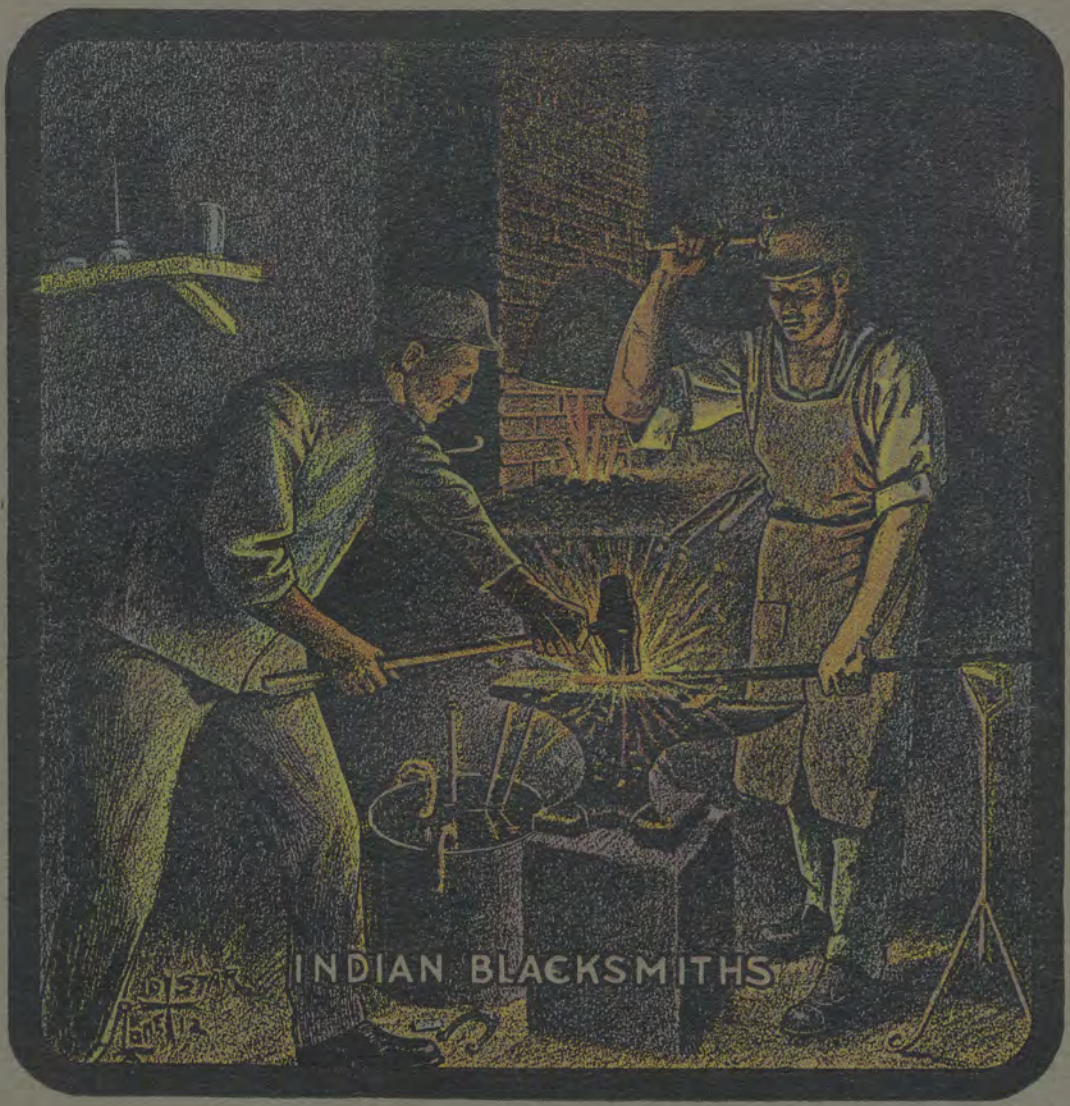
VOLUME 5, NO. 5 JANUARY, 1913 DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



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

The Red Man

M. FRIEDMAN, Editor.

VOLUME 5 JANUARY, 1913 NUMBER 5

Contents:

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Industrial Progress of the Nez Perces and Other Northwest Indians:

By Frederick A. Woelflen.

HAT Uncle Sam has been successful in his endeavors to civilize, educate, and make the Northwest Indian a prosperous and contented citizen of the United States is evident from the careful investigation of his growth. It is a fatigable question when an inquisitor asks you, "Is the American Indian a drag on the best interests of western development?" Ignorance of the actual conditions surrounding their progress "up from savagery" and inacquaintance with the adversities of academic and vocational education which the tribes of the American Northwest have experienced have brought down upon the Indian volumes of unjustifiable criticism and contempt. It is impossible for people not conversant with Indian life of the West fully to appreciate what is being done for them not only by the Government, but what they as tribes and individuals of a clan are doing to better themselves and for the uplift of their standards of living. They are doing much that must be accredited to them on their own initiative.

In order that the greatest credence may be given to this statement it must be shown what development has taken place since the tribes of the Northwest were a roving lot—a restless mob of vandals. In the history of the Pacific Northwest probably the greatest character as a warrior yet a peacemaker, a monarch yet a savage, a hero yet an unapproachable demon in war, is Chief Joseph of the Nez Perces. The struggles of these people do not date back more than four decades; their history as a tribe, in a climax of their glory, was made when the Middle West was a thickly populated center of the country. Their modern history is almost new, and their development has come since the opening of the

timbered and arid areas of the Pacific Coast; but now they are a race of progressive, thrifty, industrious, and aggressive people, tilling their rich lands, unincumbered by debt, and producing their pro rata share to fill the great granary of the United States. In all their rovings over the lonely stretches between the Rockies and the Pacific Ocean, in their warfare, in their moments of latent valiance, Chief Joseph held uppermost in his mind those elements of peacemaking which have contributed so materially to the settlement and production of homes for a fairer race than he championed. It is said that, while with his shattered band of Idaho warriors he viewed the vast plains and valleys then bearing the fresh footprints of Lewis and Clark, he told his tribe of the future of the lands that they should be compelled to abandon to give way to the more aggressive pioneer. He wanted to settle down by the banks of the Snake River, enjoy the fish and the game that abounded in it and about its banks, and till the fertile lands that lay above it.

In a large measure the tribe has followed his teaching. It has settled in a little valley that is rich in historical memories of pioneer life of the Northwest. It is a tribe of which the more established red skins of the Middle States may feel justly proud, in face of the inclement conditions.

Those not acquainted with the conditions among the Indians imagine that he is yet a being painted in gorgeous colors and given to massacre and destruction. Were those persons to-day to go to the little settlement of the Nez Perces in Idaho, a few miles distant from Lewiston, these lurid impressions would readily be dispelled.

Settled in a picturesque little valley may now be found the remnants of this valiant tribe, owning prosperous-looking homes and farms and tilling with their own hands the lands made rich by the "man who has made the water run up hill." Beside their white neighbors they have erected homes that would do credit to any American tiller of the soil. They cultivate fields the yields of which often surpass those of their fairer–skinned competitors.

As evidences of their eagerness to rise to a plane higher than they can hope to enjoy, these Indians, not educated by books, but by hand-to-hand association with nature, are sending their children to the white schools to prepare them for that education to which all Indians aspire but all cannot attain. Prosperity with them has not dulled the edge of progressiveness. Uncle Sam has provided those facili-

ties of practical education which have rendered tillage of the soil a pleasure and a profit. He has employed expert agriculturists to instruct them in the proper rotation of their crops, to show them how to care for their orchards, and how to raise stock uninfected by disease. He has employed women to cooperate with the Indian housewife, that she may better be enabled to apply the principles of home sanitation, hygiene, and dietetics. This has had a wonderful effect in broadening the view of what can be accomplished by the race. Indians have shown extreme aptitude in adopting the more progressive methods of performing their household duties. The variegated blanket has been replaced by the more modern tunic; the long braid has been transformed into a more attractive tonsorial fashion; the moccasin has given way to the American footwear, and the tepee has passed into legendary history, to be replaced by the attractive, well-furnished, clean, and cosy home.

The Idaho tribe is classed as being one of the richest in the country. Its reservation, rich in diversity of agricultural pursuits, covers over a hundred thousand acres of farm and timber lands in the Northwest. Although much of their holdings has passed into the hands of the more aggressive race, they still retain approximately 170,000 acres of the best land that money can buy. In dollars and cents the tribe, numbering five less than 2,000 members, is worth $6,000,000. The average Indian farmer tills his farm, varying in size from 40 to 300 acres. There are many whose wealth exceeds $100,000.

After reviewing the brilliant career of these Northwest Indians, whose pioneer adventures are not less brilliant than those of the Sioux, the Cherokees, or the Choctaws, it might be believed that it would be difficult for them to cast off their migratory ways and settle down to industrial life, but through the assistance of Uncle Sam's agents they have come to appreciate what land can do for them. Thousands of dollars have been expended annually by the Government for the general welfare of the tribe, all of which is beginning to show results. As a guardian of their affairs, Uncle Sam has been a good steward, and if he can bring to maturity that which he is now planning, the Nez Perce Indians will not be a deteriorating people, but will become a healthy, and increasing race.

The Government, as well as the churches of the Northwest, is sending special women agents to teach them the finer duties of

household occupations, to instruct them in cooking, sewing, and other arts of the home. Gradually women are abandoning the bright-colored blankets to take up the twentieth-century fashions, with modern headgear to carry out the modern aspect of Indian life.

The Northwest Indians are good financiers. They are "close" and frugal in all their investments. They are characterized as a "spot-cash" people, not because they are compelled to deal out their cash, but more particularly because they are able to transact a cash business. It will be hard to find anywhere in the whole United States a people more prosperous, contented, and thrifty and who within a brief period of time have arisen to the distinction as a race that has been achieved by the American Indians of the Northwest.

Carlisle System Trains Indian Students for Life:

By Harvey K. Meyer.

A UNIQUE organization of school work is that now in vogue at the Carlisle Indian School, whereby a student may acquire an education without any expense whatsoever and where the opportunity is afforded, besides, for the earning and accumulation of an amount of money that can be utilized in home building, home furnishing, or in business at the termination of the school period.

Students are not admitted at Carlisle unless they can establish a claim to at least one-fourth degree of Indian blood. Those accepted for enrollment are provided with transportation from their homes to Carlisle. Tuition, board, clothing, and all other essentials are given students from the fund that is annually appropriated by Congress for the maintenance of the school. However, as all students are required to devote an equal amount of time to the academic work and some selected vocational activity, it has been found by the compilation of carefully kept daily records that by the everyday work the students earn an aggregate total that compares very favorably with the amount made available by Congress. Last year the value of the labor of the students and the products turned out by them in connection with the instruction work reached the big total of $101,088.53.

Thus a certain amount of labor, resultant from the students' practical application of instruction given, is the only actual compensation and material return for the complete education afforded.

In addition to this very radical departure from the usual business requirements in connection with school work, students get the opportunity to make use of their training in earning money under what is known as the "Outing System." Employment under this system is so regulated that it is an apprenticeship rather than mere service for the sake of remuneration, and during the months of

cessation from the academic work the majority of the students avail themselves of this opportunity to broaden further the instruction given by their labors in manufacturing establishments, on farms, and in selected homes, and to utilize the training they have received in working for wages.

This system was put into operation in 1880, one year after the Carlisle School was opened, when two students were placed in homes of kindly disposed Quaker ladies. From this beginning it has grown to the extent that last year 463 boys and 332 girls, or a total of 795, received this opportunity of employment during a part of the year. The first idea of the organization was to take advantage of the cooperation extended by the patrons of the system in the additional training it afforded, and, although a large sum is now represented by the total earnings of such outing students, the educational value of such constructive work is not lost sight of nor considered of lesser importance. During the past several years the majority of the young men furthest advanced in their selected trade have been at work during the vacation months at their special line of work.

Students apply for this privilege of such apprenticeship during the school year, and, after it has been determined that the general efficiency and standing of the applicant is satisfactory, the matter of selecting a suitable place of employment gets attention. In all cases employers must give satisfactory references before they may obtain a student's assistance. In all cases where girls are to be placed in homes for the practice of the household arts one of the two so-called "field agents" visits each home and files a report, which, in all cases, must be entirely favorable to insure further consideration. One of the conditions is that a girl must be taken in as a member of the family and that the patron will not spare time or energy in teaching the girl the more practical side of domestic science and domestic economy.

There are more than twice as many applications each year as can be considered from employers who agree to give the students this home life and to cooperate with the school in looking after the physical, moral, and mental welfare of those who are selected for them.

The earnings of students during their period under the Outing System last year amounted to a total of $30,234.64. Since the system

was put into operation the large sum of $521,179.43 has been earned. The greater part of such earnings must be saved, and is placed on deposit, at interest, to the student's credit. A regular banking department is maintained to care for these funds, and $40,000 is usually the sum so held for students.

In many cases several hundred dollars or more has been accumulated during a period of enrollment at Carlisle, and when students complete a course and go to their homes they have the necessary funds to establish homes of their own or to supply what is required to go into business or to take up work in their special trade or line of work.

Carlisle is the finishing school for the smaller training schools maintained by the National Government for the education of Indian young men and women. With the broadening influence that is inculcated by constant association with the patrons of this Outing System and by working shoulder to shoulder with men and women of the more aggressive white race, not a little of the credit for the success of students trained at Carlisle must be given to the splendid system whereby they learn to take places in everyday life before their school days are over.

With ready funds on hand at the termination of their period in school, and the lessons in frugality taught them by the required saving of their earnings the Carlisle students have not only a complete education whereby they can begin life as useful members of their communities and economic factors in their relations to their fellow citizens, but they have a considerable asset whereby they can make a more encouraging and better start.

Ne-bun-esh-kink, The Ideal Soldier:

By J. A. Gilfillan.

HE subject of this brief sketch was a full-blood Ojibway, born about the year 1835, near Gull Lake, Minnesota, 11 miles northeast of where the city of Brainerd now stands. When he grew to man's estate he was one of the bravest of the Ojibways in their perpetual wars with the Dakotas or Sioux. As the bravest of the brave he was the most respected warrior of the nation. In the sixties, the Ojibways were living in the little frontier town of Crow Wing, in a most wretched and dreadful state. Their former missionary at Gull Lake, James Loyd Breck, had been driven off and the mission building burned after the troubles following the Sioux massacre of 1862. There were, therefore, no good influences to protect them. The devil was let loose. Crow Wing was a frontier town of saloons, and the scum of frontier whites gathered there. There were also many mixed-bloods who joined in the dreadful revelry. Whisky flowed like water, and the most of the population lived for whisky, low dances, gambling, and general debauchery. The poor Ojibways, thrown into this seething caldron, lived, as one of them afterwards told me, in the "very fire." Before they knew white men and their vices, their lives had, in their native Gull Lake, been peaceful, orderly, and comparatively happy. Now the cup of suffering was pressed to their lips, and they were made to drain it to the very dregs. All their earthly possessions, except an old blanket, and everything they earned by the sale of berries, furs, by hunting, or by working for the lumbermen, went for the dreadful "fire water." And with their last earthly possession, the blanket, they were rolling in the dust, for they did not have even a bed or a wigwam. The women and even the children followed the universal example around them. The aged Ojibway clergyman, Enmegabowh, who was in Crow Wing during that dreadful time, though almost in hiding, told the writer that a record which he kept there and which he still had

INDUSTRIAL PROGRESS OF NEZ PERCE INDIANS

PROSPEROUS SETTLEMENT OF THE NEZ PERCE INDIANS, SURROUNDED BY RICH AGRICULTURAL, STOCK, AND FRUIT LANDS

INDUSTRIAL PROGRESS OF NEZ PERCE INDIANS

FARM NEAR LEWISTON, IDAHO, OWNED AND CULTIVATED BY A NEZ PERCE INDIAN. THEIR LANDS ARE RICHLY AGRICULTURAL

Model Indian Cottage on the Nez Perce Indian Reservation

An Indian Home Built by an Indian

SCENES AMONG THE CHEROKEES OF OKLAHOMA

showed that some hundreds, perhaps three or more, of Ojibways, out of a total population of perhaps 1100, had been murdered in Crow Wing in a year or two. Many of these murders were of each other when crazy from fire water, and when they did not know what they were doing. The white element in Crow Wing looked on the Indians as their natural prey and acted accordingly, and most of those who were partly white, but who were educated, and could speak the English language, took the same view.

But God, who is good, saw the unutterable misery of his poor Ojibway children and opened for them a blessed avenue of escape. The beautiful White Earth Reservation, the garden spot of beautiful Minnesota, about 110 miles to the northwest of Crow Wing, was secured for them for a new home where they could begin a new life away from all the dreadful conditions that surrounded them. It contained 36 townships of prairie timber, lovely lakes, groves, and streams—an earthly paradise fresh from the hands of its Maker. It had never been defiled by man's occupancy; it had been kept concealed for them till now. The unspeakable misery of the Ojibways aroused in them the desire for a different life; they made preparation to start.

But now came the mighty head chief of all the Chippewas, the famous Hole-in-the-day, representing all the interests that wished to detain the poor Indians still longer in that furnace, that they might continue to prey upon them—representing the liquor interests, the gambling interests, and the Indian traders. This mighty Hole-in-the-day, just as the Indians were ready to start, barred the way, and declared that the first man who attempted to go toward White Earth should be killed. He and the others did not want their city of Crow Wing to be broken up by any exodus, nor their revenues cut off. "Sir, ye perceive that by this trade we have our wealth." The Ojibways drew back terrified when the head chief thus barred their way, and did not know what to do. Then it was that the hero and the leader came to the front. Ne-bun-esh-kink stepped out and drew his long butcher knife and held it in his hand ready to strike, and taking the road to White Earth in front of them all said, "I see salvation for my children in that place—White Earth—and I see it nowhere else. I will bury this knife in the breast of the first man who attempts to stop me from saving my children, be he whom he may." With that he started on the road,

and the Indians, having found a leader, fell in behind him. Those who would have attempted to stop them were afraid to try it. The cursed village of Crow Wing was emptied and is to-day a desolate prairie. The joyful Ojibways marched on like the Israelites from under the bondage of Pharaoh, and on the 14th of June, 1868, they set eyes for the first time on the earthly paradise of lakes, groves, and prairies, that was thenceforth to be their home.

O, what a different life! A hundred miles away from white men; no whisky, no gambling, no murder. Each family took land; log houses were built for them by the Government; they were given rations till they could raise a crop; oxen, wagons, seed, and farm implements were also furnished. Schoolhouses were put up in their midst for the children. But the best of all, and the crown of all—a log church—was given them not by the Government, but by individuals, and their old friend En-me-gah-bowh, a full-blood Canadian Ojibway, was placed in it as their minister. Here they met every Sunday to sing their Ojibway hymns, to review their past lives in Gull Lake and Crow Wing, and to listen to the blessed Gospel preached to them in their own Ojibway tongue. Here at last, amidst those beautiful surroundings, amidst the lovely peaceful groves and prairies of White Earth, their weary spirits at last found rest. All that they had suffered in Crow Wing now seemed like a dreadful nightmare. Oh, how sweet was the awakening, to find that it was all past and gone.

All these things had their natural and blessed effect. The words of En-me-gah-bowh in their ears every Lord's Day bore fruit in their hearts; they threw off the old life and put on the new. A great many of them, both men and women, were baptized and became Christians. En-me-gah-bowh saw more fruit than in all the previous years of his ministry. One of the first to cut off his scalp lock and be baptized was the hero and leader, Ne-bun-esh-kink; and having raised that standard he held it high, with all the intensity that was a part of his nature, and never lowered it.

The writer first saw him in 1873, when he had been a Christian for some years. He was a man of medium size, dressed in citizen's clothes, with good regular features—a face where all was harmonious. In his eyes was an inquiring, searching look, a look from which it would have been impossible to conceal anything. Good nature and good judgment were there, but above all, resoluteness. Though

brought up in the unfavorable surroundings of an Indian village, though having passed through the dreadful experiences of Crow Wing, and though utterly without education, yet here was a man! A rounded, full, complete man, by whatever means he had attained it. In any company of the most highly educated, of the most highly civilized, he would have been recognized as no whit inferior to them, nor as their superior, as by nature and acquirement he was. God has other ways of educating men than by books and in the halls of universities. He also has the education of the forest and the prairie; the education out of the book of nature and the experience of life; and He can evolve as fine a result from the one as from the other.

In the following winter Ne-bun-esh-kink was taken ill with consumption and died. When his disease had progressed far he often sent for some Indians, old friends of his from Gull Lake, but still pagans, to come to him in his one-roomed log cabin. When they would go in the evening, they would find him lying on his bed, his voice so weak that they could hardly hear him; but he would talk to them about the Indians and the life they should lead, and urge them to become Christians. Then, one of them who was always present told me, he would seem to gather strength as he talked, and he would ask his wife to make him some tea, and finally he would rise from his bed and pace the floor and talk, as they said, like a man inspired. My informant, who was then the Great Medicine Man of the whole Ojibway nation, frankly told me that he did not understand most of what Ne-bun-esh-kink said; that he thought to himself as he was listening to him, "What is this anyway that he is saying?" and that he thought the aim of it was in some way to take away his preeminence as Great Grand Medicine Man. But he told me that years afterwards he had been baptized, and that all of it came back to him; that he believed he remembered everything that Ne-bun-esh-kink had said in those night-long conversations, and that he now understood it all. It brings to mind that similarly the apostles did not understand the words of the Saviour; that it was hidden from them; but that after their minds were illuminated by the coming of the Holy Ghost, they remembered it all, and understood it all. So when my informant had received the Holy Ghost in baptism and confirmation, the little-understood and almost forgotten words of the dying chief were all remembered and became living. When they

were spoken, he was "the natural man who receiveth not the things of the spirit of God, for they are foolishness to him;" when he had become a spiritual man he understood them by the Spirit. Besides the above-mentioned Medicine Man, others who were there were Te-cum-i-gi-thick, a prominent chief, still living; Wendji-ma-dub, also a chief, and still living, the most eloquent man in the Ojibway nation, and others. They were pagans, but they all became Christians after Ne-bun-esh-kink labored with them. Like Sampson, he slew more in his death than in his life. He was mightiest in the dying hour. Looking back through the mist of years to see what Ne-bun-esh-kink was, the impression is that he passed through the burning fiery furnace of Crow Wing, and there all the dross was burnt out of him and a perfect man alone was left; and also that such was the straightforwardness and intensity of his nature that when his eye got sight of truth, no earthly impediment could keep him from it. Had he been in Grant's place, at the head of the armies, he would have been in Richmond a year before Grant was. When a Sioux enemy was to him the truth, no power could keep him from him; when in the Christian religion he saw the pure truth, his intensity in pursuit of it and in leading others into the truth was the same. His remains lie under the shadow of the church of St. Columbia, on a hill overlooking the beautiful land into which he led his people to inherit, waiting for the resurrection morn, to arise a soldier of Truth.

Getting Into the Job You Are Fitted For:*

By Meyer Bloomfield,

Director of Vocational Guidance, Boston.

RIENDS of Carlisle: Mr. Frankfurter has mentioned the fact that I lecture at Harvard, and that gives me an opportunity to make a confession, which I make in secret and in confidence. We are beginning to be a little bit afraid of Carlisle. I don't see you looking sorry for it, but we are. We are beginning to be very much afraid, in fact, we have been very much scared, scared blue on one or two occasions, which perhaps you will never forget and we will never forget. Any way, let me say this: We would rather be licked by Carlisle than by Yale. And I want to say further that you are most welcome to Cambridge and Boston. There is no team and no group of visitors we enjoy so much in Boston and Cambridge as the Carlisle students and the Carlisle friends. You are all right.

I am glad that I have been here all day to-day to carry back with me not only impressions of very great personal value to myself, but some knowledge and understanding of the young men and the young women of this great institution. And I hope that in the few minutes that I shall occupy this platform, I may make clear one or two propositions which I think will appeal to you all. You are all members of the student body; you are all engaged in the finest of all occupations,—making yourselves into men and women. What is education? The boy or the girl, the man or the woman who can't do anything for himself is helpless. The man who can't do anything for others is useless. There was a time when education was supposed to be a sort of privilege of the very rich or very exceptional people, who were being decorated well with ornaments for show. That idea no longer holds among sensible people. Unless you can contribute yourselves to others, you haven't any education. Now that is a pretty good test to apply. Of what use am I to another? What can I do for another? If you can answer that question honestly, you can tell whether you are an educated man or woman, or not.

Industrial education! That sounds like a big, heavy phrase. It is very simple. It means that kind of education which gives your

*Address at the Carlisle Indian School.

eyes, ears, muscles, and senses the same kind of training you give to your memory. Book education appeals to your memory to a large extent. Tool education enables you to think through your fingers. Some time ago people didn't believe you could think through your fingers, and they thought the mechanic, the man who made a hat or a piano, the woman who made a dress, and the woman who could cook were not doing anything educational, but were doing something menial. We don't hold such foolish ideas any more. In fact, we believe that the time is coming, when the woman who can cook will get the recognition and compensation which few professions will be able to equal. Imagine cooking being called an educational subject, and yet, you girls can testify to the fact that in your domestic courses you use your brains, your observations, your imaginations, just as with your book studies. When the University of Wisconsin began to give courses in dometic science and home making, people laughed. They said, "What are the colleges coming to? The idea of having girls go to colleges to learn how to cook!" Some of the proudest women of this country are the graduates of colleges where they have received training in domestic science. One of the finest colleges in Boston is devoted to the practical training of women. At Carlisle you receive not only a training which makes you good, but good for something. It isn't enough to be good. You have to be good for something.

In the course of a year, many hundreds of young men and young women come to my office to find out what they can do. Some of them are college graduates; some of them have graduated from two colleges; some are students; some have just been floating around for many years. I usually begin by asking them this question: "What can you do?" If they answer "I can do anything," I feel like saying good-by to them. The man who thinks he can do anything, the man who says he can do anything, is the hardest man on earth to do anything for. But for the boy or girl, the man or woman who can answer, "I know how to cobble shoes, I know how to fit clothes, shoe a horse, how to mend, how to wire, how to repair machinery," the problem is very easy.

Recently a young man came from Ireland, and the same day that he landed, he came to my office to see what I could do for him. I asked him what he could do. He said, "I have had some experience in drafting, and have worked on the construction of roads. I

telephoned to two companies, one of them the General Electric Company, as they were doing a great deal of construction work. The Superintendent said, "Send the young man over. If he knows how to work, how to take orders, he will learn quickly enough, and I will take care of him." The next morning he went to work with the General Electric Company, and he has been getting ever since then $14 a week. That is what industrial education does; it makes you good for something.

We are not all alike. Some remember well, some don't remember well; but if we give some people a drawing to make, a design to work out, they will do it beautifully. They are both needed. Some think with abstract ideas, others with concrete material. The time will come when what you do at Carlisle will be done in every public school in the country. No boy or girl ought to be allowed to go through a grammar or high school without a chance to do the very thing you are doing. In the first place, a good deal you read about in the books you never will be able to understand until you practice with your hands. What is the use of talking about trees unless you know what wood is good for, and what wood can be made to become under your hands. At the present time in this country, throughout the whole United States, when a very high grade mechanic is wanted, when a company making machinery that requires beautiful designs wants a man to do some good work, they send to Europe for him. Aren't Americans just as clever, just as able? Of course they are. But in the schools they have never been given the chance to develop the taste and the power and the strength to do beautiful things. Carlisle is setting an example; and remember that industrial education, that education which teaches you to do something definite, to serve others, is doing as much for you as books, libraries, and literature. We want both. We want literature; we want things. In a way, the Carlisle graduate has a greater responsibility than the student of any other type of school. Some of you are going to become teachers for those who haven't your advantages. It will be your duty to fit men and women to make themselves self-supporting. Unless people are self-supporting, they are hopeless. This country is going to be great only as its men and women are self-respecting, self-supporting.

This country receives at times something like 1,000,000 newcomers from abroad each year. Unless those who are here stand

up for American ideals, for American industry, we shall not make the progress we ought to make, and shall not be the influence we ought to be on the new people. Some of you, I hope all of you, are thinking seriously of what you are going to be. I hope you think about it often,—lose sleep over it. If you have, ask yourselves this question: "Am I really fit to be what I want to be; and if not, am I getting the opportunity to be, and am I using the opportunity I now have to be what I want to be?" Don't wait until to-morrow. To-morrow is as near now as it ever will be. If you think something is an obstacle to you,—anything in your habits of work, power or lack of power, is an obstacle to your success now,—the chances are that same obstacle will pursue you and trip you up and prevent you from succeeding in your occupation. What you are successful in now lays the foundation of what you are going to succeed in later on. You are not going to find new habits, new strength; you are going to gain increased strength or weakness, but not new strength, so that in everything you do now, whether you fail or succeed, you are laying the foundations for your chosen calling. I hope you have chosen to be something worth while. It doesn't matter what you have chosen, if you are going to fit yourselves for it and do well. Some choose professions, some trades. There isn't any difference in the value of those choices, the only difference is how are you going to appear in that chosen calling. Are you going to be successful, useful, or just drift along? It doesn't matter what you choose to be. It matters how you are going to be what you choose to be. Think about your future life work, and make sure that every study you pursue, that every experience you have here, helps you to the success that ought to be yours.

Indians Much in the News Now-a-Days:

From The Brooklyn Citizen.

"NOT for several years past," said a close observer of American affairs recently, "has the American Indian filled so much newspaper space as he does now. There seems to be a widespread revival of interest in the Indians and their affairs. Many tribes are figuring in the news. The interest has extended even to sporting matters, for there were three Indians in the American team which set out from New York the other day to win honors for America in the Olympic games at Stockholm, Sweden, and 'Big Chief' Meyers, catcher of the New York National League team, is one of the most prominent baseball players of the year."

A glance over recent newspaper files seems to bear out these observations. Apaches, Sioux, Navajos, Osages, Cherokees, Arapahoes, Shoshones and members of other tribes have attracted attention recently from writers and readers. Here are some of the headlines of the stories referring to Indians:

"Apaches Still Prisoners—Only Six of the Tribe Ever Fought United States, but All Held in Bitter Captivity—Land Rights the Cause." "Would Move Apaches to Old Home." "Indians Sue for Divorces." "Farming Attracts Indians." "Indians Aid Themselves." "Seek Riches of Indians." "Reject Osage Oil Leases." "Sioux Indians Go Shopping." "Would Oust Navajo Indians."

The case of the Apaches is the theme of one of the most interesting of these reports. Twenty-six years ago, after bitter warfare, marked by frightful barbarity and cruelty on the part of the Indians and by ruthless severity by the whites, the Apache warriors, with their women and children, surrendered to the United States troops. Since that time they have been held in captivity, first in Florida and Alabama, and since 1894 in Oklahoma.

A new generation, guiltless of the terrible deeds of blood and fire, has arisen, and it is proposed to transfer the Apaches now held on the Fort Sill Military Reservation in Oklahoma to their old home on the Mescalero Apache Reservation in New Mexico. Some of the Apaches came from New Mexico, and those who desire to return

to that State may be sent there. A bill to that effect was passed recently by the United States House of Representatives.

Passions of a quarter of a century ago have died down. The tomahawk and the scalping knife, the rifle and the firebrand no longer bring death and desolation to the isolated farmsteads and ranches and mining camps of the southwestern United States, but the older residents of New Mexico and Arizona still recall with horror the old bad red days of the Apache chiefs Colorado, Geronimo and Cochise. However, for the most part, they are willing to have the remnants of the captive Apaches settled on their old reservation. Their recollections of death and destruction are not what has stood in the way of the return from exile of the Apaches.

The stumbling block has been the fact that when the Apaches shall be returned to their source of orgin their land in Oklahoma should rightfully revert, according to agreement with the Indians, to Kiowa, Comanche, and Kiowa-Apaches, by whom it was ceded to the United States on condition that such action shall be taken "when it shall no longer be used for the above purpose (the settlement of the Apaches), unless it shall have been purchased outright in the meantime by the United States."

White men have their eyes longingly on these lands, as they have on others belonging to Indian tribes. A notable instance in point is that of the Navajos, one of the proudest and most interesting of all American aboriginal families. "It may not be long," says a recent report, "before the proud tribe that has so well preserved its indentity will be swallowed by civilization, as other tribes have been. The initial movement for the opening of the Navajo reservation to settlement has been taken in a memorial which the Legislature of New Mexico has sent to the President and Congress, and the officials of Utah and New Mexico, which are also involved, and powerful private interests will undoubtedly help.

"The Navajo reservation contains about 2,300,000 acres. As the tribe numbers less than 2,000 members, according to the best figures obtainable, this would give about 1,200 acres apiece to them. It is declared that this allotment is unjust, because white citizens could not take up so much public land. It is declared also that the new State has been handicapped because of large reservations of land in it by Federal officials on account of forests and minerals. Similar conditions exist in Arizona.

"The reservation is known to be rich in minerals. White men who have been at the Government station tell of gold and silver ornaments they have seen among the Navajos and of tales of large deposits that have been worked by the Indians in their crude way. Many white men have tried to get permission to prospect and develop the mines, but they have met with stern refusal. Some prospectors who have ventured within the reservation limits in search of gold have disappeared, and cowboys have told of seeing Navajos wearing their clothing. There is also much land that might be turned to agriculture. Many opportunities are offered for building dams to irrigate what is now desert country, and the soil will yield bountifully.

"The Navajos will not let themselves be dispossessed willingly. They are regarded by men who know Indians as the proudest tribe in the country. They have kept to themselves in all the years of invasion by white men, and there have been few intermarriages. They practice agriculture to an extent and have many arts, as is shown in the highly prized blankets made by their squaws. They are averse, however, to progress."

Other tribes besides the Navajos are in peril of losing their lands. This is especially true in what was formerly Indian Territory and is now part of the State of Oklahoma. Grabbing of territory is leading to scandals, it is said. The white promoters who are interested in the oil, mineral, and agricultural wealth that lies in the Indian lands were never more active than they are now. It is asserted that in the scramble for wealth desperate measures are being taken. Tales of bribery, of fraud in obtaining deeds from ignorant Indians and even of violence are common in Muskogee and other Oklahoma cities. "So bad are the conditions that Federal agents in many cases have stepped in to protect heirs of Indians," it is reported. "Secret-service men are in the field, and they are watching developments, but they cannot see everything that is going on."

It is encouraging to the friends of the Indians and of fair dealing to note that, while the Federal Government is watchful of the interests of its wards, the Indians themselves are preparing to act on the principle that the best aid comes from oneself. The Society of American Indians, which held its first meeting at the Ohio State University in October, 1911, and more recently was in executive session at its Washington (D. C.) headquarters, has announced the

creation of a legal aid department, by which to prosecute, through its attorneys, the claims of the Indian tribes against the Government. This action is aimed at a class of lawyers who in times past have collected exorbitant fees for their work, real or imaginary, in behalf of the Indians.

The Society recently had introduced into Congress a bill known as the Carter code bill. Its aim is the codification of laws relating to the Indians. Conflicting laws now frequently work injustice to their interests.

Indians of various tribes, formerly willing to live as "blanket Indians" and eat the bread of sloth as proteges of the Government, are turning to agriculture in increasing numbers. The Government Indian School at Carlisle, Pa., recently gave out figures which asserted that in 1891 it was estimated Indians were farming 46,800 acres of land, and this acreage was increased to 381,615 in 1911. Ten years ago it was estimated 10,290 Indians were actually cultivating lands allotted to them. In 1911 this number had more than doubled, growing to 24,366.

Instruction in agriculture in the Indian schools of the United States, led by Carlisle, which shows the highest point of development, is credited with being responsible mainly for this increase in the number of Indian farmers.

"In adapting their course of study and methods of instruction to the environment of the pupils the Indian schools supported by the Federal Government," says Superintendent M. Friedman of the Carlisle School, "are years in advance of the public schools for white children in the various States. For years there has been a tendency in our public schools to educate the boy and the girl away from the farm toward the activities of the city, notwithstanding the fact that a large element of our population is now resident in the country districts and must remain so for years to come."

Why Crows Are Black.

SADIE M. INGALLS, *Sac and Fox.*

ONCE upon a time there lived a crow with some of his friends. Since their provisions were nearly all gone, his friends decided to go out hunting and the crow was obliged to stay alone. Before leaving him, his friends told him not to touch the meat until they came back. Somehow his companions were a very long time returning home and he was beginning to get hungry, so forgetting the promise, he ate the meat. When his companions returned he was asked if he ate the piece of meat, but instead of telling the truth he denied the fact. He was told that he would receive a punishment from the Great Spirit, and this was that hereafter his feathers would always be black, while heretofore he had possessed green plumage.

The Arapahoe's Belief in Mescal.

LIDA WHEELOCK, *Oneida.*

A STORY is told of the Arapahoes who believe in a mysterious worship known as "Mescal."

This form of worship is only known to the old men of the tribe, the women and the younger people believe that it is dangerous and that if they participate in it, it will work evil against them.

The old men assemble in a secluded den or camp and perform certain ceremonies while they burn the "mescal," which is supposed to be the root of some sacred plant. These ceremonies last from three to four days, and then they move to another place, while the camp they have deserted is in turn occupied by the young men. Only the men that have the courage dare enter the camp that the old men have left.

When the old men return they begin to form a ring and then the dance known as the "Sun Dance" begins, which lasts until the fourth night, and during this dance the men fast and continue to look at the sun. They believe that the sun is a spirit who gives

them power, strength, and endurance. On the fifth day a great feast is prepared to their honor and glory.

This form of worshiping their great spirit is handed down from one generation to another.

The Coyote and the Wind.

CALEB CARTER, *Nez Perce.*

THE coyote, once upon a time, made himself a dwelling place out of tall bunch grass. It was in late fall, and the wind would always blow it apart. This made the coyote very angry, so one day he devised a snare in which to trap the offender. As he was fixing up the snare he thought to himself, "I will fix him!"

The next morning he set out to see if he had caught the wind. Upon arriving he beheld a man with big ears and of great stature. "Well," he said, "so you are the person that has been tearing my wigwam up, eh?" With that he pulled his ears right and left, kicked him on the nose, and slapped him till he had him begging for mercy.

The coyote then made him promise that he would never blow such cold, stormy winds again. But the coyote doubted his word, and again he had him begging. When the coyote would get tired, he rested. All this time the wind was making all kinds of promises, so at last the coyote let him go with the understanding that he would kill him on his next offense. So to this day the winds on the west side of the Rockies are warm and known as the "Chinook winds."

Editorial Comment

Congressional Appropriations for Indian Civilization.

WE notice in some places a tendency to lament the fact that large appropriations are needed each year for the American Indian. It is said in these quarters that, while we have appropriated for the red man for years, there is still an Indian problem. Many are wondering when the expenditures will end, and are asking how much more it will take before all Indians are good citizens. Aside from our duty as a Nation toward the original inhabitants thereof, a little knowledge of the true facts shows the wisdom of the present course.

It is only since 1880 that our Indian policy has been rational and educational. Before that hundreds of millions were spent in a policy of war, extermination, and repression. The money thus spent was full of harm both to the Republic and to the Indian. The amount of money spent since 1880 has been less, but it has been spent for a far better purpose. As a result of these short 32 years of education in health, industry, sobriety, morality, and in the elements of knowledge, the Indian problem is really nearing solution. Primitiveness cannot be changed to civilization in a few decades. Our Government will have work to do in Indian administration for years to come, but the end is not far away.

Thousands of Indians are citizens who earn their living and have the respect of their white neighbors. Many of the reservations are broken up into individual allotments which are farmed to good purpose by the Indians. Thirty-nine thousand Indians are in school, and a large proportion of the Indian population can read and write English. There are 35,000 returned students. Approximately two-thirds of the Indians are Christians. Polygamy is on the decrease, and the Indians generally are living more and more on terms of amity and mutual respect with their white neighbors. The red man is forsaking the roaming habits of former years and taking up productive occupations.

The results, measured in men and women of good character who are industrious, self-reliant, and self-supporting, have abundantly demonstrated the wisdom of the most liberal appropriations for In-

dian civilization and education. Remarkable results have attended the efforts of the last 32 years of intelligent legislation and guidance. It is not unreasonable to expect that the desires of the American public will be gratified by a continuance of governmental encouragement of the Indians to prepare themselves for healthy, patriotic, Christian citizenship. Congress, actuated by an enlightened public opinion, is not unmindful of its duty in this respect, and the history of the past 30 years has proved that, whichever is the dominant party, these humane obligations will be met in a spirit of high-mindedness and justice.

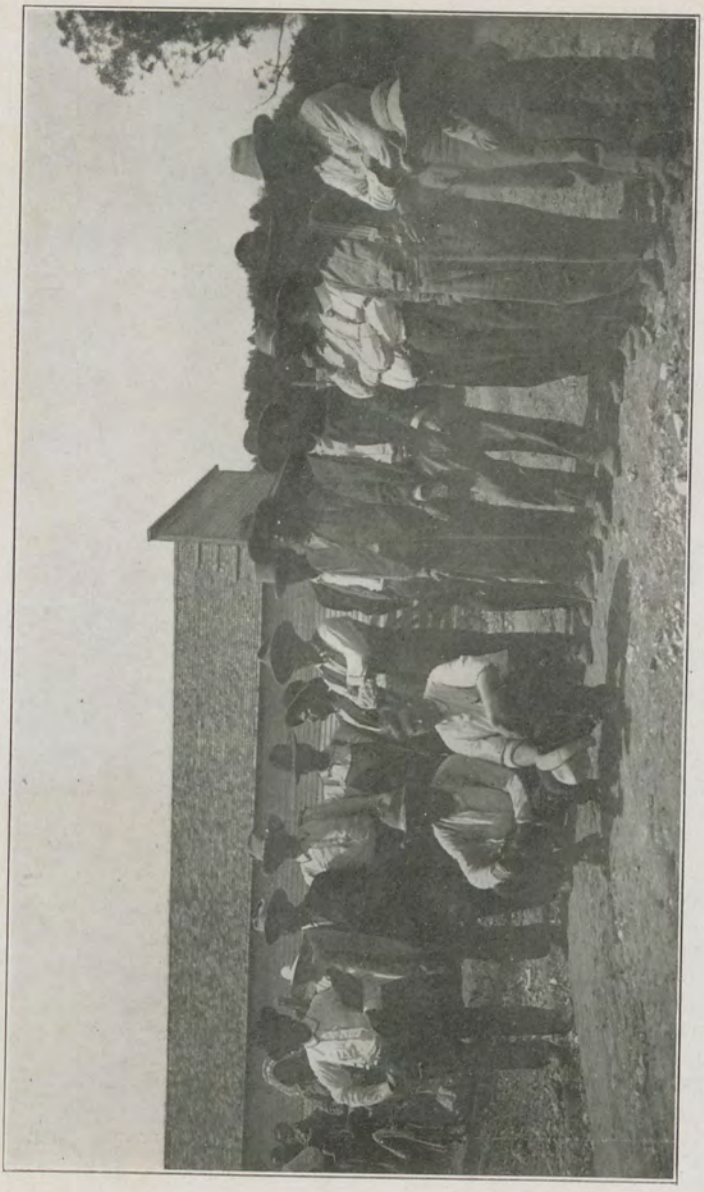
Indians Needless Victims of Diseases.

IN a report just made public by Surgeon-General Rupert Blue, of the United States Public Health Service, based on an investigation at first hand into Indian health conditions, he makes this significant statement:

On the whole it may be said that the prevalence of tuberculosis among Indians is very greatly in excess of that among the white race, depending on locality, and the survey as conducted has revealed a situation so serious as to require the precaution of vigorous measures for its relief.

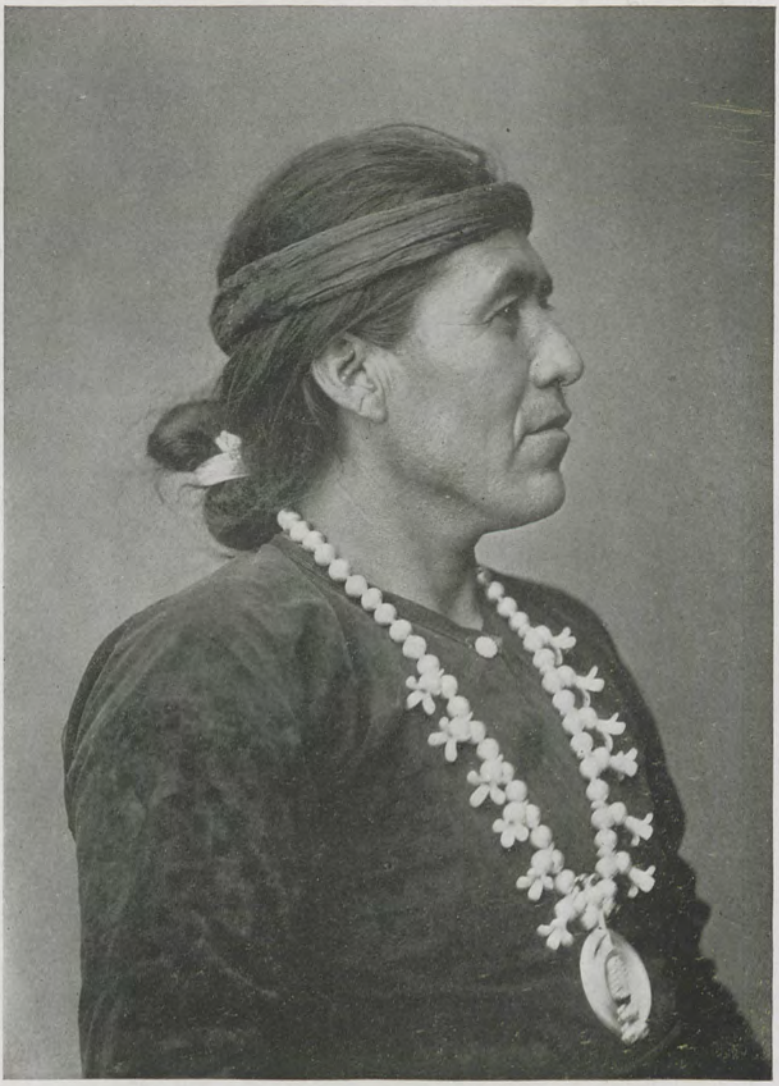
The investigation on which this report was based was made in conformity with legislation passed by Congress last year, which appropriated $10,000 for an investigation of the health conditions among Indians. As a result of this report, there can be no further question of the serious prevalence of disease among the Indians. Not only does the report show a most deplorable condition in the homes and on the reservations, but it advances the opinion, based on a careful study, that approximately 72,000 Indians have trachoma.

The examination was made in a number of States where Indians reside, and in schools both on and off the reservation. The report emphasizes the fact that "the sanitary conditions on reservations are, on the whole, bad and require improvement in house conditions and habits of living." Emphasizing the possibility of danger to the white race, the report says: "There is danger of the spread of tuberculosis and trachoma from the Indian to the other races by reason of the increasing intercourse taking place between them."

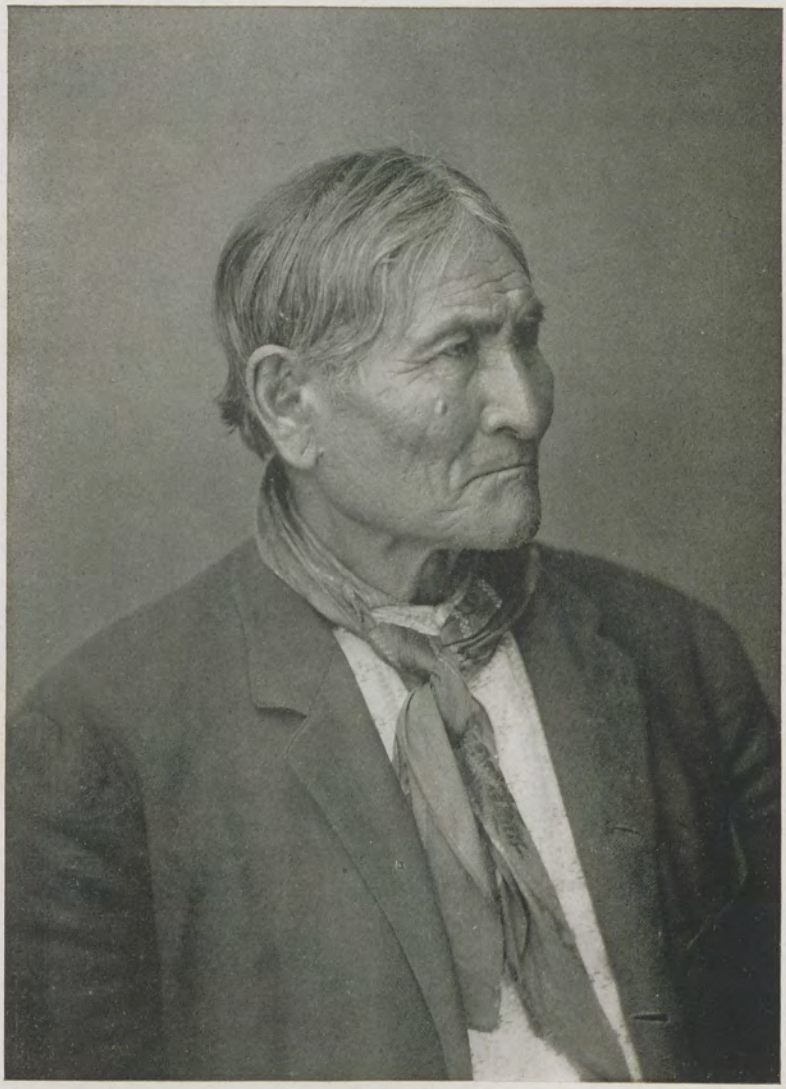


GROUP OF FULL BLOOD CHEROKEES WITH GOVERNMENT FARMER

A MEMBER OF THE NEZ PERCE TRIBE, IDAHO



A NAVAJO MAN



GERONIMO

FAMOUS WAR CHIEF OF THE APACHES, WHO DIED RECENTLY A PRISONER OF THE UNITED STATES GOVERNMENT

Congress has been asked for $300,000, or more, to handle the Indian health problem, and there is no doubt but that every dollar of this will be needed. In fact, at this time, when many of the reservations are without hospitals or dispensaries, a large initial outlay will be needed. The report says: "The suppression of tuberculosis and trachoma from among Indians will be difficult, and long continued efforts and the expenditure of considerable funds will be required."

The report makes specific recommendations, including a definite organization of the physicians to prosecute the work among Indians. Hospital facilities and reservation dispensaries in various portions of the reservation are strongly advocated. The report further emphasizes the need for more nurses, for the regular inspection of sanitary districts on the reservations, the isolation of tuberculosis patients in hospitals provided for the purpose, and stronger efforts for the education of the Indian to fit him to protect himself against tuberculosis.

The report is one of the utmost value, coming from an outside medical force, and will no doubt find a ready response by a larger appropriation and a stronger staff of expert health workers in the field. It is a well known fact that the health of the Indian has been long neglected, and attention is now being focused on it not only because of the deplorable death rate and affliction of the Indians themselves, but because of the imminent danger which the white race is facing because of the opening up of the Indian country and the settlement of white families in and around the Indian reservations.

These things are of too vital consequence to be minimized or delayed. The facts are plain: The health of the Indians has been in a most deplorable state for many years. The condition of living among the Indians has made this possible. Unsanitary homes, uncleanliness in the home, lack of knowledge of the danger and spread of disease, habits and customs which help to spread disease, and the vicious liquor traffic, have all had their influence in weakening the Indian's body. If a strenuous campaign is instituted at once, these diseases can be checked and the Indian saved.

It is patent, however, that the time has come for work. This situation has passed the era of statistics. The hardest kind of personal work by nurses and physicians, and facilities for carrying on

their work in the places where disease is rife, are fundamental. At the same time, let the campaign of education go forward, and let every school in the country "clean house."

Osages Gain by Change.

THE new Osage Indian Tribal Council elected the latter part of January, to supersede the council dismissed by the Secretary of the Interior, has decided, according to a dispatch received by the Indian Office, to approve leases on oil lands to the highest bidders, in accordance with regulations prepared by the Interior Department. The old council was dismissed because of irregularities brought up in connection with its dealings with the Uncle Sam Oil Company, which was endeavoring to secure a lease on Osage oil land. Under the new leases the Osages will get a large cash bonus and a royalty larger by one-third than they would have received from the Uncle Sam Company. This saving amounts to thousands of dollars.

Shortly after the action dismissing the old Osage Council, an attack was made on Secretary of the Interior Fisher by representatives of the Uncle Sam Company. This attack on the Secretary was made before the House Committee on Indian Affairs. It is a well-known fact that these charges are pure bombast, and are made as a last resort to aid an already defunct company. Such a reliable medium as the *Financial World* of New York calls attention to the fact that the Uncle Sam Company has no funds, and that "it, therefore, could hardly finance a deal, calling as these leases do, for over $500,000 in cash." Throwing further light on this enterprise, it says:

> Ever since 1907, the Uncle Sam Oil Company has been persistently working the public for more money for stock. It has succeeded in raising a couple million of dollars for which, up to the present moment, it has not returned one penny in dividends. It sold stock as high as 50 cents a share, but it is now offered as low as 5 cents, and by none other than the company's president himself.

Acting Commissioner of Indian Affairs Abbott characterizes the wholesome result of the Government's activity as the "greatest

moral victory in the history of the Osage tribe." He states that Fred Lookout, who was elected chief of the new council, "is a hard-working, honest farmer. He and his wife are graduates of Carlisle. He is one of the Osages who does not refuse to work because of the unearned increment in oil-land royalties the Osages enjoy."

Secretary Fisher is right when he asserts that an attack by the Uncle Sam Oil Company is a badge of honor. The pernicious financial operations of the men back of this company have been of a character which has not only tended to debauch tribal officers, but if victorious would have kept from the Indians a proper return on their property.

The Indians are possessed of millions of dollars of property in land, minerals, and timber. The action in this case should aid in serving notice on crooked exploiters and gamblers in Indian property that their schemes for dispossessing the Indian will be met with the most aggressive resistance on the part of the Government.

NO one is useless in this world who lightens the burden of it to anyone else.

—DICKENS

Comment of Our Contemporaries

DISEASE AMONG THE INDIANS

THE warning of Superintendent Friedman of the Carlisle School that if the Government does not take practical action very soon to check disease, especially tuberculosis among the North American Indians on reservations, the gravest results may be looked for, is at once significant and impressive. On the Indians the march of civilization has imposed modes of life that are alien to race traditions. Mr. Friedman points out that their mortality rate is now 35 per thousand per year, about twice that of white persons in the United States. And of all the deaths he figures that 30 per cent are from tuberculosis.

Malnutrition is blamed for much of the existing evil. Not every Indian in mechanical employment keeps a regular job. Not every Indian farms his land allotment intelligently and industriously. Sufficient food at determined intervals is too infrequently to be had by the Indian family. The race has not developed resisting powers against the "White Plague." And sick and well live together in such a way that the disease has all the opportunity in the world to spread.

Of course the Superintendent of Carlisle holds that his school and other schools are doing their part in educating the young Indians, men and women, who spend a time with them and then go back to the reservations, in the science of fighting disease. But the operation of this process is slow, and its results are inadequate. One doctor is now allowed to a tribe scattered over a large territory. More doctors and more nurses can only be supplied by Congressional appropriations.

That civilization is under a moral obligation to protect the race which it has prevented from making a livelihood by hunting and fishing, from the plagues of civilization's bringing, can hardly be denied by anyone. The obligation should be accepted by the Government of the United States. The plea of Superintendent Friedman should not fall on deaf ears.—*Brooklyn Eagle.*

How grave the danger is and how disgraceful is the record of the Government in this matter is being shown in the columns of *The Herald*, and before its investigation is finished we believe the country will be so shocked that a reform will not be long delayed. —*New York Herald.*

INDIAN SCHOOL CENTERS

CAN we learn from Indian schools what is most needed for the schools of Nebraska? For a good many years part of each summer has been spent by the writer upon Indian reservations in the United States, learning lessons from the Indian people. There are a great many lessons to be learned from these first Nebraskans. The plan for organizing and conducting day schools on Indian reservations, as carried out by the United States Government, seems to me very important in its relation to changes in Nebraska country schools.

In the first place, a day school for Indian children on the reservation has

always for its center a man and a woman. Never a man alone, never a woman alone, but always a man and a woman; sometimes a man and wife, sometimes a brother and sister.

The man and woman in an Indian school always keep a home in the same yard with the school house. The home is a part of the school and the school is a part of the home. No home, no school; no school, no home.

There is always a garden with the school and the home in these Indian schools. The man works in the garden every day during garden season with the school children. The woman works with the school children in the school home every day of the year. The school, and the garden, and the home, work all together for the training of the Indian children every day of the school year. The food for the school home is raised in the school garden by the school children, working with the man in the garden. The food for the noon meal of the school children is cooked every school day of the year by the school girls, working with the woman in the school home and eating at a common school table.

The school house, and the school home, and the school garden, and the school children, and the man, and the woman, form a school community, which is the center of social life and interest and thought in the Indian district. There is generally a small work shop added to all these, where the boys and girls are given simple lessons in the use of tools and in the making of every-day articles and repairs for the community. All the Indian fathers and mothers visit the school center frequently, and watch with critical interest the work of the school garden and school home, and bestow their approval on the children who excel.

Half of each school day is given to studies with books and half to work with things, in these Indian school communities. To many Indian children, working over a book is a very serious and sometimes a sad task, but I have never seen an Indian child whose face did not lighten with inward joy when the hours for manual work, under the direction of a skilful man or woman, came. The work life of the school is its inspiration, as it seems to me properly directed work life must always be.

The Indian day school seems one of the best models for the future Nebraska rural school. A man and a woman working together. A school home beside the school house. A plot of ground large enough for a garden and experiment fields. A work shop with tools. A hall for public meetings of all kinds. An athletic field. A center of social and intellectual and religious life for the community.—*Nebraska Teacher.*

INDIANS OLD AND NEW

FROM the picture writing of the earliest Indians down to the elegantly printed monthly known as THE RED MAN there lies centuries of history, and nowhere can this fascinating human study be better pursued than through Uncle Sam's public records, for the Indian has ever been a factor

in the development of the country which he once called his own. To exterminate or subdue him armies have established their strongholds in the West. To civilize him the Government is now fostering schools for his highest education in the East.

The Indian and his ancestors, their bones, their arrowheads, their ornaments and their customs, are often enough embalmed in deeply scientific publications whose scholarly language is frequently beyond the reach of mortal ken. Many of these ethnological tomes are, however, highly illustrated, and are rendered especially valuable by the interlinear arrangement of the text of some quaint Indian legend with the corresponding English words.

Among the latest additions to Indian study is the two-volume encyclopedia called "The Handbook of American Indians." This contains in alphabetical arrangement, articles on every branch of Indian history, biography, and customs, with illustrations. Later still is the handsome volume by La-Flesche and Miss Fletcher, on "The Omaha Tribe." The first author is a member of the tribe in the service of Uncle Sam. A few months ago a small book on "Chippewa Music" was prepared by Miss Densmore, giving a delightful insight into that phase of Indian life. These books can be consulted at the libraries, or can be purchased from the Superintendent of Documents, whose price list on "Indians," by the way, has many interesting titles and suggestive annotations.

But for the study of the modern Indian, I know no more pleasing production than THE RED MAN, the organ of Carlisle Institute, Pa. It shows the Indian of to-day at his best as a college student, well developed in brain and brawn, capable not only of beating a Georgetown College football team, but also of filling the highest places in l e g i s l a t i v e halls. Here is photographed the work of a Boston sculptor showing the old-time Indian standing astride his horse with uplifted head. The statue is called "The Appeal to the Great Spirit." In striking contrast is a photograph of a group of Carlisle athletes in basketball costume. A glance at the knots of muscle enveloping these sturdy puts to flight the vision of a vanishing race.

The Indian girls at Carlisle are shown at their domestic work, sewing and cooking like their white sisters. Many of the Indian schools give prizes to those who make successful housekeepers in the real life which follows such training. In the issue of this magazine for June, 1911, was an exceptionally interesting paper by Rev. George P. Donehoo, "Carlisle and the Red Men of Other Days," since then reprinted in pamphlet form.

Interest in the magazine led me into searching the reports of the Institute, and I found that in 1909 there were 91 tribes represented among the pupils, of whom 719 were boys and 413 girls. The contrast between the old Indian and the new is illustrated in this report by the picturesque costumes of a class entering the school, and the dapper, tailor-made garments of the graduating class.

The report for 1910 shows the at-

titude of the Institute on the religious question.

"It has always been Carlisle's aim to insist on absolute religious freedom among the student body; and yet, while it has maintained equality and impartiality as between various religious beliefs and denominations, the school has felt that, although supported by the Government, it nevertheless takes the place of the parent and is therefore responsible for some positive work along religious lines. Therefore while the various students are allowed to select their own denominations in the great Christian church, it has been insisted constantly that every student affiliate with some church. * * * The experience of the world has been against the divorcing of ethics aud a sincere religious belief. The two constantly overlap. * * * It is most gratifying to know that what has been for years a very vexing question has been at last settled by the adoption, practically in toto, for the entire Indian Service of the rules governing and the principles guiding religious work and teachings in vogue at Carlisle."

The live Indians of the past are described for us by the army explorers sent to conquer the old wild west. Many of the reports of their exploring and surveying expeditions are replete with Indian life and lore, among which Ives' "Exploration of the Colorado of the West" is perhaps the most fascinating both in narrative and illustration. Of the Pacific Railroad Surveys, Volumes III, VI, and XII contain faithful accounts and pictures of the Indians; Volume III containing the Report on Indian Tribes by Whippley, Ewbank, and Turner.

The Government officials were not, of course, the first white men to reveal native lore. They acknowledged their indebtedness to the real pioneers, the Jesuit and Franciscan missionaries, whose zeal for souls and ripe scholarship made it possible for them to live unarmed among the natives, and to make a complete study of their lives and languages.

At one time an exciting discussion arose as to which should control Indian affairs, the Department of War or the Department of the Interior. Testimony from all sources was heard, one side protesting that the Indian was nothing but a savage, ready at any moment to massacre the settler on the frontier, the other declaring him an injured, peaceable aspirant to Christianity. It was stated that after butchering our soldiers, they would walk over to the United States Indian agency and draw their money, provisions, and blankets from that branch of Uncle Sam's bountiful Interior Department. This was rather galling to the War Department.

Among those giving testimony in this controversy were such men as General Sherman and General Sheridan and such women as Helen Hunt Jackson, for a time officially connected with the Indian Service. Rather laughable was the testimony of one officer who stated that the only white men who had been able to live with the Indians, sharing their tents, were Kit Carson and Father de Smet, S. J. —*M. Pellen, in America.*

Concerning Ex-Students and Graduates

CLARENCE THREE STARS, an ex-student of Carlisle, who has been teaching school for many years near Pine Ridge, S. Dak., is now attorney of Bennett County, in that State.

IN A very nice letter from George Gendron, who is located near Republic, Washington State, he gives the following interesting account of himself: "I am trying to get started in farming. I have a farm of eighty acres, forty of which are under cultivation—nearly all sod, plowed last spring. I have a nice large house, and I am surrounded by fine people. I have, also, a barn and good farming machinery. Please remember me to my classmates who were with me in Room 10."

ELIZA DYER writes to Superintendent Friedman from Mission Post Office, S. Dak., as follows: "I am so sorry that I could not come back to Carlisle this year, but mother's health is very poor, and I must stay with her."

IN A very interesting letter recently received from Clifford Taylor, he says: "Upon the day of my arrival, after greeting relatives and old friends, I donned overalls and went to plowing. My hands were tender, and muscles and tendons ached after the day's work, but I stuck to it and soon muscles and tendons ceased complaining and I felt all the better for the hard work. All the spring and summer I helped my brother with the farm work, and I am glad to say the crops turned out well. For three weeks we made hay; result, twenty-four tons of hay. I am now working at my trade of tailoring, in Bartlesville, Okla. Kindly remember me to my classmates."

IN A nice letter to Superintendent Friedman, dated December 4th, A. Ella Johnson, who was graduated from Carlisle last spring, tells of her work at Batavia, N. Y. Ella is cooking, an occupation which she finds very interesting and she says, and rightly, too, that she considers "cooking the foundation of good housekeeping." In addition, she says: "I am doing my very best to show the world what I learned while at Carlisle. Since I am the only Indian girl working in this town, I feel the responsibility of demonstrating just what Carlisle is doing for my race."

MR. THOMAS MANI, one of Carlisle's most successful graduates, was elected on November fifth last to the office of States Attorney of Roberts County, S. Dak.

Mr. Mani's election was a notable triumph, considering the fact that there are in Roberts County (one of the oldest counties in the State) about seventeen white voters to one Indian voter. Mr. Mani was elected by a majority of 795, defeating his opponent more than two to one.

AUGUST MESPLIE, one of our ex-students, who married Miss Emma Northover and is now living on a farm near Wapato, Wash., sends the following message to Superintendent Friedman: "I have a good home and am trying to improve it all the time. I have forty acres of land, twelve head of cattle, and money in the bank. I wish to say that the education I received at Carlisle has enabled me to face and master difficulties common to the average man who is out in the world trying to earn his living. I shall always speak highly of 'old Carlisle,' for I feel that it is a place of which every Indian boy and girl should be proud."

WILLIAM LONE WOLF writes from Ashton, Kans., as follows: "I am working at my trade of blacksmithing. I own my tools and would own the shop if it were for sale. I also own three houses; the one in which I live has six rooms; of the others, one in Arkansas City has seven rooms, another in Grande Springs, Kans., has eight rooms. I have a fine piano and an automobile, but, better still, I have four children, a boy and three small girls."

A Recipe For Success

Keep your head cool—your feet warm—your mind busy. Don't worry over trifles. Plan your work ahead, then stick to it—rain or shine. Don't waste sympathy on yourself. If you are a gem, some one will find you.

Don't whine; tell people you are a failure and they will believe you. Talk and act like a winner, and in time you will become one.

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.