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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.

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Sworn to and subscribed before me this 29th day of March, 1913. [SEAL]

(My commission expires March 10, 1917.)

C. M. LEGGETT, Notary Public.



The American Indian Under the Wilson Administration:

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



BRING to Carlisle greetings from Secretary Lane, who was invited to present the diplomas to the Class of 1913, and present his sincere regrets that he could not be with you. I feel honored to have the privilege of performing this official function to-day, and especially to be here at the request of the Secretary of the Interior as his personal representative. And, I am happy to be able, without the slightest exaggeration or flattery, to assure the Indians and their friends here to-day that the President, in naming Hon. Franklin K. Lane for his Secretary of the Interior, has appointed an honest, broadminded man, and one who has already given evidence of a deep, intelligent, and sympathetic interest in the Indian, which is a prophecy, during his administration, of a liberal and businesslike policy of administering the schools and the nearly billion dollars worth of property belonging to the Indians of the country.

Graduation from Carlisle has been a proper cause of congratulation for more than a quarter of a century. This fact has been due largely to the graduates themselves and what they have done. They have gone out in the world and made good, and by making good they have demonstrated two important things: First, that Indians have qualities of character, of manhood and womanhood, that make them worthy contenders when equally educated and given equal opportunities, with the white race, in all the arts and accomplishments of the highest civilization; second, that the mixed

*This address was delivered by Mr. Abbott, at the Commencement Exercises of the Carlisle Indian School, held in the Gymnasium, Thursday afternoon, April 3d, 1913.

system of academic instruction and industrial and vocational training at Carlisle and other Indian schools is sound.

For the past ten years it has been my privilege to be closely identified with educational work; two years as a superintendent in the public schools; four years as a member of the managing board of one of the great State universities of the country, where it was my business to make a careful study of schools and school problems and policies. And I want to say in the light of that experience that our Indian schools, because of their sane admixture of industrial training with academic instruction, out-class and have out-distanced in the race toward the goal of ideal educational policy, the white public schools of the country.

I have sat on the platform at commencement time while four years' classes of the young women and young men of Nebraska University have received their diplomas of graduation from the schools of science, arts, agriculture, law, and medicine. I have the highest opinion of the young men and young women of Nebraska, and I am proud, as a citizen of Nebraska, of our great university and the practical and effective training it offers to the young people of my State. But I want to say to you in all frankness that I have never looked into the faces of a graduating class there or elsewhere, who have impressed me with being better prepared to cope with the problems of this Republic and successfully meet the responsibilities of useful citizenship than the members of this class.

Fellow citizens, you who have come from white communities, when have you ever seen a group of young men and young women, trained in the academic branches only up to the ninth grade, give as good an account of themselves as the students of Carlisle have done this week?

This showing is due largely to the fact that this school has given them opportunity to find themselves; each individual boy and girl to develop his own powers as an individual and not to lean upon his fellows; to learn the real work of life, and to learn to do a day's work in a day. Many schools are teaching agriculture and domestic science, and carpentry and the rest, but it is one thing to know how to hitch a team to a plow and run a furrow, and another to walk behind a plow day after day under the eye of a sharp-eyed Pennsylvania farmer, and plow your three acres a day, and keep the furrows even enough to suit him. Some of you boys have learned

this. And some of you girls who have had the privilege of learning the duties of the housewife of the Pennsylvania farmer, have learned the difference between cooking meat and baking biscuit under the eye of a domestic science teacher in the classroom, and getting up in the morning before the flies go on duty, to bake pancakes for breakfast and then keep on until eight at night, through all the various experiences of making the beds, doing the washing and ironing, feeding the chickens, taking care of the milk, darning the socks, making clothing for the baby, and the hundred other things the farmer's wife has to do.

And it is because the boys and girls at Carlisle, and other Indian schools which offer similar advantages, learn the value of knowledge in proper combination with the value of time in this practical way, dignifying the labor of the hands and of the mind together, and not only acquiring knowledge of vocational industries, but forming habits of work which are bound to follow you home to your land on the reservation, or to the office, or the workshop, or the schoolroom, that the roll of honor among the returned students of Carlisle and other Indian schools is comparatively so large.

I am not going to take your time in abstract phrases of advice. Advice is a good thing, but you have had all you need on this occasion. It may be all boiled down to this: If you succeed as individuals in the community where you may live, if you live up to the traditions of Carlisle, you boys will go out and do your day's work a little bit better than the average man does a similar day's work; if you girls succeed in the highest sense, you will go out and apply the practical lessons of housekeeping and keep a little neater home, do a little better sewing, prepare a little better dinner for your husband than the average housewife. And you will find time in addition to providing support for yourselves and those dependent upon you, in clean, sanitary houses, to devote to helping to make better the life of the community, whether white or Indian, in which you may live. You will encourage good schools, strong churches, good morals, and temperate living.

And in looking forward to this sort of life, in order to meet and conquer the difficulties, you will need what Dr. Bruce so eloquently pointed out last night—high, fixed ideals of Christianity and Christian citizenship. That does not mean that you should all become preachers or missionaries, nor does it mean that you should

look forward to employment in the Indian Service, as offering opportunity for work among your people. Indeed, I do not agree with those who encourage Indians to prepare to fill the positions in the Indian Service as the quickest and best way to work out the so-called Indian problem. The Blackfeet chief who spoke last night, hit very near the truth when he said the Indian problem has come to be largely a white man's problem. And that statement will be increasingly true in the future as more allotments of land are made, more Indian land sold, more leases made, and business relations with white men increase. I do not mean that Indians should be discouraged from entering the Indian Service, but the question of entering that Service should be settled on exactly the same basis upon which your choice of any other kind of employment should be determined, namely, upon the basis of the opportunity offered to work out your ideals and ambitions.

Considered purely from the standpoint of opportunity to do missionary work among your fellow tribesmen, there is no position in the Government Service in which you could help your people so effectively as hundreds of Carlisle graduates are now helping them through examples of industry and success in all parts of the country.

A few weeks ago, when I visited you here at Carlisle, I told you the story of Mr. and Mrs. Fred Lookout, Carlisle graduates, on the Osage reservation; how, with an income from oil royalties and land which would enable them to live without work, and surrounded for the most part by fellow tribesmen, who do live in idleness and ease, are earning their living by work with their hands, Mr. Lookout caring for the crops, and Mrs. Lookout taking care of the home, in the painstaking, faultless manner which they learned years ago on some good old Pennsylvania farm; sending their family of bright children to school, enjoying life and setting a modest, unostentatious example of sobriety, Christianity and good citizenship in the community.

I want to give you another illustration: Several months ago I visited an Indian reservation in the West. I started out in an automobile with the Superintendent before sunrise. We passed dozens of well-improved Indian farm homes, saw the men milking their cows and going to their cornfields to husk corn. I will tell you about one case. There was a neat five-room cottage, a substantial barn, corncribs, chicken house, and hog houses, windmill and other

improvements that go with a modern farm. The farmyard was filled with chickens, turkeys, and geese, and nearly a hundred fine, red hogs were eating corn in a pen. We were met at the door by a neat, well-dressed full-blood young Indian woman. Her sleeves were rolled up as she had taken her hands from the dish pan where she was doing the breakfast dishes. A bright, fat baby of two years sat in a high chair beside the kitchen table playing with a spoon. A modern range and other modern furniture equipped the kitchen. The young mother addressed us in perfect English, pointed to the cornfield where her young husband was husking corn, and counting his added wealth as each golden ear of corn struck the bang board. Both young people were returned students. The young man at first had gone wrong upon returning from school. He had an allotment, but no money to improve it. Idleness resulted, and bad habits followed. Fortunately there was a superintendent with a heart there. He showed the young man the way, helped him sell some surplus land and invest the proceeds properly. The young man went to work and with the assistance of a faithful and sympathetic wife, in two years had succeeded in stocking his farm and had money in the bank and had cut out whisky.

This is the kind of missionary work that counts. There is room for more like these. This leads me to say the hope of the future in Indian affairs is largely in the returned student, not what he preaches, but what he does. Realizing this, I have tried during my brief administration of Indian affairs to stimulate attention on the part of Indian Service employees, and especially on the part of Christian missionaries, to returned students. In this work I have had the most helpful advice and enthusiastic support of Mr. Dagenett, whose career has been a credit to himself and to Carlisle. This help and encouragement is needed, not so much by the graduate who enters life in white communities where standards are similar to those he has become accustomed to in school, as by the student who returns to the reservation, where he is compelled, if he wins, not only to follow the standards of industry acquired in school, under the most discouraging difficulties of individual environment, often with no money or credit to help himself, but he also often is compelled to overcome tribal customs and traditions antagonistic to those standards.

That individual Indians have conquered and are conquering these difficulties; that Indian men are reaching the halls of our State

and National Legislatures and taking prominent places in all the leading professions, after barely a generation of education, is a tribute to the sterling qualities of morality and virtue in Indian character, and a credit to this great Government, which, despite all that is truly said about the white man's wrongs against the Indians, has worked out the most philanthropic, most beneficent plan of civilization and education that has ever been adopted by a strong Government in its dealings with another race of people absorbed by it.

The things the Indian is doing for himself as well as my faith in the high purpose of the majority of the American people, point to a future full of hope for the Indian. More and more the Indians of the country are taking their places in our common civilization, supporting our common institutions, showing devotion to our common flag.

The Indian race is vanishing, only in the sense that modern standards and habits of civilization are displacing those of a former day, and applying those qualities in the Indian always noble, virile, and worthy, to the new and modern industrial mode of life. The innate sense of loyalty and patriotism of the Indian was never better illustrated than at New York last February on the occasion of the dedication of the national monument to the American Indian. As a part of the ceremony, Indians representing a number of different tribes gave expression to sentiments which were worked together into a declaration of allegiance. I want to read it to you and commend it as a statement of patriotic sentiment worthy to be committed to memory:

We the undersigned representatives, of various Indian tribes of the United States, through our presence and the part we have taken in the insurrection of this memorial to our people, renew our allegiance to the glorious flag of the United States, and offer our hearts to the country's service. We greatly appreciate the honor and privilege extended by our white brothers who have recognized us by inviting us to participate in the ceremonies on this historical occasion.

The Indian is fast losing his identity in the face of the great waves of Caucasian civilization which are extending to the four winds of this country, and we want fuller knowledge, in order that we may take our places in the civilization which surrounds us.

Though a conquered race, with our right hands extended in brotherly love, and our left hand holding the Pipe of Peace, we hereby bury all past ill feeling and proclaim abroad to all the nations of the world our firm allegiance to this nation and to the stars and stripes, and declare that henceforth and forever in all walks of life and every field of endeavor we shall be as brothers, striving

hand in hand, and will return to our people and tell them the story of this memorial, and urge upon them their continued allegiance to our common country.

In closing, I want to remind those present that the Indian Bureau is not a dying bureau, but that the work of caring for Indian property and providing Indian schools is on the increase and will continue to increase for years to come. Ten thousand Indian children are still without schools. More than one hundred thousand Indians are still unallotted. About forty thousand pieces of inherited Indian land are now awaiting the action of the Secretary of the Interior to determine the heirs. More will follow. Nearly one hundred million dollars worth of Indian timber awaits conversion into money to be used for the benefit of Indians. Nine millions of dollars is tied up in irrigation projects ready to irrigate more than a half million acres of individual Indian lands. Millions upon millions of dollars worth of oil and other minerals are ready for extraction for the Indians' benefit. Millions of acres of agricultural lands await the plow in order to produce homes, and bring health and prosperity and self-respect and good citizenship to tens of thousands of Indians in our Western States. The total property involved is now valued at nearly a billion dollars. This amount will grow as civilization spreads over now undeveloped territory.

The bigness of the prospect looked at en masse is appalling. But it can be and will be worked out to the credit of this Government and of the Indians.

The future increase in business for the Indian Bureau, however, does not mean increased restriction upon Indians and their property. It should mean a decrease in restrictions. In this respect, I agree with Congressman Carter's statement last night, that we need a change in Indian Office policy. Progress is always accompanied by change. I hope the need of change to keep pace with ever changing conditions will always be recognized. I am glad to inform you that many changes are already in progress. During the past few weeks, I have signed letters that will give for the first time the privilege of handling their own leases with merely the check of publicity involved in the filing of the lease at the agency office, to hundreds of Indians in all parts of the country. And I have ready for the approval of the Secretary, when he can find time, regulations relating to the handling of individual Indian moneys which will permit competent Indians to handle their incomes with greater freedom, while guarding with the strictest care their capital as dis-

tinguished from their income. These regulations are not an experiment nor a fad. They are the regulations that have broken the shackles of the Winnebagoes, and to a lesser extent the Omahas, in Nebraska, and converted a tribe of Indians through wise supervision into a community of self-supporting citizens. Mr. Otis L. Benton, an experienced banker of Kansas, has been helping us to work out a plan to safeguard the principal of Indian funds deposited while at the same time collecting interest on thousands of dollars heretofore not drawing interest. We also have worked out a plan to improve the quality of Indian Service farmers, and have released more than two million dollars in the last few weeks to help Indians buy seeds and live stock and farming implements. There are many other things that could be mentioned just as important. For instance, plans to create a large revolving fund to able-bodied Indians, especially returned students, to take the place of the commercial bank which is not available to many Indians who need capital to develop their lands; and the whole program of health and sanitation which is going hand in hand with industrial and educational plans.

I cannot take time for further detail. But I want to take time to tell you about one or two things that compel me to be optimistic of the future. We have just had a complete change in administration. A political party out of power for a quarter of a century has taken hold of the machinery of the Government. As a consequence, you would have a right to expect many changes in the personnel in the Indian Service. It makes me proud of my American citizenship to be able to say to you that this change in government so far has not brought one single change in the personnel of the Indian Service; and the work of the Indian Bureau has not lost one iota in efficiency. In February, right at the threshold of the change, was established a record of accomplishment in the history of the Indian Office, of more than one thousand cases handled daily for the month, and the work is going as smoothly to-day as if it were oiled. All the employees have seen enough of President Wilson and Secretary Lane to have an abiding confidence in their wise statesmanship and their high sense of public duty. Personal politics is playing no part in the new regime. As a Republican, I am proud of my party which administered Government affairs on a plane of merit so high that the bureau with which I am connected requires with the advent of a new administration no reorganization as to personnel. As a citizen, I am



THE HON. FRANKLIN KNIGHT LANE, OF CALIFORNIA
FORMER INTERSTATE COMMERCE COMMISSIONER, NOW SECRETARY OF THE INTERIOR

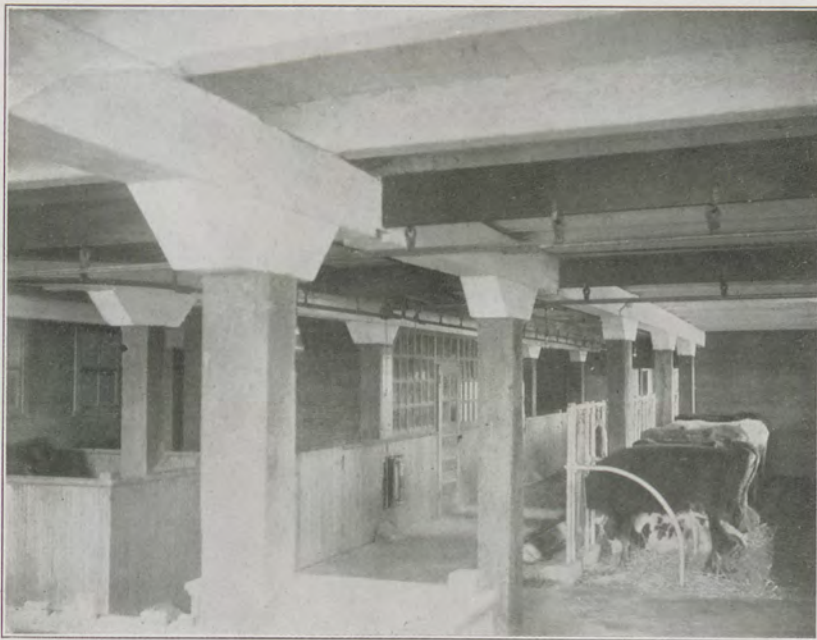
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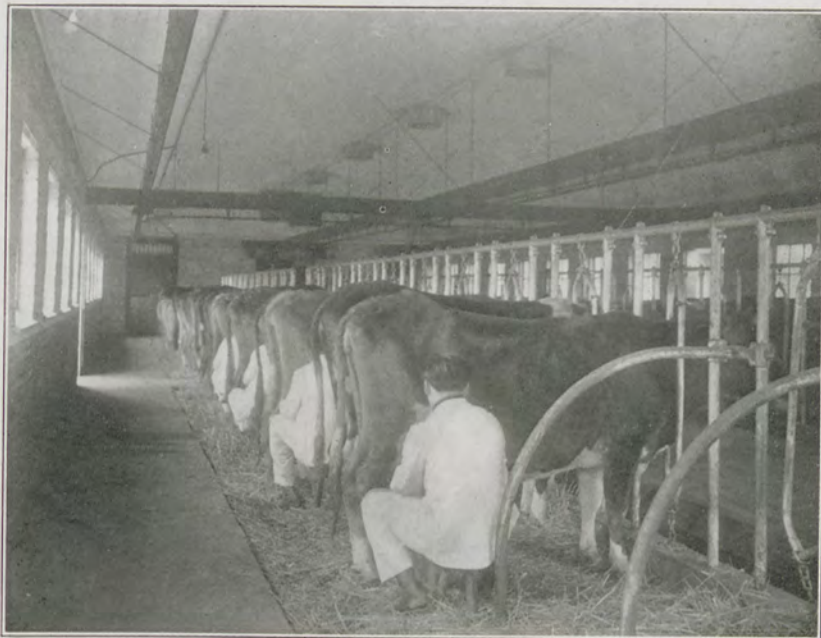
INTERIOR OF NEW ADDITION TO DAIRY BARN, SHOWING STOCK AND SANITARY
CONSTRUCTION—CARLISLE INDIAN SCHOOL



MANURE PIT AND EXTERIOR OF DAIRY BARN—CARLISLE INDIAN SCHOOL



A SECTION OF THE OLD PORTION OF DAIRY BARN WHICH WAS ENTIRELY
REMODELLED—CARLISLE INDIAN SCHOOL



MILKING AT THE DAIRY—CARLISLE INDIAN SCHOOL



A GROUP OF WINNEBAGO PUPILS AT THE CARLISLE INDIAN SCHOOL.—DAVID BIRD, A PROMINENT WINNEBAGO, IN THE CENTER.



GENEAL VIEW OF THE NEW MODERN DAIRY, ERECTED BY STUDENTS AT THE CARLISLE INDIAN SCHOOL.—THE EQUIPMENT, METHODS OF PRODUCTION, AND HANDLING OF MILK GIVEN A SCORE OF 84.5 BY DEPARTMENT OF AGRICULTURE, WHICH IS HIGHEST SCORE YET REPORTED FOR AN INDIAN SCHOOL.

proud to be able to state this truth which contains so high a tribute to the wise statesmanship of the new Democratic administration. In this condition of affairs, there is hope not only for the Indians, but for the future of our great, common Republic.

With all my heart I congratulate Superintendent Friedman and those associated with him at Carlisle for the great work you are doing here, and with all my heart I wish for the members of the Class of 1913, to whom I shall now be pleased to hand diplomas, the greatest success which hard, earnest, honest work and clean, Christian living are sure to bring.



HOUSE OF REPRESENTATIVES,
Washington, April 8, 1913.

MR. M. FRIEDMAN,
Superintendent, U. S. Indian School,
Carlisle, Pa.

DEAR SIR:—Some days ago I received, with your compliments, a copy of the Annual Report of the Carlisle Indian School, and I write to express my appreciation of the publication, which is an evidence of the splendid results attained by the school.

The pamphlet indicates a high standard of craftsmanship.
Yours, very truly,

W. W. GRIEST,
Member of Congress from Pennsylvania.



Magnet of Learning Draws American Indian Nearer Nation:

From The Christian Science Monitor.



NOT since the day when the United States Government Indian School at Carlisle, Pa., was first opened to receive young men and women of the race was the difference between the new and passing conditions among Indians more strikingly contrasted than during the recent Commencement exercises. Indian chiefs and their wives from distant reservations and dressed in picturesque garb were visitors, and it needed no audible expression on their part to discover that what they witnessed pleased many of them mightily. There should be some change of opinion about modern education among many of the Blackfeet when Chief Long Time Sleep and his wife, for instance, reach their Montana reservation home.

While the modern educational methods at Carlisle and other Government schools are now generally understood among the Indians as beneficial to them, yet some of those of the race who have seen the transition in all its contradictory phases are not yet willing to say that education alone will solve the Indian problem. F. H. Abbott, Acting Commissioner of Indian Affairs, was present at the graduation exercises, and through an interpreter he heard Chief John White Calf say that "we have many dealings with white people, but they no fulfil their promises. We've no faith in them any more."

Chief John White Calf probably takes an extreme view of the situation, but he also qualified his remarks by saying that he hoped

things would turn out better for his people under the new administration. Chief Long Time Sleep on his part declared through an interpreter that what he had seen at Carlisle convinced him that education was to prove the salvation of the Indian. Other full-blood Blackfeet Indians visiting the Government School for the week were Three Bears, Lazy Boy, Fish Wolf Robe, Fred Big Top, and Medicine Owl.

Tribal Insignia Palls.

IN THE CARLISLE ARROW, the weekly newspaper published by the students at Carlisle, in the column devoted to "General School News" there recently appeared the following item: "The sight of men with long hair and feathers in their hats seems to urge us on to board that great train moving toward a better civilization."

This is a self-sufficient commentary by Carlisle students. Whatever may be the criticism of Indians who have been subjected to scheming that has worked such detriment to the best relationship between the red man and the white, the younger people appear conscious of the many advantages accruing to them from an educational institution like Carlisle.

The increased attendance at the Government School in Pennsylvania testifies to the interest shown in affording Indian young men and women a chance to equip themselves for the world's battle. Each Commencement season since the establishment of the school in 1879 has been an improvement on its predecessor. The word "Carlisle" sounds the opening welcome for the Indian to draw nearer the Nation. Since M. Friedman has been superintendent each year shows marked progress in the work of the institution.

It was on Oct. 6, 1879, that the first party, 82 Indians, reached the school to become pioneers in an educational enterprise that has had far-reaching effect. These Indians came from the Sioux Reservation. The first comers were followed by another party numbering 47, which reached Carlisle the following month, and consisted of members of the Kiowa, Cheyenne, and Pawnee tribes.

Facilities Are Greater.

THERE is wide difference between the present facilities of the Government School, with its 50 separate buildings and 311 acres of excellent farming land, and the smaller beginning 34 years

ago. No such departmental work was carried on during the earlier years of the Indian School as now characterizes it.

Whether in the domain of industrial or agricultural training; whether it concerns the young men or young women, in shop or laundry, in the study of literature or in the more prosaic service of cooking or sewing, the Carlisle students that in the school year of 1912-13 held faithfully to their tasks did so assisted by an environment exceptionally favorable to what was before them. This, of course, does not mean that previous classes were less industrious or less appreciative of facilities at the Government establishment.

That the United States Government decided to begin this educational work for the Indian around "Old Carlisle" is not accidental. The region all about speaks the story of the day when the great tide of white settlers swept across the Susquehanna and into the Cumberland Valley, in the first half of the eighteenth century, and threatened to sweep over the blue summits of the mountains and into the almost trackless wilderness beyond. It was in this valley that the red man met the white in a determined effort to hold him back. The Indian warriors, driven from the shores of the Delaware, thought they could limit the dominion of the advancing people of another race by the winding course of the great waterway of his ancestors for almost countless generations.

Fortified with some historic data, standing on the hills near the Indian School, a visitor to Carlisle, looking beyond towards the blue ridge of the Kittatinny Mountains, is confronted with a panorama strikingly explanatory of what must have obtained in this region in the day when the trail of the red man ran through the gap to the swift-passing waters of the Ohio. It must come home to any observer that no more fitting place than this could have been selected for the area in which the Indians of the present, with other tasks than bow and arrow, can fight successfully for his place side by side with his white brother in the onward march of civilization.

Races Wage Wars.

EVERY stream and every hamlet and every single trail leading through the mountain gaps in all that region about Carlisle has borne witness to the great conflict which two races fought for the possession of a continent. It is a far cry from the wilderness conditions of the past to the smiling farms, the rich and fertile Cum-

berland Valley nestling between the Kittatinny and the South Mountains, between the Susquehanna River and the Potomac. Prosperous cities have grown up where the Indian hunter-warrior once struck his tent.

Where the vengeance of the alienated Delaware and Shawnee fighters broke over the pioneer settlements in the Cumberland Valley like a devastating tempest, peace and good-will now spread their bounty across the country. There is a page in history which tells how, when the Indian trader came on the scene, he brought with him that which the chief of the Delaware and Shawnee designated as a pernicious traffic. Every Indian village felt the effect of the debasing liquor barter that robbed the hunters of their just payment for furs and peltries. When the authorities were powerless to act on the pleadings of the Indian chiefs to put an end to the traffic the latter led their people across the great mountain ridges to the Ohio to escape from what they considered the worst fate that could befall them.

As the memories of the past gradually lose themselves in the actuality of the present, as you turn from history that has been made to the history in making, before the Indian School at Carlisle claims undivided attention it may be well to recall that here, too, in this beautiful region where all nature seems at peace, were fought other conflicts than those in which the red man and the white were the chief actors. The American Revolution and Civil War are events both of which brought the territory around "Old Carlisle" within their ken.

Further than this, however, in the conflict between the two great nations of Europe for the possession of the Ohio Valley the red man held the balance of power. As he then threw his influence, so waged the conquest. All this was after the Delaware and Shawnee and other tribes had been driven from their homes on the Susquehanna. When the province of Pennsylvania and the colonies of Maryland and Virginia realized the magnitude of the crisis which Anglo-Saxon civilization was facing they at once took steps to win back the alienated warriors and other Indian tribes associated with them on the Ohio and its tributaries.

Great Council Site.

AS STUDENTS and faculty and Indians and others near and far attended the Commencement exercises at Carlisle School.

at the closing of the 1913 term there must have been those who in their mind's eye turned back the page of history to where it is recorded that the first great Indian council at Carlisle was held in that vicinity in the fall of 1753. The importance of this council, say Indian investigators, has never been given the place it deserves in the annals of the community. France and England were struggling for the great empire of the West. The Indian council was brought into existence largely by the fact that the French had constructed their forts at Presque Isle, Le Boeuf, and Venango and were threatening the completion of a chain of forts to the possessions of France on the Mississippi.

The Indian chiefs that attended the council at Carlisle were those whose names are intimately linked with the early history of the Western Hemisphere. Scarouady, the famous Onieda chief, was there; Shingas, of the Delaware; Tomenibuck, the Shawnee chief; Pisquitomen, also a Delaware; Carondowanen, the Oneida, and many other Indians of lesser note made up the distinguished group of leaders of their race who now came to "renew, ratify and confirm the leagues of amity subsisting between our said Province of Pennsylvania and the said nations of Indians." These chiefs had been to visit Governor Fairfax, at Winchester, Va., and it was he who wrote to Governor Hamilton of Pennsylvania, informing the latter that the Indians were willing to meet with the authorities of Pennsylvania before returning to their homes in what was then the far West.

Link to Past Planned.

THERE has been some recent discussion at Carlisle and elsewhere that it would be an excellent thing to celebrate, the coming fall, the one hundred and sixtieth anniversary of this "League of Amity." It would prove an inspiring scene, it is affirmed, for the great body of former students of Carlisle and their friends to assemble on the historic ground of the council of 1753, there to "renew, ratify, and confirm the league of amity" which now so many persons of both races are striving to make effective in a form of lasting value.

Anglo-Saxons can hardly forget that it was at this council at Carlisle that Scarouady informed the commissioners—Richard Peters, Isaac Norris, and Benjamin Franklin—that the Indians at Venango, what is now Franklin, Pa., had warned the French forces not to advance beyond Niagara. The council was not heeded, however. The

Oneida chief also told the commissioners that "we desire that Pennsylvania and Virginia would at present forbear settling our lands over the Allegheny hills. We advise you rather to call your people back on this side the hills lest damage should be done and you think ill of us."

Scarouady said further that the traders were working ruination among his people with their liquor traffic and that "we beg you would prevent its coming in such quantities by regulating the traders." Indian investigators affirm that had the warning of Chief Scarouady been heeded Braddock's army would not have suffered its crushing defeat in 1755. The alienation of the Delaware and Shawnee on the Ohio would not have occurred, they say, had more been done toward preventing the nefarious land sales and the traffic in intoxicants that drove the Indians away from the English into the arms of the French.

Wrongs Debated.

THERE was a second Indian council held at Carlisle in 1756. Braddock's defeat had been followed by an Indian uprising throughout the entire frontiers. From Wyoming to the Potomac the red man had left a trail of burning cabins and desolate clearings in his wake. Indian villages at Kittanning, Logstown, Sacunk, Kuskuski, and far west on the Muskingum were filled with white captives from the Cumberland Valley and elsewhere.

Robert H. Morris was Governor of Pennsylvania when the second Indian council took place at Carlisle. The Governor made a speech to the red men and asked for advice as to the best means for making friends of their people. The council adjourned, however, without having accomplished anything of importance.

Carlisle became a place of refuge for the settlers when the Indians, under Pontiac, arose and swept all before them in mountain and valley regions. When Bouquet reached the place at the end of June, 1763, he found every building in the town filled with families of the settlers from all over the frontier regions.

Subsequently came the battle of Bushy Run, and other struggles between the red men and the white soldiers. Finally there is the historic march of Bouquet's army back from the Tuscarawas to Fort Pitt and on to Bedford and Carlisle, taking home white captives who were restored to their families. It is recorded that the white prisoners held by the Indians had to be bound in many instances so as to

keep them from returning to their Indian homes in the villages of their Indian captors, something which speaks for the fairness of the red men under what they considered great provocations.

Constant Peace Offering.

THE Carlisle Indian School, as it appears to-day, is a testimonial to the United States' effort to make amends in some way for what the Indian of another period had to suffer thorough misgovernment and selfishness on the part of those who saw an opportunity to acquire the red man's possession. Carlisle's aim to train the young people of the race to efficient citizenship is bearing fruit, not only by accomplishing, but by setting an example for the reservation schools as to what they may do in the same direction with allowances at their disposal.

Among the administrative officers in the personnel of the Carlisle School, Supt. Friedman naturally leads the way with his expert knowledge of Indian characteristics and efficient modern methods for making teaching practical. The principal teacher is John Whitwell. The manager of the Outing System is Mrs. Rosa B. LaFlesche.

In the academic department, housed in a building thoroughly up to date, there is a teacher in telegraphy, Will H. Miller. Claude Stauffer is director of music. There are two native Indian art teachers, Mrs. Angel De Cora-Deitz and William H. Deitz (Lone Star). Bessie B. Beach is the librarian. The departmental and normal teachers are 14 in number.

Trades Are Taught.

THE industrial department is in charge of a quartermaster, August Kensler. There are instructors in the following branches: Baking, blacksmithing, carpentry, dairying, engineering, farming, greenhouse work, mechanical drawing, masonry, painting, printing, proofreading, shoemaking, harnessmaking, tailoring, tin-smithing, wheelwrighting, cooking, laundering, sewing, and dress-making. The branches most attended have also a number of assistant instructors.

The government of the young men element in the school is military in its way, but only so far as it is disciplinary to character building. The body of the military organization consists of seven

troops of dismounted cavalry and a band of 40 members. The troops are officered by cadets who are usually promoted through the grade of non-commissioned officers to second or first lieutenant and later to captain. The uniform is blue with the cavalry yellow stripes. The older-type cavalry carbine is used, and the officers carry sabers.

E. E. McKean is the commandant of cadets and Wallace Denny is an assistant commandant. Mrs. Rosa B. LaFlesche, as has been stated, is the manager of the Outing System, and the field agents for this department are David H. Dickey and Lida M. Johnston. The matrons of the school play important roles. Miss Anna H. Rid-enour is the chief matron and Mrs. Minnie H. Posey is an assistant. The matron of the dining room is Susan Zeamer.

Wherever football is looked upon as a sport of consequence the Carlisle Indian team is voted of superior stamina. Athletics, in fact, rank high as branches of instruction at the school. Clean playing has won for the Carlisle team considerable reputation, and while the directorship of athletics is an office non-official in character, Glenn S. Warner, as head of the department, has raised the department to a place where it carries far.

Pupils Put Out to Live.

THE Outing System at the Carlisle School is unique. It requires of all pupils that they pass at least one year in some home in the country. During the winter of this period they attend the public school in their neighborhood. Pupils remain under the jurisdiction of the Government institution and they are visited at intervals by the Outing agent. The students receive regular wages for the work performed in these homes and a fixed portion of this goes toward their personal expenses, while the remainder is deposited in the school bank for them. As sufficient amounts accumulate, interest-bearing certificates of deposits are issued and so held until the pupils are ready to leave Carlisle.

As a result of this Outing System many women in the country have kept in touch with the Indian girls momentarily in their charge as helpers, and through correspondence have aided the young people to improve the condition of those around them on the reservations. In the case of the young men, the past summer almost 100 worked at their trade under the Outing System, in some instances receiving regular journeymen's wages.

The United States Indian School at Carlisle looms significantly on the horizon of later-day Indian education, and every young man and every young woman coming under its influence furnishes a pillar of strength to the foundational work that is to lift the race to a position of self-reliance. Chief Long Time Sleep looked more understandingly into the future when he put his stamp of approval on the work as against the skepticism of John White Calf, his fellow Blackfoot visiting Carlisle during Commencement week. But it is for the white people, even more so than the red race, to help to promote the work of the Government. President Wilson's administration starts off with promises that mean much to the Indians of the Nation, and the country is evidently willing that the native American shall get his due.



What's the Matter with Our Indians?

By Dixon Van Valkenberg, in Physical Culture.



THE American Indian and his health present an important problem. The death rate among the Indians, 32.46 per thousand, is more than double the average rate among the whites, and tuberculosis is the cause of 31.96 per cent of this regrettable mortality. The former wandering, outdoor life of the Indians has given way to life in a fixed habitation and under the most unsanitary conditions.

Think of it! Of every one hundred Indians who die, 31.96 per cent die from tuberculosis! The ravages of this disease are more prevalent among the Indians than any other class of people, due, of course, to the changed status in America of the Indian—making his nomadic habits impossible—and, in consequence, his present customs, habits and mode of life are not as healthful as of old. Similar statistics could be obtained from other places. These figures, however, indicate in no uncertain way that the problem of preserving the health of the Indians is a paramount one, pressing for immediate attention, and that the reservation end of the work is one of tremendous importance.

Withal the Federal Government is doing everything in its power to improve the health and hygienic conditions surrounding the Indian. A large number of specially constructed, well-equipped training schools are maintained throughout the country. These are divided into three classes—the day schools, which are located on the reservations, and of which there are about one hundred and sixty; there are also a number of boarding schools on the reservation, of which there are about ninety, and there are twenty-six non-reservation schools which are located away from the reservation, like the famous Carlisle Indian School, Carlisle, Pa. This institution is under the able supervision of Mr. M. Friedman, to whom the author is indebted for the data used herein.

The Federal training schools are of inestimable value in teaching the Indian the right habits of living. They learn with rapidity and seeming ease, and are bright, industrious, and obedient.

Like the Chinese, the Indian is awakening to the fact that they have long been victimized by the white man through the introduction of whisky and other injurious stimulants.

The physical regimen employed in the Federal training schools

from September until April requires the presence of all pupils four times a week in the gymnasium. Two of these periods are from seven to eight, during study hour in the evening. The morning school detail drills twice weekly from seven-thirty to eight-twenty in the morning. The afternoon school detail drills are from four to four-forty in the afternoon. The instruction given is mainly as follows:

Calisthenics required of all pupils for uniform development of muscles of the entire body. This is taught according to the latest approved methods in teaching gymnastics and calisthenics.

According to the Commissioner's report for 1911, the death rate at the Carlisle School, with an enrollment of 1,085, taken from the same report, there were three deaths, giving a mortality rate of not quite 0.3 per cent.

This low death rate is chiefly due to the method of selecting students. Only the most healthy of the applicants are selected. They are examined physically at homes before coming to the school and rigidly on their arrival, and also at least once, and often twice, yearly, during their stay. Their weights are taken monthly and any loss of weight is promptly noticed, and an immediate physical examination is made to determine the cause.

The educational training feature afforded at the Carlisle Indian School which has demonstrated its usefulness by visible results in character building and vocational development, which is generally recognized as of most paramount value, is the Outing System. During the year reported on, this department has undoubtedly been in the most healthful and flourishing condition since it was first put into operation early in 1880, the second year in the history of the school.

The Outing System, which has for its central thought the civilization of the Indian by giving him a real taste for and extended experience with civilization and practical training in self-support, had its original inception at Carlisle.

Indian boys are in great demand in the East as mechanics and farmers, and the girls as housekeepers, while they are still students at the school. During the year, there were at work in shops and carefully selected families, 463 boys and 332 girls, a total of 795. These young people earned \$30,234.94 during the year. The students are taught to save their earnings, and out of the total amount re-

ceived, \$18,046.70 was placed to their credit in the bank at interest.

The Outing System unquestionably serves as a splendid, practical training for the boys. Those who go out on farms are carefully watched over by successful, industrious farmers. In this way, they learn the real meaning of a full day's work and of economical and intensive farming in such a wholesome and positive way as no school, however efficient, could teach them.

The Outing System is largely responsible for the success the Indian boys are meeting with in various trades and at farming, and with the unswerving attention that is being paid to the physical and intellectual development of the Indian of the present era, means a new and better race of people, possessing many of the quaint characteristics that predominated during the earlier periods of their progeny.

Supt. M. Friedman, of the Carlisle School, declares that the Government has hardly scraped the surface of the Indian health problem and that there are too few physicians in the Indian Service for the work of coping with disease on the reservations.

"Until every home on every reservation is reached there will continue to be unnecessary sickness, suffering, and death.

"This is a national problem," says Mr. Friedman, "as it not only affects the lives of 300,000 Indians but of millions of white men, women and children who live on and around the reservation. This work calls insistently to be done, and if we are to save the Indians it must be done now."



The Southern Star and the Water Lily; An Ojibway Legend: *By Domitilla.*



IN A TIME long past a beautiful star shone in the Southern sky and communed, by its beams, with its brother in the far North.

The world was filled with happy people then. All nations were as one, for the crimson tide of war had not begun to roll. Herds of graceful deer darted through green forest glades, and droves of buffalo scampered over grassy plains. The beasts of the field were tame; they came and went at the bidding of man.

An unending Spring gave no place to Winter, with its cold blasts and deathly chills. None needed food, for a full supply was at hand; every bush and tree yielded fruit. Flowers beautiful in form and gorgeous of hue carpeted the earth, the air was laden with their fragrance and filled with the song of birds that flew fearlessly from branch to branch, for there was no one to harm them. Their song was sweeter and their plumage more brilliant than now.

It was at such a time when earth was a Paradise and man its worthy possessor that the Indians were the sole inhabitants of the American wilderness.

They numbered millions, and dwelling as Nature intended them to live, enjoyed many blessings. Instead of amusements in close rooms, the sports of the field were theirs—ball playing, games of skill, and feats of strength. At night they met in the green fields. They loved the stars, for they believed them to be the homes of the good who had been taken there by the Great Spirit.

One night they saw a star that shone brighter than all the others. Its location was far away in the South, near a mountain peak. For many nights it seemed to grow larger, brighter, and nearer, until many doubted if it was really as far as it appeared to be. A council was called and some of the chiefs sent to find its position. They went prepared for a long journey, but soon returned and reported that it was quite near, hovering over the tops of some tall trees, and it was not like other stars, but had a strange appearance closely resembling a bird. Another council was held to inquire into and find out if possible the meaning of the unusual manifestations. Some thought it came as a warning of some great disaster; others believed it to be an augury of good; while many supposed it to be the star regarded by their ancestors as the forerunner of a dreadful war.

One moon passed and the starry splendor yet hovered near, its mystery unsolved. One night a young brave had a dream. A beautiful maiden came and stood beside him and spoke these words:

"Young brave, charmed with the land of thy forefathers, its flowers, its birds, its rivers, its lakes, and its mountains clothed with green, I have left my sisters in yonder world to dwell among you. Young brave, ask your wise and great men where I can live and see the happy race continually. Ask them what form I shall assume to be loved."

The young chief awoke and hastened out of his lodge. He saw the star still blazing in its accustomed place. At early dawn he sent his crier to summon the braves to the council lodge. When they had met, the young man related his dream, and they decided that the star that had been seen in the South had fallen in love with the Nations and wished to dwell with them.

The next night a band of the bravest chieftains was sent to welcome the radiant stranger to earth. When they drew near, they presented the calumet, or pipe of peace, filled with sweet herbs, and were delighted to have it kindly accepted in a few sweet words by the starry maiden. As they returned to the village the star, with expanded wings, followed and floated over their lodges until the dawn of day.

Again it appeared to the young brave in a dream and asked what form it should take and where it should reside. Many places were named—on the tops of giant trees or in flowers—but none being suitable for so august a visitor it was asked to choose its home. It did so.

At first it dwelt in the white rose of the mountains, but there it was so buried that it could not be seen. It went to the prairie but feared the hoof of the buffalo. It next sought a rocky cliff, but there it was so high up that the children whom it loved could not see it.

"I know where I shall live," said the fair fugitive; "where I can see the gliding canoe of the race I most admire. And children—yes, they shall be my playmates, and love me wherever I am. I will kiss their brows when they slumber by the side of cool lakes."

As she finished speaking, she alighted on the surface of the clear waters which reflected her beautiful image. The next morning thousands of white flowers were seen on the lakes. The Indians named them wah-bee-guan-nee (white water lily).

Editorial Comment

Prevention of Cruelty to Animals.



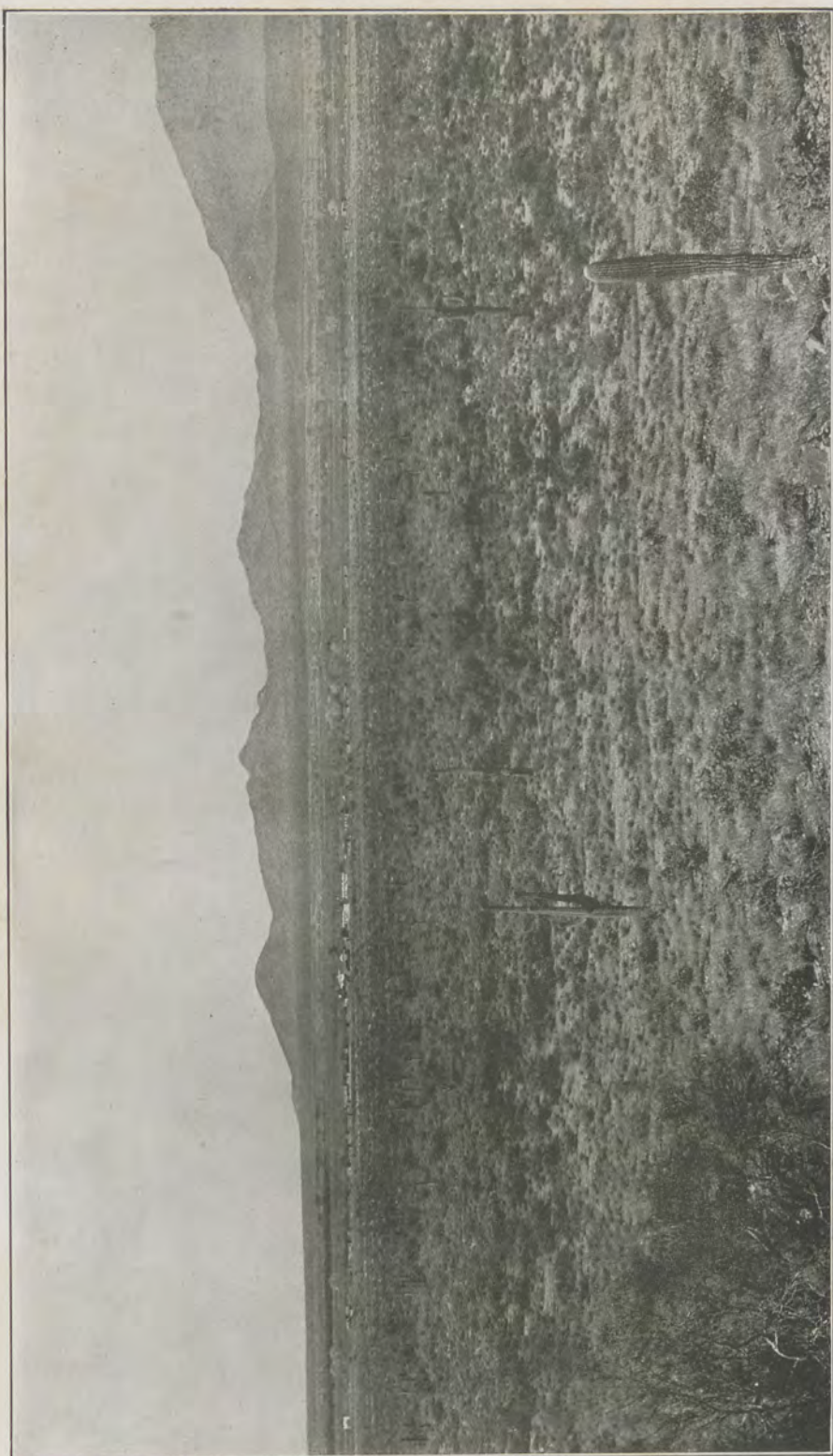
WE NOTE with pleasure that the article in the February RED MAN entitled "The Tale of a Dog," together with the editorial calling attention to the serious importance of prevention of cruelty to animals among Indians, has had a hearty response throughout the Service. Most of the Service papers have taken the matter up with their readers, and a number of the schools have already begun to lay emphasis on its importance. Cruelty to animals should be prevented among all races. Suggestions and the dissemination of proper information on the subject will assist, but if needs be, instances of cruelty should be followed up by punishing the offenders. This has been found salutary and necessary in our cities and towns. May the campaign continue in an increasing measure, until cruelty to helpless animals is made repulsive, and is everywhere eliminated.

The Opportunity of the Indian Day School.



THE reservation day school, fully developed and administered in such a way as to make use of every possible avenue within itself for good, is a potent factor in Indian education and civilization. The Indian educational policy, in its largest sense, is one that involves not only the training of children and of Indian youth, but of mature Indian men and women as well. In this opportunity for service, the reservation day school can play an important part. Located on the reservation, in an Indian environment, surrounded usually on all sides by Indian families, the day school can be made the center of reservation activity.

First of all the day school should have a good course of study; simple, practical, and adapted to the needs of the children who attend it. This should include interesting lessons in the elements of knowledge, instruction in nature study and gardening, and manual training, ethics, singing and physical culture. Every Indian day school should do at least this much. While some of them are lack-

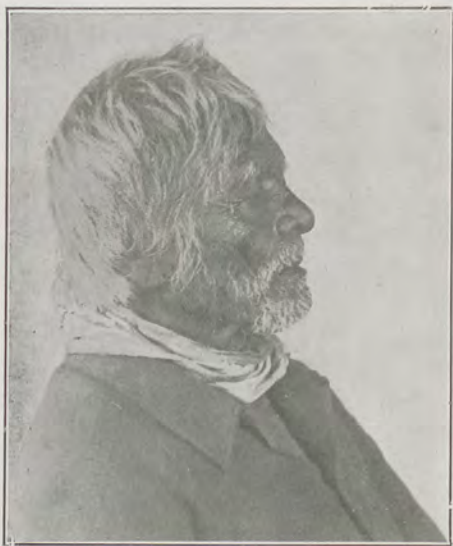


PIMA INDIAN RESERVATION, ARIZONA—SACATON

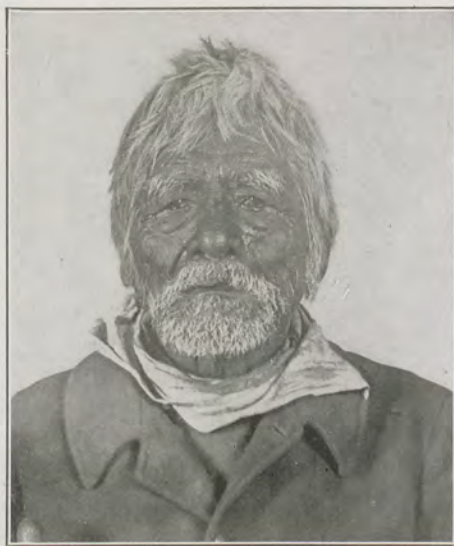


PIMA INDIAN RESERVATION, ARIZONA—ARROW-BUSH KITCHEN AND PIMA WOMAN

SCENES FROM PIMA INDIAN RESERVATION, ARIZONA



MARICOPA ANTOINE



MARICOPA ANTOINE



GRAVE AT STATANYIK



STOREHOUSE AND WAGON SHED



FRAMEWORK OF HOUSE



YAVAPAI BASKETS



PIMA INDIAN RESERVATION, ARIZONA—SHRINE NEAR DOUBLE BUTTES

ing equipment, much of this can be made by the students themselves. The children will appreciate their practical training all the more if opportunity for fashioning their equipment is given to them.

A small library could be gotten together by a teacher of energy and ingenuity. If Government funds are not available, the children and the people of the community could be interested, and there is no doubt that a considerable amount of literature could be obtained through the help of friends. A library is not only important in cultivating habits of reading and study on the part of the children, but much of this literature could be systematically distributed among the families where the older persons have had some education, and would thus serve a splendid purpose in entertaining and instructing the adults.

Likewise, the school garden will be an example to the community in what can be done along intensive lines of farming on a small plot of ground. By the raising of vegetables, as well as giving instruction in poultry culture, the Indians in the community will be awakened to the possibilities along these lines, all of which will conduce to the material as well as the physical welfare of the people.

By instruction in hygiene, the installation of a bath, where the children can have the use of facilities which they do not have at home, the building of simple play grounds, and by the giving of a noon-day lunch, which the students prepare, every day school can become an agency for great good in helping to ameliorate the pressing health problem among the Indians.

These schools, even though some of them have poor buildings and meager equipment, should be not only a place for the education of children, but they should be more definitely connected with the home, a great social and civic center for the entire community. Here fathers' and mothers' clubs can be formed to discuss matters of importance connected with the tribe, or meet for legitimate social entertainment. What a fine meeting place in a usually barren community. Likewise, agricultural associations and many of the neighborhood and social gatherings could make use of the school.

The rural schools all over the country are awakening to the importance of these things, so that the school will meet the real demands not only of the children, but of adults and of the community. It thus becomes an agency for an academic and practical education, and at the same time fills a real need by becoming the social and

civic center. Important as this is in the farming districts where whites reside, it is even more necessary on the reservation where there is an absence of conveniences, and the Indians have a natural inclination to be fraternal. What a splendid opportunity is presented to the Indian day-school teacher and his wife!

While laboring under primitive conditions and often amid hardships, these two can really reach the very crux of the Indian problem. Many of those in charge of day schools have had this vision and are accomplishing much good. The number should grow and on every reservation the day schools should radiate education, industry, and a purer and more wholesome home life.

The Quarterly Journal of the Society of American Indians.



ABOUT two years ago there was formed in the City of Columbus, Ohio, an organization known as the Society of American Indians, and composed of men and women of Indian blood. These Indians were of the progressive and successful members of the race, and their aim in this gathering, and in forming such an organization, was to advance the interests of the Indian race by cooperative effort and free discussion. The Society of American Indians, formed within the race for the highest welfare of the race, is now on an established footing.

There has just been issued a magazine known as the *Quarterly Journal of the Society of American Indians*, which will be used as an organ for the dissemination of news concerning the Society, articles prepared by its members, and to spread throughout the country the ideas and ideals for which the Society stands.

THE RED MAN, concerned with the best interests of the Indian, wishes the *Quarterly Journal*, as well as the Society of American Indians, which has had such an auspicious beginning, Godspeed. May the later issues of this periodical keep up the pace which has been set by this first number, which is full of good things. We congratulate the editorial management on issuing a document which is neat and well printed, conservatively edited, yet seemingly thorough and fearless in statement. The friends of the Indian will watch this new venture with interest and pleasure.

Progress in Farming Among Indians.



THE Indians have made notable progress in farming in the past few years. On nearly every reservation this branch of industry has been stimulated, both by being given more attention by the officials of the reservations, as well as because of the active cooperation and earnest effort of the Indian Office itself to push forward and encourage the Indians in cultivating the soil and in the intelligent raising of stock.

While some of the reservation authorities have bent every effort toward bringing about practical results, and show unusual success, there has been a thorough awakening all over the Service. A larger acreage is now being farmed, and the yield is larger per acre than ever before in the past, showing that the attention devoted to teaching the Indian is having results. There has been an elimination in many places of poor stock, such as useless ponies, which have always been a drain. The up-breeding along practical lines of horses, cattle, and sheep is improving the Indians' stock. By means of fairs and agricultural association and through demonstration work interest is being aroused and better methods made known.

One of the effective means of stimulating interest in agriculture and giving practical assistance to Indians is through the reimbursable funds, such as have been supplied with good results to several of the reservations in Montana.

Under date of March 26, Acting Commissioner F. H. Abbott issued a statement to superintendents, drawing attention to a letter dated February 10 to supervisors, insisting that it is the purpose of the Office to get good farmers for the work of education, both in the schools and on the reservations, and making it possible to employ competent local men, familiar with the agency conditions, as well as the methods of farming in that particular locality. The letter to superintendents is specific in measuring the efficiency of the farmers, and contains the following significant paragraph:

"Success in encouraging able-bodied Indians to farm, to improve, and to equip their allotments, and support themselves and those dependent upon them, will be the sole measure of efficiency in the case of reservation farmers, while the maximum produce and income from the school farm, and ability to instruct the boys of the school in habits of agriculture and proper care of stock, will measure the efficiency of the school farmer."

Civil-service registers will be established in various parts of the country, and by offering opportunity for promotion, it is hoped to encourage good men to enter the Indian Service and remain there. This is a matter of the highest concern to the Indian, as a large proportion of them will depend on agriculture as a means of earning their livelihood. This is natural not only because all Indians have land, but because their former mode of living has kept them out in the open. This occupation offers independence, a good livelihood, and pleasurable content where efficiency and hard work are combined.

With interest and enthusiasm, with opportunity for careful and thorough instruction on the reservations, with strengthened interest in officials everywhere throughout the Service, all backed up by the serious intention of the Government to encourage this industry in every proper way, the next few years should witness a tremendous forward march by the Indians along industrial lines.



Comment of Our Contemporaries

LO! THE LUCKY INDIAN!

THE Commencement exercises at the Carlisle Indian School were devoted to discussions and demonstration of such practical subjects as "Sanitation in Indian Homes," "Sewing," and "Home Building." Members of the graduating class, all Indians, talked and illustrated their subjects. A house was erected on the stage by members of the class.

The poor Indian will have polka dots all over the rest of the community in a very short time if that sort of education is going to be popular with him.—*The Washington Times*.

EFFECTIVE WORK

THE annual report of the superintendent of the Indian school at Carlisle recounts a notable year in the agricultural work of the school.

The school has two farms to which scientific agriculture is practically applied. The revenue derived from the products raised last year by the Indian students on these farms was \$9,640, while the material cost of production was \$2,642, leaving a net profit of \$6,998.

Nearly all the Indian students who are thus under training at Carlisle are the owners of farm lands in the West through tribal allotments on the part of the Government. Consequently the management of the Carlisle school is giving special attention to the work of fitting the students for the employment of the best methods of modern intensive farming.

The movements in many States to

give white boys a chance of acquiring similar training are every year receiving more attention and support. There is not much merit in the slogan "Back to the farm" unless those who go back are properly and efficiently equipped for productive and successful farm work. The day of the dullard is passing, and the day when the hand is to be guided by the trained mind is coming. And what a struggle there will be for those groping in ignorance and unfitted to do the work of the world!—*Buffalo Courier*.

VINCENT NATALISH STUDIES APACHE INDIANS

VINCENT NATALISH, a graduate of the Carlisle Indian School, who has been prominently connected with the Government service, was a guest recently of Carl Holmberg, of the Miami Copper Company offices. Accompanied by his host and Secretary Bogardus, of the Young Men's Christian Association, Mr. Natalish paid a visit to the camp of the Apaches beyond the Warrior mine.

Mr. Natalish was seen by a reporter, and when asked how it happened that so many of the Indians were away from their homes at the present time he replied that on account of the propositions in connection with the construction of the San Carlos dam the natives had become discouraged and had gone to work around construction camps. They were afraid of losing their properties and for this reason had not greatly cared about making improvements.

Asked if he could suggest a way by which this particular trouble could be eliminated, Mr. Natalish said that if the proposed dam could be located in the neighborhood of Cochran it would have a tendency to encourage instead of discourage the Indians of that section.

Mr. Natalish made an interesting comment upon a recent article in this paper in which the dislike of Apaches to having their pictures taken was described. He explained that this was due to a tradition among the Apaches that nothing permanent belonging to the individual Indian ought to be retained after death. When an Apache Indian dies, therefore, it is one of the customs of the tribe that all personal belongings ought to be destroyed. A photograph or a camera snap shot producing a picture is something that would remain in existence after death, and the Indian dislikes it because it is not in accordance with the traditions of the tribe.

Secretary Bogardus has extended an invitation to Mr. Natalish asking him to lecture before the Miami Y. M. C. A. in the near future. This, Mr. Natalish has promised to do, provided he is not ordered to Oklahoma to look after the Indian work there before the lecture can be arranged.—*Globe (Ariz.) Silver Belt.*

INDEED, THE POOR INDIAN

“THE poor Indian” is no far-fetched term. This does not refer so much to his wealth as to his health. The team from the Carlisle

school that toyed with Brown on the football field Thanksgiving day was not a representative Indian squad physically. The fact that its most brilliant member, Thorpe, is the world's champion athlete is an insignificant achievement for Government patronage compared with the deplorable fact that the death rate among the Government's Indian wards on the western reservations is 35 a thousand and that 30 per cent of the mortality is due to tuberculosis. The “great white plague” really knows no color line, and the trouble among the Indians is that, for want of sufficient medical attention, they easily fall prey to this commonest of diseases.

In former days the Indians were favored by outdoor life. To day, huddled in towns and camps, they often suffer from lack of proper food and education. Worst of all, the sick are not separated from the well. The one room is used for cooking, eating and sleeping. The dreadful conditions found in the slums of the big cities are duplicated, and they will continue to be, according to the statement made by the superintendent of the Carlisle school, until Congress pays more attention to the Indian's health.—*Editorial, Boston Journal.*

TRAINING FOR USEFULNESS

AN interesting story, is told on this page of the work of the Indian School at Carlisle, Pa.

The purpose of the founders of the school has been to train the younger Indians for some useful part of life.

The claim is made that this Indian

school has become a pioneer in a field that the white man's school is but entering. It is only now being discovered that the white boy must also be taught usefulness.

It was natural that the Indian school should have been an industrial, agricultural, domestic economy, and three-R school combined, for the Indian boy and the Indian girl have their place in the new life of civilization to win against many obstacles. It is not a matter of indifference to them what sort of training they receive.

But do not the Caucasian boy and Caucasian girl, after all, have their places to win?

On what theory is the Indian boy given a more practical training than the white boy?—*Des Moines Register-Leader*.

INDIAN SCHOOLS FAR IN THE LEAD

DECLARING that 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, M. Friedman, superintendent of the Carlisle Indian School, in his annual report just about to be issued, 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." He adds that hundreds of educators visit the school each year to gain a closer insight into the work.

"For years," he says, "there has been a tendency in our public schools to educate the boys and girls away from the

farm and 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 many years to come.

"In fact, in thousands of the little 'red schoolhouses' of the country districts the course of instruction has absolutely no relation whatever to the needs of the boy and girl on the farm. Little or no instruction is given inculcating right ideas and sane methods of farming or in teaching the girl something of the practical duties of home life on the farm.

METHODS IN CITY SCHOOLS.

"To a large extent the same method prevails in the city schools, where the education of the pupil concerns itself practically entirely with preparing the less than one-tenth for high school and giving to the nine-tenths of the school population which leaves school before the high school no instruction of a practical character which fits for the dual responsibilities of right living and earning a livelihood.

"The Carlisle Indian School lays special stress on instruction in agriculture because most of the students own farm land and have an allotment of from forty acres of land among the Pima Indians to as high as seven hundred acres of land among the Osage Indians.

"The instruction in agriculture is of a most practical character. Thorough instruction is given in the classrooms in nature study and in the elements of agriculture. The studies are supplemented and amplified on the school farms, which are conducted as nearly

as possible in the same way as a thrifty business man would conduct a farm for profit.

"It has been found by experience that instruction in farming is made more thorough when the student is impressed with the value of time and the conservation of labor and the economy of materials; hence the two large farms in connection with the school have small classes of boys assigned to work on them, who handle their work in the same way that a thrifty farmer would. Instead of having fifty or one hundred boys working in a dilettante fashion on the farm, wasting their time and their efforts and gaining a dilettante conception of labor, six or eight young men are assigned at a time and are given the most practical and comprehensive training. We feel that unless a school farm of this kind is farmed intensively and pays and the boy gains a personal knowledge of the meaning of work and of farm life actual harm can be done when some of the discouragements of real life are met."

FARM RUN AT A PROFIT.

In the report it is shown that from July 1, 1911, to June 30, 1912, the value of the products from two farms amounted to \$9,640.35 and the actual cost of production was \$2,642.80.

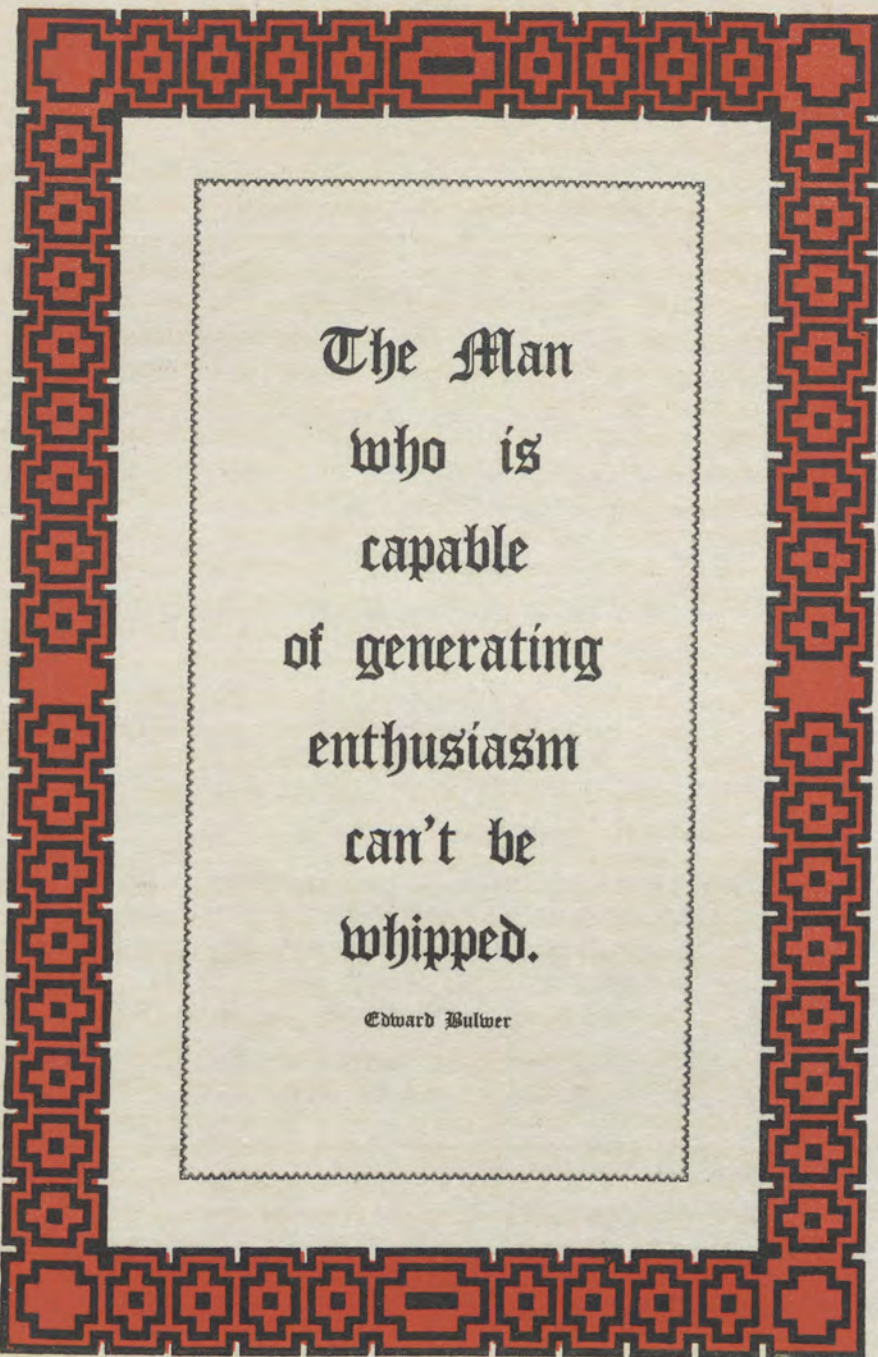
Superintendent Friedman continues: "In too many schools where industrial training is given elaborate machinery

is used and an inordinately large number of boys work at a task, so that when their school life is over and these young people run up against the limitations of their own environment they become discouraged because they do not possess expensive machinery or a large force of workmen. In all of its trade activities, and particularly in farming, the aim at the Carlisle School is to fit the training for the Indian boy's future environment.

"Each year the Indians are making more progress in farming, and in the last few years the acreage which they are farming has doubled. Likewise the products have increased. Hundreds of returned students and graduates of the school are farming in the West, and their farms compare favorably with the best farms of white men who live near them."—*New York Herald*.

THE valuable and convincing records of former Carlisle students brought down to date during the vacation period, and the actual facts and figures attest that the vocational training given at Carlisle is making its students more and more the leaders in industrial, civic, religious and economic affairs in their home communities after the termination of their school life. There are now more than 900 Indian students enrolled at this institution.—*Editorial, American Education*.





The Man
who is
capable
of generating
enthusiasm
can't be
whipped.

Edward Bulwer

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.

