

VOLUME 5, NO. 1 SEPTEMBER, 1912 DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



THE OMAHA WITH A HOE

Published Monthly by THE CARLISLE INDIAN PRESS

UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

L7006.040.04(2)



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



The Red Man



M. FRIEDMAN, Editor.

VOLUME 5

SEPTEMBER, 1912

NUMBER 1

Contents:

| | |
|---|----|
| COVER DESIGN—THE OMAHA WITH A HOE— By William Deitz (<i>Lone Star</i>), <i>Sioux</i> | |
| THE "WHITE PLAGUE" OF THE RED MAN— By George P. Donehoo, D. D. | 3 |
| THE MENOMINEE INDIANS WORKING THEIR WAY— ILLUSTRATED— By Angus Nicholson | 17 |
| LEGENDS, STORIES AND CUSTOMS— | |
| ACORN BREAD—By Elmer Busch, <i>Pomo</i> | 24 |
| THE PUEBLO OF DE TAOS—By Agnes Waite, <i>Sarrano</i> | 25 |
| EDITORIAL COMMENT— | |
| CARLISLE'S OLYMPIC HEROES | 27 |
| INDIANS FOR THE INDIAN SERVICE | 28 |
| CANADA INDIANS ASK TO VOTE | 29 |
| RIGHT STANDARDS IN JUDGING THE INDIAN | 30 |
| AN INDIAN HAPPY WITH HIS WORK | 35 |
| NOTES ON INDIAN PROGRESS | 36 |
| COMMENT OF OUR CONTEMPORARIES | 38 |
| GRADUATES AND RETURNED STUDENTS | 41 |

PUBLISHED BY U. S. INDIAN SCHOOL, CARLISLE, PA.

Entered as second-class matter. Ten numbers each year. One dollar per year. Printed by Indians of many tribes under the instruction of Arthur G. Brown. Art work and Indian designs under the direction of Angel DeCora and William Lone Star.



THE RED MAN



The "White Plague" of the Red Man:

George P. Donehoo, D.D.



WE AMERICANS are proud of our national development; of our commercial conquests in other lands; of our rapidly spreading power as a world empire; of our missionary and humane enterprises in Africa, India, China, Japan and the islands of the Pacific. But, let us turn our eyes from these distant horizons of our vision and look at the conditions nearer home. We

can speak with pride of what we have done to civilize and Christianize the Negro in Africa, the cannibals of the New Hebrides, the barbarians of the Philippines, and other primitive people living at a distance from our shores. After over three centuries of contact with the aborigines who were inhabiting this continent when it was first discovered, what has been our real influence upon them? What have we done to improve the condition in which we found them?

The American Indian as he was when we found him living on the shores of the Delaware, or on the banks of the Ohio and Mississippi, was, without question, the noblest type of primitive man that ever trod the earth. He alone of all primitive races of men never was an idol worshipper. When our ancestors were bowing down to "stocks and stones," his ancestors were worshiping the Great Spirit, the Invisible Creator of all things. He was the only heathen man of whom this can be truly said.

His native virtues, his brain power, his physical perfection, were all far above that of any other primitive race. He was, ethnologically, the finest type of primitive man that ever was brought in contact with the Anglo-Saxon race.

What have we as a Nation given to the Indian? The trinity of Christian graces has been replaced by the trinity of a corrupt social life. Faith, Hope and Love—these are the real graces of Christian civilization. But, our gifts to the red man have been the social dis-

eases, tuberculosis, and rum, and the greatest of these is rum. It is humiliating to make this statement, but it is more humiliating to know that it is true. Tuberculosis has been the "white plague." The real "white plague" of the red man has been the vices of the white man. If tuberculosis has slain its thousands of the noble red men, rum has slain its tens of thousands; and this scourge has carried devastation and death into every tribe from the Atlantic to the Pacific, as the gift of the white man.

The civilization of the white race has been the greatest blessing and the greatest curse which has ever been given to the races of every other color, red, yellow, or black. In one hand it carries the cross, symbol of peace and purity, and in the other hand it has carried the rum bottle, symbol of strife and debauchery.

The red man on the shores of the Delaware and along the rivers of Alaska knew nothing whatever of the scourge of rum and its twin plagues until "the gods from beyond the great waters" brought them to him. These were the gifts of the white men who came from beyond the seas to the New World which they wished to conquer for their earthly sovereigns and for the "King of Heaven." What biting irony there is in some of the high-sounding declarations of these explorers and gold-seeking adventurers of the Old World as they take possession of the New World.

It has been said that the trail of the Iroquois, from their villages in the lake region of New York to the distant waters of the Mississippi, was marked by the desolated villages, the smoking wigwams and the lifeless bodies of their foes. The trail of the white man, from the first settlement at Jamestown to the last settlement in Alaska, has been just as truly marked by the wreckage of a race, debauched and diseased by its contact with a "higher civilization." As the buzzards hovered in the wake of the blood-stained warpath of the Iroquois, so the foul birds of prey of civilization followed in the wake of the white man's trail to devour the torn and mangled remnants of a once noble race of red men.

This picture is not an imaginary one, nor is it overdrawn. It is just as historic as the battle of Gettysburg, and it is drawn from such unromantic and unprejudiced sources as state papers, archives of the War Department and official reports. Any author who would write the history of rum and the red man, as a thrilling work of fiction—let him paint it in the darkest, or in the most vivid

colors at his disposal—could not produce a work blacker, or more vivid, than can the historian who uses nothing but plain, naked facts from the colorless official reports of the United States Government.

The author of this paper is not writing it from the standpoint of a minister, or of a moralist, but simply and solely from the point of view of a historian. The facts have been taken from the archives of the various colonies, the official reports and records of the various departments of the United States, and other similar entirely unprejudiced sources and authorities. The facts were collected entirely out of curiosity, while engaged in special historical work for the Bureau of American Ethnology. The author has in his possession hundreds of references to crimes caused directly by rum in the white man's warfare with the red man. Every statement in this paper is made upon the authority of records in the archives of Pennsylvania, New York and Virginia; the official reports of Indian agents, army officers, special agents of the Interior and War Departments; the reports of the boards of Indian commissioners, and the various publications of the Smithsonian Institution and the Bureau of American Ethnology. Not a single statement is made upon the authority of any church report, or upon the statements of any religious worker among the Indians. Thousands of such references could be given, but they are omitted, so that no one could say that the facts were taken from prejudiced authorities.

A few facts not generally known concerning the red man as he was before he was brought into contact with the white man, must be taken into consideration. The aborigines were, in the main, sedentary in their habitations. They were not migratory. The same tribe occupied the same habitat for almost countless generations. They were, as a rule, at peace with each other. War, when it was engaged in, was not particularly destructive of life. The weapons used and the tactics employed precluded any very great destructiveness of life. Alcoholic liquors of any sort were entirely unknown. The loathsome diseases of civilization did not exist among them.

Then came the white man. The use of gunpowder by the Iroquois gave that aggressive confederation a tremendous power over the weaker tribes of the interior. War became a destructive scourge to a degree absolutely unknown before. As these tribes, driven back by the Iroquois, pressed upon the hunting grounds

and the villages of the tribes in the interior, they in turn were brought in contact with tribes still more remote. War became common. Not only did the use of gunpowder and European arms cause this condition of unrest and warfare, but in addition, the Indian trade in furs and peltries became the cause of a condition which had not previously existed. As the trade developed and the number of traders increased, the hunting grounds began to have a real commercial value to the red man. The Indian who had previously hunted in order to supply his family with food and clothing, now hunted in order that he might sell the fruits of the hunt to the white man for gunpowder, such trinkets as pleased him, and rum. Thus armed with the gun, which he had bought from the white trader, and with his brain afire with the cheap rum which he had obtained from the same source, the noble red man of the forests and prairies became a fiend incarnate. He quarreled with his brother red man and killed him. He quarreled with the trader who made him drunk in order to cheat him out of his furs and peltries and his lands, and then he went home to his wigwam to brood over his wrongs, and then, with his brain on fire and his nerves throbbing because of the vile decoction he had drunken, he took down his gun, went out to hunt the trader who had cheated him, found him and killed him. Then there would be an uprising of the frontiersmen, who went forth to hunt Indians—no matter what Indians. They found "Indians" and killed them, scalped them, burned their villages, and then there would be another so-called "Indian War."

The pathetic picture of what the red man was, and what the white man made of him, as early as 1683, is given in a letter of William Penn. He says: "The Natives are proper & shapely, very swift, their language lofty. They speak little, but fervently & with elegance, though the Dutch & Sweed and English have by Brandy and Rum almost Debaucht them all." (Arch. of Pa., Vol 1, p. 69). At the treaty with the Conestoga, in 1717, when the Indians were asked if they had any complaints to make, they replied that they "had nothing to complain of, but that some bad, straggling people brought too much rum amongst them and debauched their young men." Then the tide of white settlement, and rum, swept across the Susquehanna and over the blue ridges of the Alleghenies to the Ohio. It is worthy of note that the first murder of a white man by

a red man on the waters of La Belle River, near Pittsburgh, was caused by a drunken brawl in which an Indian trader was killed. The petition to the provincial authorities was signed by the famous Peter Chartier and the Delaware chief, Shannopin, after whom the town which stood where Pittsburgh is now situated, was named. It is also worthy of mention that these letters concerning the sale of rum on the Allegheny were the first official letters of "Special Agents" west of the mountains. (Arch. of Pa., Vol. 1, p. 254.)

In 1738 a petition was sent to the governor from this same region, asking him to see that "there is no rum or strong liquors brought into our towns" for the space of four years. This document was signed by Peter Chartier and many of the chiefs on the Ohio. They reported that they had spilled "40 gallons of rum" in the streets of the village. (Ibid, 549). This is perhaps the earliest precedent which Special Officer Johnson has for this method of making use of rum. There is a very well grounded reason for the opinion which the Indian traders had of Peter Chartier, "in whose veins flows the blood of the perfidious Shawnees," to be found in some of these events. The horde of rum-traders on the Ohio were not apt to think very kindly of a man who tried to keep rum out of "the woods."

The Shawnee and Delaware Indians on the Ohio objected again and again to the sale of rum by the traders. In 1738 they sent Wampum to the Iroquois and to the French, asking that the bringing of rum to their villages be prevented. (Letter to James Logan, Arch. Pa., Vol. 1, p. 521.)

One of the chief reasons of the alienation of the Delaware and Shawnee at this period was the debauchery of the rum traffic, against which they had objected from the time of the entrance of the Shawnee into the province. As early as 1701, one of their chiefs made complaint against a certain Sylvester Garland who had taken 150 gallons of rum into the villages on the Susquehanna, and then after having made drunken the Indians, abused them. (Col. Rec. Pa., Vol. 11, 39.) Again, in 1704, the Indians at Conestoga made complaint of "the great quantities of rum, continually brought to their town, insomuch that they were ruined by it, having nothing left, but have laid out all, even their cloaths, for rum." (Ibid, 141.) Again, in 1706, they complained "because their hunters, on their return from their hunts, were met by these rum traders, and were made drunk

before they got home to their wives, and so were imposed on and cheated by the traders of the fruits of all their labors." (Ibid, 248.) In 1710, this same complaint was made to Governor Gookin, because the young men of the various villages on the Susquehanna, upon returning from their hunting expeditions, were met by the traders, who made them "drunk with rum, and then cheat them of their skins, and that if some method be not taken to prevent it, they must be forced to remove themselves or starve, their dependence being entirely upon their peltry." (Ibid, 211.) They made complaint again in 1715 and 1718. Then commenced the migration of the Delaware and Shawnee to the Ohio, which was caused chiefly by the wise, old men, who wished to get the young men away from the debauchery of the rum traffic. But, it was in vain; the rum trader followed the Delaware and Shawnee over the ridges of the Alleghenies to the Ohio, where the same scenes of debauchery and cheating were re-enacted. When Conrad Weiser went to Logstown, on the first official mission of the English speaking race to the Indians beyond the mountains, one of the principal subjects spoken of by the Indian chiefs at the council, was the rum traffic. Before Weiser made this most difficult journey, Allumapees, the Delaware chief, had complained to the provincial authorities of the great quantities of rum being carried into the villages on the Ohio. Shikellamy, the Iroquois deputy at Shamokin, then the chief Indian settlement in the province, had also made complaint concerning the sale of rum. When Weiser was at the council with the Cayugas, in June, 1748, the English messengers offered the chiefs a cask of rum, which was returned with this statement: "We have drunk too much of your rum already, which has occasioned our destruction; we will therefore, for the future, beware of it." (Col. Rec. Pa., V. 285.)

When the army of General Braddock was laboriously cutting its way over the mountain ranges from Fort Cumberland to Fort Duquesne, in 1755, he was going to face a great body of Delaware and Shawnee warriors, who had been driven from the Susquehanna to their place of refuge on the Ohio, and who had been alienated from the English, chiefly because of the debauchery of the Indian trader. Braddock's fearful slaughter on the banks of the Monongahela in 1755 was due far more to rum than to any lack of ability on the part of Braddock himself. It may be safely said that had not the debauchery of the rum traffic driven the Delaware and Shawnee to

the Ohio, away from their friends, the English, Braddock would have marched into a deserted Fort Duquesne in 1755, just as Forbes did in 1758.

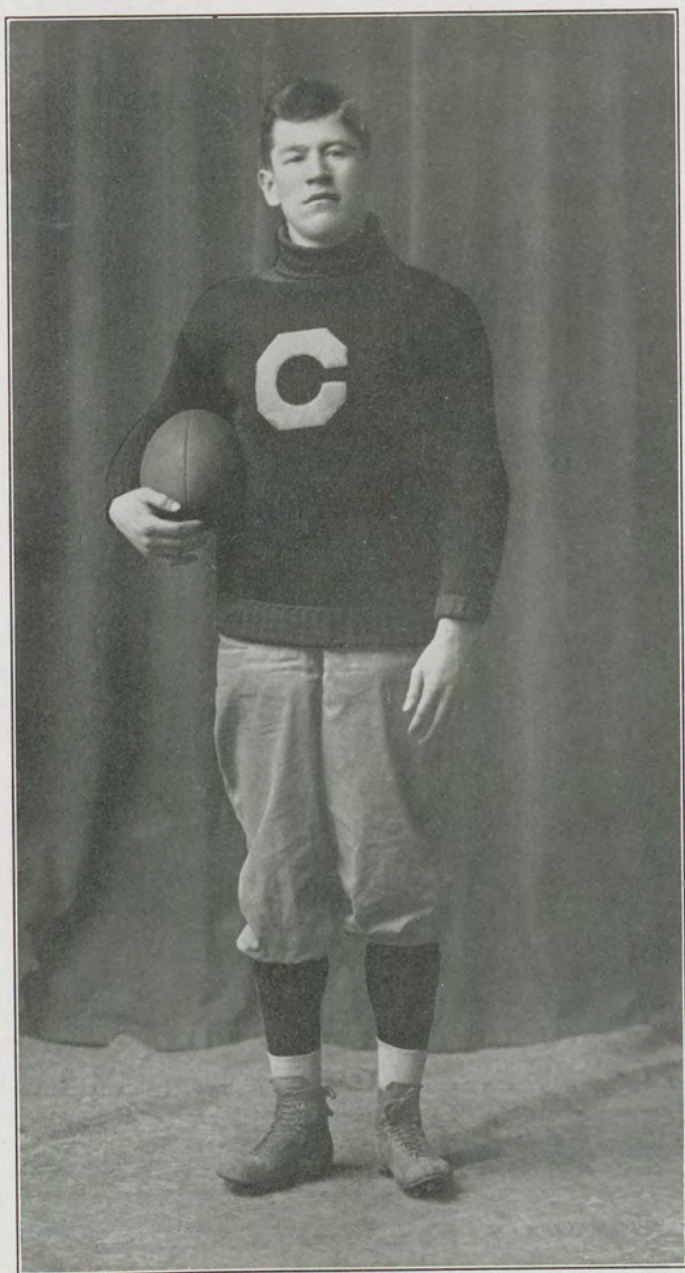
The "history of rum" in the period following Braddock's defeat, is simply a history of the fearful years of bloodshed and suffering which followed. After Pontiac's conspiracy (we have often wondered why it was called "conspiracy"), the period of settlement of the western country is simply the history of one act of cruelty after another. The fearful raids, border wars, murders, and cruelties of this period are simply a series of crimes having their origin in a whisky bottle. It has been said that the brand of whisky made on the Monongahela in the "good, old days" did not contain the poison which is found in the whisky of to-day. So far as the history of the period is concerned, the events which developed from the whisky bottle of the "good old days" were exactly the same sort as those which develop from the brand which is sold around the reservations to-day. "The good, old Monongahela" of the days when it was distilled by the godly church members of western Pennsylvania, produced strife, debauchery, crime, bloodshed, and war on the frontiers of Pennsylvania, in the "good, old days," just as the brand which is sold in Alaska does to-day. There may be some difference in the "brand," but there is no difference whatever in the fruits of the "whisky bottle." To read the accounts of the conditions under which the Indian trade was conducted on the Susquehanna in 1701, and on the Ohio in 1755, is simply to read the conditions of the Indian trade on the frontiers of English settlement as it moves westward to the Pacific.

The pathway of Anglo-Saxon civilization on the American continent has been a clearly marked trail, strewn with whisky bottles. It reaches from the Delaware to the uttermost point in Alaska. When the United States bought Alaska from Russia, there at once commenced the debauchery of the native tribes by rum, or rather by the vile substitute for it, called "hootzeno," which threatened to entirely destroy the native Indians. The use of this decoction of molasses, and the introduction of the loathsome diseases of the soldiers, threatened the complete extermination of one of the native Alaskan tribes. I. C. Dennis, Deputy Collector of Fort Wrangel, says, "Soldiers and Indian women were frequently seen having a drunken spree, immorality being the watchword. Then, for a

change, Indians have been known to make liquor and sell it to soldiers by the glass at ten cents a drink. I have frequently seen soldiers go to the Indian ranch for their morning drink of Hootzenoo. Our Indians here are not a band of cutthroats and pirates that require bayonets and brass guns to keep them in subjection." (U. S. Report on Alaska, 1879, 154.) One of the chiefs of these Indians at Fort Wrangel, whose name was Toy-ah-att, said in a speech, "We ask that we be civilized, Christianized, and educated. Give us a chance, and we will show to the world that we can become peaceable citizens and good Christians. An effort has already been made by Christian friends to better our condition, and may God bless them in their work. Many of you have Indian women living with you. I ask you to send them to school and church, where they may learn to become good women. Don't, my brothers, let them go to the dance houses, for there they will learn to be bad and to drink whisky. If you will assist us in doing good, and quit selling whisky, we will soon make Fort Wrangel a quiet place, and the Stickeen Indians will become a happy people." (Ibid, 160-161.) Such a speech as that from a "heathen" man should bring the blush of shame to our cheeks. The Delaware welcomed the white man to the shores of his beautiful river, the Stickeen welcomed the white man to Alaska, and the white man showed his appreciation of the red man's hospitality by making him a drunkard and his wife and daughter debauched prostitutes.

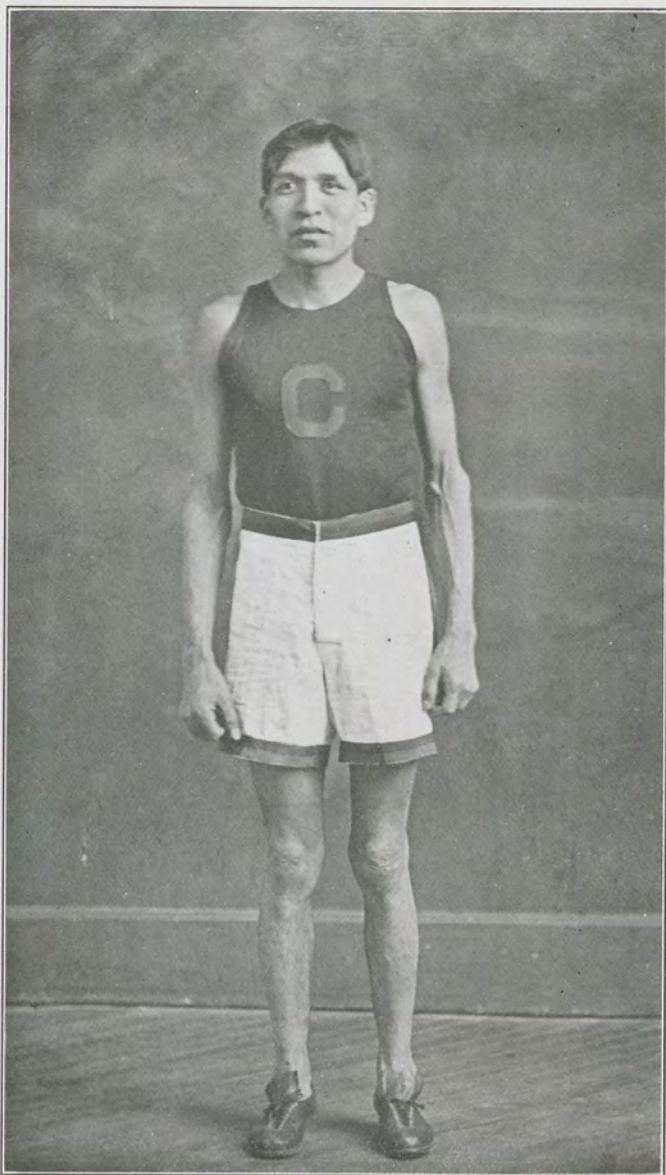
This same Alaskan Indian said, "Each day the white man becomes more perfect in the arts and sciences, while the Indian is at a standstill. Why is it? Is it because the God you have told us of is a white God, and that you, being of that color, have been favored by him? We desire light. We want our eyes to become open. We have been in the dark too long, and we appeal to you, my brothers, to help us." Please bear in mind that this quotation is taken, not from a church report, but from a report of a revenue officer to the Secretary of the Treasury of the United States.

The work which has been done by the Commissioner of Indian Affairs during the past two years in putting a stop to the rum traffic among the red men, is one of the wisest and best things the Government has ever done for the red man. During the past year the work has covered every State in the Union in which Indians are now living. During the year 1,657 arrests were made, and 1,055



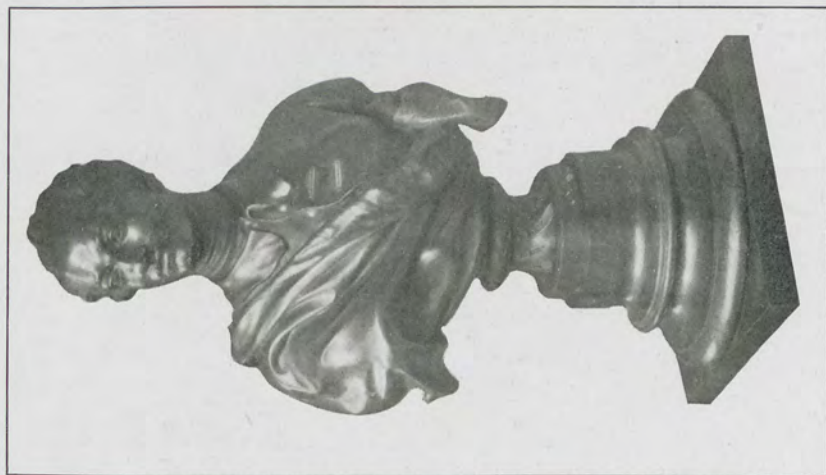
JAMES THORPE

WORLD'S CHAMPION ALL-ROUND ATHLETE
WINNER OF THE PENTATHLON AND THE DECATHLON



LOUIS TEWANIMA

IN THE 10,000-METER RUN AT THE OLYMPIC GAMES IN STOCKHOLM
TEWANIMA WON SECOND PLACE—HE IS A FULL-BLOOD HOPI
INDIAN AND IS CONSIDERED AMERICA'S GREATEST
LONG-DISTANCE RUNNER



THIS BRONZE BUST OF THE KING OF SWEDEN WAS PRESENTED BY HIS MAJESTY THE KING TO JAMES THORPE AS THE WINNER OF THE PENTATHLON.



THIS REPLICA OF THE VIKING SHIP WAS PRESENTED BY THE CZAR OF RUSSIA TO JAMES THORPE AS THE WINNER OF THE DECAHLION.



GLENN S. WARNER

COACH AND ATHLETIC DIRECTOR, CARLISLE INDIAN SCHOOL

convictions obtained. In the White Earth Reservation, in Minnesota, over 1,300 gallons of whisky were destroyed, and in the State over 100 saloons closed. The Commissioner says in his report: "It is gratifying to find in a few cases that the Indians themselves have circulated petitions addressed to the home city or town councils, asking that saloons' licenses be revoked and the places closed." (Report of Indian Commissioner for 1910, 13.) The American Indian has been demanding that the white man put a stop to the rum traffic, from the day when the first drunken Indian killed a white man on the Delaware in the days of Swedish settlement, down to the last drunken fight at the White Earth Reservation in 1912.

Authorities may differ as to the effects of rum upon the civilized races of the world. The effect of rum upon the primitive races is a subject upon which there is only one side. There is not a single argument in favor of its use by the Indian—not one. Every Indian commissioner, army officer, Indian agent, and student of Indian affairs is positive in placing rum as the chief cause of all of the troubles with the Indians—of Indian degredation and of the growing mortality among the Indians from tuberculosis.

If the past century has been a "century of dishonor," so far as keeping our treaties with the Indians is concerned, it, and the centuries before it, has been a "century of disgrace," so far as our accursed rum traffic with them is concerned. The \$50,000 appropriation for the suppression of the rum traffic among the Indians has done more good for the red man than all of the millions which have been spent in putting down "Indian uprisings," which were, generally, the direct or indirect results of rum.

The debauched, degraded, crafty, immoral Indian on the western frontiers is the product of over three centuries of contact with the vilest elements of our civilization.

We are sending missionaries to Africa, China, Japan, and other heathen lands, and such is our duty. We found on this continent the noblest heathen race on the face of the earth, whose ancestors were worshipping the "Great Spirit" when our ancestors were bowing down to idols. We have given the heathen of Africa, China, and Japan something better than what they had before we touched their life. After more than three centuries of opportunity, what have we given to the Indians of this continent? Is it a case of famil-

ilarity breeding contempt? Has the Indian seen our boasted Christian civilization at too close range? No, that is not the trouble. The great trouble has been that the red man has been placed on the very outskirts of civilization for over three centuries. His ideas of the white man's civilization have been taken from the very worst types of white men. When the red man is brought into real contact with the best elements of our civilization, incarnated in noble men and women, either East or West, he becomes as true a man as his ancestor was a warrior. But, we as a nation, have done everything in our power to make and to keep the Indian a savage by placing him upon reservations, where he saw nothing of our civilization. After having been in an environment of rum, cheating, fighting and immorality for over three hundred years, we wonder why he does not become a polished Christian gentleman. Simply because his environment has been too much for him. The wonder is, not that the Indian is not as bad as he is painted, but that he is as good as he is.

The capacity of the red man for the highest culture is greater than that of any primitive man in the world. The wildest and most uncivilized Sioux, Arapaho, or Piegan Indian, taken out of his environment of rum and placed in an atmosphere of culture and given an education, will in four years show more real progress than will the individuals of any other primitive race in the world.

The white man took the red man out of an environment of forests and rivers and mountains. It is the duty of the white man to put him in an environment of that which is best in our civilization.





The Menominee Indians Working Their Way:

By Angus Nicholson.*

THE Indian problem is as many sided as several hundred tribes, speaking different dialects and having different customs and ideals, can make it. It is as extensive as the wide domain of our country, because Indian tribes live in all portions of it. By the toil of hand and brain the Indian is fighting his way out. This story of the Menominees by Superintendent Nicholson shows how a whole tribe can be led. Show the Indian the way, give him the opportunity, and he will make good. Here we have the Government stimulating a whole tribe to useful endeavor. In the end the Nation will be the gainer and the Indian developed into a desirable citizen.—THE EDITOR.



ONE of America's most interesting tribes of the red race is that known as the Menominees, located on a reservation in the northern part of the State of Wisconsin, on land over which they once roamed as savages. Comparatively little known to the general public, on account of their peaceful traits, they are a hardy, vigorous people, who, in older days, more than held their own with surrounding tribal neighbors. They were slow to take action, but, once offended, visited quick and awful punishment on their enemies. Bold huntsmen, powerful warriors, and well led by great chieftains, they left their marks on more than one of America's many tribes who crossed their path in conflict.

Their home in the early days ranged the greater part of what is now the State of Wisconsin, from the western shore of Lake Michigan, with Green Bay as the center, west to the Mississippi and north to Lake Superior. Surrounding tribes numbered the Winnebagoes, Sac and Fox, Sioux, Iowa, Chippewa, Ottawa, and Pottawatomies. Unlike many of the other tribes, they have always been the friend

*Mr. Nicholson is the Superintendent in charge of the Menominees and knows of their condition and needs from intimate contact with and residence among them.

of the white man, even from the early days when the first Frenchmen sailed down the Great Lakes and landed in the vicinity of Green Bay to establish the first French mission. When France and England, in turn, gave up their sovereignty over these lands to our country, the Menominees, in the treaty of 1817 with our then young Republic, pledged their fealty and preserved it ever, even to the sending of their young men to war in the aid of their white brothers. In the Civil War no less than two full companies of red men from the Menominee tribe left the hunting grounds and took the part of the North, performing most creditably in battle. Here to-day is perhaps the only red men's G. A. R. Post in America, with a surviving membership of about sixteen, all veterans of many battles, and now in receipt of pensions from the Government.

In the year 1831 the Menominees met commissioners of the United States in council, and then concluded a treaty by which they were awarded all the lands west of Lake Michigan and north of Green Bay and the Fox River, which country was their home. The movement of the white man westward and northward again trespassing on the grounds of the red man, they again met the United States in council in 1848 and 1854, and for a consideration mutually agreed upon gave up a large portion of their lands, reserving for their own use the lands composing the ten townships they now occupy. To-day these lands are among the most valuable in the State on account of the fine stand of timber thereon, composed of all species of hardwood and pine. It is virtually the only virgin belt of timber left in the Central West.

Considering the surroundings of the Menominees and the conditions under which they have lived these later years, say from 1860 to the eighties, one marvels at the vigorousness of the tribe to-day, surrounded on all sides by the lumber-jack, with his noted carelessness and proverbial happy-go-lucky ways, busied in clearing up the forest for its lumber value. The lumber-jack's inclination to strong drink naturally surrounded the Indian with liquor saloons, and their overabundance and marked effect on him would have a natural downward tendency on his physical condition.

Located off the beaten path as these Menominees were, with a clause in their treaty providing for the suppression of liquor from their reservation, and beset on every side with temptations, yet they resisted grandly. The unsettled times after the war resulted some-

what in the overlooking of their condition. To-day numbering about 1,700 souls, they are, as a whole, a busy and prosperous tribe—strong, healthy, vigorous, and hustling for their daily bread in other ways than that of the chase, etc. As the surrounding country became cleared of its timber resources, Congress, in the year 1890, gave the Indians permission to log and sell their timber. Through this the Indians gradually acquired a tribal fund of over \$2,000,000, which was deposited in the United States Treasury and bears interest at 5 per cent. This interest money is used for purposes that will benefit the Indians, such as payments of annuity, schools for education, building of roads, the maintenance of a hospital, and for the protection of their reservation resources, etc.

The year 1908 witnessed a long jump ahead in a progressive line with these Indians. A measure was enacted by Congress permitting the manufacture of lumber on the reservation and authorizing the Secretary of the Interior to take from the tribal funds such money as was necessary to build a suitable plant. This insured to the tribe an additional profit in the sale of lumber, besides the stumpage value of the timber, and at the same time would establish a school of industry which would become a source of steady employment. Preparations for the installation of the plant were immediately begun and carried to completion under the supervision of Hon. R. G. Valentine, Commissioner of Indian Affairs. This work, of a stupendous nature as an Indian problem, necessitated the building of a large mill, yard, town, houses, opening of roads, improvement of streams, etc. To-day the town of Neopit and its project, the milling operation, are humming with life. Here you see modern houses constructed, with proper regard to light and air conditions for health; a large mill with the capacity of 50,000,000 feet of lumber yearly; and a logging railroad in operation for the movement of logs to the mill. The town is electric lighted, streets are laid out, and lots are platted. The lumbering industry is being conducted as a school of industry for the Indians. There are employed continuously the year round about 38 per cent of the adult male population. This proportion is higher in winter, as the Indian who farms goes to work in the woods.

At Keshena is located the Indian agency. Here is established the United States Indian School, where children are prepared to take their part in daily life, getting their start by being taught many

industrial pursuits. After reaching the fourth grade they go away to schools, such as Carlisle, where the finishing touches are put on. Keshena is the seat of the Indian office, exercising governmental control of the Indian from here, and much work is also initiated for the betterment of the Indian, among which has been the building of roads, the construction of a small mill for the manufacture of lumber used in the building of the Indian homes, a grist mill, electric-light plant, and a warehouse for supplies. The agency office is headed by Assistant Superintendent W. A. Eaheart, a man of long experience in Indian affairs, who furnishes able assistance to the superintendent of the reservation. The entire supervision of the reservation, the Indians, and the industries rests with the superintendent, who, in turn, by monthly reports to the Commissioner of Indian Affairs and in consultation with him, maps out the policies to be conducted.

It would hardly be fair if here nothing were said about some of the individual Indians who have interested themselves in tribal welfare and are, in a measure, to be credited with some of the success of this tribe and its affairs. First are the Indian judges, Neopit Oshkosh, the old head chief of the tribe, John Perote, and Paul Baxter, sr., all typical Indians well on in years, wise in councils and with learning gathered by experience, who are strong for advancement of their brothers in educational, industrial, and social lines. Other leaders are Peter LaMotte, head of the Indian police; F. S. Gauthier, clerk and interpreter in the agency office; Mitchell Oshkenaniew, a returned Hampton School graduate; Reginald Oshkosh, a former student at Carlisle, who now occupies varied positions in the mills at Neopit; Peter Lookaround, a former student of Haskell, now a successful Indian trader in the town of Neopit; We-is-ke-sit, head of what are called the Pagan Indians, whose influence for the uplift of his people is considerable; James Martin, timekeeper of the lumbering operations and educated on the reservation; Mitchell Waukaw, sr., Simon Beauprey, Mitchell Dick, and Gus Look-around, forest guards, who zealously conserve the resources of the reservation.

A description of the reservation and its resources might be profitable here. The four western and the two northern townships of the reservation are heavily timbered, containing by estimate about two billion feet of timber—hardwoods, pine, and hemlock, valued at an average of \$5 per thousand feet, or a total value of \$10,000,000.

In the lumber plant at Neopit is invested about \$1,000,000, and it has deposited in a fund known as the "four per cent fund" about an even \$500,000 in a little over two years' existence. The five eastern townships contain good farming land with scattered timber stands, and here some progress has been made in agricultural lines. Many little farms of from 3 to 20 acres are found, and under the limited conditions and distance to market make a fair return to the Indians. The reservation is well watered, the Wolfe River passing through it from north to south, with many water-power sites as yet undeveloped, and the branches of the river stray east and west among many small lakes.

Of the 1,700 members of the tribe but an even hundred are known and receive aid as rations, and these on account of old age, disease, disablements, or no means of support. The rest are self-sustaining, and if a measure now pending before Congress passes, whereby a sufficiently large sum of money is paid them per capita to enable them to start farming and other business pursuits on modern lines, the solution of the Indian problem in so far as this tribe is concerned, can be fairly said to be in sight.

One word more about the Menominee lumbering industries. The mill is capitalized and run as a modern business corporation. It is required to show as profit the stumpage value of timber used, 5 per cent on money invested, and to declare, in shape of extra dividend, additional profit for the tribal fund. The cost of manufacture per thousand feet for the year past has been as follows:

| | |
|--------------------------------------|---------|
| Cost of logging (stump to mill)..... | \$ 5.34 |
| Manufacturing into lumber..... | 2.04 |
| Yarding and piling..... | .99 |
| Selling and shipping..... | 1.50 |
| General expenses..... | .18 |
| | <hr/> |
| | 10.05 |
| Stumpage (profit)..... | 6.92 |
| | <hr/> |
| | 16.97 |
| Approximate value..... | 19.32 |
| Total cost of manufacture..... | 16.97 |
| | <hr/> |
| | 2.35 |
| Interest at 5 per cent (profit)..... | 1.80 |
| | <hr/> |
| Net profit over and above all..... | .55 |

Shingles, lath, crating, wood, poles, posts, bolts, and picket stock are also produced, manufactured, and sold at a profit.

A planing mill, thoroughly equipped, is an important part of this plant, turning out, in shape of dressed and finished lumber, many carloads of material with added profit for this kind of work. In all the many varied parts of this lumber industry the Indian plays an important part. He first furnishes the major portion of the common labor that is necessary in every large work. Some idea may be gathered of his varied pursuits by a brief description of the logging and lumbering operation. Five logging camps are operated, with crews of 60 to 75 men in each. Three of these are headed by the Indian foremen, Frechette, McCall, and Kaquatosh, members of the tribe. In all these camps Menominees take some part of the work, such as cutting and felling the trees; sawing into log lengths; swamping and skidding out; hauling, decking, and landing; and loading, a dangerous operation requiring great skill and fearlessness, owing to liability of logs to start rolling.

In driving the logs on the streams the Indian comes into his own, delighting in danger, skipping from log to log, tossing and tumbling in the turbulent waters as they slip down stream to the mill. Peavy and canthook his weapon, with horse and chain as an auxiliary reserve defense, he dislodges, with yell and shout, cheer and cry, logs that have grounded and threaten to jam; he races his fellow Indian, out-striving, out-doing each other in friendly rivalry, and when, in their work, one drops into the icy waters, they good-naturedly jibe each other on the mishap. But when the logs hang, as they sometimes do, and a jam piles up, log upon log by hundreds, and the necessity arrives for one of them to go out on this shifting, restless mass to pry or cut the key logs loose, watch the careful yet apparently careless steps of everyone, yet in readiness to protect and save the man out on the jam, who has virtually taken his life in his hands.

On the arrival of the logs at the mill the pondmen, who are all Indians, separate the logs by species into holding booms and then with pike pole send them on their way to the log chain which carries them up the chute into the mill. This chain is endless and in continuous motion, so naturally some agility and science in distribution is necessary to feed the mill, which, when running full swing, is continually crying for more logs. None are better at their work than

Jack Kaquatosh and Adolph Amour, sturdy Indians, foremen of the pond gang, with years of river work behind them.

The log, on landing on the deck of the mill, is rolled on the right or left side of the mill as the case may be, to the carriage, with steam-set works, to be carried on its way to the great band saws. On these carriages, shooting backward and forward at lightning speed, are found the Menominee boys, with hands on levers and all action, so that the saws may be fed to their capacity. Clearing the saws, helping the re-sawyer, seeing to it that live rolls are kept clean so that the lumber can go on its way through the mill to the edgermen, the skilled men who make or waste money by care or carelessness in edging the boards so as get the best out of the rough, all are duties in which Menominees take their parts. (Simon Dodge, "Waubanascum," a member of the tribe, as edgerman, has held his post since the opening of the mill; he would command skilled workman's wages any place.) Then onward the boards fly to the trimmerman and afterwards out on the chain to be graded and piled properly and to be seasoned in the lumber yard. In every part of this great milling operation are Indians doing some part, from Wychesit, the night engineer in charge of the great engine furnishing motive power—for this plant runs night and day—to men supplying the boilers with fuel in the fireroom. Through the mill, chainmen, lumber pilers, tally boys, and the men handling lumber, from skilled graders for shipping down to the crew loading it on cars, all is a part of the Indian's handiwork.

While perhaps not so plodding or so accustomed to steady work as the white man, with his centuries of labor behind him, he may be somewhat prone to hang at his employment at times, inclined occasionally to sulk, perhaps, when a sharp reprimand flies from his foreman's lips, yet, when in review all is taken into consideration (his former pursuits, modes of living, and present-day status), the work of Indian regeneration accomplished in these few later years is little short of marvelous. Sixty years ago a blanket Indian,—to-day his children and grandchildren receiving education, taught manual work, and, in a large measure, to be self-supporting. Is this not a record of which to be proud? Has not the Menominee reason to carry his head high among his fellow tribesmen?



Acorn Bread: *By Elmer Busch, Pomo.*



CORNS form one of the main foods on which the Pomo Indians have lived. They are used like the flour of the white people.

There are several different kinds of acorns, but the most of them are not the varieties from which the Indians make the bread. They can be made into mush, but they do not taste so good as the others.

The mush is an important food which is always on hand every mealtime at the Indians' homes. The acorn bread is not used so much as the mush, but it is easier to handle when they are camping from place to place, or are out hunting or fishing.

The acorns are gathered during the fall of the year when they are ripe. This time of year they are almost all off the trees and will be on the ground, and all the Indians have to do is to pick them up and put them in pack baskets. The baskets are made so they can be filled just enough for an ordinary person to carry on his back to camp.

The acorns can be cracked from the shells as soon as they are brought to the camp or they can be left with the shells on. It is better to shell and dry those that are needed for early use. The others can be saved for use during winter and can be handled more carelessly than those that are shelled.

The acorn bread is made from the acorns of the mush oak, as they are better than the others. After they are dried, the Indian women pound the acorns on a flat rock which has a hole about two or three inches deep, where the other rock mashes the acorns as they roll in the hole. The rock with which they pound is about a foot long, small on top, with a large butt, just so it can be handled with either the right or the left hand. They have a basket about two feet in diameter on top and about six inches in diameter on the bottom, which fits in the hole on the flat rock. Here they mash the acorns into powder almost as fine as flour.

They make a hole in the fine sand right by the river where it is easy to get water. The hole is made in the sand so the water will

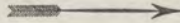
drain quickly. The hole is the shape of a washpan, just wide enough so a person can reach the center. They pour the fine acorn in, spreading it out just thick enough so the water can soak through in about ten minutes. After the acorn gets soaked, it sinks to the bottom and begins to thicken. After the water soaks through, the acorn is tested by its taste. If it is sour it needs more water, which is poured on until the sour taste is all gone. The acorn is then removed into baskets.

While they prepare this they also dig a big hole in which they build a big fire, throwing in rocks until they are heated red hot. The rocks are then taken out, the ashes are removed from the hole, and a few of the rocks placed in the bottom of the hole. If it is in the spring of the year they take wide green leaves and place them on top of the rocks. If it is in the fall of the year they use dry oak leaves, which they wet before putting them on.

Before they put the powdered acorn in they mix it with a kind of red mineral, then put it in the hole and cover it with wet leaves which are thick enough so the rocks will not burn through. The rest of the rocks are placed on top and covered with dirt. They let them remain over night and remove everything before sunrise next morning.

They then cut the bread in sections so it can be handled easily, and store it away in a cold place until it gets hard, then it is sliced ready to eat.

This acorn bread is now made only by the old Indians who understand the work well.



The Pueblo of DeTaos.

AGNES WAITE, *Serrano*.



UEBLO DE TAOS is an old village located in northern New Mexico, about ninety miles north of Santa Fe. It is said to be even more ancient than Plymouth or St. Augustine.

To reach the settlement, one must travel about twenty-five miles by stage from Barranca, a small railroad station.

To the sight-seer or student of aboriginal manners and customs, this village is one of attraction and interest.

Two adobe buildings, one five and the other seven stories, form the greater part of the village; and here, with exceptions of a few low mud huts, we find the entire tribe of Taos Indians living, their total number being between five and six hundred persons. Although the buildings are known to have been occupied continuously for at least six hundred years, they are still in a wonderful state of preservation.

We find that the Taos Indians of to-day are very unlike their ancestors; however, like most of the Pueblos, they have retained many of the ancient rites and customs of their forefathers. The Spanish missionaries brought to them the Roman Catholic religion, and to this faith they hold zealously, although they are superstitious to a great extent and cling to the legends and myths of their ancestors.

Many feasts or festivals are held by them, the feast of St. Jerome, which is held on the thirtieth of September, each year, being the greatest. Many Mexicans, Americans and neighboring Indians attend this festival. The day is opened by a Mass in the old Chapel. Races and games occupy the rest of the day.

This section of land is unlike other parts of New Mexico; plenty of water is to be obtained, and as the Taos Indians are good farmers, their soil is successfully tilled and fruit and vegetables are grown in abundance.

During the Pueblo insurrection in 1847, Gov. Charles Bent was assassinated at Fernandez de Taos, which is now an interesting and historical spot. Kit Carson's home was also here and his grave may be seen in the cemetery nearby.

During recent years, Masons of New Mexico have erected an iron fence around the grave to prevent tourists from marring the monument in their interest in relics.

An old Mission has been turned into a wonderful studio by Mr. Couse, probably the leading western artist, and here, as do other artists, he finds material for subjects of interest for both his landscape and Indian pictures.



Editorial Comment

Carlisle's Olympic Heroes.



YOU, sir, are the greatest athlete in the world," said King Gustav of Sweden, as he crowned James Thorpe, the American Indian of the Carlisle Indian School, with the laurel wreath of victory, and presented to him a beautiful bronze bust of himself, made by the leading sculptor of Sweden.

The Indian race of this country came prominently to the forefront in athletic prowess at the Olympic games, which were held during the month of July in Stockholm, Sweden. While the United States was victorious in track events, she cannot be unmindful of the part which the aboriginal Americans took in helping to swell the victory. It had been charged on previous Olympic meets that the Americans specialized in athletics, but this was refuted this year when America captured the Pentathlon and the Decathlon, the two all-around championship events, which were purposely put into the games this year because it was thought that Europeans would excel in both. These two events were captured by an American Indian.

Tewanima, the fleet-footed Hopi runner from the Carlisle School, was the only American to gain points in the long-distance races, and he came in second in the 10,000-meter race, thus capturing two points; while his schoolmate, Thorpe, won six points and the all-around championship for his country. This dual victory means much for the American Indian.

Thorpe's achievement was recognized officially by the President of the United States, the Secretary of the Interior, the Commissioner of Indian Affairs, and others, who wrote letters of congratulation to him.

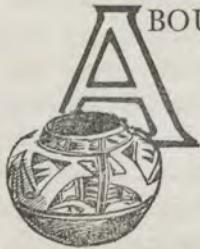
On their return from Europe to the school, these two athletes, with Mr. Glenn Warner, athletic director of the school, who is considered the foremost coach in America, were tendered a great reception by the citizens in Carlisle. There was a monster parade, a public meeting at which addresses of welcome were delivered, athletic sports, a large dinner at the Elks, a parade and welcome by the Indian students, fireworks at the Indian School, and a reception in the school's Gymnasium, at which nearly a thousand were present. This day's celebration was considered, by people who have lived in

Carlisle for many years, as the finest welcome and most successful celebration ever held in the town. Carlisle raised nearly \$1,100 to extend this greeting.

At the huge reception and greeting extended by the city of New York, as a part of which there was a procession of 25,000 in line, Thorpe was the most prominent figure and was heralded everywhere as the world's greatest athlete. These triumphs were repeated in Philadelphia, where 10,000 people took part in the parade.

THE RED MAN is proud of these two young men, and the Indian race is to be felicitated on their achievement. It should mean much in awakening among Indians a desire for greater physical and mental perfection, and for more care in guarding the health and increasing the strength of Indians everywhere.

Indians for the Indian Service.



ABOUT one-third of the 5,000 employees now handling the Indians' business are themselves native Americans. This is a much larger number and percentage than the figures of ten years ago. Ex-Commissioner of Indian Affairs Francis E. Leupp first inaugurated the plan of employing Indians on a more extensive official scale. The Indian office is now extending the plan and adding to the number employed, thus enunciating a much larger plan than ever before of utilizing Indians to assist the Government in its Indian work.

During the past year a special examination has been held by the Civil Service Commission and recently a full blood of the Omaha tribe, Levi Levering, who is a graduate of Carlisle, passed this examination and was appointed a superintendent among the Indians of Oklahoma. The official changes in the Indian Bureau give the names of a large number of educated Indians recently appointed to positions of responsibility in the Service.

THE RED MAN has always championed the Indians' cause and has consistently advocated the utilization of Indian talent in Indian uplift. One of the great things the Carlisle School has done is to stir up Indians in their own behalf. No one understands an Indian better than an Indian. When properly trained they are good workers,

loyal, faithful, and honest. The Indian Service needs more of them. By helping to aid their people they grow stronger themselves. More responsible and well-trained Indians will give new impetus to the Indian Service. We must remember that white men make failures in official positions and scores of changes are made each year because of inefficiency on that side. Let us, therefore, be patient and just with those of red skin in the Government's employ. The Indian will learn by experience. Responsibility will widen his vision, and quicken and strengthen him in his work.

The Indian has a right to expect encouragement and sympathy from Government officials in the field. This revitalized and reiterated policy of Indians for the Indian Service should bring an emphatic response from the Indian. This is the red man's fight even more than it is the white man's problem.

Canada Indians Ask to Vote.



THE Indians of Canada are pointing toward the liberal policy of the Government of the United States to show that they are entitled to the right of suffrage. Recently, at the Grand General Indian Council of Ontario, a delegation was appointed to wait on the Government officials at Ottawa to present the Indian's request for industrial and agricultural education and his right to vote.

Rev. S. A. Brigham, an Ojibwa Indian, whose Indian name is Shining Light, a graduate from one of Canada's greatest universities, who is an ordained priest of the Protestant Episcopal Church, stated the cause of his people, and among other things said:

The United States in early times was a greater rascal than was Canada in dealing with the Indians. But to-day we find the United States doing far more for its Indians. It is doing wonders in atonement for broken treaties and oppression of the past. In Canada we find the Indian Office seemingly in existence merely to provide about seventy men with jobs. To-day we are recognized only as minors. The same laws that governed my grandfather under primitive conditions are governing me to-day.

In view of the many statements that have been made about the maltreatment of our Indians by the United States Government, this language by one of the Indian leaders of Canada is significant.

A close examination of reports issued by the Indian Office of Canada shows that the United States is far in the lead in giving to its wards a common-sense education, and in treating them in accordance with their changing needs and progress.

The Canadian Government has always held its treaties with the Indian tribes as a sacred matter, never to be broken, and in this connection has been more constant than our own country. As a consequence the Indian problem in Canada has had no eras of bloodshed like our own. There are many things which the United States must yet do for her Indians, and vigilance with regards to health and education, and honest property dealings with our aborigines must be insistant and unfailing.

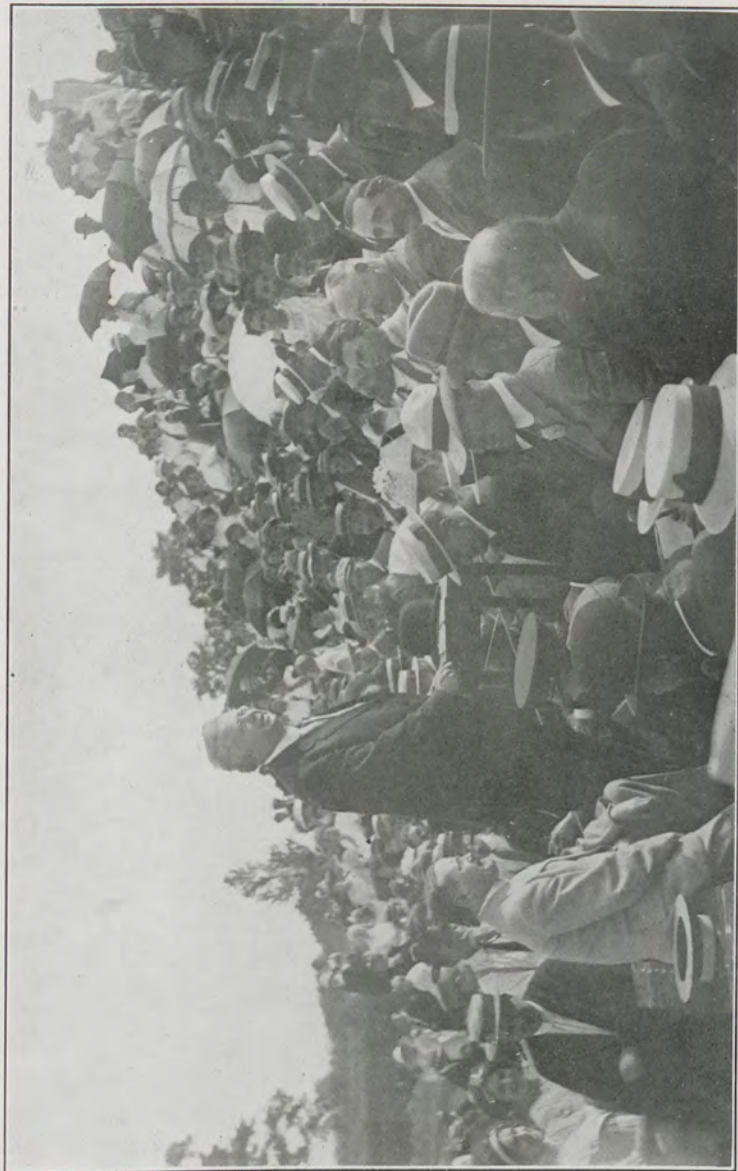
Canada, however, can learn a lesson from America that should spur her to activity beyond the complaisant acts of common honesty. It is not enough to protect his land as a holding of the tribe. The Indian must be trained and educated to take his place by the side of the pale face as a citizen of his country and as a man. That training must be given now; and the best sign of its need is the impatience of the Indian for a chance to show his individual worth.

Right Standards in Judging the Indian.



IN appraising the Indian's worth there is a tendency in some quarters to consider the race as a thing apart from our standards for the white race. Even now, when there is a broader and more humanitarian attitude toward the red man, in his upward climb toward civilization, we not infrequently hear a whole tribe condemned because of the failure or crime of one of its number. How unfair this is the reader quickly apprehends in a most informing article in the Pittsburg Saturday Critic, by George P. Donehoo, D. D., entitled "The Red Man from a Different Point of View." Because it is so pertinent to the subject and full of sound philosophy, the following paragraph is here quoted:

The fact of the matter is that education is not a matter of color. The white, black, red, yellow, or brown man can all alike be educated. Nor is savagery a matter of color, either. The red man may go back to savagery. He may hear the call of the wild, and obey it. But, it no more proves that



RETURN OF THORPE, TEWANIMA, AND WARNER ON AUGUST 16TH WAS MARKED BY AN EVENTFUL DAY
SEVERAL THOUSAND PEOPLE GATHERED ON MIDDLE FIELD FOR THE EXERCISES AND BASEBALL GAME—PROMINENT PARTICIPANTS
ARE SHOWN IN THE CENTER FOREGROUND



RETURN OF THORPE, TEWANIMA, AND WARNER MARKED BY AN EVENTFUL DAY
VIEW OF A SECTION OF THE PARADE SHOWING THE INDIAN CADETS IN LINE—AT THEIR HEAD IS SEEN A REAL INDIAN
IN FULL CEREMONIAL COSTUME ACCOMPANIED BY A TYPICAL COWBOY



MENOMINEES AT WORK—SHIPPING LUMBER



MENOMINEES HAULING LOGS



LA MOTTE, 'MENOMINEE CHIEF OF POLICE



FAMILY OF F. S. GANTBIER, CLERK AT AGENCY



LOGS IN ICE—MENOMINEE INDIAN MILLS



STREET SCENE, KESHENA AGENCY



RESIDENCE OF GEORGE P. GARDNER, BLACKSMITH, CARLISLE EX-STUDENT

the red man cannot be educated away from savagery than the burning of a negro in Pennsylvania by a mob of wild white men proves that the white man cannot be educated away from fiendish barbarism. I suppose that, out of the several thousand graduates of the Carlisle Indian School, some have gone back to the "blanket and to savagery." But, I imagine, that out of an equal number of the graduates of Yale, or Harvard, or Princeton, about the same proportion have also gone back to "savagery" no less pronounced.

An Indian Happy with His Work.



COMMON with all other men the Indian is most industrious and provident when he works for his sustenance and is dependent thereon for his luxuries. Annuities and lease money are a great hindrance, and stand in the way of success of hundreds of Indian youth. Too many able-bodied Indians depend on this money instead of on the steady toil which makes MEN. We call on Indians everywhere who belong to tribes with incomes of this kind to make their own way and grow strong. Let any other income swell the fund that comes from happy, daily toil. Try it, friends, and see how much more pleasure your life affords.



Notes on Indian Progress

THE American Indian is rapidly proving his worth as a valuable worker in the trades and professions. There never has been any doubt, among the people who know, of the Indian's ability and industry. When properly trained he has no difficulty in making good in competition with the whites. Stories of the red man's progress are furnished in increasing numbers which prove that he is a good farmer, a skilled mechanic, and a proficient lawyer, doctor, or preacher when he has had the proper education.

NEARLY a half million dollars worth of blankets are made and sold by the Navajo Indians of Arizona and New Mexico each year. The demand for good blankets is increasing rapidly, and hundreds of native women utilize their spare moments in the desert homes in this productive and profitable employment. As sheep raising is a principal industry among these people, there is no difficulty in getting plenty of raw material.

ONE of the heroes in the disastrous fire of the Equitable Life Assurance Company, in New York last January, was Seneca Larke, Jr., a Seneca Indian, who is a member of the fire department. He was officially commended for his bravery by the chief of the department. It was due to the courageous conduct of Larke that William Giblin, president of the Mercantile Safe Deposit Company, was rescued from his deposit vaults, where he had become imprisoned. The Indian was the man who finally succeeded in

sawing through the steel bars of the window, so that Giblin could be pulled out. Although he was ordered by the fire commissioner to give up his dangerous work, Larke persisted in his efforts until he succeeded.

DURING the past winter a series of revival meetings were conducted in large cities of the South which attracted much attention throughout the country. These meetings were characterized by great devotion and record-breaking attendance. They were conducted by Rev. Frank Wright, the Choctaw Indian evangelist, who has carried on his work in nearly every part of the country. Mr. Wright's singing is inspiring, and The Georgian, published in Atlanta, Ga., where his work was eminently successful, described his ten-minute talks as "pungent, virile, and filled with sound gospel." In another place, his sermons are described as "inspired utterances, which sink deep into the heart." Again, his preaching is described as "full of fire and sound truths, which make a deep impression on his hearers."

THE large crops of grain raised in the reservation country around Lapwai, Idaho, by the Nez Perce Indians, have attracted much attention, and as a consequence the Indian lands bring higher prices at each succeeding sale. At some of the sales conducted by Superintendent Theodore Sharp, as high as a hundred dollars an acre and more was obtained. The Nez Perce Indians are devoting more attention to

farming and orchard culture, and their efforts are being rewarded by larger crops and improved living conditions among the people.

OVER 100 carloads of stock were shipped by Indians of the Standing Rock Reservation to Chicago last year, according to a dispatch from Wakpapa. The amount which was distributed is stated to be about \$120,000, or \$35 for every man, woman, and child on the reservation. In addition, the Indians furnished the Government schools, and also the winter beef ration for the old and indigent.

THE United States Government employs several postmasters who are native Americans. One of these is Joseph R. Sequichie, of Chelsea, Okla. He was educated in one of the schools of the civilized tribes. Another is Albert H. Simpson, an Arickaree, who was educated at Carlisle, graduating with the class of '07. Simpson is a skilled blacksmith and is postmaster at Elbowoods, N. Dak.

“THE Choctaw is the richest Indian in the world,” said M. V. Locke, Jr., Governor of the Choctaw Nation, recently in an interview. “There are approximately 23,000 Choctaws in Oklahoma, 9,000 of whom are full-bloods. It has been estimated that every one of the Choctaws is worth \$5,000. This is in cash and interest in the lands owned in common by the Indians. Outside of the land that has been allotted to the mem-

bers of the Choctaw Nation, there are more than a million acres of land in the public domain owned by the Choctaw Indians, for which these Indians will be paid when the land is sold.” Governor Locke declares that these Indians are among the most advanced Indians in the country and that they “have always been in the front ranks of progress.”

THE first Indian to have ever been granted a patent by the Federal Government is Nicholas Longfeather, an Apache Indian, who was educated at the Carlisle Indian School, and later in the College of Forestry connected with Syracuse University. The patent covers a preparation for doctoring trees. Longfeather is now profitably engaged in his profession of forestry, with headquarters in a large southern city.

THE Governor of Oklahoma is an Indian, as is also the speaker of the Oklahoma House of Representatives. The United States Senate numbers two Indians among its strongest members—Robert Owen, a Cherokee of Oklahoma, and Charles Curtis, a Kaw Indian, of Kansas, while a Choctaw, Charles D. Carter, of Oklahoma, is an able representative in Congress. The greatest all-around athlete of the world is also an Indian—James Thorpe, a Sac and Fox Indian. Many others of real worth and prominence could be named. While only a handful in number, the Indians have made a strong impress on American life and history.

Comment of Our Contemporaries

MENTAL FOOD

DURING Commencement week at the Carlisle Indian School one of the girls delivered an address on good reading. She magnified the importance of training and developing the mind as the body would be developed; and as good food is needed to strengthen the body, so good mental food is required to strengthen the mind. Therefore the argument ran, be careful to provide the mind with stimulating, nourishing food, and to keep it free from that which would weaken it. Good books, good periodicals, good correspondence all help toward the end desired, while the contrary produces contrary results.

So simple is this argument that anyone can follow it. The conclusion is self-evident after the premises have been laid. Strengthening books and periodicals are obtainable by all who desire them. If the opposite are used, it is a matter of choice rather than of necessity. Through the good the mind is strengthened. Educators say that the study of mathematics assists in training the logical faculties, just as the reading of poetry and of the best fiction develops the imagination. The use of language, be it good or bad, is very largely the result of environment; colloquialism proves this. Children talk as they hear other talk; accustomed to correct speech, they generally use correct speech, and accustomed to careless speech, they, too, become careless. Then, what could be more natural than that the reading of good books and periodicals should develop a better use

of language at the same time that it is storing the mind with facts and training the reason to work logically?

If it is true that good reading strengthens, it must also be true that poor reading weakens. It is a common remark that much newspaper reading injures the reader's memory. So much is taken in that is not expected to be held, that the mind becomes like a sieve; facts of all kinds slip in by the eye and sift through without leaving anything worth while. This experience is common.

Good reading is the good food for the mind. And surely the value of the mind is such as to make us careful in the selection of our mental food.—*Providence (R. I.) Journal.*

THE INDIAN

MORE has been written about the American Indian, numbers considered, than about any other people of modern times. When we take into account that there have never been at one time as many Indians as would make up the population of Kansas City, we can see how really insignificant they have been as a factor in American affairs. And yet the Indian has monopolized attention, and is to-day a spectacular figure on the American stage.

At the recent graduation exercises at the Carlisle Indian school attention was called to the places of distinction now held by Indians. It is not merely Thorpe, the phenomenal athlete, on whom the United States will rely at the coming Olympic games, where it

is expected he will prove the individual star of the athletic world, nor Chief Bender, who won the world baseball series last year, but it is a growing number of writers, musicians, lawyers, business men and political leaders who are giving the Indian a new standing in the competition among men. Perhaps numbers considered, no race to-day holds a higher place in open competition than the Indian.

Speaking at the Carlisle graduating exercises, Robert G. Valentine, commissioner of Indian affairs, emphasized honesty as the underlying trait of Indian character; "that above all other people in the United States one could have behind him an Indian without the need of watching him." To those who have not yet gotten away from the memories of Spirit Lake and New Ulm, and who can recall personal experience of the thievish propensities of marauding Indians, honesty would seem as remote from Indian character as from the character of the coyote. And yet the Indian theory of retaliation once understood—not unlike the theory of the feudists of the Tennessee mountains—the Indian of Commissioner Valentine is readily accounted for.

The Indian has great and substantial foundations, and when the last of the reactionaries have lost their grip, and education has become general, we shall see a people that will hold as unusual a position in proportion to numbers as the Carlisle football eleven now holds in college athletics. That not to exceed 400,000 people, most of them

barely emerged from hopeless barbarism, should be able to compete on even terms in any activity of life is remarkable enough. When we consider that for several hundred years this pitiful remnant—for there are more Indians to-day than there were when Columbus landed—should have been a factor to be considered, the situation becomes remarkable indeed.—*Des Moines, Iowa, Register.*

GOOD INDIANS

STATISTICS announced at the commencement exercises of the Carlisle Indian School are especially interesting at this time when the value of a college graduate is under discussion and some educators have ventured the opinion that they cannot earn a living.

Of the 514 graduates of the Carlisle School 93 are now employed by the Government, 71 are merchants, doctors, lawyers, journalists, lecturers, and engineers, 50 are farmers and ranchers, 86 follow trades, and 142 are housewives. It is apparent from these figures that the Carlisle graduates seldom return to the customs of their forefathers. Of the 4,000 students who remained in the school long enough to complete parts of terms, more than 3,000 are successfully earning their living.

It has been said that the only good Indian is the dead Indian. This cannot be true of the Carlisle graduates, who are shown by statistics to have utilized their education to become useful citizens, and most of them are filling better than humble positions in society. These wards of Uncle Sam

frequently make better use of their advantages than the white man. There is a broad field for the activities of the educated Indian.

There are 21 graduates from the Carlisle School this year and others will receive certificates showing that they have completed courses in various lines ranging from blacksmithing to stenography and typewriting.—*Editorial, Pittsburgh Index.*

THE CARLISLE INDIAN SCHOOL

AMONG educational institutions, the Carlisle Indian School maintained by the United States Government is unique. During its career it has abundantly proved its usefulness and has been one of the important means of teaching Indians useful occupations that have equipped them for their life work.

It has proved that the Indian is capable not only of assimilating instruction in trades and occupations, but a general education. Its graduates have, in a large number of cases, returned to their people to work for the advancement and welfare of the race.

The commencement exercises of the institution for the year were held recently, a class of fifty-four being graduated. Among them it may be of interest to people in New York to observe, were representatives of several tribes in this State, including the Cayugas, the Onondagas, the Oneidas, and the Tuscaroras. The others were from various parts of the United States, principally from the West.—*Editorial, Schenectady Gazette.*

INDIAN LOYALTY

IN THESE days of political unrest and bands of disturbers roaming over the land, scoffing at the flag and in violent speech attacking the very foundations of the Republic, it is cheering to read the all too brief account of the thirty-third annual commencement of the Carlisle Indian School in Pennsylvania.

Twenty-one young men and women of Indian tribes were in the graduating class, three others received certificates of proficiency in stenography and typewriting, and fifty-four students received certificates for efficiency in the trades.

The class motto was "Loyalty," and the tenor of all addresses thankfulness to the "Great White Father" in Washington for the spread of education, while graduates were advised to grasp the opportunity to do good by going back to their people and preaching the gospel of civilization.

This attitude of the silent original owners of the soil is commendable. It is also characteristic of the Indian. We should appreciate it. There is not so much loyalty in the world we can afford to pass any by.—*Editorial, New York Evening Telegram.*

THE school at Carlisle, Pennsylvania, is preparing to grant diplomas to the Indian men and women who have qualified for graduation, and there is a notable gathering of chiefs and their wives who have come to see their children thus rewarded. Government officials, and alumni will participate, discussing plans concerning the Indian interests.—*Troy Times.*



Graduates and Returned Students

THE United States Congress is made up of hard-headed and far-sighted business men. Generalizations relative to Indian education are not accepted as facts, and the Congress insists on individual records to prove the value of Indian Schools. The Carlisle School has long felt the justice of this demand and has met it. Superintendent Friedman considers this matter one of the most important with which he is charged, and each year writes thousands of letters of good cheer and encouragement to the former students. Large numbers are found employment, and larger numbers are returning to visit their Alma Mater each year. What splendid achievements in civilization, and remarkable progress toward the best in citizenship, is breathed in the spirit and story of these letters!

LEROY MILLIKEN, writes from Crow Heart, Wyoming:

I thank the school for what I have learned there. I will say this much: The school is the best school in the United States and I will uphold it as long as I live in this world. God bless the school forever.

JOSE OSUNA, Class of 1905, writes to Superintendent Friedman from State College, Pa., under date of June 15, as follows:

I believe my Carlisle friends will be glad to hear that I have just completed my college course. I look back to my days at Carlisle with a great deal of pleasure. In September, I hope to enter Princeton Theological Seminary in preparation for the Presbyterian ministry.

JOSIAH WOLFE, an ex-student, is now located at Miami, Oklahoma, where he is working in a mill.

MILES GORDON, an ex-student, writes to the Superintendent from Hayward, Wis:

I read the Arrow and take a great interest in the doings at Carlisle. It has been

20 years since I left the school. I have two little sons whom I wish to enroll at Carlisle some day. At present I am farming.

AMOS REED, an Oneida ex-student, who, while at Carlisle, was a baseball and football player, writes that he appreciates what Carlisle has done for him. He has a family of five children. Failure in health has prevented his doing much work.

HENRY W. SMITH, an Oneida ex-student, says:

I am pleased to know that I have not been forgotten. I have tried to make good use of what Carlisle has taught me. I am not working for the Government now, but am back on the farm trying to farm the best I know how.

LEANDER M. GANSWORTH, a Tuscarora Indian and a Carlisle graduate of the Class of 1896, is residing with his family in Davenport, Iowa, where he has a comfortable home. Mr. Gansworth is successfully engaged in the printing business, and is secretary-treasurer of the Tri-City Allied Print-

ing Trades Council of Rock Island, Moline, and Davenport. In a recent issue of the Davenport Democrat and Leader, the following notice appears:

Sunday, Oct. 6, will be rally day at the Mt. Ida Presbyterian Church, a recent meeting of the teachers of the Sunday school to discuss plans having been held at the home of the superintendent, L. M. Gansworth, and Mrs. Gansworth on Carey avenue. The school will use the program for rally day that is prepared by the Presbyterian Publication Society, possibly making a few slight changes in adapting it to the local school. There was a good attendance of the teachers at the meeting. Mt. Ida Sunday school has some 18 teachers in the work under Mr. Gansworth, with an enrollment of 240 young people.

A LETTER from Josephine Morrell Lynn informs us that she is now living at Peach, Washington. She has been married seven years and has two children. They live in town so their children can go to school.

Superintendent Friedman has received the following letter from Supt. Sharp, of the Nez Perce Reservation, which shows how a Nez Perce, with some education and training, is making himself felt in his community:

SIR: I have recently seen Stephen Reuben, a former student of Carlisle, and he told me that he had intended visiting you during the commencement week, but on account of ill health he finds that he will not be able to do so. He wished me to write to you and explain why he could not be present. I believe he has had some correspondence with you heretofore.

Stephen has made good use of the education he received at Carlisle. He is an energetic man and works his own farm. He takes quite an interest in fruit-raising and has set out a fine young orchard of apples and other fruit. Stephen is one of the leaders among his people and stands well among them. He has a large acquaintance among the whites of the community and is a progressive man.

JOHN FARR, a Chippewa Indian, who graduated with the Class of 1908, and since then has spent a year at Conway Hall, besides having had several years of experience in an

architect's office in Harrisburg, left Carlisle the first part of September for Philadelphia, where he will enter the University of Pennsylvania as a special student in the architectural department. John obtained his preliminary training in drawing at this school, and during the past summer has been earning \$60 a month as an architectural draftsman in Harrisburg. As he has much talent and perseverance, we feel sure he will make a success of his course at the university.

INEZ BROWN, a Sioux Indian, who has been a student at Carlisle School for a number of years and graduated in the Class of 1910, after which she took the commercial course, has been appointed to the position of financial clerk at \$600 a year at the Jicarilla Agency, New Mexico, for which place of duty she left on Tuesday, September 3d. She took the civil-service examination and passed with a creditable average. Inez is one of our good girls, and we feel sure she will be successful.


GEORGIA BENNETT PIERCE, Class 1909, writes:

I am married and keeping house. I am happy and doing all I can to keep our home nice and pleasant. I am thankful for what the Outing System has done for me in the line of housework and cooking, for it has helped me a great deal.

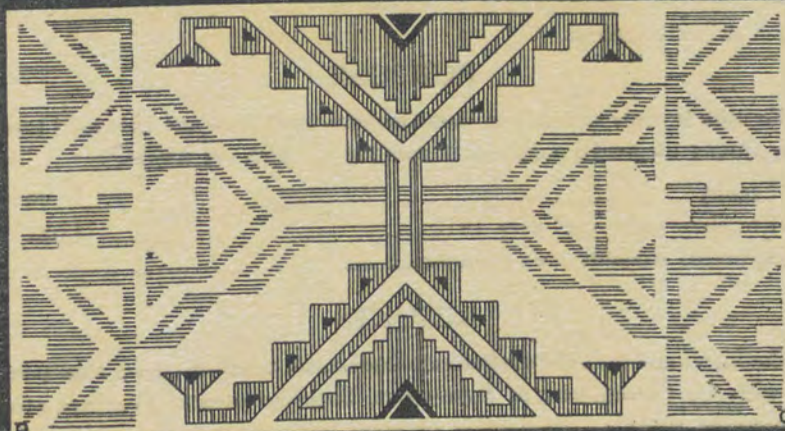


JASON BETZINEZ, an Apache, is located at Fort Sill, Okla. "I have never attended school since I left Carlisle, but I am trying to learn all I can and use what I learned at school the best I know how. I have been working at the blacksmith trade since I left Carlisle." This was in 1897.

A LETTER from Cora Snyder Jones, Class 1896, says:

I have received your letter and thank you most heartily. It brings peace and good will, fond memories, hope, and good cheer for the beginning of a new year, and I am sure every Carlisle graduate or ex-student should appreciate it.



Plain clothes
soiled by
Labor Adorn
while fine ones
unearned dis-
figure the
wearer ♠ ♠



The Carlisle Indian School

Carlisle, Pennsylvania

M. Friedman, Superintendent

HISTORY

The School was founded in 1879, and is supported by the Federal Government. First specific appropriation made by Congress July 31, 1883.

PRESENT PLANT

The present equipment consists of 49 buildings and 311 acres of land. The equipment is modern and complete.

TRADES

Practical instruction is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping, and in TWENTY trades.

ACADEMIC

There is a carefully graded school, including courses in agriculture, teaching, stenography, business practice, telegraphy, and industrial art.

OUTING SYSTEM

This affords an extended residence in carefully selected families, with instruction in public schools, sewing, housekeeping, and practice at their trades. Students earn regular wages and at present have about \$40,000 to their credit in bank drawing interest.

PURPOSE

To train Indians as teachers, home makers, mechanics and industrial leaders either among their own people or in competition with the whites.

| | |
|---------------------------------------|-------|
| Faculty | 79 |
| Enrollment for fiscal year 1912 | 1,031 |
| Returned students and graduates | 5,616 |

RESULTS

Graduates and returned students are leaders and teachers among their people; 291 with the Government as Supervisors, Superintendents, Teachers, etc., in Government schools. Remainder are good home makers, successful in business, the professions, and the industries.

