

An Illustrated Magazine by Indians

THE RED MAN



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The Red Man



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(My commission expires March 10, 1913.)

C. M. LEGGETT, Notary Public.



THE RED MAN



The Mesquaki Indians, or Sac and Fox in Iowa; Early History:

By Orville J. Green.



THE Indians now living in Iowa designated by the Government as the "Sac and Fox in Iowa" are more properly speaking the Mesquaki or Fox tribe, as since the treaty of 1842 the two tribes have gradually separated until the Sac now live in Oklahoma and the Fox in Tama County, Iowa.

Like many other tribes, the Fox Indians have a tradition that they were the first people created. Wa-sa-ka, their creator, gave them the name Mes-qua-ki, meaning the red earth. Their tribe is divided into lodges, some of which are the Fox, the Wolf, the Bear, and the Buffalo, and in the days of the early explorers one of these names was given to the whole tribe by mistake and has since clung to them. More properly speaking, the Sac and Fox Tribes should be known as the Sau-ki (the people who sprang up out of the water and are related to the fish), and the Mes-qua-ki (the people made from the red earth).

From their language and traditions it is probable that the two tribes sprang from a common origin and that in the early days they lived along the Atlantic coast, perhaps in the vicinity of Rhode Island. They moved west along the St. Lawrence and the Lakes, the Foxes being found about Green Bay as early as 1634 by Jean Nicolet, and the Sacs following westward, perhaps about the time of King Philip's War.

For more than a century and a half these Indians lived about the beautiful lakes and streams and camped in the pleasant groves of Wisconsin and northern Illinois until several generations of their fathers and many of their brave warriors were forever resting on the summits of their forest-clad hills.

Here, in the spring, the women planted their patches of corn, squashes, and beans, tended the gardens through the hot summer

days, and in the autumn gathered and dried the berries and the nuts for food and the rushes for their lodges. Here, the woods and streams were full of fur which the braves gathered during the winter days and in the spring traded to the fur company for the supplies they needed. Thus they moved about, sometimes contented and happy, but often in disputes and wars among themselves or with other tribes over their hunting grounds or the feuds of their braves. Gradually moving westward, the Foxes along the Wisconsin, and the Sacs along the Rock River, until about the time of our War of Independence they were located about the mouth of these rivers at Prairie du Chien and Saukenuk, claiming the lands between them and along both adjacent banks of the Mississippi.

DURING the eighteenth century a great struggle was on between the various Indian tribes. The Mesquaki were a nation of warriors filled with the spirit of American independence and were among the leaders of the Algonquin tribes. They have many times been defeated but never conquered. In the early wars they generally fought with the British against the French and their allies and were so hard pressed that in 1732 they were reported to be extinct as a tribe, but this proved a false hope to the French.

During the Revolution, the Fox with the Sac and other of their allies, joined forces with the settlers and fought for the freedom of their home land, and were probably the saving of the Northwest Territory to the Americans, as without their help it would have been impossible to have held that region against the forces of the British and their hostile Indian allies.

However, when the War of 1812-14 broke out, these tribes, much displeased with the treaty of 1804, joined with the British against the settlers and did not again smoke the pipe with their neighbors until in 1815, since which time, however, it is the boast of the Mesquaki that they have lived at peace with the Great Father at Washington, for, although a few of their braves joined with the Sacs in the Black Hawk War, they did so against the protests of their chief men, who desired peace.

WITH few exceptions, the two tribes have been treated together in their treaties with the Government, and of their twenty treaties a few stand out as being important both to them and to their white neighbors.

In 1788 the Mesquaki tribe leased to Julian Dubuque, to occupy and work, 148,000 acres of land, including the lead mines and the land on which is now located the city of Dubuque. It is the contention of many of the old Indians now living that this was not a sale, but a lease for a short term of years, and that they still own that tract of land.

Their first and most disputed treaty was made at St. Louis in 1804, by which they sold all their lands east of the Mississippi for a few goods in hand and a permanent annuity of \$1,000. This treaty was signed by but a few Indians, these being Sacs, and was so unsatisfactory to the tribe as a whole that in 1812-14 they joined forces with the British, but were finally subdued and obliged in their treaties of 1815 and 1816 to accept the treaty of 1804.

Black Hawk and a few of the prominent Sac chiefs could not forget the land of their boyhood days and the graves of their fathers, and in 1832, taking advantage of the clause in the treaty which permitted them to hunt and fish on the lands they had ceded, they wandered back across the Mississippi to their old camping grounds, and war broke out again, ending in the Indians being driven back into Iowa and the further sale of a strip of land along the west bank of the Mississippi, Black Hawk and a number of his relatives being held as hostages.

In the treaties of 1832, 1836, and 1837, they parted with further large tracts of land until the most of eastern Iowa had been sold by them. But they had taught their neighbors to respect their rights and had received large sums of money for their possessions. Several other tribes claimed much of this land and many of their treaties cover much of the same territory.

In 1842 the final treaty in which the Mesquaki claim to have taken any part was made, and by it they disposed of all their lands east of the Missouri and agreed to go to a reservation to be selected for them west of that river. The Sacs soon moved on to their new lands, but it took the persuasive presence of the soldiers to get the Foxes across the river. The Sacs remained true to their treaty, finally selling the most of the lands in Kansas and moving on into Oklahoma, where they have been allotted lands and now live as citizens.

The Foxes did not like the western dry climate, and after a year or two began to quietly drift back into Iowa. This unofficial

division of the tribes led to an endless chain of disputes over their funds and treaty rights. They were now drawing annually the interest on more than a million dollars. The Sacs naturally secured the best end of the bargain in money matters, as they stood by their agreements, but the Mesquaki, although they were willing to be tramps and beggars in Iowa rather than to live on their own lands in Kansas, still believed that their share of the funds belonged to them wherever they might roam, and took the matter into the courts, securing some adjustments in their favor, but finally losing in the Supreme Court of the United States their claim for nearly a half-million dollars which they believed the United States had unjustly withheld from them and paid to the Sacs in Oklahoma.

WHAT they had lost by treaty and in war the Mesquaki were able, in a small way, to win back by political influence. Upon their return to the banks of the streams in Iowa, they went about quietly among their old frontier friends and by persuasion and friendly entreaty secured the backing of some of the most influential men in the State. In 1856 the legislature passed an act permitting the Indians then in Iowa to purchase land for their use and requesting the Federal Government to pay them their share of the treaty funds.

In 1857 they purchased the beginning of the tract of land which they now own, paying \$1,000 for 80 acres, including one of their old battle grounds with the Sioux. They were not recognized, however, by the Federal Government until in 1867, after Congress had so directed at the instance of the delegation from Iowa, since which time they have received the regular payment of their annuities.

It now became easier to secure funds with which to buy more land. An agent was appointed to look after their affairs, and more land was purchased from time to time until they now hold 3,359.45 acres, which has cost them about \$110,000, secured under 37 different deeds, 5 to the agent, 24 to the Governor of Iowa, and 8 to the Secretary of the Interior, in trust. In 1908 a transfer of this trusteeship was made, so that it is now all held by the Secretary of the Interior, and the management of their affairs has thus been considerably simplified.

THE Mesquaki are a self-satisfied class of people. They believe in the ways of the old fathers. Their minds were not made like the white man's—to be trained, developed, and worked

over before they could be useful—but their heads were made right in the first place. Hence, they do not need our schools; and, in fact, in attending them they are displeasing Wa-sa-ka, who, after he had made them, lived with them for a long time, blessing the little children and teaching them all things necessary to life and happiness. This wisdom it is the duty of the fathers to pass on to the children in their songs, dances, games, and sacred services, these ceremonies making up their schools and social and religious life.

Their marriages and divorces are common-consent arrangements, lasting as long as desirable, divorce being secured by either party moving out with his or her belongings.

After death they hope to go to the Far West, where the sun sets, where they shall live again.

They still earn much of their living by hunting and trapping, going about Iowa, up and down its streams, and securing some seasons as high as \$20,000 worth of fur.

Their wickiups are made of a matting which they weave out of rushes. This is light and easily carried about or shipped as a bundle on the train. A few slender poles can be found wherever a camp is desired. These bent and tied together with bark fiber in the shape of a beehive and covered with the matting is their winter shelter from the storm. On their lands, each family has a sort of rough lumber shack without doors, windows, floor, or roof, where they live during the planting season. This is covered with the rushes from their winter lodge or with bark peeled from nearby trees.

Many of the people remember the good old days. There can be no better days, they believe, and many of them, in the honesty of their faithful hearts, warn the rising generation against the changes which are rapidly taking place. Others fear the new plans, as they see the control slipping from the old conservative leaders to the younger progressive element, their dignified councils carrying less weight then formerly. They wonder to what it will all lead.

John Allen, many years a councilman, now old and almost blind with the trachoma, occasionally talks of the old days, and hopes only that they may not be disturbed, fearing lest again by some slip they lose the homes they worked and saved so long to secure.

On-a-wat, the war-chief, remembers the old days when the soldiers stood behind them and followed them slowly but surely

until they had crossed the Missouri and fears that back of these new plans there may be some hidden scheme to undo the work of a lifetime.

Old Ne-sho-mon-ne, one of the oldest councilmen, after telling of the old days in council and renewing the old claims of the past, fearing lest he seemed to be unduly in earnest, after following the rest of the council out of the room, finally came limping back leaning on his long cane, and reaching out his old wrinkled hand, said in broken English: "Mr. Green, you no mad me."

These and many others of the old Indians are honest and faithful to the interests of their people as they see them. They have had during their long lives many reasons to fear the schemes of their white neighbors. These are the Indians who are faithful to their old traditions, have but one wife, one standard of right for all, and whose friendship and respect is an honor to any man.

It is much to be regretted that with the passing of the old Indians and their traditions there is coming on the scene a set of the young people who care little for the ways of their fathers and less for the customs of civilization into which they are growing, and who are ready to hide behind either, as it may be necessary to secure the protection which will permit them to escape both the traditions of their fathers and the laws of civilization and secure to themselves the license of almost unlimited liberty—eaters who will not work, residents of pool rooms, friends of bootleggers, the curse of their people, representing the lowest stratum of the old Indian customs and the white man's—shall I call it civilization?

But between these extremes of the cautious old people and the reckless young, there is a rapidly growing band of sober, industrious, conservative-progressive Indians who are taking hold of the situation, and who are the hope of the Mesquaki. These are the Indians of the present, heads of families, still somewhat in sympathy with the best of the old life, but ready to investigate the new plans and to give some of them a trial, using their eyes and ears and doing considerable of their own thinking. It is through this element of the tribe, locally known as progressives, that progress is coming rapidly to these Indians.

(Concluded in the November number.)

A Modern Indian Council:

By Arthur C. Parker.



URING the past year and a half students of the "Indian Problem" have witnessed the birth and development of a new factor in the field of social endeavor. The Society of American Indians, which held its Second Annual Conference at Ohio State University during the first week of October, this year, did not come into existence to fill an empty need nor to add merely to the number of organizations already devoted to the interest of the Indian. It came as the answer to the timeworn question why the Indian did not do something to solve his own problem.

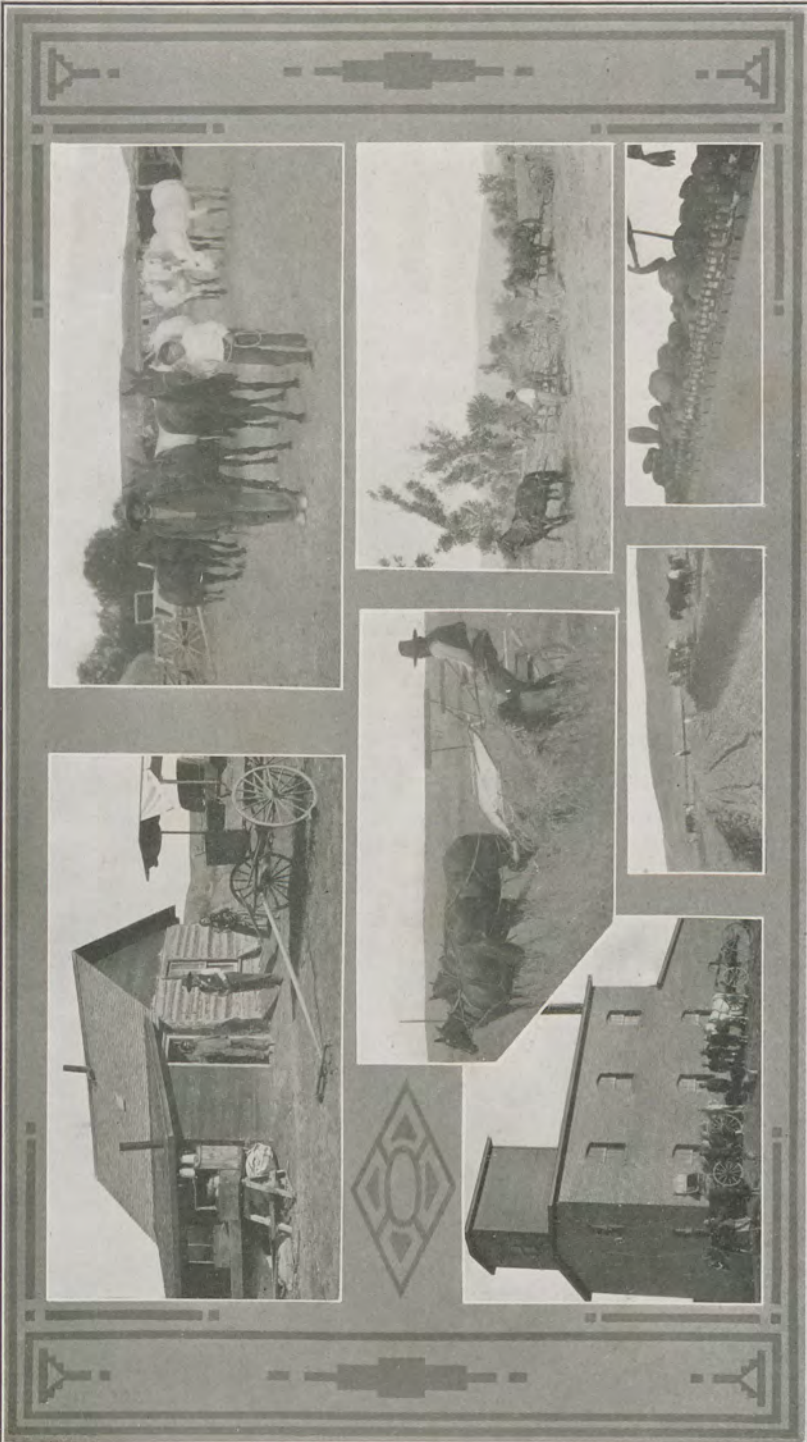
With an organization of his own people the Indian may now grasp in an effective way the many problems that create in the aggregate the much discussed "Indian question." The very fact that the scattered groups of Indians throughout the land could come together in a harmonious council devoted to the creation of a constructive program stands as an achievement. The magnitude of this event was expressed by General R. H. Pratt as he stood on the platform of the conference on Saturday, October 5th. After having reviewed his career as a friend of the Indian and his familiarity with the Indian question, General Pratt said: "It is without hesitation that I say that this occasion is the most momentous event in all Indian history."

The conference opened on Wednesday, the second of October, with the registration of the members and the sessions of the executive committee. By invitation of the Ohio State Historical and Archeological Society, the Society of American Indians was invited to participate in the dedication of the Logan elm—the historical tree under which Logan, the Mingo chief, signed his treaty with the whites. Nearly five thousand people from the surrounding region witnessed the dedication of this famous elm tree, which is one of the four largest of its kind in the United States. The principal addresses were made by Dr. Frederick G. Wright, Hon. E. O. Randall, Secretary of the Historical Society, and Prof. William H. Mills, Curator of Archeology at the University. Addresses in response were made by Hon. Chas. E. Dagenett, a descendant of the Miami of Ohio and the present Supervisor of Indian Employment in the United States Indian Service, and Mr. Frederic E. Parker, a Seneca Indian, now residing in New York City.

The official welcome by the city was given to the conference in the Chamber of Commerce Auditorium on Wednesday evening. Quite appropriately a "red man," though a modern one of improved order, in the person of O. Max Levey, the great prophet of the Order of Red Men of the State of Ohio, was the chairman. Addresses were made by the mayor of the city, Prof. Frederic G. Wright of Oberlin College, Hon. E. O. Randall, and President W. A. Thompson of Ohio State University. Responses were made to the kindly speeches of these gentlemen by Mr. John M. Oskison, a Cherokee Indian and well known magazine writer, Mr. Chas. E. Dagenett, and President Sherman Coolidge of the Society, supplemented by a few words by the Secretary.

On Thursday morning the real work of the conference began. The meeting was called to order by President Sherman Coolidge, an Arapaho, in the Ohio Union, the student club house of the University. After an invocation, there was a discussion on the reservation system, the principal paper being on the moral and social conditions of Indian reservations, by Asa R. Hill, a Mohawk Indian and a student of Denison University in Ohio. Mr. Hill made a strong plea for the improvement of the reservation and asked that means be provided for better education not only of the children but of the older people whom he believed needed to be reached in a more effective manner. Mr. Hill's plea for the more rigid enforcement of the excise laws was most eloquent, and the examples which he gave of the results of the use of liquor on Indian reservations were powerful arguments for temperance. After a thirty-minute discussion by the members of the conference, Mr. F. E. Parker read a paper on the Indian as a citizen, in which he discussed the part which a citizen Indian might take in public affairs.

Thursday afternoon was devoted to a "get-together-time" on the campus. This hour was provided in order that the members of the conference might become better acquainted one with the other. There were visits to the various departments, with special attention given to the Indian Museum, under the charge of Prof. Mills, which contains the relics of the mound-building Indians who formerly inhabited Ohio. The members of the conference were interested to learn that thousands of years ago their ancestors were familiar with many arts and inventions which we now consider as modern. They were shown examples of ancient copper working,



VIEWS FROM THE CROW RESERVATION IN MONTANA

- (1) CROW INDIAN HOME. (2) HORSE CORRAL—TIES-HIS-KNEES, CROW INDIAN. (3) CROWS BRING WHEAT TO AGENCY MILLS. (4) HARVESTING ON THE CROW RESERVATION.
- (5) BREAKING GROUND FOR CANAL WORK. (6) INDIANS WORKING ON CROW DITCH. (7) EXHIBIT OF VEGETABLES BY CROW SCHOOL GIRLS AT THE ANNUAL FAIR.



HOPi KATCHINA DANCE—ORAIPi PUEBLO—ARIZONA



TYPE OF CROW INDIAN GIRL—A RETURNED STUDENT ON THE
CROW INDIAN RESERVATION



TWO-LEGGINS, HEREDITARY SUB-CHIEF, AND WIFE

inlaid ornaments of pearl, and many specimens illustrating the practical and esthetic life of those early people.

On Thursday evening the concert arranged by the Hospitality Association was given in Memorial Hall, the great convention auditorium of the city. This concert was under the direction of Ella May Smith, the leader in the musical circles in central Ohio. There were a number of Indian songs given by the Hampton boys, who appeared in their native costumes. Michael Wolfe and George Brown sang a number of the Ojibwa folk-songs, while Messrs. David and George Owl sang the tribal songs of the Cherokee. One of the features of the program were the soprano solos given by Miss Leila Waterman, a Seneca Indian girl who is a student at Carlisle School. Miss Brewer, a Puyallup Indian girl, graduate of the Salem School at Chemawa, Oregon, was the accompanist. An additional attraction at the concert was the exhibition of the Thorpe Olympian trophies. The citizens of the city took great interest in viewing these visible testimonials of American prowess in the athletic world and remarked that it was singularly appropriate that these laurels should have been won by an American Indian.

By invitation of the Chamber of Commerce the Friday sessions were held at the Chamber of Commerce building, both auditoriums having been placed at the disposal of the Society. The morning session was devoted to a continuation of the discussion on the reservation system, the chief paper being that read by Henry Roe Cloud under the title, "Some Social and Economic Conditions of Indian Reservations." Dr. Montezuma discussed the problem in his characteristic way and other members of the conference debated the merits and demerits of the reservation in a most effective manner.

Mr. Roe Cloud, who is a Yale graduate and a deep student of his own people, said among other things:

The reservation came into being through the logic of events. Whatever our attitude as free men toward the reservation may be these days, the Indian of the past looked upon it as a form of captivity. Reservations breed pauperism. If you help men without teaching them to help themselves and awakening in them some form of aspiration and endeavor, then you do them correspondingly great social injury. By paternalism you banish the spirit of work and remove incentive. Other races have the spirit of necessity that drives them on. In the actual struggle for a livelihood they discover and learn things of which we, as reservation Indians, never dream. The reservation system is fundamen-

tally bad. Its segregation principle and the environment it forces upon the Indian blocks the way to progress.

In the afternoon Mr. Wheelock as chairman introduced Mr. Thomas L. Sloan, who addressed the Society on "The Law and the American Indian." As is always the case, Mr. Sloan's address was a masterful discussion of the relation of the Indian to the law of the land and the duty of the law of the land to protect the Indian in his present rights as well as to insure his health and education. During this session at the recess which was called by the President, Acting Commissioner of Indian Affairs F. A. Abbott requested that since he was about to leave the city on important Government business he should like to make a few statements. The request was granted and Mr. Abbott presented his ideas of the "Indian question." One of the principal papers of the day was presented by Chas. E. Kealear, an Indian of Arapahoe, Wyo. Mr. Kealear discussed "Reservation Administration" and mentioned a number of specific cases in which the Indians had been wronged. It is such intelligent presentations that attract attention and are sure to excite the publicity and sympathy that will bring reform. In the evening the joint conference with the associate body was held in the large auditorium of the Chamber of Commerce. The principal speakers at the conference were President Sherman Coolidge, who addressed the conference on "The Duty of the American Indian to His Race and to His Country, United States of America;" Michael Wolfe, who gave an eloquent address on the "Plea of the Young Indian;" Dennison Wheelock, Esq., an Oneida, from Wisconsin, on "The Indian of Today, His Situation;" Supt. Moses Friedman, who spoke on "The Opportunity of the Race and of the Society;" and Hon. E. B. Meritt, of the Indian Bureau, on "A Program for the Indian Service." Each one of these addresses was of exceptional interest.

Perhaps the most important feature of the conference was its business session, in which the organization was perfected. The constitution and by-laws as revised by the constitutional committee was submitted and voted upon article by article, and adopted. The statement of purposes was fixed by vote and the platform drawn up and adopted. With this basis for organization of business the election of officers took place. Rev. Sherman Coolidge was re-elected president, and the writer of this article was continued as secretary. The council of vice presidents was elected as follows: Chas. E.

Dagenett, vice president on membership; Mrs. L. C. Kellogg, vice president on education; Dennison Wheelock, vice president on legislation. The outcome of this business session may be known briefly by mention of the following results: First, a definite organization; second, a definite purpose; third, broad but progressive platform; fourth, an establishment of an annual conference at some great university; fifth, the establishment of headquarters at Washington, D. C.; sixth, a permanent bonded secretary-treasurer; seventh, provisions for the publication of the annual proceedings; eighth, provisions for the establishment of the *Quarterly Journal of the Society of American Indians*, to contain the papers and addresses of the conference and such matters of current and literary interest as might be decided upon by a board of directors.

On Saturday evening the second joint conference was held. The opening address was made by Dr. Carlos Montezuma, on "Light on the Indian Situation." This was followed by a strong and practical address by Gen. R. H. Pratt, who spoke on "The Solution of the Indian Problem." General Pratt said that the occasion was the thirty-third anniversary of the time when he brought the first group of students east for schooling. Other addresses of importance were made by John M. Oskison on the "Apache Situation," and W. R. Johnson on "My Fight with the Liquor Interest." Prof. F. A. McKenzie, whose earnest labors made possible the conference at Columbus, gave a brief talk in which he summed up his desire for the Indian. He said, "I ask that the Indian desire but one thing—the best; I ask that he be given only the best."

On Sunday the members of the conference were delegated to the city churches and thousands of people were interested in the stirring talks given by the Indians. Newspapers seldom comment upon sermons, but the importance of these Indian Sunday addresses brought forth many interesting comments in the newspapers of the city on Monday. More than ten thousand people were reached and heard the plea of the Christian Indians for the salvation of the race.

It would be a serious omission to neglect to mention the splendid sermon given to the Society on Thursday morning of the conference by Dr. Washington Gladden in the First Congregational Church. Dr. Gladden's sermon served as an inspiration to every member of the conference during its sessions. His eloquent appeal to the inherent pride of the race should have been heard by every

Indian in the country. It will be published with the other papers and addresses in the proceedings of the conference and in the *Quarterly Journal*.

On Sunday afternoon in Memorial Hall, the great convention hall of the city, the Christian members of the Society conducted, under its auspices, the conference on the religious and moral needs of the Indians. The principal speakers were President Coolidge; Rev. W. H. Ketcham, of the Catholic Bureau of Missions; Rev. Robert Hall, of the Indian Y. M. C. A. work; Rev. Stephen Jones, a Santee Sioux; Rev. Asa R. Hill, a Mohawk; Henry Roe Cloud, a Winnebago; Rev. Roland Nicholas, a Pottawatomie; and General Pratt, who acted as chairman. Miss Waterman rendered a solo and the Hampton boys sang Indian hymns in their native language.

The religious conference it is hoped will always be the inspirational session of the conference.

Besides the associate members from a distance whose names are mentioned in the body of this article, there were present Miss Caroline Andrus, of Hampton; Miss Annie Fuller, of Boston; Miss Edith M. Dabb, of New York City; Mrs. R. H. Pratt; Mr. and Mrs. Gale, the musical ethnologists; Mrs. Moses Friedman; representatives of schools and colleges in Ohio, and others.

The primary aim of the organization is to develop and organize men and women of Indian blood as wise leaders of their race. The race itself must see the necessity for bringing its members to a realization of the greater function which it has as one of the social elements within the American commonwealth. It wishes to awaken within the race an appreciation of its own capacity to achieve; it wishes to stimulate the effort to achieve, accumulate, and advance; it wishes to put upon the Indian himself the burden of demonstrating his own powers to BE, to DO and to CONSTRUCT. Race consciousness properly developed begets pride in one's own race; race pride begets the incentive to achieve. A dispirited and utterly crushed race cannot be uplifted. No human power can uplift it. It is only when the man or the race sees that it is worth saving that it will be saved, and it is only through sacrifice and devotion that it can be saved. An Indian must say with a man of any race who has risen, "I am proud of my race. It is not an inferior race. It can advance; it can achieve; and by God's help I shall do my utmost to prove it." The Society wants its members to feel this and then to put on the

armor of faith and lead their people outward and upward into Christian enlightenment and Christian citizenship.

The great faith which the American public has in this heroic endeavor of the earnest members of the Society to create a new era for their race has lead the newspapers of the country to devote many columns of space, including editorial comment, to the discussion of their plans for service to their race and to humanity.

There is nothing spectacular or sensational in the conferences, but notwithstanding this a great deal of public attention has been drawn to them simply because of the manifest earnestness of the members of the Society. The presidents of great universities, editors of magazines of influence, college professors, bishops of churches, missionaries, teachers, educators, and the thinking citizens everywhere have come into the Society as associate members and given it their unqualified indorsement.

Here at last is the opportunity for the Indian himself to express his own mind and have a hand in directing the destiny of his race. At the annual conferences there is the opportunity for debating "the problems" with the best known friends of the race. The platform is free and every Indian who wishes to speak may do so. The meetings are open and every member may use his vote for deciding the questions that come before the Society and in determining its officers. Associate members, however, are not permitted to vote upon these things, since the organization is fundamentally one for the development of the Indian statesman. There is a great future before the Society if it loyally holds to its purpose to devote itself to the uplifting and advancing of the race. At present the Society needs the encouragement and assistance not only of every Indian who cares for his people but of every American citizen who believes in a square deal for every American.

Human happiness and success do not depend so much upon the views we take as upon the work we do and the way we do it.—*Hodges*

Setdilh, or the Apache Three-Stick Game:

By Albert B. Reagan.



THE Apaches of Arizona, like most Indians, have many games. One of their principal games is called Setdilh, or Three-Stick Game. It is played by the women only. On it they stake their possessions and at playing it they often waste valuable time that could be better spent. Below is a description of the game and the way it is played, written as though the reader was being instructed how to play the game.

The Game Field.—To play this game, level a circular spot of ground some seven feet in diameter in your yard, if your lawn is not already level. Inclose this circular area in a circle of pebbles, cobblestones, or wooden blocks, forty in number. Arrange the rocks (or blocks) in groups of ten each, so that there will be ten to each quadrant of the circle. The rocks are the tallies. An entire circle of forty tallies constitutes a game. Besides the tally rocks in the circle, place a large flat rock, or a semi-buried flatiron, so that it will occupy the center of the circular inclosed area. On this center rock are to be hurled the "throwing sticks," as we shall see later.

The Counting Sticks.—These are small sticks used in marking the tallies gained. Small sticks of any kind may be used. They should be about six inches in length. When playing, one of these is placed between the last rock tally and the next rock in the direction the player is moving his tally stick. There should be a stick to represent the tallies gained by each player.

The Throwing (or Setdilh) Sticks.—These are three in number. They should be flattish, of rather heavy wood and of about a foot in length, one-fourth inch in thickness and an inch in width. One side should be characteristically marked or painted; the opposite face should be unmarked. When playing, these sticks are all to be held in the hand in a vertical position at the same time, and are all to be hurled endwise upon the center rock, free from the dispatching hand, so that they will fall with whichever face up chance may direct. Counting the points then begins.

Counting the Points.—The points gained in any throw are to be decided by the faces of the throwing sticks that are up after the

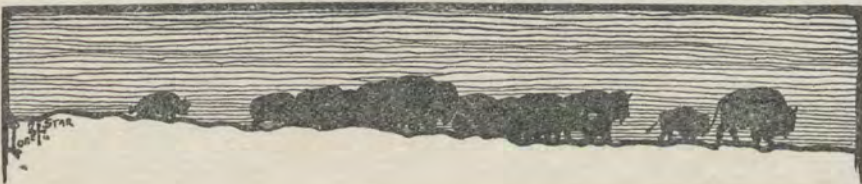
sticks have fallen. If one unmarked face is up it counts two points; if two unmarked faces, three points; if all the unmarked faces, five points; and if the three marked faces are up, ten points and the player has the privilege of playing again before passing the sticks to the next player.

Marking the Points Gained.—Four persons should play this game. They should be seated on the ground, one opposite each quadrant of the stone circle, and all facing the center of same. The opposite players should be partners. When playing, one set of partners should move their counting sticks round the stone circle in one direction (each player should have his own counting stick whether a partner of another person or not), and their opponents should move in the opposite direction. For the points gained in hurling the sticks an equal number of rocks in the stone circle are to be counted and the counting sticks moved forward to the position between the last rock tally and the next cobblestone in the direction the counting stick is being moved. In thus moving the counting stick, should it chance to be placed in the space between two rocks that an opponent's counting stick is occupying, the opponent's counting stick, that is, the first occupying the space, is to be taken up and its owner is to begin the game again; he loses all the tally counts he has thus far gained in the game they are playing. In this manner two skilled players may throw each other back time after time, thus making the game interesting. When a counting stick shall have completed the entire rock circle, that is, when it has marked forty successive tallies, its owner will have won the game.

The Setdilh Field.

A B C D are the spaces between the groups of cobblestones. 1 and 2 are tally sticks. The throwing sticks are within the circle. As they have thus fallen with one round face up and the two other round faces down, the throw thus cast counts three points.

(See illustration on page 78.)





Absarokee—The Bird People:

By Winfield W. Scott.



ABOUT a hundred and fifty years ago a great Indian tribe, living on the banks of the Missouri River, was hard pressed for food. All game seemed to have left the country, and although the men hunted tirelessly, little was brought to the camp. One day, as told by the old men of the tribe, a buffalo was taken, but among so many it was but a morsel, and little wonder they quarreled over the division. The dispute was between two rival chiefs, and, as each had about the same number of followers, a feud rapidly developed, which finally resulted in a division of the tribe. One band, which long afterward became known as the Crows, set their faces westward and journeyed to the foothills of the Rocky Mountains, pitching their camps along the waters of the Yellowstone, Big Horn, Powder, and as far south as Wind River. Those roaming over the Wind River region fraternized for a time with the inhabitants of that country, the Shoshonis, but the latter, always regarding the Crows as intruders, finally determined to drive them out, which they did, and, after the bloody battle of Crow-Heart Mountain, the tribe concentrated along the Yellowstone and Big Horn Rivers, where they are to-day living in peace and comfort. Later on, the Crows made many raids into the Shoshoni country, capturing many horses and taking away with them many of the women and children of the Shoshonis, descendants of whom are now members of the Crow tribe. Prisoners, always women and children, were taken from other tribes, the Nez Perces, Cheyennes,

Blackfeet, etc., and so it is that the Crows are now a composite race, with very few of pure Crow blood.

By the treaty of 1851 the Crows were allotted for occupancy a territory bounded as follows: Beginning at the mouth of Powder River, on the Yellowstone, thence up Powder River to its source; thence along the main range of the Black Hills and Wind River Mountains to the headwaters of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; thence to the headwaters of the Muscle Shell River, and down that stream to its mouth; thence to the headwaters of Dry Creek, and down to its mouth. This treaty was never ratified, and under the treaty of 1868 they received a much smaller territory, approximately 5,000,000 acres, in consideration of which, with other benefits, they relinquished all claim or title to any other portion of the territory of the United States.

They have since ceded to the United States two tracts, leaving them the present reservation of about two and one-quarter million acres. Two beautiful streams, the Big Horn and Little Big Horn Rivers, flow across the reservation, entering from the south, about 40 miles apart, and gradually converging until they unite near the northern boundary. Pryor Creek, a pretty little mountain stream, winds a tortuous way across the western border. The Indian homes are located principally along these streams. Each valley has its irrigation system, constructed by the Government at a cost of over \$1,000,000, principally from funds derived from the grazing leases, and watering, in round numbers, 70,000 acres of fertile valley land. Between the valleys lie the high grazing lands, which are generally unallotted, and which are leased to stockmen, who range over the hills many thousands of cattle and sheep.

It may be said, incidentally, that those who are just at this time clamoring for the opening of the Crow Reservation to white settlement will be grievously disappointed when they learn that when such opening is accomplished there will be for sale only these high, dry, nonirrigable lands, which, in the small tracts that may be purchased by actual settlers, will be practically valueless, instead of the many thousands of acres of rich valley farming land, as is frequently represented. The opening of the Crow Reservation would benefit the cattlemen of Wyoming and Montana, who would have free use of its great ranges, and who would immediately flood the region with

literally hundreds of thousands of cattle; but it would mean irreparable disaster for the Crows.

These Indians have always been noted for their loyalty to the Government; and in many a wild foray and stirring campaign they have been the faithful scouts and allies of Crook, and Custer, and Terry, and other blue-coated captains of the old Indian wars. As in war time, so in the peaceful years that have followed, the Crows have been the friends of the white men. It is no doubt true that all tribes and all reservations have their "insurgents" and malcontents, but with the Crows the number of those who may be so classed is so small, and the sentiment against them among the Indians themselves is so pronounced, that their influence is hardly noticeable.

The task set before the Indian worker in the field is twofold: First, to induce him to abandon his old way of living, and, second, to make of him a farmer, stock raiser, and a citizen. No Indian clings more tenaciously to his old tribal customs, habits, dress, and trend of thought than does the Crow. The dance is still the acme of his social life. No member of the tribe can refuse to feed all who come—to share all that he has, and avoid social ostracism. An elk-tooth dress given to the woman imperatively demands that the best pair of horses owned by the husband must be given in return. Few of the men have the courage required to appear in public without the braids of long hair falling on either side of the face, and only a schoolgirl can escape the rasping ridicule heaped upon the wearer of a white woman's dress.

The old-time form of marriage, which was merely a matter of bargain and sale, survived among them until very recently, and has only given way in the face of absolute inhibition. The Crows marry very early and divorces are common. They disapprove of the white man's ceremony for the reason that they find it expensive to get loose. However, regard for their landed interests renders legal marriage imperative; and it is creditable to the Indians that they have finally abandoned entirely the old custom.

Their religion is apparently a combination of sun worship and Christianity. If you were to ask an old Indian: "What is God?" he would say: "Sun, ground, all same God." The writer has talked with old Indians who say that many "grandfathers," meaning many generations, have taught them that the sun is a white man; that

he is all powerful; that he eats the good Indians at death, and takes them to himself until the end of time, when the body will rise and the spirit will be given back. Those who do evil will not be eaten, but will be put away and the sun will walk on them. Originally they were no doubt sun worshipers, pure and simple, and even yet we have old men who, painting their hawk-beak proboscis a brilliant yellow, faithfully meet the rising sun and chant to him their weird incantations. This is the faith of the old people, and so firmly is it grounded that no amount of teaching will shake it. They believe that a man's private life is a thing with which he alone is concerned. Immorality does not involve loss of caste, nor does crime, although that may entitle an aggrieved party to reprisal.

While, as a farmer, there is as yet quite a difference between the Indian and his white brother—the thrifty German, for instance—there is encouragement to be found in the fact that the Crow is steadily improving, especially in his growing appreciation of the importance of the farm, and in his awakening pride in his accomplishments. If he is not disposed to allow business to interfere with pleasure, that is only one of the lessons he has yet to learn. Public sentiment is, with the Crows, a powerful influence; and there are few ways in which greater good can be accomplished than by creating such sentiment along proper lines.

The attitude of our Indians toward the schools is one of tolerance only. Left to themselves, they would pay no attention to them; but, generally, will bring in the children without protest when told to do so. They favor the day school, and, to their credit be it said, the children attend such schools punctually and regularly.

The world was not made in a day; neither can the Indian be changed “in the twinkling of an eye.” Rapid progress cannot be expected; but if we can keep him moving steadily forward, if ever so slowly, there will come a time when he will have reached the full stature of a man and the regeneration of a race will have been accomplished.



Neresta: An Iroquois Princess:

By Grace Ellis Taft.



NERESTA is a charming little girl, nearly a year old, who comes of ancestry quite as distinguished as many a Daughter of the American Revolution. Some day there may be a society known as the D.I.C. (Daughter of Indian Chiefs), and she is sure to be a leading member of it. She is of pure Iroquois blood, although her mother belongs to the Seneca nation of that race, and her father to the Cayuga. In fact, these two tribes continually intermarry throughout the family tree, showing the way in which they have intermingled since prehistoric times, for the Cayuga and Seneca have always lived together like brothers. Behind her hover the shadows of warfare, and around her baby form to-day sounds the bloodless but destroying battle of land offices. Seneca and Cayuga have used every weapon of law to defend their claims in the land of their fathers. The main history of the Cayuga tribe has been related in my paper published in the *American Antiquarian* for January, 1912; but it can be remembered that, like the rest of the Iroquois, they have been gradually restricted to fixed reservations, which unfortunately in the case of the Cayuga are not their own property.

In the days of the first white pioneers, a Seneca chieftain ruled at Kanadesaga, an Indian city which once stood near where is now the prosperous college town of Geneva, N. Y., on one of the lovely hills overlooking Seneca Lake. The chief bore the title Sayenqueraghta, or "Smoke that Disappears." With other noted red men he received ingratiating gifts from the incoming conquerors, and on one occasion a coronet was sent to him by Queen Anne of England. About a hundred years later "Old King," his great-grandson, ruled the Seneca and was famous for military exploits. His nephew and namesake, "Young King," came into the world at Canandaigua, in the year 1760, and received his native name of Gui-en-gwah-toh, or "Bearer of the Smoking Brand." He was one of the leading Seneca at the massacre of Wyoming, and with his Cayuga colleagues was the terror of the colonial settlers. He was made a colonel by the British, but during the War of 1812 sided with the United States. His enormous shape, disfigured by the loss of an arm, was familiar in Buffalo, where he lived during his latter years, and died in 1835. He married a Seneca named Martha, and his grandson was Dr. Peter Wilson, whose parents' names are not known. Wilson's mother,

however, joined the church at Buffalo Creek in 1834, and must have been of Cayuga extraction, as Dr. Wilson is always spoken of as belonging to that tribe.

Dr. Peter Wilson was a man familiar to New York statesmen in the period just before the Civil War; and this noted Cayuga chief for twenty years became the voice of an oppressed people. One of the leading Indians of the Iroquoian League during the past century, he first appears as a lawmaker of his tribe, then as its savior, and finally reaches the highest office which the league of the Six Nations could bestow. He was born somewhere about the beginning of the nineteenth century, and at once showed the superiority of his genius. Amid the misfortunes of the Cayuga tribe, whom United States treaties of 1789 and 1795 had deprived of their lands, whom westward emigration and the War of 1812 had torn asunder, Dr. William's Seneca relationship was of great benefit to him, and he succeeded in obtaining a liberal education. He graduated from Hamilton College, New York, before 1840, to become a power among his beggared kindred.

From 1846 to 1865 continual reference to his activities appears in the public documents of New York State. Angered by the tyranny of white legalities over ancient Indian rights, he perfected himself in law, and with the Seneca Nathaniel T. Strong drew up many a document to protect his brethren, and particularly simplified their method of inheritance. The Seneca troubles began early in the century with the demands of the Ogden Land Company, which also affected the Cayuga. The Cayuga, however, no longer had lands to haggle over; but their annuity was a cause of controversy. Many had settled with the Seneca, and the plan of the Ogden Land Company and their (apparent) agent, Dr. Abraham Hogeboom, was to remove these Indians westward in order to seize their lands, to which the Odgens had the right of preemption by the Massachusetts treaty of 1885 and later sales. The Ogden claims are referred to in my second paper in the *American Antiquarian* for 1912, entitled "More Cayuga Notes." They had in 1838 gained the cession of lands at Buffalo Creek, Tonawanda, Cattaraugus, and Allegany, but these lands were restored to the Seneca by treaty of May 20, 1842.



Mary Fisher, Chippewa—Competent Help-Meet:

By Albert B. Reagan.

MRS. MARY FISHER, whose picture appears elsewhere in this issue, is a full-blood Bois-Fort Chippewa, and the daughter of Tay-tah-gaush-oke and Ay-dah-ne-kway-be-nais, who was known among the white people as Farmer John. He was given this name because of his thrift and his turning from the hunt to farming years ago when but few of his tribe cared to adopt any of the ways of the white man. Farmer John was a chief among the Bois-Fort peoples and built and had a village named after him on Pelican Lake near Orr, Minn., which village was the first village of Indian houses built in this (Nett Lake) section of the country. This Farmer John was also one of the signers of the Sucker Point agreement with the Government in 1889. He remained chief of his band until his death, August 13, 1910, dying at the age of 104 years. Though his village has now been abandoned, Farmer John's Landing on Pelican Lake still remains to perpetuate his name.

Mrs. Mary Fisher is known among her own race by the name of Maush-gwon-ah-quod-oke. She is now 47 years of age and has been twice married. Her first husband was Kah-ke-gay-gwan-ay-aush, Bois-Fort allottee No. 170. After his death she married Tom Fisher (Nay-nah-ke-we-be-nais), a full-blood, as was her first husband.

Mrs. Fisher has the unique position of being one of the few women mail carriers in the United States Star Route Service, and is probably the only full-blooded Indian woman who has ever carried the mail of Uncle Sam for a considerable time.

At the time of the establishing of the Nett Lake Post Office in 1910, Tom Fisher secured the contract to carry the mail on the

newly created Star Route No. 41303, between Nett Lake and Orr, Minnesota, the distance being approximately 18 miles, a part of which lies across Pelican Lake. Fisher made an excellent mail carrier; but on August 8, 1911, ill fate followed on his trail. On returning with the mail on this date he got into an altercation with a fellow Indian and in the parley which followed Fisher killed his opponent. He was locked up for the crime and by the slow process of law he did not secure a final hearing until February 13, last, six months after the crime was committed. At this trial he was acquitted, it being the opinion of the jury that he had killed the Indian in self-defense.

During the six months that Fisher was locked in jail awaiting the final hearing, his wife (Mrs. Mary Fisher) took his place and carried the mail regularly. She carried it to hold the contract until her husband would be acquitted, as she was confident he would be. She also carried it to get the needed money to hire competent lawyers to defend her husband. She was further aided financially by her daughter Grace, who is a stepdaughter of Tom, and by an adopted child known by the name of Hazel Fisher, who made bead-work and other curios to help raise the defense money. This carrying of the mail heaped great hardships on Mrs. Fisher, but she never flinched. Last winter was a cold one, the coldest in many years. Yet she would leave the agency with the mail when the Government thermometer registered 45 degrees below zero, drive the round trip of 36 miles alone with the mail and arrive at the agency door with it before six o'clock the same evening. She is a woman of whom her husband may well be proud, and he is.



Editorial Comment

Former Commissioner William A. Jones.



WORD has been received of the death on September 17th of former Commissioner of Indian Affairs William A. Jones. This comes as a great shock to the many friends of Mr. Jones both in and out of the Service, who thought he was in good health.

When Mr. Jones left the Indian Office, in 1905, after an administration of eight years as Commissioner of Indian Affairs, he was badly worn out and run down in health, but it was hoped that freedom from the heavy responsibilities and cares of official life would result in restoring his health. He was born in South Wales in 1844, and had a distinguished career in the United States as educator, mayor of his home town of Mineral Point, business man, member of State assembly, and railroad executive.

Mr. Jones will always be remembered as one of the best men who has ever held this important post of large responsibility, with its countless cares and worries. He was a successful business man, with large interests, when he first accepted the place under President McKinley, and in this acceptance there was much of self-sacrifice. He occupied the office for a longer term than most of his predecessors, and performed an important service with great distinction to himself, and of the utmost value, both to the Indian and to the country.

Under his administration and through his earnest efforts and courage, politics were very largely eliminated in the appointment of agents and superintendents, and a large number of these positions were placed permanently under the civil-service regulations. Mr. Jones introduced many needed reforms in the business methods of the office, and performed a notable service by inaugurating, and very largely extending, educational facilities on the reservation, particularly by the establishment of day schools. He was a true and sympathetic friend of the Indian, full of earnestness and zeal in his work, courteous in his dealings, both with his subordinates and with the Indians themselves, and keen in detecting and ferreting out sham in Indian administration. It was under Mr. Jones that many of the important reforms which have meant so much in

SAC AND FOX IN IOWA



UPPER—C. H. CHUCK, SECRETARY. JAMES POWESHIEK, POLICEMAN
LOWER—JIM ONAWAT, WAR CHIEF. PUSH-E-TO-NE-QUA, CHIEF. JOHN ALLEN, COUNCILMAN



THE WINTER HOME OF CHIEF PUSH-E TO NE-QUA (UPPER) AND THE CHIEF'S SUMMER HOME (LOWER)



NERESTA—AN IROQUOIS PRINCESS



MARY FISHER, CHIPPEWA—COMPETENT HELP-MEET



HOME OF LEANDER GANSWORTH, GRADUATE OF CARLISLE. MR. GANSWORTH IS A REPRESENTATIVE CITIZEN OF DAVENPORT, IOWA



SHOP OF EDWARD P. DAVIS, CARLISLE EX-STUDENT, NOW LOCATED AT ALMA, MICH.



APACHE WOMEN PLAYING SETDILTH. STICKS HAVE JUST BEEN HURLED AND ARE STILL IN MOTION



THE SETDILTH FIELD. (SEE ARTICLE.)

bringing the Indian closer to civilization and into citizenship were enacted and had their first impetus.

The American Indians and the attaches of the Service have lost a true and steadfast friend and an enthusiastic coworker, who, at all times, both in official life and in private life, has had for the Indian work a warm spot in his heart, and has always given to it the best that was in him.

The Fort Lapwai Sanatorium.



SOME very excellent work is being done in the sanatoriums in the Indian Service in guarding the health of the healthy Indians and in segregating and building up those Indians who are afflicted with tuberculosis. Several very excellent hospitals have been started in the Service, notably those at Fort Lapwai, Idaho; Phoenix, Arizona; Laguna, New Mexico; Salem, Oregon; and in other places. Last year it was estimated that the death rate among Indians was 35 per thousand, in comparison with a death rate among all the rest of the population of the United States of less than 15 per thousand. This indicates the serious need for more intelligent precautions on Indian reservations, in Indian schools, and especially in Indian homes.

Those who are healthy must be taught how to care for themselves and to guard against disease, and at the earliest possible date those who are afflicted with tuberculosis, which is the most prolific cause of death among the Indians, should be placed in some good sanatorium and taken care of. Every large reservation should have provision of this kind, as most Indians desire to remain among their friends and near their homes when they are sick. Facilities and sleeping porches could be added to the reservation hospital at small cost and the work could be done by the local force.

The results which have been obtained at the Fort Lapwai Sanatorium for Indians abundantly justify this plan. Many Indians who would otherwise have rapidly grown worse and died as a result of their tubercular affliction, have been built up and sent out from this splendidly managed hospital in good health, ready to take up the work of earning a livelihood. Dr. John N. Alley, who is

superintendent in charge of this hospital, reports that the results have been most encouraging during the past year. There was an enrollment of 100 patients, of whom 10 were discharged as cured and fully 70 per cent were on the way toward permanent recovery. This is a splendid record, and the work of the institution is entitled to every encouragement and support.

There is great need for other institutions of a similar character, and the time has come for a definite and widespread propaganda against all forms of disease and uncleanness among the Indians. While good results are being obtained with the small outlay, at present only the surface of the reservations is being scraped. Large appropriations should be available and every dollar so appropriated should be used. Such a campaign, if persistently conducted by experts and nurses in every corner of the Indian Service, would in a short while very largely reduce the death rate and save the lives of thousands of Indians who will otherwise be invalids and useless to themselves and their people.

Moral Instruction Made Interesting.



URING the first week in October Dr. Milton Fairchild, Director of the National Institution for Moral Instruction, with headquarters at Baltimore, Md., gave a series of four very excellent addresses to the entire student body and members of the faculty of the Carlisle School on the following subjects:

September 30—The True Sportsman.

October 1—Thrift in School.

October 2—Conduct Becoming in a Gentleman.

October 3—What I Am Going to Do When I Am Grown Up; or What Is the Use Going to School.

Each of these addresses was given in the evening in the Auditorium, and each was illustrated by about eighty lantern slides. This visual method of giving instruction to young men and young women along moral lines is very effective and the way the subject was handled by Dr. Fairchild undoubtedly left a strong impression for good on the student body. He is practical, the illustrations are carefully

selected and easily understood, and the lessons he draws from them make a lasting impression on the hearer.

While these are only a few subjects with reference to this large matter of moral instruction, the Society ultimately hopes to cover many phases of the moral life of young men and young women. On Tuesday afternoon, Dr. Fairchild met the entire school force, including all of the teachers in the academic and industrial departments, and took up the follow-up work which is to be done in the dormitory, the class room, and the work shop. These lectures are to be given in some of the western Indian schools.

Some very effective work has been done with tact and good judgment by Dr. Wedge, the field worker of the Society for Moral Instruction among Indians, of which Ex-President Eliot, of Harvard University, is president. Dr. Wedge spent most of last year in Indian schools and on reservations and has just started on another trip to the Indian country. This society is organized for moral work, and it is hoped arrangements can be made whereby the work done by Dr. Fairchild can be done by the Society. This would be the surest way of getting practical and continuous results, and would avoid any duplication.

The Claim of the Cayugas of New York.



THROUGH the pages of THE RED MAN many an important service has been done the American Indian.

The third department of the appellate division of the Supreme Court of New York, handed down a decision on September 12, holding that the commissioners of the land office of that State must endeavor to negotiate a settlement of a claim, now 117 years old, of the Cayuga Nation of Indians. The claim amounts to \$297,131.20. While this does not definitely settle this claim, as it is probable that the State will now carry the case to the Court of Appeals, it puts the matter in such shape as to obtain early action and a definite decision. Furthermore, the Cayugas have thus far gained a decided advantage.

A very strong article on the claim of the New York Cayugas

against the State of New York, written by Charles Van Voorhis and published in the June number of THE RED MAN, attracted a great deal of attention and won for the Indians many friends. The case should be now well on the road for adjustment.

Personal Hygiene—A Neglected Subject in School.



ARRANGEMENTS have been completed for Dr. Rachel R. Williams, a prominent physician of Philadelphia, to spend the week beginning Monday, November 4th, and ending Saturday, November 9th, at the Carlisle Indian School, for the purpose of giving instruction to the girls in social hygiene. The following program has been worked out and will be followed:

Monday, November 4	} Class instruction to girls in school building.
Tuesday, November 5	
Wednesday, November 6	
Thursday, November 7	
Friday, November 8	
Monday and Tuesday, November 4 and 5 (Evening Hour)	} Talk to girls under 15.
Wednesday and Thursday November 6 and 7 (Evening Hour)	
Saturday, November 9 1:00 P. M.	} Talk to lady employees.

Dr. Williams has had large experience in this subject in Philadelphia, and her work at the Carlisle School two years ago, at which time she spent two days here, was rewarded by splendid results. She has made a deep study of personal hygiene, and has had extensive contact with girls both in Philadelphia and other places.

In addition to the program which has been outlined above, there will be a number of opportunities for Dr. Williams to talk to small groups, and she will have an office where she can have many helpful and valuable personal talks with the girls. The conference with the

women employees of the school will afford opportunity for helpful discussion and for working out a plan for more continuous work throughout the year.

Arrangements have also been made by means of which Dr. F. N. Seerley, of the Springfield Training School, Springfield, Mass., will conduct a number of meetings on the same subject for the young men. Dr. Henry Beates, formerly president of the State Board of Medical Examiners of Pennsylvania, and one of the most prominent physicians in Philadelphia, will also conduct meetings for the boys. Each year, for the past three or four, some expert has taken up this much needed work.

This is a subject of deepest importance and the authorities of the school feel, in common with the Indian Office, that in the past it has been too generally overlooked. In the same way it is of great importance in the public schools where such instruction is very rarely afforded, and as a consequence many of the girls know nothing whatever about it. It is neglected in the home and neglected in the school. It is hoped that as a result of Dr. Williams', Dr. Seerley's, and Dr. Beates' visits more general attention will be devoted to this subject throughout the Indian Service, and some plan inaugurated whereby real work can be done.

Utilizing Ceded Lands.



ONE of the most prolific means of waste which has been going on for years in connection with Indian lands is the loss of revenue to Indians from the so-called ceded lands—those which have been open to sale or entry since 1904, but which still remain unsold and unentered.

Assistant Commissioner F. H. Abbott has just issued rules governing the use of these lands, which will not only mean additional revenue to the Indians, but it is believed that they will also tend to prevent friction between white settlers and Indians by establishing fixed grazing areas, enabling the Department to protect the rights of the Indians and at the same time to collect from white permittees without collecting from them as trespassers.

It is understood that the white stockmen have already expressed

a willingness to pay a reasonable grazing fee. A number of the largest reservations in the country are affected by the new order, including the Crow and Flathead Reservations in Montana, Round Valley in California, Coeur d'Alene in Idaho, Fort Berthold and Standing Rock in North Dakota, Cheyenne River, Pine Ridge, and Rosebud in South Dakota, Spokane in Washington, and Wind River in Wyoming.

These orders were issued through the Indian Office and approved by the Assistant Commissioner of the General Land Office and by First Assistant Secretary Samuel Adams, of the Department of the Interior. Ordinarily matters of this kind do not attract very much attention from the public and are given less consideration than some of the other more spectacular pertaining to Indian affairs. When it is remembered, however, that this probably has resulted in many unpleasant questions of jurisdiction and other friction between the whites and Indians, and has resulted as well in the loss of many thousands of dollars, its importance will readily be seen. It affects a tremendous area of land running into millions of acres, and this adjustment of it is most welcome.

THE truly Dignified man is never
ashamed to lay aside his Dignity for
the purpose of performing his Duty."





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!

PETER HAUSER writes from his home in Calumet, Okla., that he is farming his allotment.



MRS. LEONARD A. BOLDING, nee Rose McArthur, an ex-student of Carlisle, in a letter to the Superintendent, written from her home in Klamath Falls, Oreg., states that she was married on the 18th of September, that she is happily settled in a comfortable little home, and that she enjoys keeping house.



IN A letter to his former teacher, Joseph Twohearts states that he and his brother-in-law, Alphonsus Mckay, are farming their two hundred and twenty-five acre farm near Fort Totten, North Dakota.



IN A HAPPY letter from Mrs. Louisa C. Brown, whose husband and herself are both ex-students of Carlisle, she tells of a "nice little home in the village of Adams, N. Y." Her husband is employed in a creamery, and she herself often makes four and five dollars a week. They also own a home in

Franklin County, N. Y., to which they expect to remove in a few years. Their dearest possession is a small boy of three and a half years. Mrs. Brown says: "I am always delighted to hear from Carlisle and to tell people about it. We are proud of the fact that a schoolmate of ours, James Thorpe, won such honors for the old school."



AMOS ELKNATION, a Sioux ex-student, is now employed as additional farmer at Wakpala, S. Dak.



AUSTIN FISHER, an ex-student, is working at Caro, Mich. He says, "I shall be very busy all this month and the next too. I have been working for the Michigan Sugar Company here and they pay me good wages, \$2.50 a day."



NELLIE CAREY, an ex-student, is employed as laundress at the Fort Sill Indian School, Oklahoma, and regrets that her duties did not allow her to visit us at commencement time. "I have been out

here nineteen years and have had many experiences, but have always been thankful for what Carlisle taught me. There are many temptations, but we have to fight them to the end.

ANNA COODLALOOK is located at 175 Magnolia Ave., Riverside, California. She says:

I wish that every student of the Carlisle school would make the very best of their opportunities while there. I often wish now that I had done my best while I had the chance, but I am trying my best now.

MRS. M. E. NUTTING (MAGGIE THOMAS), writes from 1361 Doty St., Green Bay, Wisconsin:

I have longed for many years to see again the place where I spent so many happy years. I have lived in town all my married life and have four children in the public school here. The oldest is almost through high school.

JOSEPHINE CHARLES, Class 1908, is now employed in the Indian Service at Hoopa, California.

MARY G. GEORGE, Class 1905, a graduate of the West Chester, Pa., Normal School, is now employed as teacher in the Indian Service at Hammon, Oklahoma.

FRANK SARACINO, an ex-student, is now at Gallup, New Mexico. He is working at the round house there. He says Lorenzo Miguel is also working there. Both are doing well.

RAFAEL M. ORTEGA, one of the Porto Rican boys who at one time attended our school, writes from 136 Liberty Street, New York City:

I have held two or three different positions since I left Carlisle and am at present holding the position of chief export clerk with the Grevatt Brothers of this city and am earning a good salary.

The writer was one of the party of Porto Ricans who attended Carlisle for a few

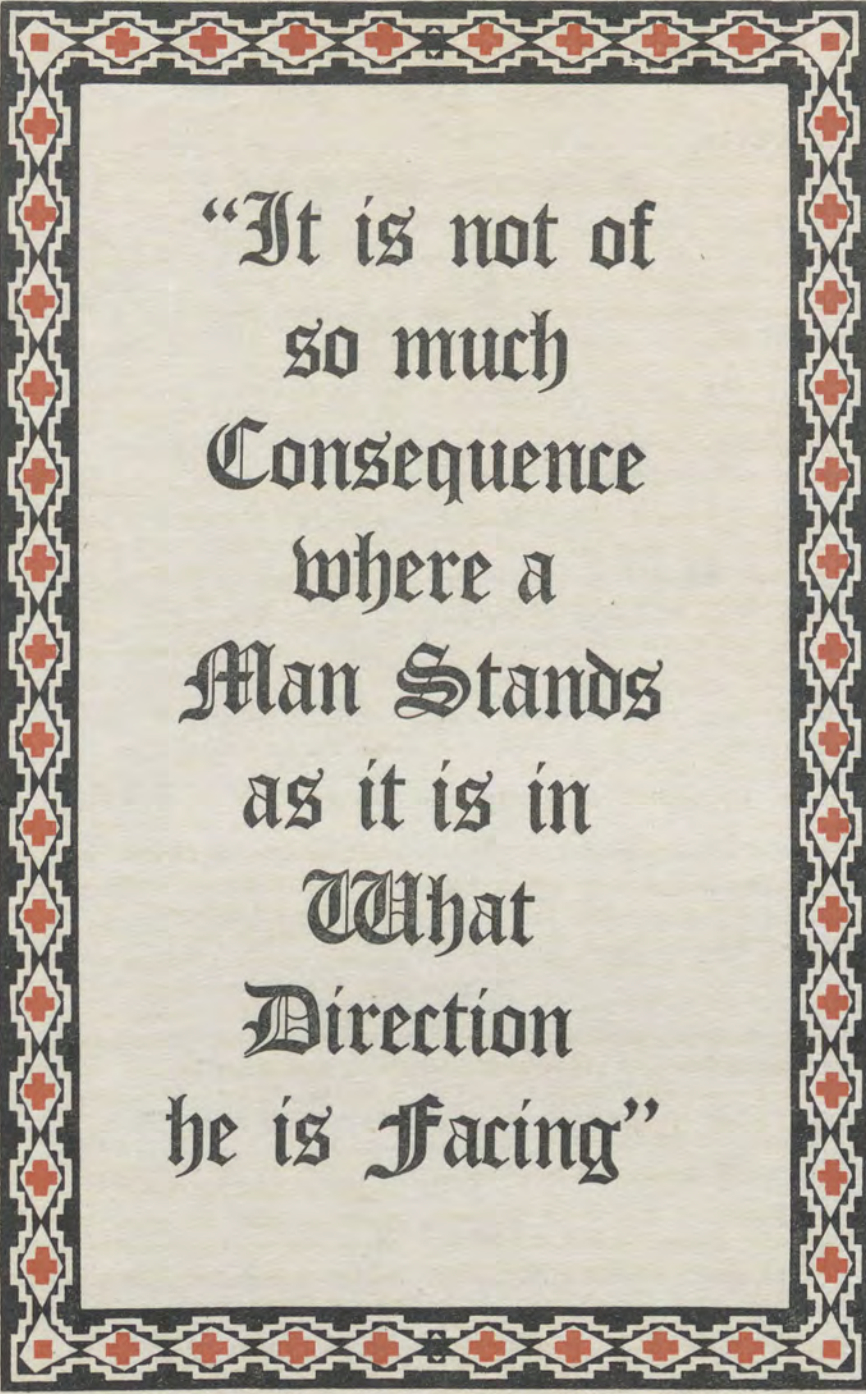
years and like the majority, was obliged to leave the school before finishing, as the Government decided we were taking up room which rightfully belonged to the Indians. It was very unfortunate for me as well as for several others that we were not allowed to stay until we graduated. However, the training and knowledge which I acquired at Carlisle has been of great help to me in the past, and I will always feel greatly indebted to Carlisle as an institution and to my teachers and superiors individually, for I shall never forget the interest and kindness which they showed me during the three years I remained there.

MR. AND MRS. THOMAS OWL (nee Rosetta Pierce), both ex-students of Carlisle, are getting along nicely in their home in Birdtown, N. C. Thomas, who is a Cherokee Indian, writes: "I am very busy now on my farm, but hope to make Carlisle a visit in the near future. We often think of old Carlisle, and wonder what is going on at the old home place, which we will never forget."

GEORGE RED KNIFE, an ex-student, who left the school in 1886, is now living in Swarthmore, Pa. In a recent letter, he says: "THE ARROW of the 13th has been received and I am proud of the same, and also proud to think that I am an ex-student of dear old Carlisle. I try to live up to her teaching. I am now a real estate agent for the sale of 85 acres of land here in Swarthmore, known as Swarthmore Manor. Let the good work go on; and may you turn out many of our race to be good men and women."

MR. HOMER BUFFALO, one of the first students to come to Carlisle, is living at Anadarko, Okla. He writes that he has ever been loyal to Carlisle and her teachings and that he has a great desire to see the old place once more.

MARY G. GEORGE, Class 1905, a graduate of the West Chester, Pa., Normal School, is now employed as teacher in the Indian Service at Hammon, Oklahoma.



“It is not of
so much
Consequence
where a
Man Stands
as it is in
What
Direction
he is Facing”

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.

