washington. He says, in a letter to the Superintendent:

I am out of office now and have been sticking pretty close to business getting back my practice. We are getting along well and will always keep alive our interest in Carlisle.

William Hazlett and family are living here. He is in the real estate business and has an excellent family.

William Paul married an Aberdeen girl of good family and they are living in Portland. Paul graduated from Whitworth College, Tacoma. He is now working in a bank.

There are many Carlisle graduates that are not so fortunate in the positions they

hold, but most of those I have met can give very good accounts of themselves. And, after all, it is far more important that the majority of us be satisfied and successful in the commoner walks of life.

HENRY ROMAN NOSE, writes from Bickford, Oklahoma, that he will not be able to attend commencement and sends greetings. Henry is one of the first Indian young men who came to the Carlisle school. He is one of the prisoners taken to Florida, then to Hampton, and finally to Carlisle.

DR. CALEB M. SICKLES, Class 1898, is still at Tiffin, Ohio, practicing his profession. He says:

I have had various experiences since I left the school. My first experience was to work my way through college, at which I succeeded. My second experience was to come to a strange town and open up an office and wait, yes wait, for people to come in and have their teeth fixed. I could relate other experiences, but to come to the point, I would say that the best way to meet these experiences is to meet them with a good education. It would be a good thing if all the members of Class 1912 could attend college. It would give them a wider range of thought and fit them better to fight the battles of the world.

MINERVA MITTEN, Class 1902, who has not been heard from for a number of years, writes, "I am happily married and comfortably settled on a farm. My husband, while he has not had the advantages of schooling, can prove the old saying that experience is the best teacher. It is our aim



in our home to live the lives of Christians, to do the best work possible, stand firm for that which is right and to be true and honest in all our dealings.

"Like many others who have been to the government schools, I did not appreciate fully what was being done for me there until I left the school and came in contact with the world and its struggles. Then I found I had not finished but just begun."

Minerva is married to Daniel Williams and lives at Sanborn, New York.

LOUIS MISHLER, Class 1897, writes from Chippewa Falls, Wisconsin:

It has been 15 years since I left Carlisle, and I cannot recall writing one word of encouragement to its students. I often wish that I had the opportunity of the year and a half that I was at Carlisle before me again. What an increase in all its branches of education I could now make!

When I look at my diploma and it tells me I am a graduate of Carlisle, I often wish I had never been presented it. You will wonder why I make this statement. There is a reason for it and I will explain. First, I was not at Carlisle long enough to gain the highest mark in my studies and a thorough knowledge of my trade, a printer. Second, I did not utilize every hour to hard study.

Just a few words to the Class 1913. Do not be a dreamer. Air castles were never built to stand. When you enter the Senior Class make sure your foundation is solid and then build to the limit, which is heaven. Make every minute of the year one never to be regretted.

To Class 1912, it can be said truthfully, Carlisle has given you one of the greatest gifts of life. It has started you right and if continued will spell you success for all with one more crown for dear old Carlisle.

How I would love to be with you commencement, but it is impossible. I have a wife and three children and it takes every dollar I can earn to give them the comforts of a home. They are the pride of my life.

FRANK M. TYNDALL, Macy, Nebraska, writes an interesting letter telling of his work. He says, "I have been trying to do what I learned at Carlisle. I am farming and have cows, horses, hogs, chickens, and goats, and am much interested in my work. Last year, I put in 95 acres of corn, and

with hired help, I gathered in about 3000 bushels of corn. I hope the Carlisle school will never be abolished, for it is doing a great deal for the Indian."

MILLIE BAILEY writes from Sisseton, S. Dak., that she and her sister Edith, also a Carlisle girl, will not be able to come to commencement. "Edith is teaching school. Perhaps it will please you to know that Edith is considered one of the best teachers in our county. As for myself, I have to be the home girl."

MAUD SNYDER PIERCE, Class 1903, who is an invalid at her home in Irving, New York, writes a cheery letter to the outgoing class. She tells them that if they will remember Carlisle's teachings and will try not to be easily discouraged, they will win out in life's battle.

ORLANDO KENWORTHY, an ex-student, is an interpreter for the Osages at Pawhuska, Oklahoma. He sends greetings and writes appreciatively of what the Carlisle school has done for him and all the Indian boys and girls who have been here.

WILLIAM LITTLE ELK is now located at Watonga, Okla. He left Carlisle in 1881 and has since that time been working at various things. He has been employed in the Indian Service a good part of the time.

BUMBLE BEE, ARIZONA.  
To the Superintendent  
Indian School, Carlisle, Pa.

DEAR SIR: It is going on 32 years since I entered your institution (being a lonely Apache Indian from Fort Laramie, Wyo.) in the summer of 1880, by the request of General Wesley Merritt, who was then a Colonel of the 5th U. S. Cavalry. The school had only 365 pupils. I remained there two years, then asked Captain Pratt to let me out on a farm where I could go to public school and earn money. He sent me to Ohio. I stayed with a good family and went to district school for nearly 2½ years. Then I made my way to Kansas, found work on some farms and went to a



university for one year. In 1885, I joined the soldiers again and made my way back to this country, my motherland. I was a scout while Geronimo was on the warpath. I was employed as issue clerk in the Service for four years until the civil service reform went into effect. I have not had work under the Government since 1894.

I would like to have the paper printed at the school. I am growing old and weak and cannot write as I used to write.

Very respectfully,  
MICHAEL BURNS.

GEORGE CAREFELL, an ex-student, is now located at Duluth, Minn. He says:

My advice to the graduating class would be to start out in the world and work in some city. My experience has been that one can do better there. I have been working for Marshall & Welles Hardware Company for three years and enjoy my work.

GREETINGS come to Class 1912 from John B. Ortego, now located at Pala, Cal. He is in business there and reports show he is doing well.

MARY NORTH TASSO, writes from Kingfisher, Oklahoma, that she and her husband are happy in their farm home. She says:

I always do my duties as I was taught at Carlisle. I lived out in the country there and learned many useful things. I take care of my chickens and raise more every spring. I love to be on a farm, make garden, raise vegetables and other good things to eat. We are making our own living and try to live like the good white people and be honest in all our ways and towards our neighbors.

JOHNSON OWL, a Cherokee and an ex-student, is a successful merchant at his home in Swayney, North Carolina.

ZIPPA METOXEN SCHANANDORE writes from Lac du Flambeau, Wis., where her husband, Thomas Schanandore, also a Carlisle boy, is working in a saw mill. We have good reports from these two Carlisle students and learn that they are both doing well. They have a nice family and are educating them the best they can.

ROBERT JOHNSON, an ex-student, writes from Kamiah, Idaho:

I would like to visit the old school, but my farm work and other duties prevent. It will be but a few years more until I will take a trip over with my children to place them in school there. My oldest boy is now as much interested in Carlisle as I am.

NED E. BRACE, Carnegie, Oklahoma, says that on account of press of business he will be unable to attend the commencement. "I am farming 320 acres of land and as we have had three years of crop failures, I think I should begin work soon this spring as we have more rain and snow now."

MRS. BETSY COLLINS ERMATINGER, an ex-student, is now living at Sarnia, Ontario. She says:

I owe much to the benefits I received while at Carlisle. My good husband and I live with our five children in the heart of the city of Sarnia. Three of the children go to school every day. We own our home.

SUMNER STACY RIGGS, is engaged in the mercantile business at Fay, Oklahoma. His duties will prevent his attending Commencement.

PATRICK VERNEY, Class 1909, is located at Ketchikan, Alaska. He says:

While I was at Carlisle as a student, I did not think much about the privilege the students had and the good there is in Carlisle until I had been away from the school for a time. I have always been at work since I left the school, mostly at printing. I am still employed at this trade. I am trying with the best of my ability to live and lead a respectable life and keep my good character and thus to make a good and worthy citizen. I am proud that I am a Carlisle graduate and will always be loyal to Old Carlisle.

REUBEN QUICKBEAR, a Sioux and a member of the first party of pupils to come to Carlisle in 1879, has been elected one of the commissioners of Millette County, South Dakota. Mr. Quickbear is a leader among his people, the Rosebud Sioux.





