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An Illustrated Magazine by Indians

THE RED MAN

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of the Native American
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The Red Man

M. FRIEDMAN, Editor.

VOLUME 5 FEBRUARY, 1913 NUMBER 6

Contents:

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The Real Indian of the Past, and the Real Indian of the Present:

By George P. Donehoo, D. D.

ABOUT a century and a half ago, when our noble Scotch-Irish ancestors were engaged in building log cabins, hunting deer, bears, and "red varmints," little reliable knowledge was extant concerning the last-mentioned wild animals now known as Indians. An Indian was an Indian, and because he was an Indian he deserved to be cheated, debauched, killed, scalped, and otherwise treated according to the plan of the Infinite Father, as interpreted by the enlightened Christian sentiment of the last century.

Ignorance, intolerance, and prejudice are hereditary, as are other mental and physical deformities. Because our grandfathers thought that the "only good Indian was a dead Indian," we think so, too, which decision is reached by the same logical deduction, namely, we don't know what we are talking about. Because the Indian of our grandfather's day defended his life, liberty, his family and his native land, instead of cheerfully giving up all of these possessions to the horde of Irish, English, German, and other enlightened peoples of the earth, which swept like a devastating scourge over the mountains into the place of refuge into which the red man had been driven from the seaboard, he was a bad one. We Americans are "patriotic" because we will defend our so-called rights to the very last ditch. An Indian was a savage—a heathen who deserved to be blotted from the face of the earth because he did the same thing. "Patriotism" should have a new definition in American dictionaries. It all depends upon the point of view.

These same noble Scotch-Irish ancestors of ours met the Indian under very unfavorable conditions for forming a cool, unprejudiced judgment as to his real character. In the first place, they looked upon the Indian as a "heathen" whom the God of Israel

had commissioned them to drive out of the land, so that they might possess it. Now, the trouble with this method of biblical interpretation was that the Indian held to about the same interpretation that the Irish and Scotch-Irish did; hence the trouble. When two races, or two divisions of the same race, are at war with each other, matters are not improved when both of these warring peoples claim to be interpreters of the Divine Will. In the second place, even if the Indian felt that the Scotch-Irishman had been ordained from all eternity to blot him out, it is hardly probable that he would have welcomed his destroyer with open arms, saying, "The Great Father has ordained it. Take my land, which I love because my fathers are buried in it. It is yours because you are superior in the arts and sciences. Take it, and I will vanish into the mists of the past." Now, according to nearly all of the writers about the "border wars," the "massacre of Wyoming," and other events in the pioneer days, that is what the Indian should have said and done, as a good Indian, in order to have had a place in "American" history, which is history written according to the American point of view. But he did not say that, and he did not do that. He also had been taught "patriotism" (alas), and he fought like a hero for his life and his native land.

If you wished to get a perfectly sane, unprejudiced opinion as to what sort of a being a "rebel" was, you would hardly have gone for information to one of the members of the Union Army during the wild days of the Civil War. So our grandfathers and such writers as the authors of "Border Wars," "Border Life," and other similar works of fiction, hardly give a calm opinion as to the real character of the American Indian. And yet our opinions of, and our judgments concerning the Indian of history are based upon just this sort of testimony. So, also, are our opinions of the Indian of the present day founded upon such reliable authority of the past and of the present. Our ignorance of the real Indian is just about as dense as was that of our grandfathers. When we reach any sort of conclusions concerning the advancement of the Scotch-Irish, the German, the French, we take the best examples produced by these peoples. When we judge the Indian, we take the worst.

Not long ago, so it is related, there appeared before the mayor of a certain city a number of Indian chiefs. The mayor, in order to adapt himself to the supposed mentality of these red men, said,

"You like big city? Have heap good time? See heap nice things?" To which the young chief addressed replied, "No doubt we shall have a pleasant stay in your great city, Mr. Mayor. Is it true, may I ask, that certain politicians connected with your Government have been accused of obtaining money in ways that are not compatible with their oath of office?" The guide of the party nudged the young chief, who made no more comments. No doubt the mayor was "heap" surprised; as to that, however, "deponent sayeth not."

The attitude of the Anglo-Saxon race to all other races will be one of the interesting studies of the ethnologists of the ages to come. It has assumed that certain characteristics constitute racial superiority, and has failed to see that some of the characteristics, which are far superior to those possessed by it, are possessed by races which it has classed as barbarian and savage. Our ancestors saw the Indian in his worst possible environment, and then in order to make the Indian what our ancestors thought he was we put him in the worst possible kind of an environment, and kept him there by the use of Hotchkiss guns. For political reasons the negro was treated differently. Around his brow we placed a sort of saintly halo of martyrdom, which was seen through the sentimental gush of Uncle Tom's Cabin, with the tableau of the "Beautiful Gates Ajar" as a background. We painted the Indian as a fiend, holding aloft a dripping scalp, and put as a background a burning log cabin. We drove the negro to the polls to exercise his sovereign right as an American citizen, and we drove the Indian before the deadly hail of the machine gun "back to the reservation," which we had kindly allowed him as a place to die.

Suppose that we had put the thousands of negro slaves on reservations at the close of the Civil War, and had kept them there by the help of sword and gun. What to-day would be the condition of the negro race in America? The Indian race is the only race which has ever been "herded" like cattle, and yet, notwithstanding all this, it is taking its place beside the white race, not as a suppliant asking for quarter, but as a real rival in every line of human effort.

It is only thirty-five years since the forces of Merritt, Crook, Terry, and Forsythe were encamped against the savage tribes between the Platte and the Little Big Horn. The children of those savage warriors are numbered among the best teachers, preachers, writers, carpenters, and farmers in the United States. There are

in this country to-day about 266,000 Indians. That is about one-half the present population of Pittsburgh. The present status of the Indian in the United States will compare favorably with that of the same number of any race. A few facts concerning the present condition of the American Indian may be illuminating.

Engaged in farming, there are 23,410 Indians, having under cultivation 613,346 acres of land; 54,950 are engaged in stock raising, having stock upon their ranches valued at $14,602,534; 657 Indians are employed by the United States Indian Service, with salaries amounting to $1,271,442.74 (for 1911). The value of tribal property now held by the Indians amounts to $291,022,088.20. The individual property owned amounts to $387,544,169.98, making a total of $678,566,258.09. The 23,000 Choctaws in Oklahoma are worth $5,000 per capita, which is the largest per capita wealth of any group of people in the world. The per capita wealth of the Indians in the United States is $3,500. No other race in the United States, if in the world, can make such a showing. Five hundred thousand dollars worth of blankets are sold each year by the Navajo of Arizona and New Mexico. Last year the Winnebago raised 100,000 bushels of wheat, 75,000 bushels of oats, 40,000 bushels of corn, 4,000 bushels of flax, and built 125 farm houses. There are in the United States 458 churches attended by and under the control of the Indians.

Besides the Indians engaged in the occupations noted, there are hundreds of ministers, doctors, lawyers, teachers, printers, machinists, carpenters, blacksmiths, nurses, dressmakers, etc.

Of the Indians who have attained positions of national or international reputation, these may be mentioned: Robert Owen, Cherokee, who is United States Senator from Oklahoma; Charles Curtis, Kaw, United States Senator from Kansas; Charles D. Carter, Member of Congress from Oklahoma; Hon. Charles E. Dagenett, Supervisor of Indian Employment, United States Department of Indian Affairs; J. N. B. Hewitt, Ethnologist, Smithsonian Institution; Arthur C. Parker, Seneca, Archæologist, New York State Museum; Rev. Sherman Coolidge, Arapaho, President of the Society of American Indians; Charles A. Eastman, M. D., Sioux, author, lecturer, and physician; Henry Roe Cloud, Winnebago, a Yale graduate and authority on Indian social conditions, etc.; John M. Oskison, Cherokee, magazine writer; Dennison Wheelock, Oneida, lawyer and authority on Indian administration; Rev. Frank Wright, Choc-

taw, the famous Southern evangelist; Angel DeCora Deitz, Winnebago, artist, and teacher of art at the Carlisle Indian School; and there are others in various callings.

It is needless to mention the prominence attained by the red men in the athletic field, as the world-wide reputation of Thorpe, Tewanima, Sockalexis, Bender, and Myers is known by every reader of athletic sports as well as by every boy in the country. The wonderful record of the Carlisle Indians on the football field is unrivalled. But, great as are these records on the athletic field, they should not dim the records which have been made on many other fields of human effort. Thorpe won his trophies because he deserved them. None the less truly have the statesmen, lawyers, doctors, ministers, teachers, farmers, nurses, and other Indians who "have made good" won their trophies of success in the struggle of life because they also deserved them.

The real Indian of the frontier days, pictured by the godly Scotch-Irishman, who was at war with him, was just as truly pictured as the Southern planter was pictured by the Northern anti-slavery writers during the days of the Civil War. Heckewelder, Zeisberger, Post, and, later, Cooper and Catlin, have been criticized for painting the Indian as they saw him. It has been said that both Heckewelder and Catlin idealized the Indian. So, also, do the writers of the biographies of Washington, Lincoln, Grant, Lee, and every other great man "idealize" the subject of their historical work. We would hardly think of asking an enemy to write a history of our life. Who gives a true picture of the real Indian of the past—the frontiersman who had stolen his lands, cheated him in the sale of cheap rum, and who hated an Indian because he stood in his way, or such a man as Heckewelder, or Catlin, who knew the Indian as he was, with his human love, his sorrows and joys, as an intelligent being in his own village? Between the "idealism" of Heckewelder, or Cooper, or the bigoted "materialism" of the writers of the frontier days, the author prefers the former as being more true to the real life of the Indian of the past. An enemy will not paint a very beautiful likeness of a man or of a race. The friend may "idealize" the picture, but it will be a *truer* picture none the less.

So to-day the pictures which are drawn of the Indian, clad in feathers and paint, tearing over the plains on a wild horse, seeking men and women to plunder and scalp, is a true picture of the real

Indian as he appears to the imagination of the boyish reader of "yellow" novels, or to the artist of the "yellow" photo-play. But, the *real* Indian of the man who knows what the Indian really has become is building houses, plowing the ground, healing the sick, writing books, leading great movements for the betterment of men, teaching, preaching—in short, the real Indian of to-day is doing just about the same things as the real men of every race on the face of the earth.

As has been stated, there are about 266,000 Indians in the United States. Take the same number of people of any race in the United States, or upon the face of the earth, and I doubt whether they will make as good a showing as do the Indians. The trouble has been that we compare what 266,000 people are doing with what 90,000,000 people are doing.

The Story of Two Real Indian Artists:

By E. L. Martin.

" Each figure had its meaning;
Each some magic song suggested."

IN the world of to-day, there are just two real Indian artists. They are Lone Star and his wife, Angel De Cora. Both are instructors in art at the United States Government Indian School at Carlisle, Pennsylvania, and both are themselves students of nature, which the real artist must ever continue to be.

These artists, true to the instincts of their race, "see something more in nature than general effect." Their criticism is that hitherto, with the exception of Frederic Remington, who lived with and studied the red man in his own environment, artists have not seen the Indian soul speaking in the Indian face. The conception of the Indian character has been altogether unlike the Indian himself, which has left the impression upon the general mind that the Indian possesses certain peculiar qualities which in no respect belong to him. The white man, they say—the artist—invariably gives the expression of stoicism to the Indian face. And it is only by living with and coming into close relation with these primitive people that he is enabled to find out his great mistake. For a great mistake it certainly is, they inform us, to so depict him.

It is easy to recall what a great mind has told us, that "nature is inexhaustible, and alone forms the greatest masters. Say what you

will of rules, they alter the true features and the natural expression." So, Lone Star says, by following conventional rules and practices, false ideas of his race have been given to us. For, "of all things the Indian has been, he has first of all been an artist."

This seems like a fair statement, too, and one that might be expected. For always the Indian has lived with and been governed by nature. Always he has loved the "haunts of nature." Likewise the Indian has had faith in "God and nature," and, like Hiawatha, in his song he has made records of his thoughts in symbolic language. Hence he has learned to look at nature with an artist's eye.

Realizing the essential truth of all this, Lone Star and his wife, Angel De Cora, both of whom have studied art under such instructors as Joseph De Camp, Howard Pyle, Edmund Tarbell, and Frank Benson, feel that they have just cause for regretting that this misunderstanding of the original American should exist.

There is enough of romance in the life of each one of these artists to enable them fully to appreciate and love the people among whom they were born and with whom they lived in their early childhood. In fact, the opening chapter in the life of Lone Star closely resembles the corresponding one in some tale of fiction.

Wicarhpi Isnala was the boy's name. "Lone Star" his father called him, which is the true interpretation of the Indian significance of this title.

When Lone Star was between two and three years old, his father, a white trader and agent, having become a very wealthy man, concluded to visit his home in the East. He stayed away five years. Then he came back and carried Lone Star off with him. In the meantime he had met and married an old sweetheart, whom he had lost sight of during his stay with Chief Red Cloud's tribe.

Lone Star was now a boy of eight years, so his father entered him in a school here in the East. Being of a bright mind and quick to grasp and retain whatever study he was given to learn, his own language did not prove to be any great handicap. So, at the age of eighteen, he was graduated from high school. Then he was sent to college and given a course of instruction at an art school.

His father had great ambition for his promising young son, and laid out a most brilliant course for him to pursue. But life on the plains was calling to Lone Star. It almost always happens so! For

Illustrated Home Conditions Among the Cherokees of Oklahoma

VIEW No. 1.—The home of Zeke Dowing, three miles from Spavinaw, Okla. One of the men in the group is in the advanced stages of pulmonary tuberculosis. Five persons are living in this one-room cabin which has but a single window.

VIEW No. 2.—An Indian home near Spavinaw, Okla. Like many of the houses of these people, there are no windows in this cabin.

VIEW No. 3.—A typical Cherokee cabin, the home of Charlie Fields, near Kansas, Okla. The man at the left of the group is entirely blind, dating from childhood.

VIEW No. 4.—A Cherokee home between Jay and Enche, Okla., in which ten people are living. This cabin is constructed without windows.

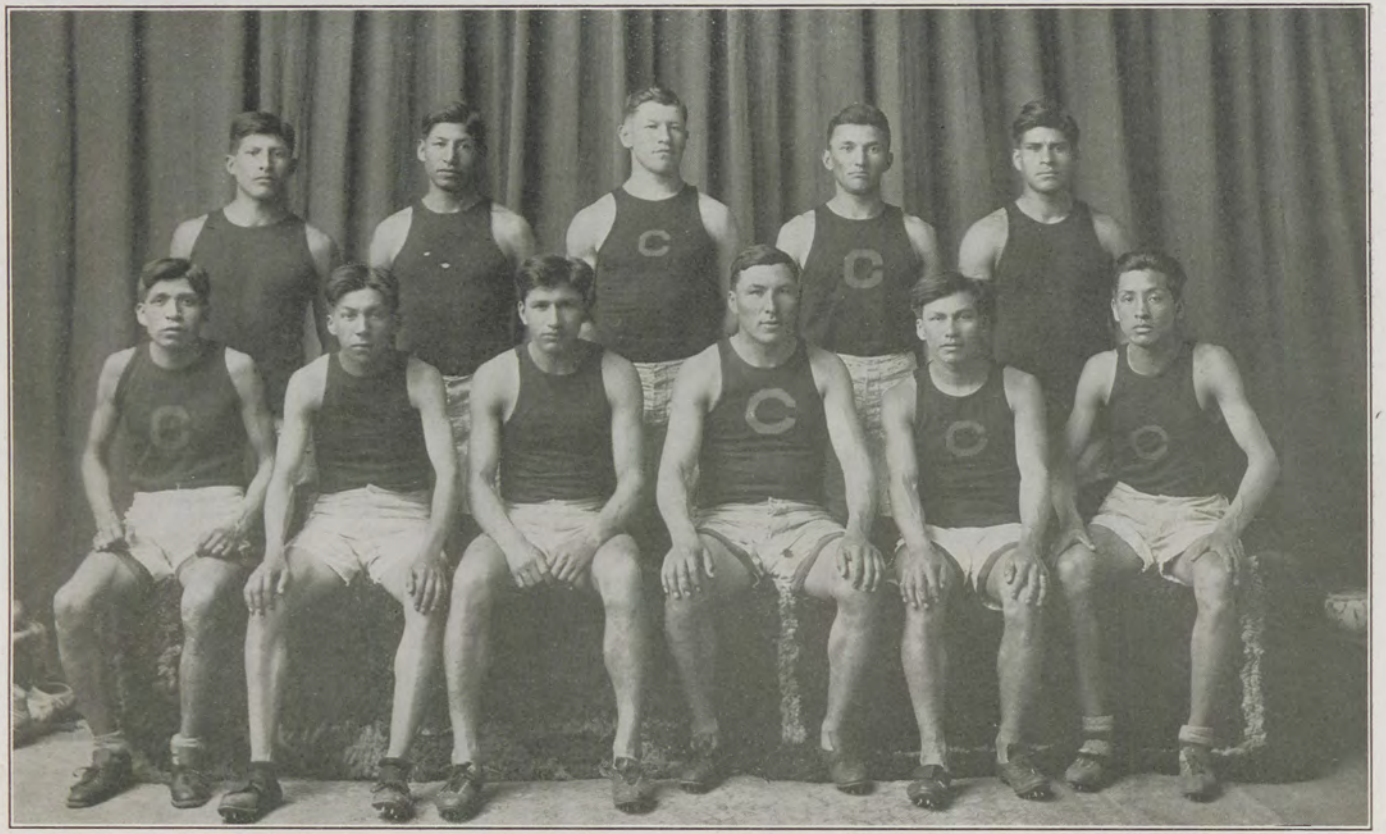
VIEW No. 5.—Eight miles north of Kansas, Okla., is the home of Mrs. Own Parchcorn, being one end of the building shown. Here two small cabins have been built with a space between which has been converted into a chicken house. About ten people are living in these two single-room cabins.

VIEW No. 6.—This is the home of Charles Bearclaw, near Barber, Okla. Mrs. Bearclaw lay dying inside when photograph was taken. She died three weeks later. Nine people are living in this cabin which has but one small room with a single window.

WILLIAM DEITZ

ILLUSTRATOR AND INSTRUCTOR OF ART, CARLISLE INDIAN SCHOOL

ANGEL DE CORA DEITZ
INSTRUCTOR OF NATIVE ART, CARLISLE INDIAN SCHOOL



TRACK TEAM, CARLISLE INDIAN SCHOOL

were not his own people there—his beautiful Indian mother, who loved her boy as devotedly as the white mother loves hers, and the sister they left behind? So, back the Indian youth went to see them all. Then he returned to his art and finished his course. For an artist he was, and should ever continue to be.

As an artist, Lone Star has already achieved considerable distinction. And his career is only just begun, as he considers. He has worked as a staff artist on different newspapers, and at the time of the Louisiana Purchase Exposition in St. Louis he supervised the interior and mural decorations of the Indian exhibit. That was in 1904, the year he met and became acquainted with Angel De Cora, who is a descendant of the hereditary chief of the Winnebagoes.

Nothing could have been more productive of their greatest good than the meeting of these two young Indian artists. Fate must have anticipated what was in store for them when she brought them along the paths which finally merged into one long road, which they soon made up their minds to travel along together until the end is reached.

It is four years since Lone Star became an instructor in the United States Government Indian School at Carlisle. His wife, Angel De Cora, received her appointment two years earlier.

As a little Indian girl, Angel De Cora had been entered in the reservation school. After she had been there a few days, she tells us, a strange white man appeared among them. When, through an interpreter, he asked her if she would like to take a ride in a steam car, childlike she said yes. She was all the more eager to go when she found that six others were accepting the same invitation. The following morning, by sunrise, they all climbed into a big wagon and were driven to the railroad station. Angel De Cora had never seen a steam car or a railroad track in all her life and the situation was a wonderfully exciting one.

All day they rode on and on, and when night came they still continued their journey. And so it was for three days and three nights. Then they arrived at Hampton, Virginia. Angel De Cora was going to be educated as no one had ever dreamed of.

It was three years before she saw her mother again. When her parents found out about her leaving the reservation school they were heartbroken over being thus separated from the daughter. But it was too late to interfere. And when, after a three years' stay at Hampton, Angel De Cora went home for a vacation, her father

and the old chief and his wife had all died. "And with them," she says, "the old Indian life was gone."

Her mother's grief over parting with her little daughter was truly pitiful. For months, she told Angel De Cora, she wept and mourned for her. By the time, however, that Angel was ready to return to Hampton again the mother had become reconciled to the changed life, for she saw it was inevitable, as well as being best for them all. There was a great career awaiting the daughter, and one that the mother could take pride in.

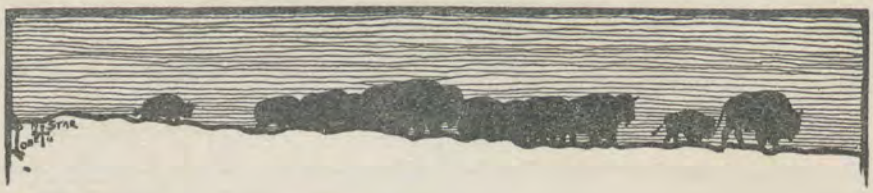
Recognizing what her natural gift inclined her to, and what the true bent of her nature was, friends stood ready to urge her on. Through friendly effort she entered the Burnham Classical School for Girls. Then, later, Angel De Cora was entered at the art department of Smith College, at Northampton, Massachusetts. So, with all this painstaking instruction, supplemented by private study under our best art instructors, she is thoroughly well prepared to aid and companion her talented young husband in the career which he has chosen to follow.

Both Lone Star and his wife, Angel De Cora, maintain that art misrepresents the Indian. Few, if any, of us have ever stopped to consider whether or not there is any distinction between the Indian man and the Indian woman in the wearing of feathers. With the Indian himself, however, it is of the greatest importance. A feather to the Indian means the same as a medal or college letter awarded to a paleface for athletic merit. But under no circumstances does an Indian woman ever adorn herself with feathers. Yet the paleface artists and illustrators, as well as the writers of fiction and otherwise, commit the error of making the Indian woman wear feathers, and also describe the manner in which they affect to decorate themselves with what seems to be their only means of beautifying their persons, for which they have been laughed at by their red-skinned brothers. Before an Indian is entitled to wear eagle feathers he must have distinguished himself by some act of bravery. And every feather stands for a separate count.

Lone Star tells us that at first the Indian "made symbolic records of his thoughts." Then, in course of time, these symbols developed into a regular system of decorative designing. And he reminds us that we have only to recall the garments he wore and the utensils he employed to satisfy ourselves that this is so.

Likewise, the early primitive fashion is the one best suited to the Indian's style for carrying out his natural conception of true art, an instance of this being shown by "the parting of the hair in the middle, then braiding it in two parts and bringing them forward over the shoulders." No other way of arranging the hair, this artist contends, becomes the Indian woman so well. Then there is the use of the fringe, which lends artistic grace to the gestures. Always the Indian has been lavish with this kind of trimming for his skin garments.

The trouble has been that the white man pictured the Indian as his imagination saw him, and not as the Indian actually exists in his free and untrammeled life. Everything there is done for a purpose, and each tribe has a style peculiarly its own. But the time has come, so our two real Indian artists believe, when, if pictorial records of the Indian are to be made, they should be done correctly. And with two such interpreters of the art of their race, this ought not to be difficult of achievement.



The Tale of a Dog:

By Estelle Armstrong.

THIS story should serve a useful purpose among white children as well as among red, and is applicable to the white race as well as to the Indian. A hard fight covering a number of years has resulted in largely eliminating inhuman practices against animals in our country, but much remains to be done. Teaching kindness to animals has not had proper attention either in Indian education or the administration of tribal affairs. It is well known that horses, cattle, dogs, and other animals on reservations are too often neglected. Mrs. Armstrong resided on one of the largest reservations and has been on other reservations during the past ten years. Her appeal should not fall on deaf ears. Humane education goes a step farther than simply teaching the rights of animals; it implies character building. Children should not be permitted to afflict needless suffering on helpless animals, not only because of the pain to the animals, but because of the demoralizing effect on the children themselves.

"The Tale of a Dog" has its counterpart, and an equally sad story could be related of other animals. It should be brought definitely to the attention of every Indian child in the Service as well as the mature Indians on every reservation.

THIS is the tale of a dog; but it doesn't wag; rather it droops dispiritedly and hangs so forlornly and with such a dejected air that it signals its owner's state of mind as plainly as though my brain were turned inside out and my thoughts put on a billboard.

I am told that it is quite popular these days to write the story of your life for all who bark to read; that it is customary to tell the whole world of the motives and thoughts which have governed your actions and shaped your history. I am only a dog, and a reservation dog at that, ignorant of the amenities of the lives of more fortunate canines, but well versed in all the forms of cruelty and neglect that the reservation begets. My tale will be crude, but if it should appeal to one heart only, if it might save one

dog a cruel blow or procure him a bone, it will be worth the telling.

My father once belonged to a white man at the agency. I have heard that he was well cared for and had a place in which to sleep; I have even heard that he was fed regularly each day, but I cannot quite believe this. Surely, no dog is ever as fortunate as to receive food daily. But my father's master was sent away to another reservation, and so he was left homeless and after a time joined the many dogs that roam the reservation. I do not know who my mother was, but I do know that because of my father's good blood, which shows often in my puppies, I am kept by my master and occasionally thrown a bone from the hut he calls his.

I have never known anything but hunger and thirst and blows. No one has ever put a gentle hand on my head or given me a kind word. My earliest recollections are of roaming in unfamiliar places, following strange scents, always scared and cowardly, trying to find something to eat. Does anyone ever stop to think how we dogs and horses suffer for water in the hot months? Indian reservations are always dry, so others tell me. It is said that Indians are only permitted to live on land that the white men do not want. I do not know about this, but I do know that on this reservation water is very scarce and that my master must go miles at times to obtain it. I roam for hours at a time trying to find a water hole. Sometimes I cannot leave my puppies long and my mouth gets dry and swollen and I whine with the pain, but no one gives me a drink.

I have seen some of the Indians give their dogs food and drink, but not we mother dogs. Perhaps it is because I am only a dog, but I cannot understand why we mothers of our race are looked upon as inferior to the fathers—why we are treated with contempt and receive far more than our share of abuse and neglect. I have tried hard to understand, but I cannot. We bear the young of our kind in loneliness and pain; we rear and nurture them at the expense of body and mind. How are we inferior? Why am I not an equal of my sons as well as of my daughters? Of course, I am only a dog and many things seem strange to me, but this is the strangest of them all.

My master does not feed me when I am rearing my puppies, but leaves me to find food as best I may. The puppies are always hungry, and I get so thin and weak and suffer all the day and night. My children have to learn always that my master does not want them

about; I try to tell them, but they will not listen; they run to him in play, and he kicks them or lifts them by the tail and laughs when they cry with the pain. They soon learn to keep away from him, but if they had listened to me they would have been spared much suffering. Perhaps we are so made that every dog has to be hurt for himself before he learns.

I am not a young dog any more, and in all my life no one has spoken a kind word to me—I can remember nothing but hunger and loneliness and misery. And yet I am not mean nor vicious, but just a plain little dog who would love to the end the person who would be kind to me. I never bite my master's children, even when they abuse mine. Am I kinder than they, or is it because I am only a dog?

My master has two horses which fare even worse than I. Grass is not plentiful in this dry country and not even when they are permitted to roam at large are they able to find enough to eat. But my master often keeps them tied close to his hut for days and feeds them but little. They are made to drag heavy loads for him, and he beats them cruelly because they do not move faster. They tell me they are too weak to move quickly and that he loads them beyond their strength. If this is true, why does he beat them? Cannot he see that they are doing all they can for him? My master expects faithful service and hard work of them; have they not the right to food with which to retain their strength in return for their labor. I cannot tell why he beats them. We animals do not torture each other without just cause. Is my master less humane than a dog that he must beat something more helpless than himself?

My master's children go up to the school at the agency to learn the ways and speech of the white man. These children will be the future masters of the children of my puppies. On them will depend the welfare of coming generations of helpless dogs and horses. Why cannot these children be taught that we are dumb fellow-creatures of theirs, dependent on them for food and care, with nerves to hurt and flesh to ache. That under our rough coats are hearts longing for a kind word, a longing so intense that it will endure hunger and pain without complaint if only the master will be kind. I am only a dog, but it seems to me that if these children could be so taught, the humane education thus obtained would do much for the right formation of their characters, for civilization in its complete form will bar

all cruelty, will decree that needless suffering shall cease. How shall cruelty be barred and suffering banished unless the young of the race are taught the value of the culture of the heart as well as of the intellect?

Up at the agency school to-day are children who to-morrow will be men. They are being taught right ways of living, the habits that secure sound health, and the customs that make for better citizenship. Are they also being taught justice to the helpless and consideration for the weak? Are compassion and kindness and mercy of so little value in a world shrinking from a knowledge of the sorrows and heart cries of the oppressed that they shall not be taught the children of a race which itself has suffered because its gods counseled war and vengeance and bloodshed?

Am I asking too much—something to eat, a place to sleep, a kind hand on may head? In return for them I will give a faithfulness that knows no shadow of turning. Friends do not always remain friendly; a son or a daughter may prove ungrateful; the most trusted become false to his faith. The friends of success often become the enemies of failure. The one unselfish friend a man can have is his dog. He knows no success, no failure, no loss of good name; nor riches nor health nor sickness. He only knows that he is his master and that he is kind, and that this kindness he is to repay with a loyalty and devotion that only death can end. It does not seem that I ask too much, but then I am only a dog.

Hopi Students to Preach Culture to Sun Worshipers:

From the New York American.

THE students mentioned in the following article left for their homes last July. Letters have been received from all of them, and the reports show that they are making excellent use of their education. One has opened a small store, several are employed at their mechanical trades, one is engaged in a trader's store, and the rest are farming. A fine spirit of service to their people is breathed in their letters, which show their emancipation from paganism and the old life of opposition to progress and education.

THAT a misunderstanding of the white man's motives has been one of the causes of the Indian's backwardness in adopting civilized methods and of fighting education is being demonstrated at the Government Indian School at Carlisle, Pa., where twelve members of the Hopi nation, sun worshipers and pagans, who went there five years ago virtually as prisoners of war, are now preparing to go back to their people and spread the doctrine of the new life which they have gladly accepted.

These twelve Hopi Indians, when they arrived there five years ago, were crude specimens. Long hair hung down their backs, they were garbed in discarded khaki uniforms and blue army overcoats, and none of them could speak a word of English. Now these same Indians, having gone through the white man's melting pot, are considered among the best students in the school, have renounced

the sun and have joined Christian churches, are precise gentlemen in their conduct, and one of them has achieved an international fame.

A half dozen years ago the Hopi nation was causing considerable trouble in Arizona. Internecine strife had divided the tribes, and a troop of United States cavalry was sent post haste to the Keam's Canyon region to restore peace.

After pow-wows and conferences in which the Indian leaders sternly refused to adopt the white man's education, twelve of the most obstinate "stand patters" were taken as prisoners of war and sent from the Moqui Agency in Arizona to the Carlisle Indian School, the party arriving there January 26, 1907. All of these Indians were members of the Oraibi band of the Hopi nation. Among them were several priests and head men of the tribe.

When these savages arrived at the Carlisle School they would have nothing to do with any of the other students and began to live their lives apart. As they could speak no English, they expressed their thoughts by gestures and in garbled language.

In order to experiment, the authorities of the school did not order these Hopis to have their long locks of hair cut, but waited to see if their association with the advanced Indians at the school would not have some good effect upon them. In less than ten days one of the Hopis indicated by gestures that he would like to have his hair cut like the other students, and on the same day another Hopi was discovered snipping off his own locks with a hunting knife.

Advanced Rapidly.

From the moment the Hopis showed their first interest in education they advanced rapidly and became eager in their desire to learn more. They entered the lowest grades in the classrooms, but as they were attentive to their studies, were kindly disposed to their teachers, and caused not the slightest trouble, they climbed to the top. All were assigned to devote some portion of their time to vocational training, some entering the blacksmith shops or carpenter shops, and Lewis Tewanima, the crack Marathon runner, developed into an expert tailor.

"These boys were ridiculed at first by the other students, it being a common habit of the aboriginal race," declared Superintendent Friedman. "But the newcomers persevered, until they were among the most respected and best-liked students in the school. The

Hopis were absolutely converted to education and civilization. Where before they were sun worshipers and the snake dance was one of their principal ceremonies, they have all joined Christian churches.

"When these Hopi boys return home they will be leaders among their people and fight for both education and righteousness. Now all speak English, all read and write, they are courteous, and are gentlemen. They have kept in continual touch with their people and already this influence has been noticeable in the Hopi country."

The Hopis are small people and those at Carlisle averaged about 5 feet 5 inches in height and weigh from 120 to 150 pounds. All of them are amazing runners. Four out of five comprising Carlisle's cross-country team for 1912 were Hopis. In their country it is a common event for one of the tribe to run fifty miles with a message and return the same distance with the answer.

Lewis Tewanima, one of these same savages five years ago, is to-day the greatest long-distance runner in the world, and two years ago, while representing America at the Olympic games in Paris, won the main Marathon event. He represented this country at the recent Olympic games at Stockholm. Washington Talyumptewa has also achieved a national reputation as a long-distance runner.

The twelve Hopi Indians who have been so wonderfully transformed in five years are: Tawa Ventewa, William Nahongva, Ponaqua Tewa, Andrew Hermequatewa, Lewis Tewanima, Archie Quamala, Edward Tewane, Wallace Houma, Glenn Josytewa, Joshua Hermeyesva, Tala Yamtewa, and Washington Talyumptewa.

Editorial Comment

Keeping Liquor Away from Indians.

A FULL-BLOOD Creek Indian residing in Oklahoma was recently paid $6,250 in the Muskogee County Court for his interest in his dead wife's surplus land. Within two weeks after he had received the money, he was in the county jail at Muskogee as a pauper, charged with vagrancy. His money had been obtained by sharpers. While the reports do not enter into detail, it is probable that whisky aided in the downfall of this Indian Another example having to do with an entire tribe, where laxity in protecting the Indians' property and the uncorrected and prolific use of whisky debauched the tribe, is the recent White Earth scandal. Here a large portion of the tribe have been robbed of their land and timber by land grafters and unscrupulous whites.

Examples of this kind could be multiplied in various portions of the country. Wherever the bootlegger has held sway, and his nefarious traffic has gone on without interruption and unpunished, the Indians have been demoralized and debauched, their property has slipped out of their fingers, and they have degenerated physically.

There may be a question in the minds of different persons as to what is the best means of keeping liquor away from the Indian, but all true friends of the Indian are agreed on one thing—that the Indian is the easy prey of rum, and that the success of every effort which the Government is putting forth to make an industrious, reliable, independent citizen of the Indian depends on keeping him sober and relentlessly pursuing every offender against the Indian liquor law.

Spasmodic attempts here and there at reform are but temporary in their influence. A uniform campaign must be waged wherever Indians reside, on every Indian reservation, and in the vicinity of every Indian school. It should be made plain that the Federal Government is seriously in earnest in breaking up this traffic. At the same time Indian schools should emphasize in their classroom work this serious menace to the Indian race, and teach every Indian child the effects of liquor on the body, the mind, and the moral nature. An earnest temperance campaign on Indian reservations

should bring excellent results in winning the older people to habits of sobriety.

It has been said that there never was an Indian war which did not in some way have its origin in drink. It is a well-known fact that thousands of Indians have been dispossessed of their land and property from the same cause. Many a failure of a promising Indian youth, who might otherwise have been a useful member of society, had its origin in the liquor bottle. While it is well for the Government to continue unabated its efforts to eradicate this traffic, it is also evident that there must be an awakening among the Indians themselves.

Whisky is the ever-present enemy of the red man, and if the men and women of Indian blood, who have within themselves strength of leadership, would make a united effort to eliminate the drink evil, much good would follow. Here is an opportunity for reform from within. Let the strong Indian leaders of every tribe take a stand for temperance. Indian friends, look around you and see the havoc, unhappiness, and suffering which whisky has caused your people! See how successful and contented are the sober Indians, who work and live right!

A Great Newspaper Campaign for Indian Uplift.

FOR several months past *The New York Herald*, one of the most powerful international dailies of this country, has been waging an active campaign of education with reference to the condition and needs of our American Indians. So forceful have been its reports and editorials, so timely and potent in their influence, that the Congress itself has been awakened out of the usual lethargy and lack of interest which generally characterizes much of its work on the floor of House and Senate on Indian legislation.

The Herald has evidently spared no expense, but has turned the whole weight of its comprehensive sources of news and influence toward accomplishing a saner, juster, and more humane readjustment of Indian affairs. It has brought into the limelight of pub-

licity some very wretched conditions, and by forcing the issue has started important legislation on the road toward enactment.

We have here journalism of an ideal kind, patriotic in its motive, making for a better country, the elevation of an aboriginal race, and the inspiring of the Nation's Government and citizens to a broader, kindlier, and more efficient interest in a national duty yet unaccomplished.

Winnebagoes by Encouragement Succeed as Farmers.

A FEW years ago the Winnebago tribe of Indians in Nebraska were known as one of the unprogressive Indian tribes. Lax moral relations were rapidly undermining the tribe, and drunkenness was a common every-day sight in the towns bordering on the reservation. Indians were convicted of crime, their lands were uncultivated and grew up in weeds, and much poverty and suffering was known to exist on the reservation.

To-day, through the unflagging zeal of Superintendent Albert Kneale, who has taken his work seriously and whose administration of the affairs of the Winnebagoes has been most beneficent, there has been an awakening of the entire tribe. A drunken Indian is rarely seen, the people are settling down to habits of industry and domesticity, and there are no better farms in that country than some of those cultivated by the Omahas and the Winnebagoes. New homes are being erected everywhere on the reservation, which are neatly kept and well furnished. Mr. Kneale reports seventy-five per cent of the families are living in good, substantial frame houses, and for the most part these houses are kept in good condition. After giving a number of illustrations where individual Indians have succeeded as farmers, this significant statement is made:

> Estimating that corn will be worth 40 cents a bushel, the total valuation of their crop this year will be $104,950. Last year none of their corn brought them less than 50 cents and much of it brought them as high as 60 cents. The prospects are the price will be equally good this year, in which case $20,000 may be added to the above total.

There are 161 Indians who are engaged in farming, handling a crop of 11,853 acres, an average of 65.4 acres each. At a corn show

which was held in Winnebago last fall, Winnebago Indians took second and third prizes in open competition, the judges being representatives of the State University. At the Thurston County Agricultural Fair held about the same time, a Winnebago Indian captured a prize for the corn he exhibited.

Mr. Kneale estimates that the Indians raised 203,000 bushels of corn, 20,000 bushels of oats, 3,000 bushels of wheat, 825 tons of hay, 30 tons of broom corn, and a thousand bushels of potatoes. All this is the result of wise rule on an Indian reservation, the proper encouragement of the Indians, and of courageous protection of their interests from the invasion of disreputable men.

The Indians are prosperous and happy, the children are attending school, and the influence of the Christian church is reaching unto every Indian family. THE RED MAN believes that this is typical of the renewed activity which is entering into the life of many another Indian reservation and is resulting in wakening the Indians to a life of sobriety, industry, and contentment.

IN Life's small things be resolute and great
To keep thy muscles trained; know'st thou when fate
Thy measure takes? or when she'll say to thee
"I find thee worthy, do this thing for me!"

—*Emerson.*

Notes on Indian Progress

THE great interest which has been aroused among the Indians in farming is shown in the Report of the Commissioner of Indian Affairs for the fiscal year 1912. This interest has not been confined to one reservation, but is widespread and the Indians themselves are enthusiastic. The following items from the report are significant:

A farmers' institute, for both Indians and whites, was held at Winnebago in February. Subjects pertaining to the home as well as the farm were discussed, and the talks made were full of practical value. Speakers were sent from the State University, and a lecture on good roads, illustrated by stereopticon slides, was one of the best features of the institute. Local prominent whites and Indians and agency employees also made addresses on various subjects.

At the Potawatomi Reservation in Kansas, farmers' meetings were held on April 30 and May 3, and a good-roads meeting was held on May 14. At these meetings the expert farmer gave practical talks on various subjects pertaining to farm life, with blackboard illustrations. A good-roads club was organized, and a circular of hints to farmers was promulgated for the information of the Indian farmers.

A lecture on poultry, illustrated by lantern slides from the Department of Agriculture, was delivered at the Cheyenne and Arapahoe School in Oklahoma on May 24 and 25 by the expert farmer. This lecture was repeated at Watonga and Geary.

A course of talks covering a period of about three months was given at the Fond du Lac reservation on subjects of farming, dairying, poultry raising, etc.

The Oneida Indians attended the annual farmers' institute at Depere, at which lectures were given by experts from the University of Wisconsin with special reference to corn propagation and the care of live stock.

Farmers' institutes are held at the Fort Peck Agency, and large numbers of Indians attended the meetings during the year. The program usually consists of instructions given by experts from various parts of the State in farming, poultry and stock raising, dairying, and beekeeping, and a general discussion is engaged in by those present.

A farmer's club has been organized at Otoe, and meetings are held in the school buildings for the discussion of topics of general and agricultural interest.

The Indian Farmers' Association was organized at Ponca. Weekly and later, biweekly, meetings were held, at which the superintendent and farmers gave talks on farming topics, which apparently were productive of much good.

At Red Cliff six Indians have become members of the local fruit growers' association, and regularly attend the meetings which are held on Saturdays.

At Santee cash premiums were given to boys having the best grade of corn.

Two active farmers' clubs and one temperance club have been organized at Sisseton. A farmers' institute was held also, and many Indians were in attendance.

A farmers' association has been organized in what is known as the Cannon Ball district on the Standing Rock Reservation.

A corn contest was held at the Cheyenne and Arapaho Indian fair, in which the best farmers under the Cheyenne and Arapaho, Cantonment, Seger, and Red Moon schools participated. Prizes were given for the best yield obtained at each reservation, and then the various reservations entered into a competition.

DURING the month of September there was held at Lawton Station, N. Y., an exhibit of farming and industry by the Indo-Crafters, who have been organized among the Tuscarora Indians. These Indians are becoming successful agriculturists, and the women are becoming very proficient as housekeepers in the making of cakes, pastry, bread, and preserving fruits and berries. A special building

was devoted to the demonstration, and there was a complete exhibit of farming and home products. There was also a display of vegetables, fruits, and flowers, which was especially attractive.

IT is estimated that the annual output of the blankets made by the Navajo Indians from native wool approximates $675,000, and from Germantown wool, $36,000. Nearly 900,000 pounds of wool are annually worked into blankets by the Navajos. This is one of the important industries of this tribe, and the excellence of the workmanship of these Indians is testified to by thousands of users of Navajo rugs and blankets in all portions of the world.

DURING the fiscal year ending June 30, 1912, the officers working under the chief officer for the suppression of the liquor traffic brought in 1,480 new cases. During the same year, there were 1,002 convictions, 267 dismissals, and 32 acquittals. The work of the suppression of this traffic is now under the able administration of Mr. Henry A. Larson, who has a corps of expert workers in all parts of the Indian country under his jurisdiction.

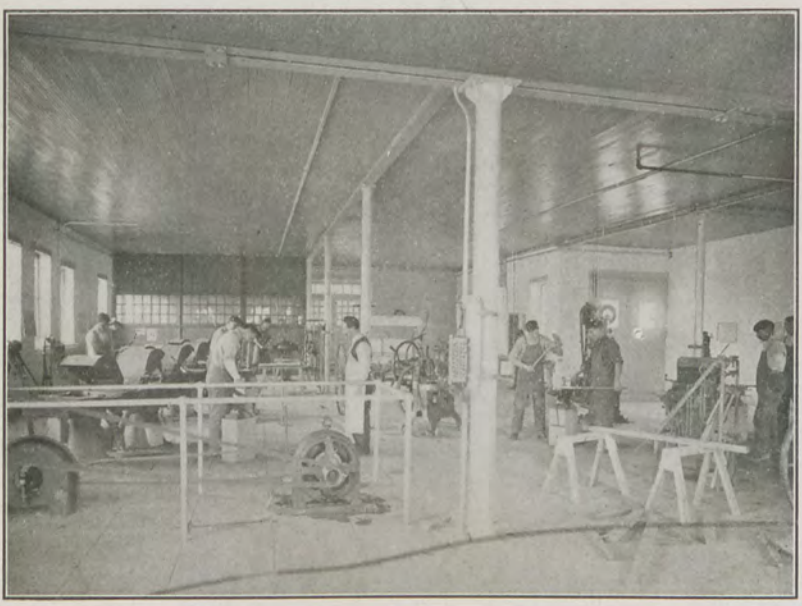
AGRICULTURAL fairs and associations have come to play an important part in training the Indians in agriculture and in winning their interest in farming their allotments. During the last year Indian fairs were held at Watonga, Okla., Gila River, Cheyenne River, Crow, Fort Belknap, Fort Totten, Fort Berthold, Keshena, Lower Brule, Nevada, Cattaraugus (N. Y.), Pine Ridge, Santee, Sisseton, Tongue River, Fort Peck, Rosebud, and Southern Ute Reservations. In a number of places, permanent fair associations have been organized among the Indians. Many of the Indian tribes not only held their own fairs, but participated in the regular county and State fairs, and in many cases the Indians carried off some of the prizes for excellence in farming and stock raising.

LACROSSE TEAM, 1913, CARLISLE INDIAN SCHOOL

Interior View of the New Plumbing and Machine Shop Recently Installed at the Carlisle Indian School. The Scene Shows Student-Apprentices at Work in the Plumbing and Heating Division of the Shop.

Students at Work in the Machine Shop Division. Here They are Instructed in a Practical Way, by an Efficient Machinist, in the Repair of Machinery used in the Various Shops of the School, Besides Gaining the Experience Acquired in Constructive Work.

BOILER AND FIRE ROOM, CARLISLE INDIAN SCHOOL



BLACKSMITH SHOP, CARLISLE INDIAN SCHOOL

A BELLE OF THE NORTHWEST INDIANS

Comment of Our Contemporaries

DISEASES 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.—*Brooklyn Eagle.*

INDIANS FOR THE INDIAN SERVICE

EVIDENTLY the Government is coming thoroughly to realize that nobody understands an Indian like an Indian, and the result is the utilization of the graduates from the Carlisle Indian school as officials in the Indian branch of the Service. In the Philippines the natives are gradually displacing Americans in official positions for which they are fitted, and already of the 5,000 Government employees now handling the Indian business, nearly 300 are graduates of Carlisle. It is argued that by this course not only are the appointees themselves greatly strengthened, but the Service is improved, for the Carlisle students are said to be loyal, faithful, honest, and efficient in every instance where they have been tried. The positions they have been selected to fill are school superintendents, chiefs of police, supervisors, forest guards, stenographers, and interpreters. There is no question that the Government owes much to these descendants of the original possessors of the country, and in no manner can that debt be more practically met than by advancing the real native American as rapidly as his developed ability will permit.—*Buffalo Commercial.*

THE SUCCESS OF THE INDIAN SCHOOL

THE report of the Carlisle Indian School for the past year, just issued, shows amazing success under the direction of Superintendent M. Friedman, who has brought the institution to an enviable position in educational circles.

Such an announcement will be greeted with considerable gratification by Carlisle citizens generally, who have watched with enthusiasm the progress of the institution under the direction of Mr. Friedman, who has given every proof of his intense interest in, and friendship for, the community.

Nearly every paragraph, nearly every line of the report, contradicts the theory that an Indian school, away from the environment of the Indian of the West, cannot be successful in the East. It shows conclusively that the Carlisle institution is by far the leading one in the Indian Service, and the increase in the enrollment is significant. The report covers a wide scope of interest, showing besides the large increase in enrollment, the effectiveness of the vocational educational system, extensive improvements to the entire school plant, the introduction of lessons in personal hygiene and moral training, and the huge success of the "Outing System," introduced into the service a number of years ago.

There is also a strong point for thought and application in Cumberland County. Mr. Friedman says:

> The Indian schools of the country are years in advance of the public schools in the various States for white children where agricultural training is concerned.

He then criticises the schools for whites for retarding progress along this line and observes that the Carlisle institution is one of the first to "blaze the trail" and that hundreds of educators visit the school each year to gain closer insight into the work. It is shown that from July 1, 1911, to June 30, 1912, the value of the products from the two school farms amounted to $9,640.35, at an actual cost of $2,642.-80.

It might be wise for rural school directors of Cumberland County to seek suggestion for furtherance of agricultural education right here at home.

The school has grown rapidly under the direction of Mr. Friedman, and Carlisle owes considerable of its advertising to this school. It is a known fact that in other places when Carlisle is mentioned, the stranger says: "O, yes! that's where the Indians are, isn't it?"

Carlisle is glad that the institution is enjoying a period of unprecedented success. It is glad that the school is here. It congratulates Mr. Friedman, and wishes him a continuance of his splendid work. Carlisle predicts that his future will show even more creditable accomplishments than the gratifying past.—*Editorial, Carlisle Evening Herald.*

TRAINING THE INDIANS

AN INTERESTING document, which gives encouraging information as to the advancement of the aboriginal race in the United States is the recently issued report of Superintendent Friedman, of the United States Indian School at Carlisle, Pa. This report shows that the Indian people are making gratifying progress; that "they are being educated; are more industrious; lean less on the Government; exercise more independence of thought and action, and are rapidly becoming property owners." Certainly such a general summing-up of the case must be very gratifying to everyone desirous of seeing the Indians advance. And there are many concrete facts which go to prove that the Superintendent is not unduly optimistic. He points out the practical character of the education imparted at the Carlisle School, which is adapted to the real needs of the American Indians and thus serves not only to make them exponents of a higher civilization but to equip them for self-helpfulness.

During the year covered by the report the total enrollment of students was 1,083, with an average attendance of 971½. The average age of the boys was 19 years and of the girls 18 years. There were no epidemics, and the general good health of the students was never better. The practical training given is indicated by an enumeration of the various branches taught, which include about everything in the way of useful trades and occupations, even telegraphy having been added of late, while the records show what the students accomplished. For one thing,

they turned out from the various shops and industries of the school products worth $77,466, although this did not include a large amount of work in the way of washing, preparation of food, care of the kitchens and dormitories, and in the discharge of other duties. The arrangement permits students also to earn money under the "Outing System," thus getting invaluable lessons in practical efforts at self-support.

The report covers every phase of the work at Carlisle, and leaves no doubt that the institution is doing its full duty in aiding to solve the "Indian problem."—*Rochester Times.*

CARING FOR THE INDIAN

SUPERINTENDENT M. Friedman of the Government School for Indians at Carlisle, Pa., than whom few are better qualified to speak on the subject, declares that there is a duty incumbent on the Government in the matter of caring for the wards it has adopted which is not at present adequately performed. There is urgent need of a medical attendance which the Indians do not at present have and which they have no means of securing. The Government has confined the Indian tribes to certain restricted areas and is supposed to provide for all their necessities. There has been a great failure in the matter of medical care. While the Indian was leading the natural out-door life of his race, he was healthy. When the white man undertook to govern him and introduced many vices so that the Indian no longer led the life that his ancestors were accustomed to, the race began to develop tuberculosis and other diseases to which the Indian in his free days had been a comparative stranger. In the matter of providing medical attendance for the Indians, there are many instances where but one doctor has been appointed to care for the health of a whole tribe. This means that the one man is called upon to cover hundreds and thousands of square miles—a thing manifestly impossible for any doctor.

Superintendent Friedman says that the Indian is now facing a critical period in his fight for health, and that unless the Government takes a serious stand in the matter of furnishing adequate medical care, the Indian that is supposed to be cared for by the Government will soon be a weakling race. The present death rate among the Indians is about 35 per 1,000, while among the whites it is but 15. The Indians have but little knowledge of the methods of fighting their most dangerous foe, tuberculosis, and this malady is making fearful inroads on the race, especially in those settlements where they are herded together under Government control. In fact, it would seem from the report of Mr. Friedman that the Indians under Government control are those who are not as well situated as the Indians who are freer from restraint and who live more normal lives. Not only is the death rate among the Indians a high one, but the deaths from tuberculosis reach a percentage of about 30, which is altogether too high for a people supposed to be under Government care. If

the Government compels the Indian to accept Government care, to abide by Government regulations, then the Government is equally bound to furnish adequate protection, not only in the matter of shelter and food, but in protection against disease and infection.—*Utica (N. Y.) Observer.*

MAKING INDIANS USEFUL

THE movement to utilize educated Indians for the uplift of their own people, which had its inception at Carlisle, seems to be meeting success. Superintendent Friedman of the Carlisle school, announces that 48 graduates and returned students have either received positions or promotions in the Government Indian Service during the past three months. Of the 5,000 employees now handling the Indians' business, 291 are Carlisle graduates.

"Those who have investigated," declares Superintendent Friedman, "are absolutely convinced that the Indian problem will never be solved until the red men get into the Indian Service. It used to be held that the Indian was not the equal of the white man, and despite the fact that he passed the civil service, was placed in lower positions than the white man and few trusted places were given to him. But there has been a change. And to-day some of the most efficient men in the Indian Service came from Carlisle. Of the 291 in the Service from this place, their positions range from superintendents of schools, forest guards, and interpreters, to stenographers, chiefs of police, supervisors, and teachers.

"During the past year a special examination has been held by the civil service commision and recently a full blood of the Omaha tribe, Levi Levering, who is a graduate of Carlisle, passed this examination and was appointed a superintendent among the Indians of Oklahoma.

"No one understands an Indian better than an Indian. When properly trained they are good workers, loyal, faithful and honest. The Indian Service needs more of them. By helping to aid their people they grow stronger themselves. More responsible and well-trained Indians will give new impetus to the Indian Service. We must remember that white men make failures in official positions and scores of changes are made each year because of inefficiency on that side. Let us, therefore, be patient and just with those of red skin in the Government's employ."

The Superintendent's position seems to be a logical one and there is good reason to believe that the utilization of the educated Indians in that kind of service will not only be of advantage to them, but will help the Government to better perform its duties toward the less intelligent members of the various tribes.—*Exchange.*

THE Indians are coming into their own. Of the 5,000 Government employees now handling the Indians' business, nearly 300 are graduates of the Indian School at Carlisle, Pa. They are engaged as school superintendents, chiefs of police, supervisors, teachers, forest guards, stenographers, and interpreters.—*Holyoke (Mass.) Telegram.*

The Indian's Gift.

ANNA HAUSER, *Cheyenne.*

ONCE upon a time an Indian started on a long journey, and as was the custom in those days he walked.

The only thing which he carried was a large buffalo robe. It was very hot, as it was in midsummer when he started on his journey.

As he was nearing a river bank he saw a fox sitting there. When he reached the river he began to talk to the fox for quite a while, and then he again started on his journey.

When he was quite a distance from the river he came to a large rock, and he began to talk to the rock. The rays of the sun were beating on the rock and the Indian thought he would give the robe to the rock as a present to protect it from the scorching rays of the summer sun. He gave the robe to the rock and he again resumed his journey.

He had not gone very far from the rock when he again met the same fox and began talking to him. In the distance could be seen black, heavy clouds and he knew that there was going to be a severe storm. He wished for his robe to protect him from the storm and he finally made up his mind to take it back from the rock.

He told the fox to go after it and the fox did so. The rock was very unwilling to give up the present given to him by the Indian. The fox took the robe in spite of the rock's protests and carried it to the Indian.

The Indian could see off in the distance that something black was coming. He thought it was a cloud and did not hurry but took his time.

The next time he looked back he saw that it was the rock which was following him. He looked around for a hiding place and saw a cave where the fox lived. He ran into the hole, but it was too late as the rock had seen him. The rock rolled up to the mouth of the cave and the man was suffocated.

This should teach us a lesson that whatever we give away we should not take back and be "an Indian giver," as they say.

Graduates and Returned Students

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

IN A letter to Superintendent Friedman, Solomon Moses, who has been located at Roanoke, Va., for some years, says: "I am getting along finely. I have been in two public debates during the year; won the first unanimously, but lost the second. I also coached a football team which won the championship of the city. We lost only one game during the season, that was to Lynchburg."

MABEL LOGAN writes from Irving, N. Y., that she is doing housework in a good home. She wishes to be remembered to her former classmates.

THROUGH a letter we learn that Bessie Waggoner, who was one of the most active Y. W. C. A. workers while at Carlisle, is now engaged in the same kind of work at her home in Emerson, Neb. She has organized a junior class, and she has been requested to organize a Camp-Fire Association.

ANDREW KNIFE, who left Carlisle fourteen years ago, says in a letter to Mr. Friedman: "I feel sorry that I did not get enough education to get along better, but I do the best I can and have made a good living ever since I left Carlisle." Mr. Knife is at the Oglala Boarding School, Pine Ridge, S. Dak.

CECELIA WHEELOCK, who was recently appointed to a position in the Southern Ute School, at Ignacio, Colo., sends word to Superintendent Friedman that she finds herself among very pleasant people and that the work is satisfactory.

INEZ Brown, one of Carlisle's graduates who was appointed to a position in the Government service in Arizona a short time ago, writes that she has been promoted to a position at Ft. Totten, N. Dak.

THE Davenport, Iowa, *Democrat*, has the following interesting story about one of Carlisle's graduates:

"L. N. Gansworth of this city, superintendent of the Mt. Ida Presbyterian Sunday school and head of the mechanical department of the Linotype Composition Com-

pany, knew the late Vice President Sherman personally. Mr. Sherman was chairman of the House Committee on Indian Affairs when Mr. Gansworth was attending Carlisle School. After the latter had graduated, he was foreman of the Carlisle School Printing Office for two years, and then, through Mr. Sherman's friendship, secured a position at Boonville, N. Y., in Mr. Sherman's district. While there he came to know the future Vice President well, and he attests to his genial nature and kindly and courteous treatment of all who knew him."

IN A letter to the school, Mrs. Nellie Ironshield Elkface tells of two interesting babies, a little girl of two years, and a small boy of three months. Mr. Elkface is a policeman at the substation near Shields, N. Dak.

WILLIAM PAISANO was recently re-elected governor of his tribe, the Pueblos. Mr. Paisano is also postmaster at Casa Blanca, N. Mex., and has lately been appointed to represent his people at Washington, D. C., in a business proposition connected with their land. He left for that city on the 1st of February with his two interpreters, both former Carlisle students, Ulysses G. Paisano and Yamie Leeds.

NANCY SAMUEL, formerly Nancy John, writes from Kooskia, Idaho, that she and her husband are now living in a nice new home.

WE have recently heard of the marriage, last July, at Oelrichs, S. Dak., of Miss Ida Swallow, Class 1901, and Dr. Merdaman. Before her marriage, Mrs. Merdaman who had held different positions in the Service, was doing clerical work for her father, who owns a large store in Oelrichs.

SHERMAN JIMERSON, in a letter to the school, writes: "I am well and happy to see the New Year, and I thank God for his goodness. I send greetings to the boys and girls and hope they will meet with success. Carlisle is certainly turning out smart, intelligent men and women. I would not have been in Youngstown, Ohio, now if I hadn't gotten a start at Carlisle."

THOMAS T. SAUL, '09, and Thomas Ashly Eagleman, '08, send greetings from Chamberlain, S. Dak. Both report good success in living up to their respective mottos "Onward" and "Excelsior."

J. WILLIAM ETTAWAGESHIK, Class '11, is now assistant editor of *The Outlook*, a paper published at Onoway, Mich.

DANIEL SLEEPING BEAR writes from Hays, Mont., as follows: "I'm all right and making my own living. I have no ranch yet, —I just own a little place to live on. I am trying to make use of what I learned at Carlisle and feel that I am making good. I have sixty head of horses and a few head of cattle."

IN A delightful letter from Louis Runnels we learn that he is in school at Keller, Wash. Louis says in part: "I feel that I have accomplished something since I left Carlisle, and this year I hope to do better than before. I find that when a man's reputation is good he can get help anywhere, no matter whether he has money or not. If he be honest and willing to work, there is no reason why he shouldn't succeed. I trust the Class of 1913 will appreciate the importance and value of beginning right. Some realize that only through experience, and then oftentimes it is too late.

FROM his home near Cherry Creek, S. Dak., James Browndog writes how he rejoices over the victories of the football boys. He says in part: "When the boys give the warwhoop they are sure to win great honors. I wish I were back at the dear old school. I am in good health and working on the ranch."

Field Trip Shows Carlisle Indians Successful

DURING the past summer Dr. James E. Johnson, of the Class of 1901, who is successfully practicing his profession of dentistry in San Juan, Porto Rico, made a tour of the United States in his automobile. While on this trip he met many of the former students of the Carlisle Indian School, and since his return to the island, he has written a letter to the Superintendent giving some of the most important facts concerning them. Dr. Johnson made an enviable record as a student, having been elected, while here, a member of the All-American football team. Later on, he worked his way through college, and he has been very successful in his profession ever since. He is married to a graduate of the school.

Dr. Johnson writes: "While in Gresham, Wis., we saw Sam and Artie Miller, Philip Tousey, and Bessie Peters. Sam is teaching school at Keshena, Wis., and Artie and Philip were working in a mill. Bessie had just come home for her vacation after teaching in the West through the winter.

"The very night we arrived in Wittenberg, Wis., the fire bell rang and upon going to see where it was, I found it was at the home of Will Palladean, an ex-student of Carlisle who has a nice modern home there. The fire company succeeded in extinguishing the fire before much damage was done. We were in Wittenberg three weeks and before we left the insurance company had already paid Will for his loss and he had his home almost repaired.

"Abbie Jane Doxtator Schuyler is also living in Wittenberg with her husband and four children. Her husband is a carpenter and a hard-working man. He has the reputation there among his white friends of being able to do the work of two men in the time of one other man.

"In Chicago we visited Juliette Smith Two Axe. She has two fine babies now and they are getting along nicely. We also saw Charles Roberts, a graduate of Carlisle, and an ex-football and baseball player. He is married and has a fine job as foreman in a large paper-box establishment on Dearborn Street, Chicago. Charles has not lost any of his old-time generous heartedness, which was demonstrated by his telling us he had adopted (before his marriage) a little chap about two years old, whose mother had died and whose father was a worthless man. He said he took him down to one of the big stores and fitted him out with a whole new outfit of clothes, and there being a game of baseball that same Saturday afternoon, he took him out to see the ball game. He thinks as much of the little fellow as if he were his own. He has had him now three years. When we told Charley we expected to visit Carlisle on our return trip he asked to be remembered to all his old acquaintances and teachers.

"A couple of days ago, Paul Sequi, Porto Rican and ex-student of Carlisle, returned to his native island after seven years' absence. He is married and is the manager for Bartolome Sequi & Son, funeral directors, with officers in San Juan and Ponce.

"Manual (Emanuel) Ruiz Rexach, of the Class of 1905 of Carlisle, has been married recently and has a job as clerk in the civil service in San Juan, P. R. Also Antonio Rodriguez of the same class has a good job as internal revenue collector on the island.

"Henry (Enrique) Urrutia, ex-student of Carlisle, is married. Henry passed the examination for first lieutenant in the Porto Rican Regiment and is now stationed at Henry Barracks, at Cayey, P. R. Angela Rivera and Maria Santaella of Class 1905, Carlisle, are employed as teachers by the Department of Education. So much for graduates and ex-students.

"I am going to move my office from where I have been for just four years to the new modern Royal Bank of Canada Building, which will be completed by February 1, 1913."

The Highest
Point of
Achievement
of Yesterday
is the
Starting Point
of To-day.

Motto of the Paulist Fathers.

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.