VOLUME 5, NO. 4 DECEMBER, 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 DECEMBER, 1912 NUMBER 4

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.

Conditions Among the Five Civilized Tribes:

By George Vaux, Jr.

WE read much about them in newspapers, yet little is generally known of the Five Civilized Tribes of Oklahoma. Mr. Vaux writes from personal observation. He has for years been interested in the American Indian, and it is because of that interest that he is now a member of the Board of Indian Commissioners. As a Nation, we have made many mistakes with the red man. At times, as in the case of the Chippewas of White Earth, our neglect of the Indians has reacted like a boomerang to kindle anew the national conscience to its duty. All good Americans want the Indians to rapidly reach the point of independent, self-supporting, self-respecting citizenship. That is the glorious final goal of our Government's wardship. Good legislation must be based on the real condition of the average Indian. But the more backward as well as the most progressive Indians must also be taken into account, lest one class or the other be done an injustice. Above all no more long, disastrous retreats.—THE EDITOR.

THE old Indian Territory comprised an area of about 30,000 square miles or approximately the equivalent of two-thirds of the State of Pennsylvania. There, during the decade from 1830 to 1840, were removed from the southeastern part of the United States the so-called Five Civilized Tribes (the Cherokees, the Creeks, the Seminoles, the Choctaws, and the Chickasaws). Each established its own government, patterned after that of the United States, with executive, legislative, and judicial branches. Some of the treaties which resulted in these removals provided that the region should never be included within any organized State or Territory of the United States. These treaties were frequently modified by new agreements, so that many of their original provisions were abrogated, and finally under the authority of the Act of Con-

gress of March 3rd, 1893, President Cleveland appointed the commission to the Five Civilized Tribes, usually known as the Dawes Commission, whose duties were to negotiate with the Indians for the extinguishment of their communal title to land and arrange for its allotment to the individual members of the tribes. There were about 101,000 enrolled members of the tribes, of which number about one-fourth would be classed as full bloods. The restrictions have been removed from most of the rest, but there are still about 36,000 left in the restricted class.

To find out something of the true condition of this large number of restricted Indians, I spent some days in May last in traveling among them. In order to see them as they really are, the beaten lines of travel must be left and they must be sought out in their little cabins remote from one another in a rough and broken country, where there are few roads worthy of the name, and in districts not reached by railroads or other modern means of communication. During the days, as we were driving through this portion of the State of Oklahoma, we would ride oftentimes for an hour or more along a road which was little more than a mere trail, frequently following the beds of watercourses, and without seeing a sign of any human being. Then a little clearing would appear in the forest, badly fenced and with the most primitive and wasteful agricultural methods adopted, at one side of which would be a one- or two-room cabin with leaky roof, usually without glass in the windows, if, indeed, there were any windows, and yet no signs of anyone about. Some investigation, however, would show that this was an Indian home, with the family hidden away somewhere about it, or perhaps visiting at some other Indian residence several miles distant.

Other places would show indications of more thrift and an intelligent expenditure of money, and there we would find that this particular family or some member of it owned a small allotment, perhaps in one of the rich oil-bearing regions, and that through the intervention of the agency office at Muskogee the royalties secured from the oil wells were expended under the supervision of the district agent of the region in such a way as to be of real service to the owners. This did not necessarily exclude a piano which might be wanted by some member of the family without regard to whether she could play on it or not, or the Victor talking machine with a complement of operatic records (these were often found in the poorest houses),

but it did mean that in every way an effort was being made by the Government officials to improve the habits of life, the social and industrial conditions of the Indians particularly affected.

Unfortunately many of the white neighbors of such Indians, as well as part bloods who had acquired some of the most undesirable traits of the white man, seeing these improvements, would covet them, and by various methods of trickery endeavor to deprive the Indians of their rightful property. Forgery, substitution of documents, over-persuasion, or force, all the well-known methods, are employed to defraud the prosperous.

Conditions in the old Indian Territory were anything but satisfactory. The tribal governments had practically no control over white men, and the difficulties of serving process of the United States courts were so great that the region became attractive to the lawless element of pretty much the whole of the United States. School facilities were few, and the new generation growing up was largely deprived of any proper education. Hence it has been that this region has had more than its share of difficult problems to solve. The new State of Oklahoma has gone bravely about this work, but that there is still much to be done was evident on every hand. Some of the little towns are not infrequently "shot up," and murders and other serious crimes often go unpunished, even if the perpetrators of the crimes might be detected without a great deal of difficulty.

County-seat controversies are not unknown, and in one place where we stayed over night the court records were being guarded by men who patrolled the streets with loaded Winchesters, in order to prevent a rival settlement a half mile away from carrying off the public records to another courthouse than the one which was in use at that time. There is, too, an undesirable roving population known as "Nesters," who may be found at almost every turn in the rural districts. They are squatters, largely from Arkansas. The belongings of a family will not fill a moderate-sized wagon. They are here to-day and somewhere else to-morrow. From such surroundings there is not much uplift for the Indians, and it is not to be wondered at that the progress that the full bloods are making is not very great.

In what I am saying I do not wish to be misunderstood as speaking in a sweeping way of the whole of the population of eastern Oklahoma. The towns and more thickly settled districts contain a high percentage of self-respecting and intelligent citizens, but in the

rural districts of this wild broken region civilizing influences are not making themselves felt to the extent which they ought.

As intimated above, the Indians get but little uplift from their neighbors, even if but a small percentage of the whole are willing to prey upon the credulity of the red man and deprive him of his property. In order to protect the Indians as far as possible, there was devised what was known as the district agency system, by which the region was divided into sixteen districts, each under the supervision of a man selected for his peculiar qualifications, who had an office at a central point, to which the Indians were encouraged to come, or who might be met by the agent in his monthly rounds through the particular region allotted to him. These men came in close contact with the individual Indians, advising them concerning the various matters which might come up in connection with their business transactions and the thousands and one affairs of their daily life. It must be borne in mind that many of these 36,000 restricted Indians are really rich, some having incomes of as much as $10,000 or $20,000 per annum from the oil royalties or other similar sources. With their backward development in civilization, it is not to be wondered at that they do not know how to spend these large sums of money, and become an easy prey to designing persons. The district agents, however, getting to know the individuals and their means, could do much by way of preventing improper expenditure and by seeing that the resources of the Indians are conserved and all money expended is spent in proper ways.

It is probably a similar situation never existed anywhere else in so large a region—that one-third of all the titles to land were vested in minors. This fact has created an enormous volume of business in the local probate courts having jurisdiction in such matters, with the results that guardians have been appointed in a wholesale way and without the possibility of proper investigations respecting them and their qualifications or the sufficiency of their sureties. This has opened the door for the perpetration of an enormous amount of fraud. Part of the duties of the district agents have been to cooperate with the probate judges in securing proper accountings from guardians. In hundreds of instances the results of investigations have shown that guardians were squandering the property of their wards and in almost every case the courts have gladly accepted the assistance of the district agents who, through their

ability to keep in close touch with the Indians and investigate the facts, have been invaluable in the proper administration of justice.

Another serious complication has arisen from the widely separated locations of many of the Indians' holdings. When allotment was made, each allottee was given his homestead and also additional land in order to make up what was considered an equal value for each member of each tribe. As a result there have been many fractional allotments made for the purpose of equalization at places where the Indians have very seldom, if ever, been, and many of them have no idea of the character of their small holdings. For example, Thomas Liver, a Cherokee, has his homestead allotment of 80 acres in Washington County and an additional allotment of 10 acres in Sequoyah County, over 100 miles distant. Again, Kate Fields has her homestead allotment of 80 acres in Washington County and an additional allotment of 10 acres in Craig County, over 40 miles distant in an air line, or by rail over 75 miles away. Probably neither of these Indians has ever seen these additional allotments. Without governmental assistance no one would be looking after the protection of their rights as against squatters or others. The probability of their making improvident deeds or leases is increased, with corresponding temptation to the grafter. The number of such cases might be multiplied by the thousands. One of the results of these conditions has been an endeavor to cloud titles in an effort to get from the Indians their lands. So far has this gone that the Department of Justice has filed in the courts of Oklahoma over 30,000 suits to protect the titles to Indian land, and of these over 26,000 are still pending. Property which is estimated to be worth hundreds of thousands of dollars has already been recovered for the Indians. The whole question of land titles has grown to be a complicated one and has been aggravated by the different and oftentimes conflicting provisions which have been made with reference to the alienation of allotments of deceased Indians.

There have been a number of enactments by Congress upon the subject, and these have not been uniform in the Five Tribes. At the present time it is impossible for even the best-qualified lawyers to give an intelligent opinion as to whether or not the title to many tracts of land is good and valid. This necessarily results in the depreciation of the value of the land generally, for bona fide set-

tlers are afraid to purchase, lest they shall lose everything which they may invest. This situation reacts in several ways to the disadvantage of the Indian. In the first place, he is not able to get a fair market value for his land if he desires to sell it properly. Other adjacent lands are not taken up by a desirable class of citizens, who through example would help to elevate the condition of the Indian. The white men with whom he does come in contact are the most undesirable class of speculators, who are attracted by such conditions and whose influence upon the Indian is almost always debasing. That this is not a theoretical situation merely is shown by the fact that during a period of nine months which ended last summer it was almost impossible for the Indian Bureau to make any sales of surplus lands in some portions of eastern Oklahoma, there being no bids whatever received for approximately 75 per cent of all of the lands advertised. Much of the land was advertised three or four times before a sale could be consummated.

In order to meet this general situation, a bill was introduced in the recent session of Congress by Senator Owen of Oklahoma. Hon. Samuel Adams, Acting Secretary of the Interior, submitted to the Committee on Indian Affairs of the United States Senate his views on this bill and proposed a substitute, which legislation should, I believe, receive the support of everyone interested in the future development of the State of Oklahoma and of the friends of the Indian also. It provides a practical method of settlement of all disputed cases of Indian titles, whilst assuring to the Indian a fair compensation for the land he may have sold or may contemplate selling hereafter. In cases of restricted Indians, the funds secured are to be subject to the same restrictions as already exist, or may be expended in purchasing more suitable land for them for homesteads. This bill also meets the serious question of leases. At the present time many leases may be made for short terms without the approval of the Department of the Interior. One favorite scheme that has been adopted has been to make a series of leases for short terms, one commencing upon the expiration of another, in this way practically securing a lease for 5 or 10 years in clear violation of the spirit of the law if not its letter. The result has been to prevent alienation when alienation was really desirable. Another provision of this proposed act which is most admirable is the imposing of severe penalties on any individuals or corporations who shall put on

record any document having for its object the clouding of the title to an Indian's lands.

If this or an equivalent act were speedily adopted, it would go a long ways toward protecting the Indians and putting an end to further grafting upon them. It would also be of the greatest advantage to white settlers who are really desirous of making their homes in the region and improving the country.

The educational system needed to be largely increased, and in some measure this has been provided for by the appropriation bill enacted last summer. There are several boarding schools, but their capacity is not at all commensurate with the requirements. A number of these are conducted in the old brick buildings built in the days of the tribal governments. They were expensive to erect, but are not suited to the requirements of our modern educational methods.

The desire has been to place as many as possible of these children in the district schools near their homes, but so far the practical results have not been as satisfactory as could be wished for, owing to the sparseness of the population, causing many of the children to live at long distances from the local schools. We were told by the parents of many of the children that they were not in school at all, the parents apparently not appreciating the importance of educational facilities.

Health and sanitary conditions are capable of being greatly improved. The medical staff should be largely increased. I saw many middle-aged men and women who were approaching blindness from the ravages of trachoma. Surgical aid would restore to many of them their sight and enable them to become self-supporting. Tuberculosis is also rife. Whisky and gambling have their full share of responsibility.

Whilst in Oklahoma I saw but little of the spiritual side of the life of these people. Doubtless, churches and missionary societies are endeavoring to do what they can, although we saw very few signs of their work in the remote districts. Nominally, I presume all these Indians are classed as Christians just as they are called "civilized."

As is to be expected among so large a number, there are many reactionaries who are opposed to doing anything to improve the general conditions, who will not accept their allotments nor the per capita payments which have been made from time to time, always

harking back to the old treaties and making the acknowledgment of those agreements a prerequisite to any action on their part. This is not to be wondered at, for many of them have been forced to take allotments long before their advancement in civilization was such as to warrant that step.

How many there are of these classes who are holding back, it is probably impossible for anyone to say. Among the Cherokees they are known as "Night Hawks;" among the Creeks as "Snakes." They are mostly the older Indians who have never had the advantages of educational facilities and who do not desire the civilization of the white man. They meet secretly at night and maintain representatives in Washington most of if not all the time. I saw a good many of them, but in the first instance they did not appeal strongly to my sympathy. Before I left, however, I felt somewhat differently, as the result of an interview with about seventy-five of them at Hanna, in the Creek country. Their leader was old Thle-Chum-Fixico, a grizzled man far past middle life. When he found that our purpose was not to sustain him in his claims that the treaty of 1832 was still in force and that its conditions should be enforced, he stalked off in a rage, followed by most of his sympathizers and leaving us to talk with some other members of the tribe. So great was his violence that it was not without misgivings that two hours later we drove through the woods and finally came to his home, in front of which was a group of the strange dog-house like constructions which constitute a Creek burying ground. There was a fairly good log house, and one or two sheds and other out-buildings in more or less disrepair. Here we found, in place of the proud leader of a hope which he knew to be forlorn, a broken spirited, cast-down old man, who, with the few words of broken English at his command, bade us welcome to his home, offered us his hominy and strange green bread, and then, almost in tears, by the aid of a little diagram which he drew in the dust at our feet, told us how he had worked hard and cleared a farm of 40 or more acres and planted fruit trees, had gotten cattle and hogs; then had come the white man, who had forced upon him an allotment elsewhere than his own home, and had left him in his declining years to start anew, with a stranger to his blood and to the blood of his people reaping the benefit of his years of toil. He was a poor savage, and no one who was there with us could but have felt as we did—that here was a concrete in-

AVERAGE HOMES OF THE CHEROKEES OF OKLAHOMA

GROUP OF FULL BLOOD CREEKS WITH GOVERNMENT AGENT

SCENES AMONG THE CHOCTAWS AND CREEKS

Upper: Two Types of the Average Homes of the Choctaws of Southeastern Oklahoma. Lower: Full Blood Creek Woman and Her Child. A Choctaw Girl in Her Garden

Group of Cherokees in Delaware County, Oklahoma

Park Hill School, Oklahoma

Typical Group of Cherokees at Kansas, Oklahoma

stance, typical of the wrongs which our race has worked on his race, wrongs which have been repeated all over the Indian country in time past and which are being repeated all over it to-day. I could not blame him for being a reactionary. 'Tis he and his like that are appealing to us for help, and we as self-respecting American citizens will fall short of our high calling if we do not see that absolute justice is done to him and to his fellows.

The Man Who Wins.

CHARLES R. BARRETT

THE man who wins is an average man,
Not built on any peculiar plan,
Not blest with any peculiar luck;
Just steady and earnest and full of pluck.

When asked a question he does not "guess"—
He knows, and answers "no" or "yes;"
When set a task that the rest can't do,
He buckles down till he's put it through.

Three things he's learned: That the man who tries
Finds favor in his employer's eyes;
That it pays to know more than one thing well;
That it doesn't pay all he knows to tell.

So he works and waits; till one fine day
There's a better job with bigger pay,
And the men who shirked whenever they could
Are bossed by the man whose work made good.

For the man who wins is the man who works,
Who neither labor nor trouble shirks,
Who uses his hands, his head, his eyes;
The man who wins is the man who tries.

—*From Royal Trust Monthly.*

Important Reforms in Indian Administration:

By F. H. Abbott, Acting Commissioner of Indian Affairs.

THIS address by the Acting Commissioner of Indian Affairs is a splendid resume of some of the more pressing needs in Indian administration. The entire address is sane and conservative, yet advanced and militant in its stand for Indian protection and civilization. It shows a profound knowledge of the Indian country itself, as well as a keen appreciation of the real needs of our aborigines. It should be read carefully, because it gives, succinctly and decisively, a statement of the "way out."
—THE EDITOR.

IN RESOLUTIONS adopted last year the Mohonk Conference was right in saying that the general constructive policies of education, industrial training, individual ownership of land, and the abolition of the ration system have been carried on with such success that the end seems in sight. It is probably true that the proper lines of general policy for the future civilization of Indians are now pretty definitely and correctly established. The future work of the Indian Bureau is not a theoretical one of working out policies, but a practical one of working out individual Indian men and women, or, rather, of helping individual Indian men and women to work themselves out as independent, self-supporting citizens. The job of the Indian Bureau for the present and the future, well-defined as it is, however, has more difficulties before it, perhaps, than ever before. One of the gravest dangers confronting Indian administration to-day is a tendency to haste on the part of friends of the Indian inside and outside the Government service.

We have made too great haste in some cases in opening and allotting reservations. There would probably be no White Earth situation to-day had the timber on the reservation been sold previous to allotment and had allotment gone hand in hand with a definite constructive program of help for individual allottees. There is danger that we may go too fast in hurrying Indian children into public schools; that we may travel too fast in issuing patents in fee to competent Indians, as we doubtless have gone too slow in permitting Indians to handle their individual Indian moneys and make their own leases.

We all approve the wisdom of the Dawes Act, and agree that the individualization of property by the allotment of land and the segregation of trust funds is fundamentally desirable. Yet too few of us have paused to consider that the allotment of wild, arid, or timber land to Indians, without at the same time providing practical farmers to train them in the art of agriculture and supplying improvements or equipment, or the money or the credit to purchase them, in order to enable the Indian allottee to become self-supporting, has not been in real fact a step toward individualization. To be sure, the policy of individual allotment has been largely responsible for rooting out the ration system. But how much worse was the system of rations than the system of rentals which has grown up wherever allotments have been made without at the same time providing the means of self-support to the allottee? Reservations have been allotted with too much thought merely of "opening the reservation to white settlement" and with too little thought of making the allotment in each case a real factor in the civilization and advancement of its owner. To illustrate, allotments of 1,765,000 acres have recently been completed on Blackfeet, Fort Peck, and Fort Hall Reservations to a total of 9,157 Indians. While a few of these allottees have some cattle, horses, and farming equipment, the records show scarcely any funds to the credit of the individual Indians with which to purchase improvements, and they lack the banking credit for such purpose available to the average white settler under similar circumstances. Those who have no funds or other resources often are left with one of two alternatives—either to rent or sell the whole or part of their lands. On practically all of these reservations there is practically no market for the land, and the income from rentals is often only a small contribution toward a miserable living. In

many cases part of the money appropriated to allot and irrigate the lands would have been more wisely spent in purchasing livestock and equipment, and preparing allotments for cultivation.

Where allotments have already been made, and the Indians are without funds or resources to make a living upon them, the only remedy is a reimbursable appropriation by Congress. Last year Congress made a small appropriation for this purpose. On one reservation where $10,000 was advanced from this fund, out of 249 Indians who were loaned money, there has been reported not a single delinquency, and in every case where reports are in, the showing is a strong testimonial to the honesty of the Indian. The Department is asking Congress for a very much larger fund next year. The only way to save allotted Indians from the curse of the rental system is to provide resources sufficient to make self-help possible.

In the future allotments should not be made by wholesale, but gradually to individuals who are ready to make advantageous use of the same. And while the work should go steadily forward, the brakes should be applied intelligently not only in throwing open Indian reservations to settlement, but in continuing allotments.

In the same way there is danger of overhaste in the application of our Indian school policy. To be sure, the ultimate and desirable goal is the public school for all Indian children, and the final elimination of Indian schools. It must be kept in mind, however, that the correct test of desirability of substituting the public schools for Indian schools is not the question of the correctness of the theory, but the condition of the individual Indian child in the individual Indian home. The public school should be sought when, and only when, it presents facilities equal or nearly equal to those offered in the Indian school. The Indian child, coming from a home where there is no industry, and no means of training in industry, should not be taken from the Indian school offering industrial training and placed in a public school lacking means for such training. The Indian boy attending a public school from an Indian camp is at a great disadvantage with the white boy at the same school from a prosperous farm, where he does chores at night and learns during the summer months the art of farming. Nor should the public schools be substituted where a compulsory education law is not enforced and where equally regular attendance cannot be secured. While the practice of placing Indian children in the public schools should be

pushed just as rapidly as the conditions and requirements of the individual Indian will permit, yet friends of the Indians must not be blind to the real conditions. While the number of children enrolled in public schools can be increased from year to year, it will be many years before all Indian children can be adequately taken care of in such schools, and until the fifteen thousand Indian children of school age now out of school are provided with school facilities, it must be apparent that appropriations for the establishment and maintenance of Indian schools, at least for a few years, must be gradually increased.

While there is danger of going too fast in some directions, there is a like danger of going too slow in others. For instance, in the handling of individual Indian moneys there is the constant danger, while trying to make the restrictions necessary to prevent idle waste and to conserve the funds for beneficial purposes, of making them so strict as to bar the Indian's progress. The danger of destroying the initiative and the enterprise of an Indian by restricting too much the expenditure of his individual funds is greater and more harmful than that of his forming habits of wastefulness by being too lax. The expenditures of individual Indian moneys, including the right of competent Indians to rent their lands and to handle the rentals, have been very greatly liberalized recently, and this I am sure will prove beneficial. More freedom in their handling of their moneys and their lands, and more restrictions with respect to the issuance of patents in fee and the sale of lands needed by them for homes is the safe middle ground.

Hand in hand with the consideration of any phase of the Indian's property, or his welfare, or his health, is the question of the suppression of the liquor traffic. There appears to be no disposition on the part of Congress to tighten down in its expenditures for that purpose. To make this special appropriation more effective, plans are being worked out to bring the whole force of employees on every Indian reservation, including the Indian policemen, into more active cooperation with the special officers of the liquor service. There should be no let-up in the vigorous prosecution of offenders. However, the efficiency of the Indian Service in this regard must be measured not as much by the number of indictments or prosecutions or convictions secured, as by the fewness of the cases where Indians have secured intoxicants. The officer in a given territory who, by

cooperating with the local employees of a given reservation can keep liquor away from the Indians by raising the moral status on and around Indian reservations and by the creation of wholesome and permanent public sentiment among the Indians themselves, should be given the very highest efficiency rating, and the efficiency of the Indian Bureau itself should be measured by the same standard. It must be kept in mind that the main object is to keep liquor away from the Indians and Indians away from liquor.

In the working out of the difficult problem of individualization in the education, and in the handling of the property of the Indians, greater and greater will be the possibilities of effective work on the part of church organizations. The Government can, by an effective industrial program, through the employment of farmers, matrons, and industrial teachers, do much to make individual Indians self-supporting in fairly good, sanitary homes, but it cannot Christianize them; and until Indians are both self-supporting citizens and Christian citizens, they will not be entirely safe without governmental supervision. More and more, therefore, should church organizations, Protestant and Catholic, be encouraged to supply instruction in religion; especially should this cooperation be extended in connection with returned students, to whom the Indian Office is now giving more attention than ever before. After all, it is only by an energetic and earnest industrial program, pushed forward by the Government largely through the younger members of the Indian tribes, including the returned students, and with the active cooperation of church organizations in communities where these Indians live and have their homes, that the final working out of the problem in each individual case can be accomplished.

An Important Indian-Tax Decision:

By D. C. McCurtain.

A TAX decision of most far-reaching importance to Oklahoma and its Indians was handed down some months ago by the United States Supreme Court. The decision not only favored the Indians but established a momentous precedent. As a direct result, millions of dollars worth of lands held by Indian allottees are freed from taxation, and the State of Oklahoma loses hundreds of thousands of dollars annually. The Editor asked D. C. McCurtain, the distinguished and brilliant attorney for the Indians, who is himself a Choctaw Indian, to prepare a clear statement of the case for The Red Man, so that the public might better understand its significance. This statement is presented herewith. It comes back to the crux of our Indian problem. The Indian is a man. As a citizen of the Republic he has the same rights, under the law, as a white man.—THE EDITOR.

THE decision of the Supreme Court of the United States rendered May 13, 1912, in the consolidated Indian tax cases of Bessie Brown English *v.* H. T. Richardson, Treasurer of Tulsa County; Michael H. Gleason, et al., *v.* J. I. Wood, Treasurer of Pittsburg County, et al., and George W. Choate *v.* M. E. Trapp, et al., wherein it was held that the act of Congress authorizing the taxation of Indian allotted lands by the State of Oklahoma is invalid, was one of almost incalculable importance to the members of the various tribes affected as well as to the State of Oklahoma.

Inasmuch as I appeared as counsel in the case of Michael H. Gleason, et al., *v.* J. I. Wood, et al., which was a Choctaw case, and

being a Choctaw Indian myself, I shall discuss that case. The Gleason *v.* Wood case presents all the material questions upon which the consolidated cases were decided.

In the year 1893 Congress passed an act providing for the appointment of a commission to negotiate agreements with the Five Civilized Tribes of Indians in Indian Territory to allot their lands in severalty and dissolve their tribal governments and relations preparatory to and, indeed, for the purpose of, among other things, ultimately creating a State of the Union. Such commission was appointed and known as the Dawes Commission, being named for its chairman, the late venerable Senator Dawes of Massachusetts. The Dawes Commission experienced much difficulty in inducing the Indians to negotiate agreements to dissolve their tribal governments and change the manner of holding their lands; especially were the Indians opposed to any change in their affairs which contemplated statehood, for they knew statehood meant the taxation of their lands. The Government, on the other hand, was particularly anxious to secure agreements with the Indian tribes to dissolve their tribal title in common; in fact, it was necessary to induce the Indians to take their title in severalty, for the creation of a State of the Union of the country belonging to the Indians as tribes was well nigh impossible; moreover, the agreement of the Indians to dissolve their tribal title was necessary because the Government did not possess the power to legislate the title out of the tribes and vest it in the individual members without the consent of the tribes. Hence, the necessity of securing an agreement with the tribes to allot their lands and take title in severalty. Without such an agreement, statehood, the ultimate purpose of the allotment act, was impossible.

In the year 1898 the Choctaw and Chickasaw tribes of Indians entered into an agreement with the United States Government to dissolve their tribal title and allot their lands in severalty, such agreement being known as the Atoka Agreement (sec. 29 of the act of Congress approved June 28, 1898; 30th Stats., 495). One of the conditions of that agreement was that—

> All the lands allotted shall be non-taxable while the title remains in the original allottee, but not to exceed twenty-one years from the date of the patent, * * *.

The lands of the Choctaws and Chickasaws were allotted under said agreement and an agreement supplementary thereto, which did

not change or alter the non-taxable feature of the allotments to be taken thereunder.

In the year 1906 Congress passed an enabling act admitting Oklahoma as a State of the Union, which, among other things, contained the following provision:

Provided, That nothing contained in the said constitution [Oklahoma State constitution] shall be construed to limit or impair the rights of property pertaining to the Indians of said Territories [so long as such rights shall remain unextinguished] * * *.

Agreeable to the foregoing provision in the enabling act, the Oklahoma State constitution, paragraph 2, section 6, article 10, provides that—

All property * * * shall be exempt from taxation, and such property as may be exempt by reason of treaty stipulations existing between the Indians and the United States Government, or by Federal laws, during the force and effect of such treaties or Federal laws, * * *.

Notwithstanding the agreement between the Government and the Choctaw and Chickasaw tribes of Indians exempting the alloted lands of the Choctaws and Chickasaws from taxation, and notwithstanding the provision of the enabling act preserving those rights and the provision of the Oklahoma State constitution reaffirming and protecting those exemptions in favor of the Choctaw and Chickasaw Indians, Congress, on May 27, 1908, past an act removing certain restrictions from the rights of the allottees to sell their lands, and then provided by section 4 thereof—

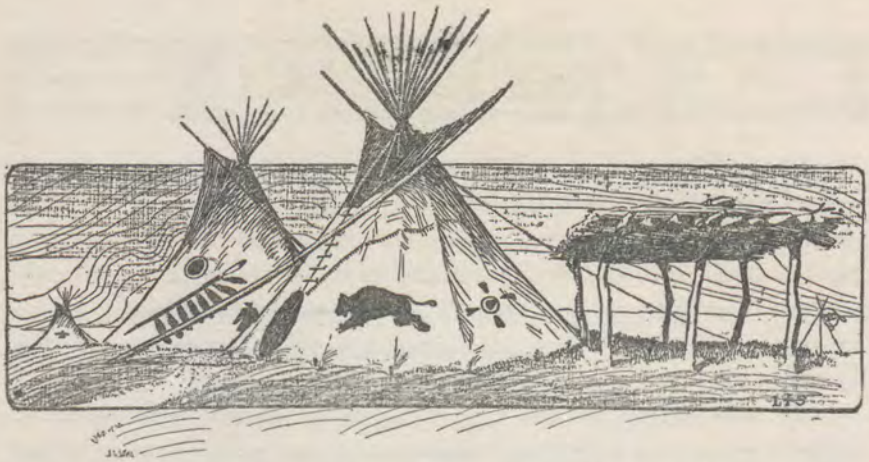
That all land from which restrictions have been removed or shall be removed shall be subject to taxation and all other civil burdens as though it were the property of other persons than allottees of the Five Civilized Tribes.

Under the foregoing provision of the act of Congress the State and county authorities of Oklahoma assessed the Indian lands for taxation and were proceeding in some instances to collect the taxes by sale of the Indians' lands when the question of the right or authority of the State to tax the Indian lands under said act of Congress in violation of the vested rights of the Indians was lodged in the courts by injunction proceedings to restrain the sale of the Indians' lands for taxes.

The courts of Oklahoma upheld the act of Congress and held that the State had a right to tax the Indians' lands thereunder, where-

upon the Indians appealed the several suits to the Supreme Court of the United States. The Supreme Court of the United States held that the exemption agreed upon between the Government of the United States and the Choctaw and Chickasaw tribes of Indians was based upon a consideration in said agreements, and could not be repealed by Congress.

While the winning of the case in the Supreme Court of the United States was a signal victory for the Indians, and while its cont sequences as measured in dollars and cents are far reaching, both to the Indians, to whom taxation under the conditions here would have meant practical confiscation, and to the State of Oklahoma, which loses the amount of said taxes that it expected to collect, yet the principle upon which the case was decided is not a novel one. It has long been an established doctrine that where an exemption exists based upon a consideration, and is not a mere privilege or gratuity, such exemption cannot be taken away or repealed. The decision is important, however, for the further reason that it sets the same limits upon the power of Congress in dealing with the private property of Indian citizens as exists in dealing with the private property of other citizens of the United States.



Moral Education in Indian Schools:

By Milton Fairchild.

WE HAVE been reasoning that environment gives the child its character. Our interest has been in good homes and schools for the value of right environment. But we have failed to grasp the meaning of the fact that a child's environment is the *idea-world* in which it lives. Only those elements in a child's environment that are interpreted and appreciated by the child itself are in its environment effectively. For example, you take a child to a moving picture show, and both see the same scenes—a fight with bandits. You as an adult interpret what you see in view of all your knowledge and experience. You get something like the truth from the scenes, because you know enough to get it. The child has to follow the same process of interpreting from its own knowledge and experience, but these are limited, and the *ideas* it takes from the moving picture show are crude and distorted, yet they, and not your own ideas, become part of its effective environment. The adult cannot assume that his ideas gotten from the show are the same as those gotten by the child. Indeed, there is almost no chance at all that the show teaches the child what it teaches the adult. And the effective environment created by persons and things in all relations with children is equally as uncertain and undetermined. The idea-world in which any particular child lives is built up from its own reactions to environment, and these are individualistic and often fantastic.

This sort of thing is often happening. A mother brought her two sons to a private school to keep them as long as possible un-

contaminated from the world. She had never talked to them about evil, but had kept evil from their knowledge, so she said. At the end of two weeks, the school principal requested her to remove the boys as undesirables. They were filthy in mind and practice. The ideas of the stable, the groom and the housemaid had been those to which they had had a receptive mind, and the *effective* environment in which they had grown up had been rotten and vile.

We are making a grave and influential mistake in failing to include in education a thorough instruction in the morality of human affairs, so that this effective idea-environment can be brought under control and characterized by righteousness.

The policy of neglect of moral instruction is foolish for the above reason. We must find a way to reach and control the idea-world in which the child lives that its soul may have the needed favorable environment for its growth into manhood and womanhood. Every possible effort should be made to find a method of moral instruction that will fill the mind of the child with righteous ideas and educate the child to convictions in matters of morality. Of course training, that is habit forming, is essential to moral education, but instruction is also necessary.

At least one way to teach morality effectively has been discovered. For the past six years, what is called "Visual Instruction in Morals" has been subjected to extensive and thorough tests in public schools throughout the country, and The National Institution for Moral Instruction, Baltimore, Md., had been incorporated strictly as an educational institution, to facilitate the production of "Illustrated Lessons in Morals." These are given with a stereoptican, each using about sixty lantern slides.

The plan for visual instruction in morals is as follows:

Photographs of things that actually happen in real life are taken especially for moral instruction.

Lantern slides from these, 70 to 100 for each lesson, are projected on a screen and thus enlarged to life size before large audiences of pupils in the school assembly halls.

Carefully prepared instruction as to what is right and fine in conduct is given as an explanation of the photographs while the pupils are studying them upon the screen.

Personal discussion, based on the illustrated lessons, between teachers and pupils in class rooms, gives application and fixes the ideals permanently in mind.

Results—Intense interest and real influence.

It is proposed that about sixty of these lessons shall be prepared. The outlines for the lessons now ready for use with pupils of high school age are worded in such a way as to constitute a sort of code to which boys and girls can actually live their lives.

"THE TRUE SPORTSMAN."—The eight great laws of sport, the "code" of the older sportsmen:

Law 1. Sport for sport's sake.
2. Play the game within the rules.
3. Be courteous and friendly in your games.
4. A sportsman must have courage.
5. The umpire shall decide the play.
6. Honor for the victors, but no derision for the vanquished.
7. The true sportsman is a good loser in his games.
8. The sportsman may have pride in his success, but not conceit.

Follow up work for teachers,—ten minute talks in assembly by teachers interested in athletics as to application of lesson to school athletic experiences. Adoption of eight great laws as standard for the school, to be printed on athletic programs.

CONDUCT BECOMING IN A GENTLEMAN.—Seven admonitions for the boys:

1. Strive to attain the spirit and the manners of a gentleman.
2. Keep the law of courtesy to others.
3. Be respectful to people older than yourself.
4. Do well by others and regard their rights.
5. Rectify the wrong you do.
6. Win out in a gentleman's way,
7. Act the gentleman on your own account.

Follow up work for teachers,—ten minute amplifications in class by teachers from time to time of points in the lesson which personal experience has proved important. Personal talks with those who want to continue the subject.

HIGH SCHOOL LESSONS.

THRIFT IN SCHOOL,—the facts of life prove:

1. Protects you against distress.
2. Prepares you to earn a living.
3. Trains you for true achievement.
4. Is essential to national prosperity.

Follow up work for teachers,—ten minute explanation in calss

by each teacher of the utility of instruction offered by that teacher and a personal appeal for thrift in school. Discussion as to individual program for a day's work by principal in assembly.

There are also two illustrated lessons for younger children.

OLDER GARMMAR SCHOOL PUPILS.

WHAT I AM GOING TO DO WHEN I AM GROWN UP, OR WHAT IS THE USE OF GOING TO SCHOOL?—Grown-up people have to work to earn a living. They succeed on their merits by using their abilities, watching out for their opportunities, having real wisdom and learning to bear responsibilities. Get ready in school for the work you will be doing when you are grown up.

Follow up work for teachers,—five minute talks with pupils each morning for one week on each of the five divisions of the topic. Reports of things seen by pupils having significance thereto. Original essays.

YOUNGER GRAMMAR SCHOOL PUPILS.

WHAT PEOPLE THINK ABOUT BOYS' FIGHTS.—Most fights are foolish. Defending the rights of others, especially of the weak, is most truly brave. Bullies are cowardly. People don't like fighting; it is disorderly conduct. Men talk out their differences of opinion, or go to law; they have athletic contests to decide who is strongest and most skillful. Games are better than fights.

Follow up work for teachers,—incidental instruction, when fights happen, on right and wrong conduct leading up to the fight. Punishment accordingly. Personal instruction of bullies and fighting boys.

It is not the idea that these stereoptican lessons shall stand alone, but their influence is to be perpetuated by the correlated work in class and in school training.

The place of this topical instruction as a part of moral education is shown by the following analysis:

A PROGRAM FOR EFFECTIVE EFFORT.

I. MORAL INSTRUCTION—to develop definite ideals and produce personal convictions as to right and wrong.

1. Topical—from visualized incidents of real life.

Stereopticon lessons on such topics as "Sportsmanship,"

"Thrift," "Conduct Becoming a Gentleman." Twenty lessons for high school, twenty for older pupils of the grades, and twenty for younger children. Five visual lessons for each pupil each year, with "follow up" work.

2. Incidental—assembly talks about things that happen in school and community.
3. Personal—teacher's example and consultation with individual pupils about personal conduct and life problems.
4. Suggestive—from school standards, customs and atmosphere, and from group standards, such as "our set," "gang," "society."
5. Class references to morality—from regular lesson material in all subjects when appropriate.

II. MORAL TRAINING—to give experience and form habits.

1. In school work—study, recitation, etc.
2. In school requirements—punctuality, obedience, courtesy, etc.
3. In school undertakings—sports, societies, philanthropies, etc.
4. In personal imitation—of teachers and leaders among pupils.
5. In fulfillment of standards—personal, school, society, set, gang.

NOTE.—Topical moral instruction correlates with the whole of moral education already in the schools to give definiteness, strength and importance to it in the minds of the pupils themselves.

All this moral instruction can be given without in any way making trouble with the religious instruction given in Indian schools by the denominational clergy. It is simply assumed that there is a religious basis for morality, and that the clergy give this.

On September 30th to October 3rd, it was my good fortune to try out this entire plan at the Carlisle School, with the result that all doubt as to the effectiveness of this instruction for the Indian youth has disappeared for those who watched the tests. The presentation of facts in visual form is particularly appropriate in Indian education, because powers of observation are keen in the Indian, and the facts of life give, as one of the teachers said, "something solid to work upon."

There are fonts:

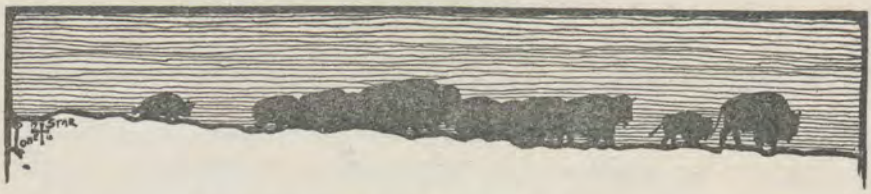
Educational Units.—I, School; II, Church. III, Home; IV, Community.

I. School—Educational purposes.

1. Education for the intellectual life.
2. Education for the moral life.
   (Religious basis implied.)
3. Education for the esthetic life.
4. Education for the emotional life.
5. Education for the vocational life.
6. Education for the physical life.

Separation of Church and State as the foundation of religious liberty and of educational sincerity.

Assigning religious education to the church teachers, the Indian schools can push forward to accomplish the above six purposes, and now that there is a way to teach morality, moral education can be given its rightful place of honor and the idea-environment of the pupils brought under control.



Editorial Comment

Albert Keith Smiley Dead.

THE thousands of Indians in the United States, as well as the large host of friends of the Indian among the white race, and the peace advocates of this and other countries will be sorry to hear of the death of Mr. Albert Keith Smiley, who has for years been known as a philanthropist and friend of these causes. Mr. Smiley died at his winter home at Redlands, California, December 2. At this time his widow is seriously ill.

Mr. Smiley was born in Vassalboro, Maine, March 17, 1828, and was graduated from Haverford College in 1849, where he later became an instructor. With his twin brother he founded the English and Classical Academy in Philadelphia. In 1869 Mr. Smiley purchased the property at Lake Mohonk, Ulster County, New York, where he built a large summer hotel; here every autumn, since 1882, he has called a four-day conference to discuss the Indian question. For the last eight years the question of the Filipinos, Porto Ricans, and Hawaiians has been included. Since 1894 Mr. Smiley has invited from two to three hundred guests to a similar conference each spring in the interest of international arbitration.

The estate at Lake Mohonk, containing 6,500 acres, is laid out as a private park and contains more than fifty miles of road and twenty-five miles of paths and trails. It has always been open to the public. Mr. Smiley and his brother purchased Canon Crest Park in Redlands, California, in 1899, which he has used as his winter home, and which is each year visited by thousands of tourists. He was a trustee of Brown University and Bryn Mawr College; president of the board of trustees of the State Normal School at New Paltz, New York, since its establishment in 1894, and a member of many societies and organizations.

The Mohonk Conference of Friends of the Indian and Other Dependent Peoples has been a strong and beneficent force in secur-

ing intelligent legislation for the Indian, and in encouraging honest and efficient administration of Indian affairs. In the early days of the conference, when the public conscience had not yet been awakened to the Indians' needs, the resolutions passed by the conference and the influence of its members was a potent force in securing important cooperation on the part of the Congress of the United States.

Each year Mr. Smiley has brought together the most prominent men connected officially with Indian affairs and with our island possessions, as well as the many prominent friends of these races among the whites. There have also been gathered together at Lake Mohonk each spring the foremost advocates of international arbitration.

While Mr. Smiley will be long remembered as a genial and hospitable host and as a philanthropist he will also be remembered because of his strong influence and character which he utilized for the betterment of mankind. His passing away will be mourned as a personal loss by hundreds throughout the Indian Service, as well as thousands in other walks of life.

Keep the Navajos from Being Despoiled.

THE agitation to allot the Navajo Indians in Arizona and New Mexico has recently been started again, and has had particular force since these two Territories were granted statehood. It is claimed by many of the white settlers that the allotment of the 12,000,000 acres of land belonging to this tribe, composed of about 28,000 members, would result in giving to each individual about 428 acres. This, it is claimed, is more than they need. On the other hand, the real friends of the Indians feel that it would be a mistake to allot them at this time, because of their large sheep-raising industries, and the fact that large areas of this land are without water, and not susceptible of cultivation on that account. The Navajos are considered one of our very best tribes, self-supporting, self-reliant, and possessing fine elemental virtues. These Indians have kept their health unimpaired and are industrious. It is reported that some of the land possessed by the Navajos is rich in timber and has mineral

deposits, which makes it all the more important that their rights should be protected. Those who know these Indians, and are most interested in their welfare, feel that the time has not yet come to allot the tribe. Firmness, tact, and courage will be needed to prevent the opening of the door which will lead to the Navajo being despoiled.

A Successful Athletic Season.

FOR many years the entire country has looked with great interest and favor on the uniform success which has been made by the various athletic teams representing the Carlisle Indian School. Following the victories of two of its students in the Olympic games at Stockholm, the present football season has ended with a large string of victories and only one defeat. The Indians scored the largest number of points of any team in the country, and had what is considered by experts a most difficult schedule. The result of the games is as follows:

DATE	WHERE PLAYED	OPPONENTS	SCORE	
			Indians	*Opponents*
Sept. 21	Carlisle - - - - -	Albright College - -	50	7
Sept. 25	Carlisle - - - - -	Lebanon Valley College	45	0
Sept. 28	Carlisle - - - - -	Dickinson College -	34	0
Oct. 2	Harrisburg - - -	Villanova College - -	65	0
Oct. 5	Washington, Pa. - -	Washington and Jefferson College	0	0
Oct. 12	Syracuse - - - -	Syracuse University -	33	0
Oct. 19	Pittsburg - - - -	University of Pittsburg	45	8
Oct. 26	Washington - - -	Georgetown University	34	20
Oct. 28	Toronto - - - -	Toronto University - -	49	1
Nov. 2	South Bethlehem -	Lehigh University -	34	14
Nov. 9	West Point - - -	West Point - - - -	27	6
Nov. 16	Philadelphia - - -	University of Pennsylvania	26	34
Nov. 23	Springfield, Mass. -	Y. M. C. A. Training College	30	24
Nov. 28	Providence - - -	Brown University - -	32	0

There are a number of reasons which can be assigned to the record of the Indian in athletics at this school. There is a splendid

spirit of fine fellowship and loyalty to the school, which characterizes the participation of the Indian students in sport. The students are at the school for study and to receive an education and training in some vocational activity rather than for athletics, and consequently only devote their spare or play time to this form of activity. Every member of the team is a bona fide student of the school. Athletic sport is not confined to the few, but exists for the entire student body, and all are encouraged to obtain the physical, mental, and moral benefits which come from engaging in clean sport.

On the other hand, the Indians naturally excel in football. They love the game, and, while they are noted everywhere for their gentlemanly conduct on and off the gridiron, they are known for the earnestness and concentration which they display in the game. Absolutely no professionalism is tolerated, and amateur sport is fostered in the highest sense. It was for this reason, and because of the evils of summer professionalism, that baseball was abolished as an authorized sport at the Carlisle Indian School by the authorities two years ago. This marked one of the most advanced steps taken in the country and the wisdom of the move is now being recognized by the best colleges and universities.

Aside from the value obtained from participation in clean athletics, the students are away from their studies a minimum length of time, as no extensive western schedules have been permitted in recent years, although there have been requests for games by some of the most prominent universities in that section. At the same time, the short trips which are made in the East afford to our young men broad experience and travel under the right auspices.

Another item to which the uniform success of the teams of this school can be attributed is the athletic expertness and supremacy as a coach which is possessed by the school's athletic director. Mr. Glenn S. Warner, the athletic director of the school, Captain James Thorpe, and the members of the football team are congratulated on the success of the season. Thorpe has been selected by every expert in the country as a member of the All-American team, and several of the other students have been mentioned in the same way on some of the second teams.

A larger number of requests for games of football and the other sports are received from the best universities and colleges of the land than can be taken on, and this uniform desire on the part of

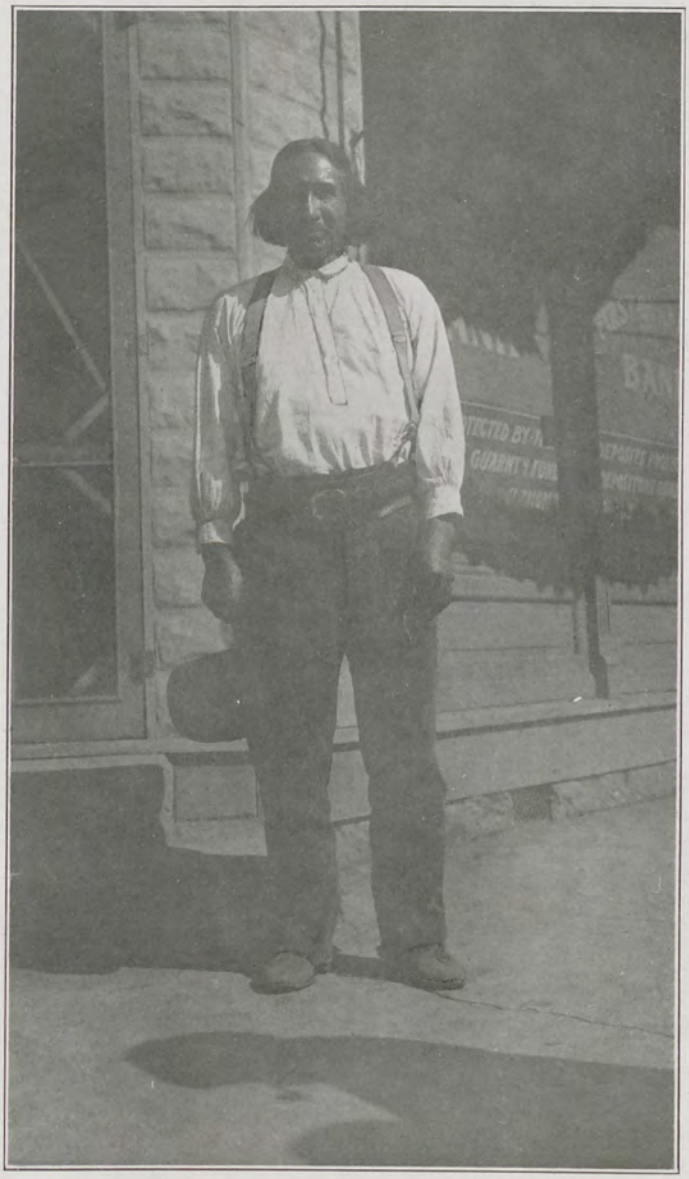
VIEWS AMONG THE CREEKS NEAR HANNA, OKLAHOMA

Upper: Creek Burial Ground. Center: House of Big Jack

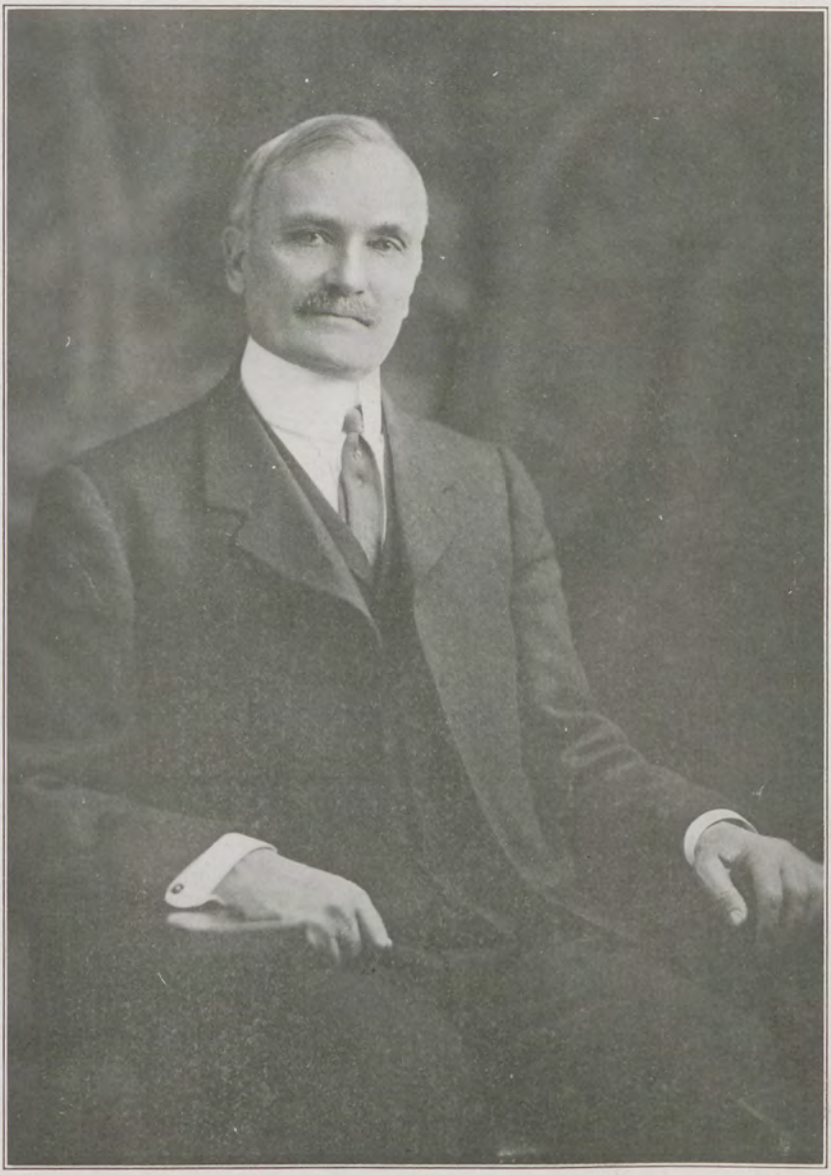
Lower: Thle-Chum-Fixico and Family

VIEWS AMONG THE CHEROKEES OF OKLAHOMA

Upper: Court House at Jay, Okla., where County-seat war was in Progress
Center: Typical Cherokee Home, Delaware County, Oklahoma
Lower: Better-class Cherokee Home, Delaware County, Oklahoma



A FULL BLOOD CREEK



HON. JOHN HALL STEPHENS

JUDGE STEPHENS, the Chairman of the important Committee on Indian Affairs, is a Democrat and has been a member of Congress continuously since 1897, representing the Thirteenth Texas District. A profound student of public affairs, he is keenly interested in the Indian, both because of his broad sympathies as well as his intimate knowledge of the needs of the red man. Judge Stephen's record in Congress shows him to be a great worker who is fearless in championing a principle. Likewise, his record is replete with effective and beneficent service, both to his constituents and the Nation at large.

these institutions of learning to maintain active relations in athletics with the Carlisle School indicates the friendly spirit and esteem with which the school is viewed, and the sound basis on which its athletics are maintained.

Freeing the Fort Sill Apaches.

ANNOUNCEMENT has been made that the long-disputed confinement of the Fort Sill Apaches, comprising the descendants of the Geronimo band, is to be adjusted to the satisfaction of the Indians. The last Congress appropriated $200,000, to be expended under the direction of the Secretary of the Interior, to bring about the permanent settlement of these people. All mature members of the tribe are being given an opportunity to choose a permanent residence, either in Oklahoma or with their Apache friends in New Mexico. This has been a very difficult question to solve, and its final adjustment is being worked out with great tact and by conserving the best interests of the Indians themselves. This entire matter has been one of controversy for many years, while at the same time the Government has been severely criticized for delay. This censure has taken the form of scores of articles in the newspapers and magazines. The final settlement will be a triumph of justice, and in this hour, when the Apaches are being released as prisoners, those in authority are acting with wisdom and foresight.

Encouraging Home Building Among Indians.

THE RED MAN has been waging a campaign for better homes among the Indians for a number of years, and has done this both by publishing items on "Indian Progress," showing individual Indians who have made a success and are living in good homes, as well as by the publication of articles. This magazine has also printed scores of illustrations showing the present residences of Indians in various parts of the country, as a means of inspiring those who are not yet living in good homes to improve these conditions at the earliest date possible, and own a good home

built within their means. In THE RED MAN for June, 1912, an article by a member of the Indian Office staff was published, including some very excellent suggestive plans for moderate-priced homes which were prepared for the magazine by the Indian Office architects.

Much interest has been aroused, and the Indian Office emphasized the importance of this subject by sending out a circular under date of September sixth calling it to the attention of superintendents. The matter has again been taken up, and it is now announced that a contest will be held during the present school year in all the schools of the Service, in the form of compositions on "Home Building." This will arouse much interest among the Indians. In all these various ways much progress is being made in educating the Indians to the need of better homes, which are built along sanitary lines and are well planned.

Opportunity for Service by All.

READERS of THE RED MAN will be interested in the following statistics which have been sent for publication in THE RED MAN by the Indian Office. They are the most recent records on the subjects and have not yet appeared in print. The following number of Indians were reported upon June 30, 1912, by superintendents:

165,397—Among these there existed June 30, 1912, 588 plural marriages. Among them 51 were contracted during the fiscal year 1912.
Of 177,401—69,529 have professed Christianity.
Of 193,609—149,721 wear modern attire.
Of 184,784—90,341 speak English language.
Of 186,398—78,542 are citizens of United States.
Among 284,528—779 marriages were by tribal custom and 1,544 by legal procedure.

While a distinct advance for the better over last year, it is very evident that there is still opportunity for tremendous service in moral and Christian training among Indians as well as in education. These figures also indicate that there is a large field of work for the churches. There is so much to do and such a scarcity of workers to do it that it seems almost axiomatic that there should be no friction or overlapping or duplicating. There is plenty of room for all.

A Seneca Indian Legend of True Friendship:

By Flora E. Jones, Seneca, Carlisle, '08.

LONG time ago, there lived two young Seneca Indians, who, on account of their ancestry, were closely united in friendship. This friendship grew into some strange promises to each other, commencing with little things, like a pledge to each other that whatever happened, they would be true to each other. If one went any place, the other went too. If one received a present and the other did not, his present was shared between the two. This led to a strange situation.

At the age of twenty, one of them was taken sick and died. The other believed that he must die also and convinced his people of that fact. So the place of burial was arranged and made large enough for two instead of one. Now it is a custom of the Senecas to bring food for their dead for ten days, during which time the spirit of the dead is wandering around in search of the way to the spirit world. At the end of the ten days, a feast is held. At this feast all friends of the dead are expected to be present.

After partaking of the feast, which has been prepared by the friends of the dead, all of his belongings are divided among his relatives and friends. To this day that custom is religiously observed by the Senecas of New York State, no person being considered by the friends more worthy of presents from the dead than the one who took the lead in the religious ceremonies at the time of the death and burial. So the living friend was placed in the grave with the dead. Now it was an easy matter for the spirit of the dead to leave the grave and go in search of food, but it was an impossibility for the spirit of the living one to go and search for the same reason, and he realized that he had made a mistake and so the spirit of the dead brought in food for the living until the tenth day, when preparations were being made for the final feast. Then the dead said to the living, " You have gone as far as you can. You must return to the living." So he followed the spirit of the dead and reached the place where the feast was being held and he found the

people dancing in his honor. He was very sorry for having been the cause of their going to so much trouble, and he was afraid to go into the Assembly and waited until it was daylight, when he explained to his people the mistake they had made, but that now he was ready to die and be with his friend. When he had finished talking, he seated himself under a favorite tree and during the entire feast, no one heard him speak. When it was over, they went to him and found that he was dead.

He was placed in the grave with his friend and arrangements were made for his burial feast.

The Merman's Prophecy.

EMMA M. NEWASHE, *Sac & Fox.*

THE spring had not arrived in all its splendor, but its coming was clearly seen, for the buds on the trees were beginning to show that everything would be full of life.

One cool morning before sunrise, two devoted brothers decided to go hunting and at the same time keep fast.

They traveled for six days, and at the end of the sixth day, the younger became tired and hungry. That night they had their usual night's rest but ate nothing.

The seventh morning, while the brothers sat beside each other, the younger cast his wistful eyes up to a large tree. Just where three of the limbs branched from the trunk, he saw an unusual sight. A fish! Owing to his curiosity, he asked his brother to climb the tree and see if he could not get the fish. The elder was tired and so nearly exhausted from hunger and travel that he failed after five times to climb the tree. The younger was anxious to obtain the fish and resolved to climb. He was not long in accomplishing the feat. He threw the fish down to his brother who was very much frightened at discovering that it was really a fish. He knew at once that there was some mystery connected with it.

It happened that they were near a village. The younger brother suggested that they boil the fish; but the older was very much

opposed to the proposition on account of breaking fast, but because his brother insisted, he suggested that he might go and borrow a copper kettle to use in carrying water from a lake near-by. They agreed on this, and while the elder was gone, he cleaned the fish.

After they had their meal, the younger became very thirsty. He asked his brother to get some water for him and without delay the elder went to the lake. His brother drank and drank water and his brother kept on carrying water for him until he was overcome with fatigue. At last the elder said that he must go to the lake and drink as much water as he desired. This, he did, but he could not quench his thirst. His brother who did not accompany him became very uneasy about his stay. He went to the lake and here saw his brother lying with his head down to the water's edge.

When the younger saw his brother, he gave one leap into the lake. He tried to catch him but it was of no avail. He waited a few minutes and in the middle of the lake he saw his brother changed to a merman. His countenance was stronger and wiser.

Then, in a commanding yet merciful voice, the Merman asked his brother to call all his people to assemble around the lake. The next day all the Sacs gathered around him ready to hear what he had to say.

He began by saying that he had always been happy with them, but his saddest days concerning his people were rapidly approaching. He told them so long as they were north of where the white-barked (sycamore) trees grow, he could constantly watch over them. He told them so long as they stayed north of the Missouri River, they would continue to adopt the customs of their ancestors; but, as soon as the tribe crossed, they would no longer have his beneficent influence. Their worship, language and customs would change. The prophecy extends to where he said that the tribe would settle near a large body of water (supposed to be the Gulf of Mexico), and that this would be a final resting place of the Sacs.

So many parts of this prophecy have come true that it is considered very wonderful by the tribe.

Notes on Indian Progress

CHAPMAN SHENANDOAH, an Oneida Indian who lives near Syracuse, N. Y., recently returned to his home for a vacation after serving twelve years in the United States Navy. Shenandoah has the rating of chief machinist's mate, and is a successful mechanic and something of an inventor. He has perfected a new type of megaphone with a receiving device for use on ships at sea.

EARLY in September a special train left the Rosebud Reservation in South Dakota for Chicago with thirty-two cars of cattle for the market. All of this stock was raised by Indians on the Rosebud Reservation, and was in charge of Indian owners. A large amount of stock is sold by both the Indians of the Rosebud and Pine Ridge Reservations, as well as the other tribes of Indians in North and South Dakota. These Indians are making creditable progress in the agricultural industries.

THERE'S a fine photographic exhibit at the Public Library just now showing us how Indians have looked from 1493 to the present time. A whole roomful of braves and squaws and papooses, or cabooses as a child once called them. The exhibit comes near to being a complete history of the red men since we knew them. The Olympian Indian has also drawn attention to his race. Every once in a while we hear of large numbers of them still living in the West. All of these things—exhibitions, athletic triumphs, spasmodic spurts of tribal power—point only to one conclusion: The Indian has become part of our national life. We are interested in him. Not as an outsider, but as a part of the American people.—*Editorial, New York Press.*

MISS BEULA BENTON EDMONSON, a Cherokee Indian who has been famed for her beauty and fine voice, has gone to Paris to take a post-graduate course in one of the schools of expression there. This young lady is well educated, being a graduate of the Female Seminary at Talequah, Okla. Later on she studied in the Boston School of Expression, and opened up a studio of her own at Muskogee, Okla.

ONE of the best Indian fairs ever held on the Standing Rock Reservation was conducted at Fort Yates this last September. A big Indian camp made a circle of nearly ten miles and several thousand tepees were pitched on the flats below town. There were interesting races and a fine exhibit. It is estimated that twelve thousand persons were on the grounds during one day. The Indians have taken a very active part in it and have been most enthusiastic. The agricultural, live stock, and poultry exhibit presented a splendid appearance, and the buildings were not large enough to accommodate the exhibit. There was some speaking, including an address by John Grass, a prominent Sioux chieftain, and by some of the prominent white men of the State.

When properly conducted these

fairs are very important in teaching the Indians industry, and in replacing the old superstitious and ceremonial celebrations, while at the same time acting as a stimulus for the best effort along agricultural and industrial lines.

IN an editorial the New York *Times* strongly advocates the banding together of the American Indians into a society for their own benefit. In commending the Society of American Indians, it says:

The American Indians' Society is formed for "racial independence." They are the nobler red men, without the bloodthirstiness of their sires and their capacity for rum and mischief. They have passed through the critical period of contact with the white races, and have emerged into the full light of civilization. Something over thirty years have elapsed since the Indian School at Carlisle was started with 129 pupils; there are now nearly 300 schools, with students exceeding 30,000, and supported at a cost of over $4,000,000 a year.

Racial prejudice has never been manifested against the American Indian. Many aristocratic families of the United States boast a strain of red-American blood; nearly one-half of the redskins alive to-day have intermingled with other races. Probably, as their native capabilities develop and as they step freely into the walks of civilized life, they will tend more and more to lose their racial identity. Anthropologists say that the mixture of the red men with the whites is a fortunate one, and is no whit a bar to the racial excellence of either.

A NEWS dispatch from Washington states that officials of the Indian Bureau are much pleased because at the State Fair at Muskogee, Okla., a number of full-blood Indians won prizes over their white competitors for exhibits of corn, cotton, beans, and some other products. "Joe" Kelly, a full-blood Mississippi Choctaw, living near Ardmore, took first and fourth prizes for his corn and a second prize for cotton, and Silas Bacon of the same tribe carried off both first and second prizes for his fine field beans. There were other scattered prizes.

"These good results we can attribute largely to the work the expert farmers have been doing," said Acting Commissioner Abbott. "We are hoping to extend the work of these experts, who are teaching the Indian how to make the best use of his land."

THE making public of the list of those who must pay income taxes in Ashland County, Wis., brought into public notice an Indian by the name of Edward Haskins, who took rank among those having the largest incomes in that country. His income is in the neighborhood of $5,000 a year. It is said that while many of the Indians on this reservation dissipate their money, Haskins has been unusually successful in the handling of his funds, and has carried on extensive farming operations and a summer hotel.

EACH fall during the month of September a large number of Indians in the State of Washington are engaged in picking hops. This year there were nearly two thousand Indians assembled in the North Yakima district south of Spokane. A number of tribes were engaged in this activity. Reports show that this is a very profitable industry.

Concerning Ex-Students and Graduates

LOUIS DUPUIS, Class '11, from his home in Horton, Kans., writes: "I often think of dear old Carlisle and wish I were there."

F. MARQUES, ex-student, who since leaving Carlisle has been employed by the N. Y. C. R. R. Co., at Albany, N. Y., writes that he is still trying to do good work for that company and is expecting his third promotion before very long, which will be very welcome to him. He is an expert mechanic and has made steady progress at his work.

LOUIS THOMPSON sends word from Chin Lee, Ariz., that he is well and happy and very busy harvesting his corn, of which he has a bountiful harvest. He says: "I often think of dear old Carlisle, and I try to live up to what I learned while employed under its great Outing System."

LOUIS WHITE, one of our ex-students, writes from his home near Syracuse, N. Y., that he is working on his father's farm.

MYRTLE EVANS PEAK writes to Mr. Friedman: "Your letter made me feel that Carlisle is still interested in me. We have a house and a back yard in a good residential district of Minneapolis. The yard we turned into a vegetable garden, from which we got an abundant yield. My husband is employed by the Gas Light Company, and we are doing very well. We have a little boy two years old."

CHAS. W. WILLIAMS, of Ilo, Idaho, an ex-student of Carlisle, is working on a farm of 420 acres. He has good house and a barn 50 by 60 feet. Charles was a printer while at Carlisle, though he is not following that trade.

IN A CHARMING letter from Iva Miller we learn that she spent the larger part of the summer on a large ranch near Otoe, Okla. She had a riding horse and outfit at her service and she is enthusiastic over the pleasure she enjoyed in riding over the plains. Iva is at present employed as boys' matron at the Otoe Boarding School, but her ambition is to become a nurse.

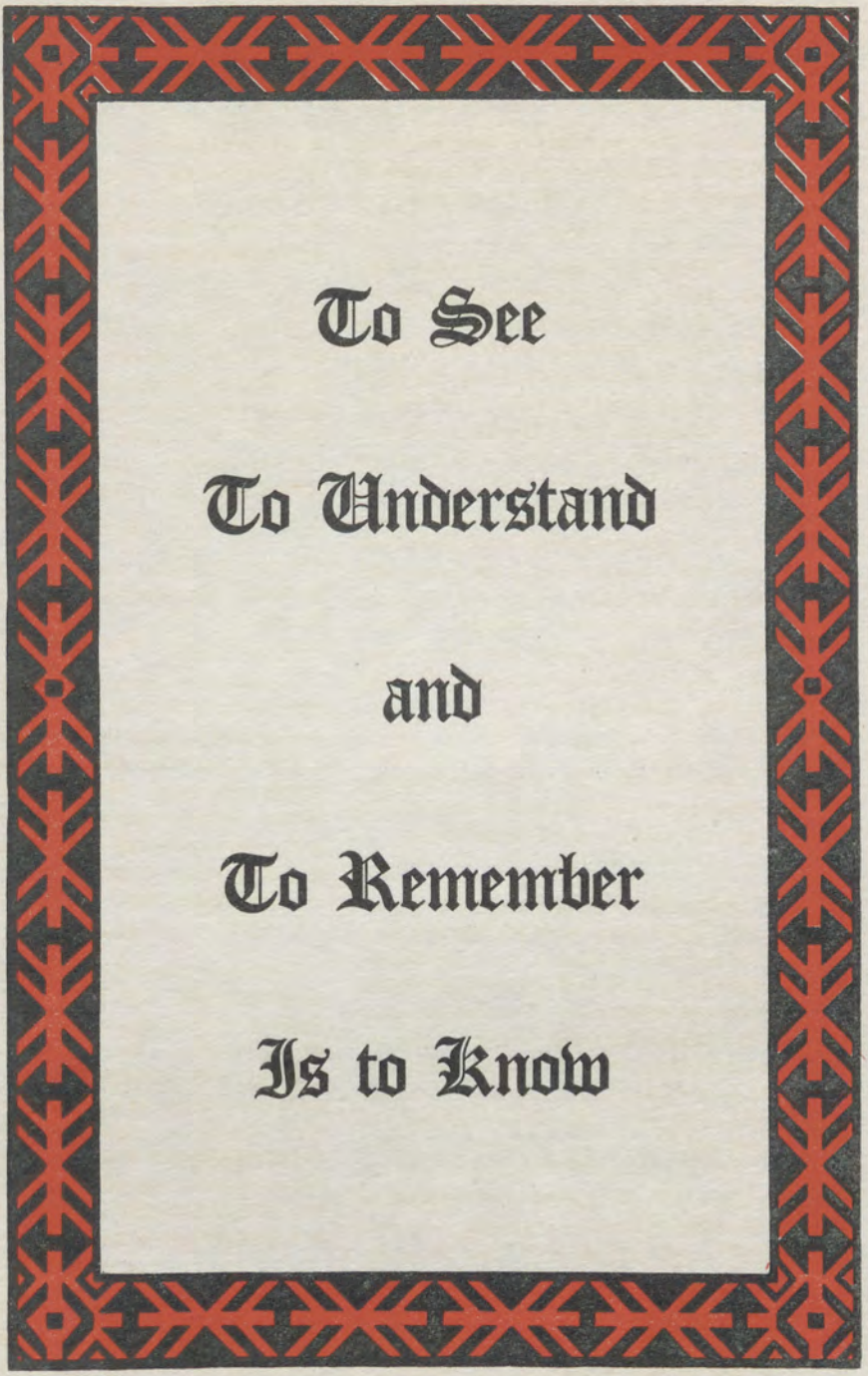
VIRGINIA BOONE, an ex-student, who is now Mrs. A. J. Meyers, and living at South Bellingham, Washington, writes: "I am getting along nicely and often think of old Carlisle and the good times I had there. My two brothers, Daniel and Robert, are getting along nicely, too.

EMMA NEWASHE, one of our last year's graduates, has entered the West Chester Normal.

IN A letter to Superintendent Friedman, Mrs. Olive Hill Christjohn says: "I am always glad to hear that dear old Carlisle is still doing good work for the Indians. I shall never forget what Carlisle has done for me. I have two dear little boys and just as soon as they are large enough I shall send them there, so that they may have the same advantages that I enjoyed."

EXCELLENT reports of thrift and progress come from Mr. and Mrs. Roy Sice, ex-students of Carlisle, now living at Casa Blanca, N. Mex. Mr. Sice is employed by a Government surveying party. He gets good pay, which he and his wife evidently know how to use to good purpose, for they have a well-stocked ranch of 720 acres upon which is a new home just completed. They also have an abundance of fruit. Mrs. Sice was formerly Carrie Reid.

IN A letter from Eugene C. Hayes, who is living at Casa, Arizona, he states that wheat down there was a fine yield, owing to the large amount of rain they had. We were sorry to learn that Eugene, in being thrown from his horse, had the misfortune to break a leg.


To See
To Understand
and
To Remember
Is to Know

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.