VOLUME 5, NO. 3 NOVEMBER, 1912 DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN

Published Monthly by THE CARLISLE INDIAN PRESS

UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

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

The Red Man

M. FRIEDMAN, Editor.

VOLUME 5 NOVEMBER, 1912 NUMBER 3

Contents:

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 American Indians; An Appreciation:

*By John W. Sanborn, A. M.**

MY interest in the Indians dates back to the time when, as a boy of twelve years, in New Hampshire, I began the study of United States history, and the opening chapter described the Indians as "blood-thirsty savages."

I was indignant, and exclaimed to my mother who was at work ironing in the room: "I don't believe a word of it, I think the Indians are people like us."

My eagerness to know the truth led me to read everything about the Indians that I could lay my hands on. Years passed. At length, being appointed by church authority as missionary among the Seneca Indians of New York State, I resolved to investigate the Indian character thoroughly, and to know whether my childhood convictions were true or false.

I had not been among the Indians five minutes before a confirmation of the absolute correctness of my early convictions came over me. I found them childlike, unprejudiced, teachable, gentle, sympathetic, kind; and my heart swelled with gratitude to God for permitting me to extend encouragement and sympathy to a people who had been misunderstood and misrepresented. And it has been one of the greatest pleasures of my life for twenty-five years, by teaching and lecturing, to present the truth about the Indians, and to correct the errors which many of our white people have entertained concerning them.

The struggle of the early times, of the English and French with the colonists for the possession of the New World, led the Indians to believe that if the colonists succeeded the Indian race would be annihilated; hence, it became a veritable race war, and terrible

**Director of the New York State Indian Exhibit at the World's Fair.*

cruelties resulted. But it will somewhat modify our harsh judgment of the Indians to keep in mind the fact that the bloodiest massacres and the bitterest tortures were devised and enacted by white soldiers,—not colonists nor Indians—but white soldiers painted and costumed as Indians! and it was the white soldiers who in their fiendish fury against the colonists, taught their Indians allies to torture their captives by blistering their feet, pricking the blisters, filling the blisters with fine gravel, and then compelling them to "run the gauntlet."

When white men are oppressed, our poets cry:

"Fight for your altars and your fires;
Fight for the green graves of your sires,
God, and your native land."

And we thrill with the patriotic sentiment; but when the Indians do identically the same thing we cry out in horror:

"The bloodthirsty savages are on the warpath!"

But, happily, we are coming to know our red brothers and we are gradually, if somewhat slowly, making amends for our past errors by establishing schools and giving our brothers a fairer chance.

Wherever I have lectured, this question has been asked me:

"Do you find that the Indians are capable of improvement?"

My answer is: "I know of no race that improves more rapidly."

One finds most gratifying proof of this in the personal notes in THE RED MAN, of students from Carlisle in their various fields of usefulness. I always like to give proofs of the truth of my statement from my own contact with the Indians.

A few years ago on one of my visits to the Thomas Indian School, at Iroquois, N. Y., (now so ably presided over by Mrs. Emily Lincoln), I saw in the library room a large pile of morocco-bound Bibles, fifty-five in number. At the time of which I speak there were eighty children of school age in the institution, and twenty in the primary department.

It seems that the Presbyterian Board of Publication had offered a prize that year of a morocco-bound Bible to every person in the Sunday-schools of the State who should learn, and recite, without prompting, the entire catechism of the church. In a New York Sunday-school of over two thousand pupils there were eleven successful contestants; in the Thomas Indian School, out of eighty pupils, there were fifty-five successful contestants!

Does any one ask me if the Indians are capable of improvement? I never heard so many correct answers to difficult questions in any other school examination as were given at the final examination of one of the classes at this same Indian school, and the Indians are all pretty much alike in this respect, marvelous in memory-power. A professor of the Buffalo, N. Y., Medical College was one of the examiners, and he told me that he doubted if the graduating class of the medical college could answer more questions in physiology and anatomy than those young Indians had done!

A Tuscarora chief, Mr. Luther W. Jack, was visiting me once in my home, and the conversation turned to the capacity and advancement of the Anglo-Saxon race. He spoke most intelligently of the improvements, inventions and conveniences of modern times, and of the greatness of the English-speaking nations, and asked:

"Is it true what I have read, that the English-speaking people are descended from Druids, and that the Druids let their finger nails grow five or six inches long so that they could dig white worms out of decayed oaks for food?"

"That is what we read in history," I was obliged to admit.

"Look at your race now," he continued, "the greatest in the world, and the most enlightened, and yet you began away down. If Christian civilization can do what it has for you, isn't there hope of my people, who never were so low as that?"

Who can deny the truth of his argument?

Cooper, the novelist, has been criticised for endowing some of his Indian heroes and heroines with decency, humanity, kindness, and even tenderness. I am satisfied that he did not draw upon his imagination. If you know an Indian in his home, at his games or work, and do not drive him on the warpath, you will know him as he really is. One of Cooper's instances of tenderness is recorded in the Pathfinder, where June, the young widow of Arrowhead, lingers for a full month at her husband's grave. Cooper says:

> She sat near the spot that held the remains of her husband, and prayed, in the manner of her people, for his sucess on the endless path on which he had so lately gone, and for their reunion in the land of the just.
>
> Humble and degraded as she would have seemed in the eyes of the sophisticated and unreflecting. the image of God was on her soul, and it vindicated its divine origin by aspirations and feelings that would have surprised those, who, feigning more, felt less.

This just and truthful tribute to Indian devotion and tenderness by the great novelist has been criticised. Men who judge Indians from a fighting viewpoint, and whose prejudices characterize the Indians as savages, deny them credit for tenderness, but over and over again I have seen what are called Cooper's extremes overmatched by instances in my own experience with the Indians.

For instance, on one occasion a mother had died. I was called to conduct the funeral service. At the conclusion of my part, the Peacemaker, a legal officer, arose and stated what disposition should be made of the effects of the deceased.

"The Peacemaker's court," he said, "has found that this mother had a few things," naming her calico and other simple dresses, her wedding ring, and her little daughter five years old, for the children being the property of the mother are named in the list of effects, "and we decide that it would be right to give all these things and her little girl to her husband."

The next Sunday at the mission house, an Indian asked to speak. He said:

"Our brother has a great burden [referring to him whose wife had died], and we think we should help him. He is willing to part with the wedding ring to help pay for the funeral expenses, but we think he has had trouble enough, and we will help him." In less than fifteen minutes sufficient money was pledged, and in less than a week was paid, to pay all the expenses. The poor fellow arose, and in tremulous tones, tears coursing down his cheeks, said: "My brothers, I thank you."

If the great novelist has anywhere recorded a more characteristic instance of Indian tenderness, I have not found it in his writings. I could, if necessary, fill this entire number of THE RED MAN with similar instances.

What a splendid achievement our Congress is accomplishing in establishing and maintaining Carlisle and other Government schools!

As I study the educational work done by our Government, and note the improvement and prosperity of our Indian brothers and sisters and their rapid advancement in agriculture, in the arts, in medicine, and in the sciences, I am proud of our Congress for its high-minded, public-spirited, generous, and statesmanlike treatment of the Indians.

An Effective Treatment For Tubercular Glands:

By Americus R. Allen, M. D.

HUNDREDS of Indians on various reservations throughout the country and in the schools are afflicted with tubercular glands. Heretofore, a painful operation has been necessary, and in some cases a permanent cure has not resulted from the operation, but there has been a recurrence of the trouble. The article published herewith introduces an effective treatment for tubercular glands, and is the result of long study and an extended experience with many cases. This report should not only be of interest to every physician in the Indian Service, but to the medical profession throughout the country. A preliminary report was made on the matter about a year ago, and this final statement indicates that the continued experience with this treatment has proven its success. It should prove a blessing for the many Indians so afflicted whose condition can be relieved by careful treatment. Long-continued neglect of these glands usually results seriously.—THE EDITOR.

IN A preliminary report submitted to the Superintendent of the Carlisle Indian School on October 18, 1911, on the use of tuberculin in tubercular glands of the neck, I stated that "there is no question in my mind at the present time as to the value of tuberculin.* * * I will continue the treatment of patients and keep a close record, including blood counts, temperatures, and weights, until the cases are cured or they fail to further respond to injections, and will then submit the final results."

In pursuance of the above, I submit the following, which has already been presented in a paper at the meeting of the Pennsylvania State Medical Society, held at Scranton, June 23rd and 27th, 1911. In that article I said:

"In the treatment of cases of tubercular adenitis of the neck, it is essential that the point of infection be considered, and as the infect-

ing point is usually the tonsils, adenoids, or diseased teeth, these organs should be carefully examined and if found diseased the tonsils should be enucleated, the adenoids removed, and the teeth should be examined by a dentist, all cavities treated and filled, and any roots that may be found should be removed. I found in the cases I have had under treatment at the Carlisle Indian School that if these tissues are properly attended to, the case progresses much more rapidly to a final disappearance of the gland enlargement.

"In some of the cases that have been and others that are now under treatment, tonsils that appeared normal before operation, when enucleated showed abscesses between the tonsil and the capsule; others that were cryptic were filled with caseous material. These tonsils are especially prone to harbor and lodge the tubercular bacilla in the crypts and abscesses, and by absorption infect the lymphatics of the neck. I am not so certain, however, that the adenoid growth is as an important factor in causing the infection of the lymph chain as is the tonsil. I, however, have them removed when present for the effect they have on the general health of the patient. The teeth, when diseased and cavities have formed, are a very important factor in causing tubercular infection in these glands. In a number of instances where no evidence of tonsillar infection could be found, I had the school dentist examine the teeth and found cavities that contained debris that, under the microscope showed the tubercular bacilli. These bacilli can easily find their way through the lymphatic channels of the neck, and infect the lymph glands into which they empty. Therefore, at the school when these cases present themselves for treatment I have all the tonsils that show the slightest evidence of diseases removed and with them any adenoids that may be present, and the teeth cared for and all roots removed by the school dentist. By so doing I start the treatment under the most favorable conditions, and the patients are freed from the primary source of infection.

"While I do not believe that, as a rule, a tubercular foci should be opened up and a raw surface exposed to infection by the tubercular bacilla, yet in these cases of removal of the adenoids and enucleation of the tonsils, where the infection is within the glandular tissue, the danger of infecting the raw surface is slight; the point of infection is completely removed, and further infections from these points are impossible.

"It has been my experience that in these cases where the infections have started from the tonsils, adenoids, or teeth, the improvement from the tuberculin treatment has been more marked and more satisfactory than in those cases where I was unable to find the primary point of infection.

"In all cases where the neck glands showed signs of softening or of undergoing caseous degeneration they were allowed to proceed to the point where they opened spontaneously. When this occurred the opening was enlarged and the cavity was lightly curetted to remove any jellylike material present, but not severe enough to affect any tissues that formed the inflammatory wall. In fact, the debris was coaxed out rather than curetted. By treating these softened and caseous glands in this manner the banking or protecting wall of lymph with its army of lymphocytes will not be disturbed, and nature's protection to the invasion of further tissue strengthened.

"I have had at the school the past eighteen months forty of these patients under treatment with tuberculin and have kept close records of the cases. When I first began the treatment I had blood counts taken before and after injection, and found that after each injection there was an increased lencocyte count. After a few injections I found that this count was unimportant and the count was dropped. The rise in temperature after the first injections varied in the different cases from 1 to 5 degrees, lasting from 24 to 26 hours; rising less after each injection until finally no elevation of temperature occurred. In some cases, however, several injections were given before any reaction occurred. These late reactions were rather sharp, but were not unduly prolonged.

"In those glands that undergo caseous degeneration or break down, there is a liability that other nearby glands will be so badly infected that they will also break down. This has occurred in this series of cases several times. This is, however, not to the discredit of the tuberculin treatment, but is due to the infection having already extended to the communicating gland. There is also the possibility of a secondary infection of these nearby glands from some form of the various cocci gaining entrance through the original opening, and it is also well worth while to bear this fact in mind.

"In the treatment of these cases, before I began the use of tuberculin injections, I had used the various alteratives and had given the cases eggs and milk freely. This treatment was continued in

conjunction with the injections, but until the tuberculin was used there was no general increase in weight or marked improvement as was apparent after its use. At the present time I am using pure cottonseed oil instead of eggs. This oil is very extensively used at the Mont Alto Sanitarium, Pennsylvania, with apparently as good results as were obtained from the use of eggs, and with a decided diminution of expense.

"Olive oil had been used previous to the use of cottonseed oil, but so many preparations of olive oil contain or are practically made up of a fine grade of cottonseed oil that finally pure cottonseed oil was substituted for the use of olive oil on account of the expense and inability to procure it at a reasonable price, and the results from our use of it are apparently favorable.

"Another factor in the use of tuberculin was the prompt healing of sinuses of the neck and of the resulting wounds remaining after the broken-down material had been removed.

"The tuberculin used was Koch's old tuberculin prepared by H. K. Mulford & Co., and the initial dose was 2 minims of serial dilution No. 1, increasing 2 minims each injection until serial delution No. 5 was reached, and the injection continued at this strength. The injections were given weekly. At present I am using my own dilutions made from a stock preparation of Koch's old tuberculin, and I am giving it twice weekly. Whether this will accelerate the results over that obtained by the one injection a week is uncertain, and at the present time I am unable to say definitely whether the two injections a week will be continued.

"In presenting this report I have not cited any of the cases under treatment in detail, as it would increase the length of this article materially, but will state that in all cases in which I have used the tuberculin treatment, and in which I found that the gland enlargement was due to a tubercular infection, the glands also decreased in size, the patients have increased in weight, and the general health of the patients has improved materially. There is this fact in the use of tuberculin in these cases that it must be continued over a period of time lasting from six months to eighteen months, but that the ultimate results are very satisfactory, and that in the treatment of the cases, I have found that the facts justify the following summary of the use of tuberculin:

"1. That the use of tuberculin has a decided effect in all cases of tubercular cervical adenitis;

A GREAT PAGAN CEREMONIAL PRAYER FOR RAIN—HOPI SNAKE DANCE AT WALPI PUEBLO

SAC AND FOX INDIANS IN IOWA

UPPER ROW: DAY SCHOOL NOW IN PROCESS OF CONSTRUCTION. HOME OF HARRY WAUSKUK. HOME OF ISAAC WANATEE. CENTER ROW: HOME OF JOHN PETE. HOME OF C. CHUCK. HOME OF JOHN JONES, WITH ADDITION IN PROCESS OF CONSTRUCTION. LOWER ROW: HOME OF WILLIAM WANATEE. JUST A LITTLE START IN THE RIGHT DIRECTION. HOME OF WILLIAM DVARNPORT, THE MOST COMPLETE HOME ON THE RESERVATION.

SAC AND FOX IN IOWA

BOARDING SCHOOL CLOSED JUNE 30, 1911, AND NOW USED AS AGENCY HEADQUARTERS. HARVESTING SCENE ON THE RESERVATION

Modern Homes for Indians

These are views of modern farm homes on a western reservation. Farm life is the ideal one for the Indian, but the character of his home is the measure of his advancement.

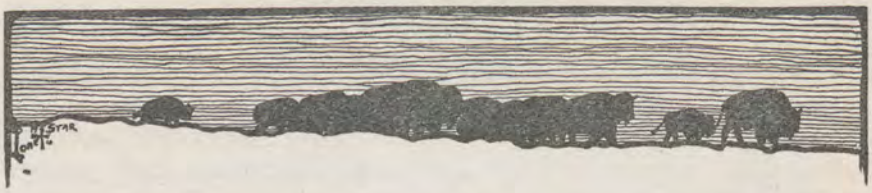
"2. That the prompt removal of offending tonsils and adenoids with proper treatment of the teeth is essential where these organs are diseased;

"3. That as soon as tuberculin is used there is decided increase in the weight of the patients and that the general health improves markedly and rapidly;

"4. That where discharging sinuses are present they close promptly and that the wounds remaining from broken-down glands, heal quickly and kindly;

"5. That the operative removal of these tubercular glands is to be deprecated, as it is almost impossible to remove all the glands of the neck and if all are not removed, those that remain will eventually become diseased and break down. It is in these cases that the tuberculin treatment is more efficacious and more beneficial."

I wish to express my thanks for the assistance rendered me in the treatment of this series of cases to Dr. Francis R. Packard and Dr. Eve, of the Pennsylvania Hospital, Philadelphia; Dr. Butler, of the German Hospital, Philadelphia; and to my residents at the Carlisle Indian School Hospital, Drs. Hess, Treibly, and Fralic, and to the assistant school dentist, Dr. Line.



The Mesquaki Indians, or Sac and Fox in Iowa; Progress—Their Homes:

*By Orville J. Green.**

ABOUT ten years ago these Indians were visited with a terrible scourge of smallpox. More than one out of every ten of their number died. These circumstances forced upon them more or less attention from their white neighbors and since that time their progress has been more rapid. At that time but five or six families lived in any kind of houses. The Government built a few small shacks to replace the wickiups which it became necessary to burn. These have been remodeled, and others built from time to time, until considerable progress along this line has been made.

Ten new houses have been built during the past year, five of these wholly out of new material. The other five are old houses torn down and rebuilt with the addition of considerable new material. Some of these deserve special mention.

Isaac Wanatee has a story-and-a-half house which he made himself. It has a chimney and is as neat as though a gang of carpenters had built it, and when asked where he learned to do it, he replied: "Up at the old Sac and Fox Boarding School."

Harry Waseskuk has recently finished a new house just across from the Mesquaki Day School. It has two rooms, a chimney, is neatly plastered, and is a great improvement over his old house. One of his boys recently married will probably have the old place.

John Pete's new house is near that of C. H. Chuck. John and his family, with his old father, Pe-ta-to-qua, live there together. Chuck's three-roomed house has been built but a little over a year.

Onawat's house, which was built about two years ago, was this fall enlarged to twice its former size by George Mitchell, a Haskell returned student. George and his wife were legally married by the

*Continued from the October Number.

missionary, are living with the old folks, and are progressive young people.

William Wanatee, who lived in a house for several years, has added another room this year. Another house stands near-by in the same yard, occupied by John Jones, his son-in-law. The Wanatees are workers. Their groups of houses and corn cribs look like a little town; and take notice that the cribs are full of corn.

William Davenport, who received his education at the Hampton School in Virginia, is said to have the neatest and cleanest house on the reservation. Their floors are covered with linoleum; pictures and school pennants (one of the old Sac and Fox, by the way) are hanging on the newly papered walls. William minds his own business, takes good care of his family, and keeps out of trouble. He has recently built on a kitchen and made the place still more comfortable and homelike.

Besides the above, a few other homes are worthy of notice. Joseph Tesson built the first house among these Indians. He had it enlarged and painted two years ago, and now has an eight-room house, the largest on the reservation. Old Joe, as he is locally known, has for many years been the official interpreter at this agency. He has always sent his children to school and stood for progress among his people. Besides his share of the tribal lands, he has purchased and paid for forty acres of his own adjoining the reservation.

Joe is an old soldier, belongs to the G. A. R. in Tama, and draws his pension regularly. His son, "Young Joe," is married, lives with the old people, and looks after the work as his father is getting along in years. Last spring they traded seven ponies for a five-passenger auto. They have a nice bank account and enjoy life. With their good house, barns, garage, and other outhouses they have quite a settlement.

James Poweshiek has lived in a house for several years. He was one of the first Indians to get tired of the rush wickiup. He has plans made to give his place a general overhauling the coming season. His two sons, after several years in their own schools here, went to Chilocco, Oklahoma, where they learned the painter's trade. Since their return, they have found ready employment in the near-by towns of Tama and Toledo. A daughter is now at Haskell, while the youngest boy is one of the brightest pupils at the little Mesquaki

day school. Poweshiek has been for many years a police among his people and has always stood for progress.

Sam Lincoln has always sent his children to school. Two of his older boys, after several years in the schools here, went to Haskell. A younger boy was the first one to attend when the Mesquaki day school was started. The teacher rang the bell for a month before a single child would come. Finally little Charley broke the ice. Sam plans to add to his house during the coming season after moving it nearer the land he is working.

Among some others who are living in houses are Young Bear, John Allen, Keahna, Witonasee, Charley Davenport, Mackintosh, George Ward, John Scott, Jim Mamasa, Harry Davenport, Captain Jefferson, Jim Eagle, and several others. Many of the above are making plans for better homes. The thing is becoming popular.

A third of the houses on the reservation have been either built or remodeled during the past year. Lincoln's and Poweshiek's houses are the only dwellings now standing which have more than one room and which have not been built or improved during the last two years.

There are now over thirty houses on this reservation which have floors, shingled roofs, windows and doors, and in every one of them there is a cook stove. Almost one-half of these Indians now live in houses and do not shift about with the seasons from place to place. They are doing less hunting and trapping each year, and raising more corn and oats and doing more work.

The value of their crops has shown a very healthy increase during the past three years, having been, respectively, $4,300, $6,200, and $9,100. About a fourth of the men are now doing farming on the tribal lands, the acreage under cultivation by them having increased during the past three years from 462 acres in 1910, and 570 acres in 1911, to 650 acres last season. Some of the Indians are worthy of special notice in this connection.

Witonasee and Charley Davenport working together raised over 1,600 bushels of oats a year ago. Young Bear gathered over 1,200 bushels of corn last season, while Jimmy Ward had 600 bushels of corn and 400 bushels of oats. Joseph Tesson had 1,500 bushels of corn in 1910.

It has been found to be a peculiar fact that the half of the tribe who live in houses have during the past season planted and cared for

about 450 acres of crops and raised over 13,500 bushels of corn and oats, while the other half who live in shacks and wickiups have cultivated about 200 acres, from which they have gathered about 4,500 bushels of grain. Thus it may be seen that the same number of Indians living in houses have raised about three times as many bushels of grain as an equal number living in wickiups. They also raised more bushels on an acre.

Besides the crops they have raised, many of the men are working outside of the reservation as opportunity offers. During the past season they have earned nearly $3,000 in this way. Two Indian families are living in rented houses in Tama, the women keeping house while the men work in the paper mill. Others walk back and forth from the reservation to their work every day. A few work for the railroads here and others for the neighboring farmers.

Although this has been an unusually cold winter in this locality, the tribe has probably never had as comfortable a winter season.

They are not securing nearly as much liquor as formerly. The gang of bootleggers who used to hang around the reservation have almost without exception had a taste of the Federal law on this subject. Several of the Indians who used to be in the business themselves have found more profitable employment and stand ready to enter complaints against those posing as their friends with a bottle of booze in their pocket, and have in a few cases made the actual arrests themselves, in one case bringing up in their automobile to the agency office two culprits along with a satchel containing seventeen full-pint bottles. It is certainly refreshing to note this attitude on the part of some of the Indians.

The mission, which has been established among these people for more than 30 years, has had until recently but little to show for their long years of faithful effort. It is only within the past two or three years that any results have become tangible. Several have within this time taken a stand with the mission people, have been baptized, joined the mission, stood up and been properly married, and in other ways have shown the results of the teachings they have received.

These Indians have in the past been noted throughout the Service for their opposition to schools, but this is gradually giving way. The Mesquaki day school was opened in the fall of 1908 and has had a steady and increasing attendance. The boarding

school was closed in June of last year. It had been kept up mostly by the attendance of pupils from other reservations and had never been popular with this tribe, having been the cause of considerable litigation, in most of which the Indians had won, as the school is located some five miles from their lands.

A new day school located wholly within their lands is now in the process of construction, and although not yet fully completed school has been opened there with an enrollment of over thirty. The five or six pupils from this reservation who were in school four or five years ago have gradually increased in number until during the past two years about three-fourths of the children of the reservation have been in school, and the old opposition is dying away very rapidly.

The old medicine men and women still have considerable influence, but many of the Indians had their eyes opened during the smallpox visit in 1901 and 1902. Those who had the disease and followed the medicine men's advice nearly all died, while those who were vaccinated and followed the directions of the visiting physicians in nearly all cases recovered. For the past three years they have had a regularly employed physician, and it is noted that his work is on the increase. There is still great room for improvement along the lines of hygiene and sanitation among these people.

Tuberculosis is their great curse, and it is often pathetic to go into a home thus afflicted and find a roaring hot fire with all the windows and doors shut tight, the room perhaps having several other occupants, the afflicted mother perhaps with a nursing child, and to see the children one after another following each other with this dread disease until the family dwindles to one or two children, sometimes with the mother gone, and the survivors still unwilling to listen to the help and advice which is so constantly and as tactfully as possible given them. Still the lessons along this line are rapidly taking root and much improvement may be seen.

These Indians have been blessed with faithful employees among them for the past ten or fifteen years at least, but there has been such a persistent clinging to the old ways that it has seemed sometimes that but little was being accomplished, yet it is certainly true that the rapid progress which is now being made along all lines is due to the long years of effort which have been put forth here for these people.

The great obstacle still in their way is their tribal relation, the holding of their lands in common, the system which permits a shift-

less, backward element to hold back and despoil any who strike out for themselves with a hope for better things. They need to know where home is, where it will be right and proper to place their buildings and fences. They have considerable sums of money on deposit with the Government which they can well use to advantage in the purchase of horses and other necessities as soon as they know which is their own land.

Many of these Indians are already asking for the division of their lands, so that they may know where to build their homes, where their fences ought to be, and where their personal rights may be controlled. The family and the individual must be given a chance even at the expense of the old tribal customs. This should come in the near future. Such a move will bring these people rapidly to the front where they will become good American citizens, amenable to the laws of the land. I believe a majority of these Mesquaki Indians are now waiting for their chance to do their own work and to secure to themselves and to their posterity the results of their own labor.

Less tribal rights and control; more family and individual rights and responsibilities; their own lands for their own use and benefit; better hygienic conditions and more sanitary homes, and more and better education for the children; these things cannot possibly come too rapidly to these people.

The Indian's History—His Ideas; His Religion; His Mythology; His Social Organization:

*By J. N. B. Hewitt.**

ALTHOUGH I have passed the half-century mark of my age, I am still a student, and I do hope that all of you who are still young will ever remain students. I want to thank you all for coming out to do honor to these commencement exercises of the Carlisle Indian School. I am very thankful myself to be present here to-night to look over this assemblage of young girls and boys, men and women, and their white neighbors.

I am asked to say something about my work among the Indians of this continent. I have studied the Indian as he was, as nearly as possible, when the first white men came to this country. I took up this work under the auspices of the Government of the United States. The wise men of the Geological Survey, like Hayden and Powell, who had been thrown much among Indians, recognized that there were things in the mind of the Indian—his ideas, his religion, his mythology, his social organization,—which would be of some use and benefit to the white man and his posterity, and so the Bureau of American Ethnology was founded.

The Indians were spread over all this continent, from the North Frigid Zone all the way to the South Frigid, and so they had all kinds of environments with which to contend and to which they had to adjust themselves. These diverse environments produced many kinds of Indians, characterized by many kinds of languages, many forms of government and social organization based upon law and custom, and many religions of greater or less complexity. Where nature was too niggard to provide sufficient food, the Indian did not have time to think of forms of government, for he had to think of providing sustenance enough to keep soul and body to-

**Address, Carlisle Commencement Exercises, April 3, 1912.*

gether. And so in these regions the social organization is usually of the most simple character. I will therefore speak only of those tribes who had some advan tages, and so have been enabled to lay up something in the way of knowledge and art. Perhaps, I had better say something about the language of the Indians.

There were north of Mexico 57 stocks of languages, which were as different one from another as is the Chinese from the English. Of these 57 stocks, some are now extinct. Some of these stocks had as many as 72 dialects differing one from another in a greater or less degree. So that when the white man came into this country, there were spoken north of Mexico something over 600 dialects.

At times I am asked the question, Do the Indians have a grammar? Just as if people who think and breathe and live could converse without rules. People who ask such questions are people who simply think but who do not reason; they fail to see the relations of things. The grammar of a language like the Delaware of the Algonquian, or a language of the Siouan or Iroquoian stock, would make a work fully as large, if not larger, than a Greek or Latin grammar. To conjugate fully a regular active transitive verb in any one of the tongues of the Iroquoian group would require fully 3,300 forms. Of course, the Indian mothers and fathers did not require their children to conjugate verbs.

In government the Indians had worked out various forms of social organization based upon kinship, among the various tribes and people on this continent. In the East largely, but not among all the tribes, the descent of blood and property was traced through the mother. The children belonged to the mother in organizations of this character. This was called the clan system of government. But among the tribes in which descent of blood and property was traced through the father we find what is called the gentile system of organization; that is to say, the gens was the unit of organization.

Right here I desire to make a statement which may be of interest to the white people, if not now to the Indian. I want to tell you the reason why it was that Eve was first tempted, and not Adam, in the Garden of Eden. It was not because, as Adam Clarke maintained, she was the weaker vessel, but it was because Eve was the head of the family; she was the clan mother; and so in order to corrupt the entire family, the whole race, it was necessary to corrupt her. So much for this.

Among these eastern Indian peoples, the clan was the unit of political and religious organization. The titles of the chiefs to their offices belonged to the clan; that is to say, to the mother of the clan. Sometimes there were several mothers in a clan; but these consulted with the other mothers of the clan, who were all women who had become mothers by bearing children, even though unmarried.

The Iroquois and other tribes of a like degree of social organization produced astute, broad-minded and liberty-loving statesmen who had, among other desirable features of government, established the recall—of which we now see so much in the daily press as something new—as an inalienable right of the people represented by the mothers of the clan. If a chief failed to honestly and faithfully perform his duties and obligations, he was duly warned by the women of his clan, whose right it was so to do. If he failed to reform after this warning, the women—his mothers, so to speak—went to the warriors of the clan, telling them that they had warned their chief of his failings and that the chief had not heeded their warning. Then the mothers and their sons went to the chief and gave him a second warning. If, after this second warning, the chief failed to do his duty and to do that which was right and just, the warriors and the mothers of his clan cited him before the council of the tribe, saying, "We have now twice warned our chief of his delinquencies, and he has disregarded our warnings. We desire you to ask him now whether he will reform, or not. We await his reply to you."

If the delinquent chief did not give the assurance that he would thereafter follow the path of rectitude the clan mother arose in the council and said, "I withdraw the title of ——— from him who now carries it, and he shall be hereafter only a warrior," and the recall was completed.

Let me repeat. Among some of the tribes kinship was reckoned through the father, but the resultant social organization was in large measure similar to that of the organization through the mother.

Among those peoples who dwelt in regions where the food supply was precarious, the social organization was of the simplest possible character. No clan or tribal solidarity was developed. In order to live at times they had to disperse into widely separated places to seek for sustenance. Consequently, in the inhospitable regions to the northward of the St. Lawrence River and to the west-

ward of Hudson Bay, the social organization among the Indian peoples was of the most simple character. But farther south the bounty of nature rendered it possible for the Indians to form social organizations which were highly complex and so permanent. A clan would unite with one or more other clans to form a tribe and a centralized government, as expressed in a formal council fire, was set up. But such a tribe would be further organized in this way: If three or more clans united to form a tribe, two of the three would unite as brothers, while the other would form a brotherhood by itself; if nine clans united, five might form a brotherhood and the remaining four another. The reason for this peculiar division was the recognition of two fundamental principles in nature. The two divisions represented the male and the female principles in nature—the fatherhood and the motherhood of nature. And thus one division of the tribe represented the male principle, and the other, the female principle. Hence, marriage was permitted only with the opposite side, as the members of a division represented symbolically the sex expressed by their side. So that every public organization, whether for civil or for religious purposes, whether ceremonial or ritualistic, or whether the assembly was for any institutional purpose, recognized in this manner the fatherhood and the motherhood of nature.

The Indians believed that in everything, in every body of nature, there is life and magic power. To their minds every particle of the universe was animate with life and mind. And it was the totality of life exhibited in many forms and in many phases that the Indian mind worshiped. Between this conception of deity and that which we receive from the other side of the Atlantic Ocean the difference is thus only one of degree and not of kind. Do we not recognize in all the processes of nature the immanency of an All-Wise and All-Powerful Being? Was not the Indian's conception just as lofty, just as grand, and just as ennobling, where it was worked out in terms of righteousness and justice and liberty?

In the mythology of the Indian we find his interpretation of the processes and the phenomena of nature. To do this the Indian imbued nature with something it does not possess. He imputed to the bodies of nature the powers of his own mind and body, in order to teach that they were part and parcel of nature. But in the working out of their ideas, which were not fully understood by all,

some—the large majority—degenerated or at least did not attain the ideals of their teachers and wise men, just as people among the white people fail at all times to attain the great ideals of their prophets.

It was because of ignorance of the ideals and the true nature of the beliefs and the truths held among the Indians that white men, until very recent times, have misunderstood and so mistreated the Indian; because the white man believed that the Indian with whom he came in contact worshiped ideals and works emanating from the devil, which of course was false. The Indian had no idea of the devil until after he came in contact with the Christian missionaries.

The Indian thoroughly believed in what he had imputed to nature—namely, magic power. He believed that all gods, all powers, and all beings were possessed of this potency, which could be used to do good or to do evil, according to the will of the god or being in question. So when a god or being used this magic power in a manner which brought injury to him, he at once feared it and he forthwith devised ceremonies and prayers to propitiate the being. Such beings caused the white man to say that the Indian worshiped the devil.

On the other hand, the Indian worshiped those powers which were kind and good to him. But the larger portion of his ceremonies was to propitiate the evil-minded powers of nature.

Now, in closing, I wish to say that there is still a great deal more of the thought and activities of the Indian to be studied and investigated—to learn of the Indian and his work, his arts and his beliefs, and his social organization—in order to appreciate fully the strength of his mind, and the reasons why such institutions as the Carlisle Indian School find pliable and responsive material with which to work.

The Return: *By Estelle Armstrong.*

THE old squaws, sitting squat on the platform beside their mounds of beadwork, looked at Jose as he swung himself from the day coach of the Overland and nudged each the other in derision of his uniform and close-cut hair. Sitting there with their cheap, gaudy strings of beads held up to catch some unwary tourist's eye, their hair long and dank over shapeless, ugly shoulders, their grimy faces impassive with the peculiar expressionless stare of the hopeless, the old women seemed the very incarnation of the spirit of ridicule against which nearly every returned student is pitted on his return from school to his reservation home.

The innate hatred of the older Indians for the white man's dominating activity, with its resulting absorption of their own purposeless lives, eggs them on to use in retaliation the only weapon left them, often undoing by their witless ridicule of returned students what years of study and careful training has inculcated. For you may beat an Indian in a fair fight and he will respect you; you may cheat him in a horse trade, if you can, and he will be wary of you; but expose him to ridicule before his peers and he is your enemy forever; for ridicule of his person is the one thing which nature has not fitted an Indian to bear.

The evil potency of this enervating criticism is recognized by every educator of our Indian youth who has watched the returned student conquer or be conquered by it. And it is because this spirit of ridicule is not an attribute of any particular tribe or locality, but is common to every clan, whether of valley or mountain or barren plain, that I select the home-coming of Jose as typical of many such that I have witnessed, and having witnessed have marveled, not at the half failure sometimes resulting, but at the optimism that dared to expect success.

Jose had been but an indifferent student at best, mastering the intricacies of the sixth grade in his nineteenth year, the fifth and last of his term at Carlisle. But balanced against his poor classroom record was his good conduct as a student, his industry in the workshop, and his ability as an officer of Company C. In fact, he was an average student among the full-bloods, who, as a rule, do not take kindly to books and abstruse problems but with their hands do well and faithfully what is given them to do.

Jose had been 14 years old when he left the hot Arizona reservation on the Colorado and the five years had wrought many changes in the dark-skinned boy who, at nineteen, walked with head and shoulders erect and saw that his shoes were duly polished and his clothes and nails immaculate. For at fourteen Jose had slouched and shoes were unknown and clothes a concession to encroaching civilization, which he had detested. Of his early home life he had but confused memories and from his parents he had received no word in all the five years. The remembrance of the squalor and meanness of his early years had faded from his mind and his thoughts of home were a misty background of idleness and freedom against which his present life loomed portentous and grim.

And now the same forceful hand which had so deliberately taken him from his home five years before was as calmly replacing him in the groove nature had fitted him to fill, after having done all in its power to make him unsuited for it. If Jose had been given to ponder on the reason of things he might have questioned the wisdom which had separated him from his natural environment to teach him customs and habits which rendered that environment detestable, only to return him to it. Happily, Jose had no such questioning—he was going home; home to his kindred and early playmates, to the misty memories of his boyhood—home.

Home! He had come to it at last, with the tropical sun beating down upon him and a strange sinking in his heart at the sight of the leering squaws at the station.

He gripped his suitcase and elbowed his way through the crowded platform, thronged with travelers, Mexicans and men of his own tribe, the latter in corduroys and light shirts, their long hair bound at the neck with gay kerchiefs and decorated at waist and elbow with strips of calico of many colors. They turned to stare at him, insolently noting his smart uniform, his cropped hair, his general well

groomed appearance, breaking into loud guffaws at his expense as he passed them. Among their number were two of Jose's early playmates, with whom he had swam the eddying Colorado in former days, sounding each treacherous sandbar and skirting dangerously close to the seething whirlpools; but he passed them now with no sign of recognition, failing to understand that one of the boyish anticipations of his home coming had vanished in that chorus of rude laughter.

As he climbed the steep hill which skirted the Colorado and hid from view the reservation of his people, Jose felt his pulses bounding rapidly. He had not expected his parents to meet him at the train. They were very old; had been old when Jose left five years before and had many sons, of which he was the youngest. Without thought he took the old path which led to his father's hut, the dust which lay like powder on every bush and shrub stinging his eyes and throat. He found himself wondering if his father's home was like the open, grass-thatched hovels which he passed, around which naked children stopped their play to stare at him and mongrel dogs challenged him from a safe distance. His uncertain memories of home had been largely of the freedom and unrestraint of former years and they had dealt kindly with the poor hut and the deprivation which had also been his portion.

An old woman raised her head from the pot of soup she was tending over a small open fire and watched him as he approached, and Jose recognized his mother. Old and bent with many years, her hair matted above her sunken eyes, her only garment a shred of filth that stopped above her knees, her unhuman hands ending in talons, the mother sat and watched her son draw near. The accents of his native tongue came instinctively to Jose's lips and he spoke hesitatingly—"mother." The sunken eyes lighted as she bent near that her dim vision might view this stranger son, and voiceless the mother held him and gazed long at his altered features and alien clothes. Then, tottering to a prone form lying in the sand by the side of the hut, she spoke, and her words roused the wasted figure of Jose's father. With palsied hands he shaded his eyes as he looked at his son, then rising slowly and with difficulty, his raiment a loin cloth, his gray locks streaming over his shoulders, and yet with dignity withal, he extended his hand in welcome,

As in a dream Jose sat down on a nearby log and gazed about

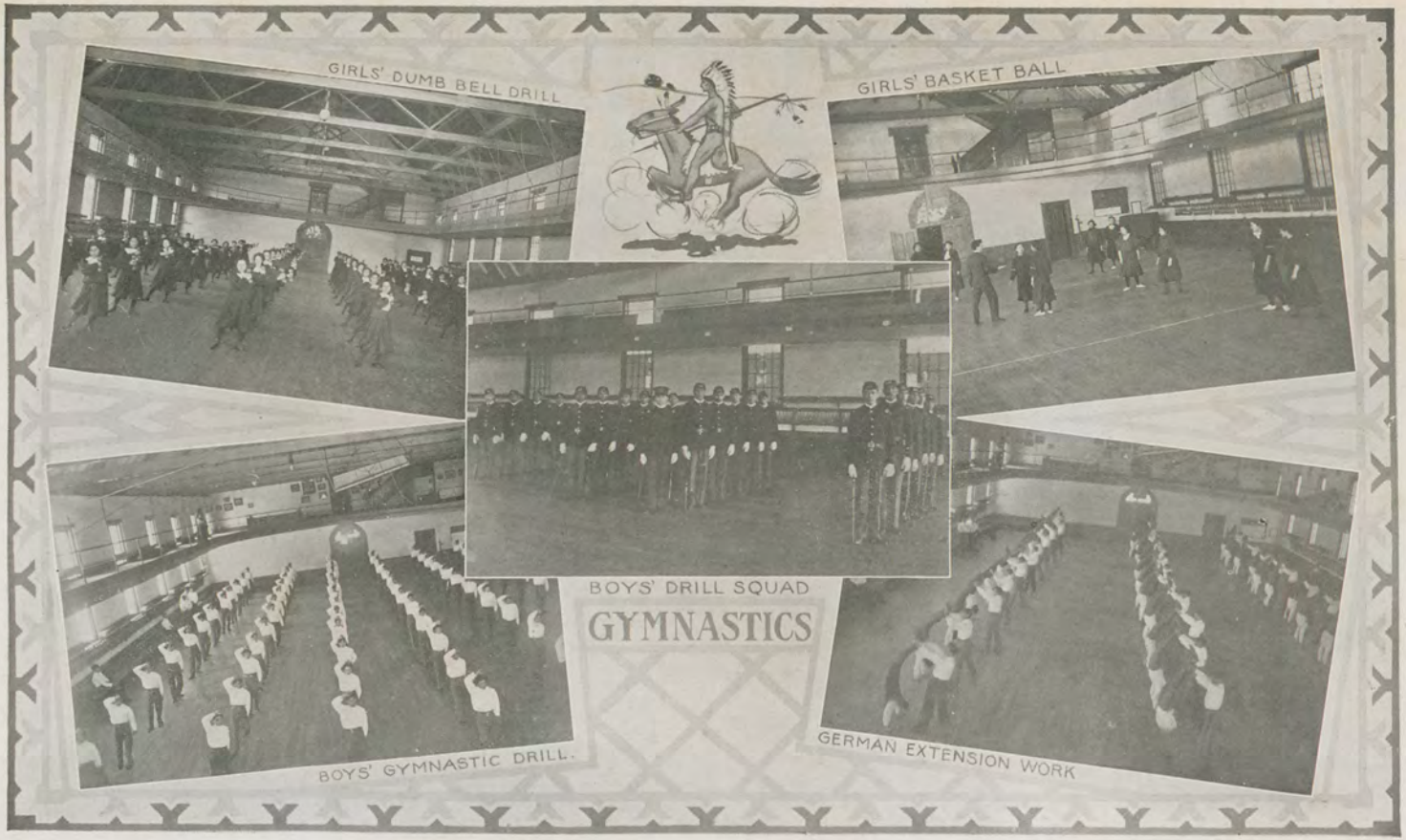
him. He saw the mean hut in its squalor and poverty; the heaps of rags in the sand on which his parents slept; the open fire over which hung the kettle of soup containing the coming meal; the sand and greasewood glaring in the July sun. He saw the Colorado with its treacherous gleaming quicksand and just beyond the vicious frontier town, flaunting its vice so shamelessly, and then his gaze wandered back to the form of his mother as she bent again over the pot of soup.

FOUR years have passed and again the July sun beat down on the familiar scene as I looked from the car window as the Overland pulled in for a stop of ten minutes. We "took on water" here and as I idly watched I recognized in the stalwart figure running adown the platform with a length of hose our friend Jose.

Hastily making my way outside I called to him and as soon as his work permitted, he came, doffing his cap and hesitating to give me his hand in greeting, soiled as it was from his recent labors. His overalls and working shirt were neat and whole, his hair closely cut and his face showed no signs of dissipation beneath its grime and sweat. He looked as I believe he is, an honest youth engaged in honest work, and my heart rejoiced for him.

"O, yes," he replied to my question, "of course I am married. We have a child a year old and we are getting along just fine. I work over here at the railroad every day;" and he called goodby as our train got under way.

Consider, you who feel called upon to judge him, to measure him by your standards, of which he falls so far short; over against your pride of birth, your mother's prayers, the sense of honor inborn, your mental capacity for assimilation, I place the forms of Jose's parents; the squalor of the mud hut; the unbridled license of his early years; the frontier town with soloon doors always open; the pointing fingers of the leering squaws; and I challenge you to declare his education vain or to proclaim his life a failure.



ATHLETIC EXERCISES IN THE CARLISLE GYMNASIUM

Carlisle's Modern Printing Office

THE PRESS SECTION

THREE JOBBERS, A CYLINDER PRESS, AND A FOLDING MACHINE, ALL OPERATED WITH DIRECT MOTORS, MAKE UP THIS DIVISON, WHICH IS IN CHARGE OF A STUDENT-APPRENTICE FOREMAN.

STITCHING AND CUTTING SECTION

THE EQUIPMENT THROUGHOUT IS MODERN AND COMPLETE. IN ADDITION TO TWO REGULAR PUBLICATIONS, A LARGE AMOUNT OF JOB WORK IS EXECUTED FOR THE USE OF THE SCHOOL AND THE VARIOUS DEPARTMENTS OF THE INDIAN SERVICE.

Carlisle's Modern Printing Office

THE SCHOOL'S PRINTING DEPARTMENT

CONSTRUCTED OF CREAM-COLORED BRICK. THE INTERIOR IS DIVIDED INTO TWO PARTS: A LONG COMPOSING AND PRESS ROOM OCCUPYING ONE HALF OF THE BUILDING. THE REMAINDER IS DIVIDED INTO SMALLER SECTIONS USED FOR THE BUSINESS OFFICE, CUTTING AND STITCHING ROOM, MAILING ROOM, AND BOYS' WASH ROOM.

THE BUSINESS OFFICE

THE CLERICAL AND OTHER DESK WORK NECESSITATED IN THE CONDUCT OF THIS ESTABLISHMENT IS OF CONSIDERABLE VOLUME, AND FOR ITS EXECUTION A BUSINESS OFFICE COMPLETE WITH ALL MODERN ACCESSORIES IS PROVIDED. A RECENT ADDITION TO THE EQUIPMENT IS AN AUTOMATIC ADDRESSING MACHINE.

INDUSTRIAL SCENES AT THE CARLISLE SCHOOL

Editorial Comment

Mohonk and the Indian.

THE Indian has reached the turning point in his march toward civilization. While rapid progress is being made, and the Indians are more and more taking upon themselves the duties and responsibilities of citizenship, the Government's connection with the Indian is, nevertheless, assuming larger proportions and becoming tremendously important. When it is remembered that the Indians possess property valued at nearly six hundred millions of dollars, including large tracts of land and many millions of dollars in the Treasury, the extent of this wardship, which must be handled in a businesslike and beneficent way, becomes evident.

At Lake Mohonk, under the genial hospitality of Mr. Albert K. Smiley, there has been held each year for thirty years, a valuable conference on Indian affairs. In recent years, this has been extended so as to include the Filipinos and other dependent peoples. Active workers in the service are brought together here for a discussion of the larger questions pertaining to Indian administration. The most prominent friends of the Indian, with distinguished legislators, united with the Indian officials and others to discuss these problems. This year there were some very able addresses, which should result in the improvement of certain conditions which are now existing and are harmful to the best interests of the Indian. The conference took place the latter part of October.

Dr. E. E. Brown, Chancellor of New York University and former United States Commissioner of Education, presided in a very able manner and gave the opening address, which was full of sound statesmanship and comprehensively covered the whole subject of our dealing with primitive peoples. If the conference had listened to nothing else, it would have been amply provided with solid material for thought.

Hon. George Vaux, Jr., of the Board of Indian Commissioners, delivered an excellent address on present conditions among the Five Civilized Tribes. He called attention to these people in a way which left the entire conference full of earnest thought for their welfare. He indicated very clearly that while they were supposed to be citizens, in many cases their condition was most deplorable,

and that the time was not yet ripe for the Federal Government to turn them adrift.

Several members of the Indian Rights Association, including Mr. Sniffin and Mr. Brosius, discussed important questions with reference to the property rights of the Indians. The Indian Rights Association, while having offices in the East, carries on extensive investigations into affairs throughout the entire Indian country.

The address by Hon. F. H. Abbott, Acting Commissioner of Indian Affairs, was well received and showed a comprehensive grasp of Indian affairs. It was conservative in tone and yet was full of sound suggestions for making progress and coming to a just solution of the Indian problem. He discussed the most important phases of Indian administration with a readiness and clarity which comes only from an intimate and personal knowledge of the subject and an appreciation of the real needs of the Indian.

Hon. Warren K. Morehead spoke of the frauds which have been perpetrated on the Indians, and deducted some very important lessons from the White Earth scandal. Mr. Morehead was one of the investigators in this matter, and he spoke from personal experience. He is a profound student of Indian affairs. Mr. E. B. Meritt, Law Clerk of the Indian Office, reviewed matters of importance relating to the Service, and called attention to important reforms in Indian legislation.

The work of Catholic Indian Missions was brought before the conference by Rev. Wm. Hughes, the assistant director of the bureau, who spoke eloquently of the extensive labors and the work of accomplishment of that church. At a conference of missionary workers held one afternoon, the work of the Protestant missions was taken up and discussed. This was a very excellent meeting and showed the progress which is being made by the various church organizations, and the work that is being done.

Other addresses which were made before the conference included one by James E. Gresham, Special Assistant to the Attorney General, who has had charge of the prosecution of the land-graft cases in Oklahoma. Prof. F. A. McKenzie, of Ohio State University, who was very largely instrumental in suggesting and first establishing the Society of American Indians, delivered a very excellent address on "The Indian Crisis."

The conference was one of the best held in recent years, and was

especially characterized by a freedom and frankness of discussion in which all who desired were permitted to participate. The entire program showed careful thought and preparation on the part of the Secretary, Mr. Henry S. Haskins, and brought out important facts with reference to the many phases of the Indian question. There were, of course, meetings devoted to the Philippines and Porto Rico. The addresses and papers on these two subjects were of a very high order and showed the excellent work which is being done by the United States Government in its island possessions, and of the splendid advancement which is being made by these primitive peoples toward civilization and ultimate citizenship and self-government.

Valuable Moving Pictures of the Indian.

THERE were exhibited in Carlisle the other evening some very excellent moving pictures illustrating the life and customs of the Pueblo Indians in and around Albuquerque, together with the student body and the educational work of the Albuquerque Indian School. The pictures showed much of interest concerning these Indians, and indicated in a very definite way that scenes from the daily life and industry of the various Indian tribes are just as valuable and will attract as much attention as the fictitious type of fighting and marauding Indians which were used a year or so ago and are still occasionally made use of.

The student body of the Albuquerque School made a splendid showing, and the scenes which were shown indicated the good work which Superintendent Reuben Perry is doing in that excellent institution. Such pictures as these should not only aid to awaken tremendous interest and sympathy in Indian affairs, but they will preserve to future generations scenes of the life and customs of a people whose mode of living is rapidly changing and becoming like that of the surrounding whites.

This magazine has waged a consistent warfare against those moving pictures which misrepresent the Indian, and it is gratifying to note the change for the better which is taking place. The moving picture is a valuable agency for good, and it can serve as an inval-

uable aid in bringing the Indian properly to the attention of his white brother. There is abundant need for a better understanding between the races in America, and for more accurate knowledge of what the Government is doing to merge the Indian into self-respecting and self-sustaining citizenship.

The Important Indian Health Problem.

THE American Indian is facing a critical period in his fight for health and strength, and against disease, which is to-day made all the harder by his changed economical condition and the elimination of his formerly transient existence. Those who have made a study of the history of our Indians are of the opinion that in the early days they knew nothing of tuberculosis, and that their death rate due to chronic desease was far less than it is to-day. This was due to the fact that the Indians lived more of an outdoor existence, where physical endurance marked their activity, while, at the same time, they had no difficulty in obtaining from nature and by hunting a steady supply of wholesome food. Furthermore, the Indians did not live in one place for a long enough period to create an unsanitary condition, but changed their place of habitation with the seasons and in accordance with their desires.

This is impossible to-day. They have a definite habitation in a fixed locality, without modern sanitation or sufficient ventilation. They are dependent for their food supply on steady toil, and unless they have remunerative employment, or successfully farm their allotment, which too often is not the case, they and their families do not have wholesome food at regular periods and in sufficient quantities, such as is demanded by every normally healthy person. Not knowing the nature of tuberculosis and the danger of its spread, sick Indians and well Indians are thrown together, and often live in the same room, where they sleep, eat, and cook, with the result that there is a rapid spread of this dreadful disease from one member of the family to another, or to some fellow-tribesman who comes in to join in passing the pipe around the circle, where it is taken into the mouths of sick and well alike. In the same way, other diseases, including trachoma, are spread very quickly.

The health problem among the Indians is a most serious one, especially when it is remembered that there is a death rate among the Indians estimated at thirty-five per thousand, while the death rate among whites is less than fifteen per thousand. It is also estimated that thirty per cent of the total number of deaths among Indians is due to tuberculosis, whereas only eleven per cent of the deaths among whites is due to this disease.

One of the reasons for the large amount of tuberculosis among Indians is due to the fact that the Indian race has not yet developed resisting powers against it. This will come with education and civilization. There is a difficult medical problem facing the Government in its work with the American Indians. There can be no question but that this problem is one of the individual home, no matter where that home may be, while, at the same time, no genuine far-reaching alleviative results will be obtained until the younger generation is taught to guard against this disease and to teach the older people the same lesson. The bulk of the work to be done is on the reservations and not in the schools. There are sufficient physicians and medical facilities, generally, in the schools, but the reservations must have more attention.

There are too few physicians in the Indian Service for the work of coping with disease on the reservation. It is absurd to think that one physician can look after the health of a whole tribe of Indians numbering from one to five thousand members, when those Indians are scattered over a territory of from twenty to two hundred square miles. For example, there is one physician on the Crow Reservation, who is expected to guard the health of the entire tribe of more than seventeen hundred Indians, scattered over an area of half a million acres. In one of the most mountainous and inaccessible districts of North Carolina, the Cherokee Indians, scattered over an area of more than sixty thousand acres and a population of more than two thousand, are dependent for medical services on one physician. These are not isolated cases, but are generally characteristic of the insufficiency of medical workers in the field. Until Congress grants larger appropriations, which are to be used for the specific purpose of giving more physicians and nurses to the reservations, it will be difficult to make any lasting improvement.

While the schools can do much in educating the younger generations to the dangers of disease and, through the hospitals which

each school possesses, to take care of the sick students, it is fundamentally necessary to have more workers on the reservations and in the Indian homes who will give their entire attention to the safeguarding of the health of those who are now, fortunately, healthy, while, at the same time, giving to the diseased Indians the care and attention which they need. The reservations must also have more and better hospital facilities.

The Government has hardly scraped the surface of the Indian health problem, and until every home on every reservation is reached there will continue to be unnecessary sickness, suffering, and death. This is a national problem, as it not only affects the lives of three hundred thousand Indians, but of millions of white men, women, and children, who live on and around the reservations. The work must have the same amount of definite attention which every city in the country finds it necessary to give to its population.

While these condition will, in a large measure, improve as the Indians become educated, self-supporting, and acquire more civilization, there is a present problem to be met, not alone in guarding the health of healthy Indians, but more particularly in taking care of the sick and preventing the spread of the disease. This work calls insistently to be done and, if we are to save the Indians, it must be done now.

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!

IN A letter to a friend, Antwine Swallow states that he is working at his trade in Plummer, Idaho.

BEN AMERICAN HORSE, one of our ex-students, is now located at Kyle, S. Dak., and doing very well in stock raising.

ELIZABETH GRANT, formerly Elizabeth Hayes, one of our ex-students, living at Fort Lapwai, Idaho, sends greetings to those who still remember her.

MR. AND MRS. HENRY E. ROBERTS are living in Odanah, Wisconsin, where Mr. Roberts is employed as a stenographer by the Government. Mrs. Roberts was formerly Rose Denomie. Both are returned students of Carlisle and are reflecting credit on their school. Before coming to Carlisle Roberts attended school at Haskell.

ALFRED P. DEMARR, of Couderay, Wis., an ex-student of Carlisle who left the school ten years ago, writes: "I often remember the good times I had at Carlisle and in the country, and often wish I could live them over again. There is not a single day of the ten years that have elapsed since I left the school that is out of my mind."

WE LEARN through a letter that Bert Harris is living in Allegany, N. Y. He makes a specialty of raising fine fowls; he is also learning telegraphy by studying evenings.

MR. AND MRS. FRANCIS COLEMAN are now living in a comfortable home on Pomfret street, Carlisle, Pa. Both are ex-students of Carlisle. Francis is in charge of the Cumberland Valley passenger station at night. He learned telegraphy at the school.

THOMAS MITCHELL, a Navajo who left Carlisle over a year ago, writes from Tuba, Arizona:

"I am very thankful for the time I spent at Carlisle, and wish I could go back there and spend two or three more years. I now

fully realize what Carlisle has done for me for the little time I was there. Ever since my return I have thought a great deal of the school, and praised its great work toward the bringing up of the Indian boys and girls, because most anywhere you go you will find Carlisle returned students doing well. I will do the best I can from now on with what I know."

Thomas has done good work helping the missionaries translate the Bible into the Navajo language.

SPENCER PATTERSON, Class 1911, is doing well, working at his trade in Buffalo, N. Y.

WORD comes from Aaron Minthorn, who is now attending Jenkins Institute in Spokane, Washington, that he is getting along well in his studies.

CARLISLE is proud to acknowledge the fact that the training of the institution is being greatly developed by her students who are out in the world. Leslie Nephew, one of our ex-students, was faithful during his school days, both in the industrial and the academic departments. He left the school for his home in New York State fully equipped to meet the requirements of the working world. "Chief" as he is popularly called, is a member of the temperance lodge in his district, and has served for three successive years in the office of president. He has also been elected to go as a delegate to represent his home lodge at the convention of the Six Nations-Iroquois Temperance League of Indians, to be held this fall at Lewiston, N. Y.

Mr. LEVI LEVERING, a graduate of Carlisle, who was recently appointed superintendent of the Nuyaka Boarding School, at Beggs, Okla., writing to Superintendent Friedman, speaks enthusiastically of his work, and among other things says: "I want to tell you that all the ex-students of the Carlisle School among the Creek Indians are doing well. Some of them are quite wealthy; others are well-to-do. One of them is a noted Methodist preacher in the eastern part of Oklahoma. That is what Carlisle is doing for her students (those who come under her training) and it tells so among the Indians. I am getting along very well and trying to make improvements every day. I'll do my best to make a good record for myself."

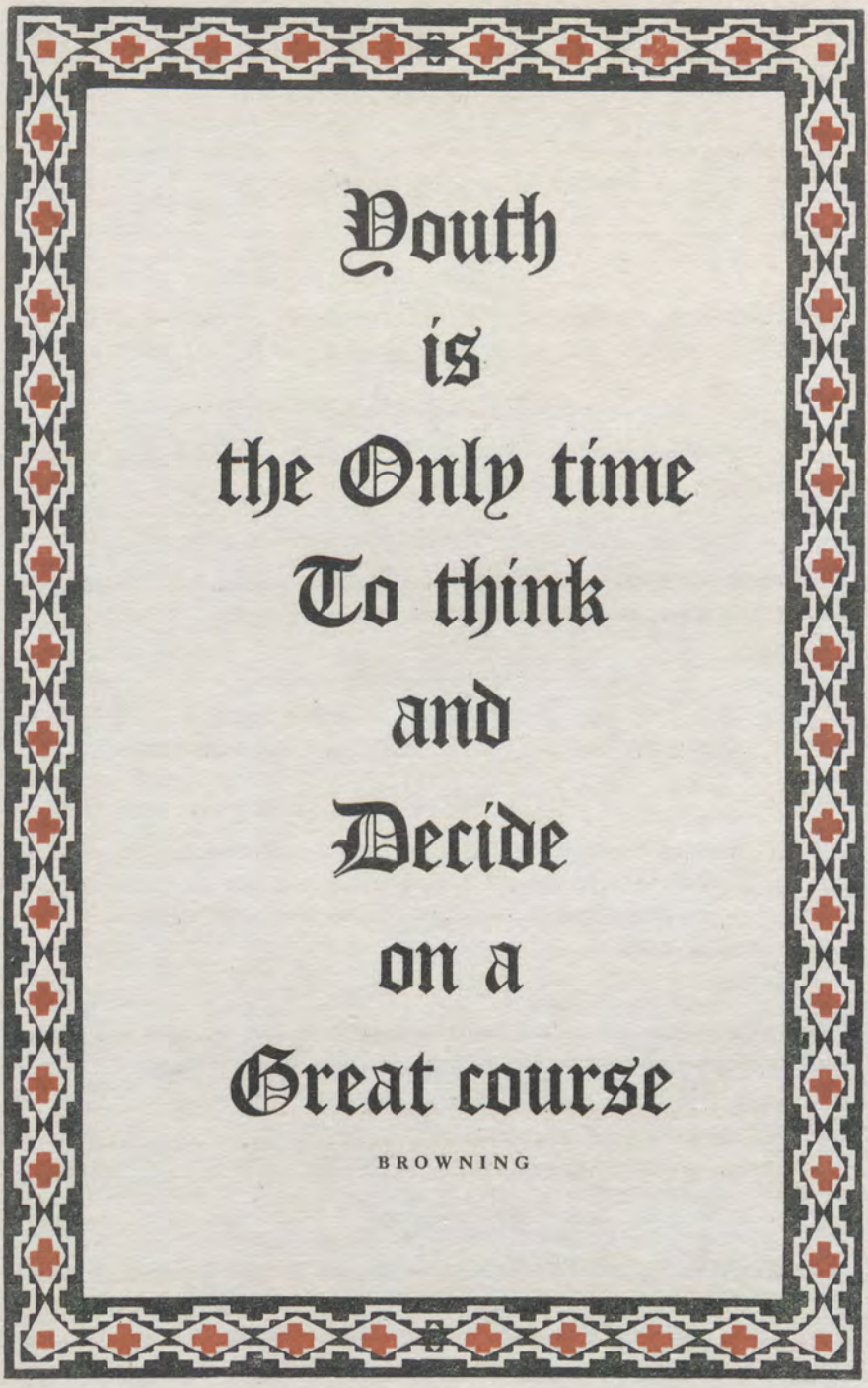
ESTER BROWNING, who left Carlisle two years ago, sends an interesting account of herself. Since then she has studied the piano, and she has had vocal training under one of the finest teachers in her section of the country. She is at present teaching music.

SAMUEL TILDEN, ex-student of Carlisle, writes that he is a policeman at Fort Lapwai, Idaho. He owns two lots and upon one is a five-roomed house.

"FROM one who will never forget Carlisle" are the closing words of an interesting letter from Mrs. Emily M. Hardt Floyd, who, with her husband and three small children, are living in Fond du Lac, Wis. Mrs. Floyd speaks in the highest terms of her husband's habits, whom she describes as a hard working, temperate, home-loving man." Such a man is bound to succeed in life.

ERNEST LEFT HAND, who was a student here a number of years ago, is now a farmer near Geary, Okla. He has 160 acres of good land and some stock. He also has an interesting family of three children, a girl of nine and two boys aged, respectively, three months, and three years.

MR. AND MRS. WESLEY TALCHIEF have a comfortable home at Buffalo, New York. Mr. Talchief is a motorman on the Broadway line, and they are getting along nicely. Mrs. Talchief, who was Miss Mazie Skye, was graduated from Carlisle last year.


Youth
is
the Only time
To think
and
Decide
on a
Great course
BROWNING

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.