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An Illustrated Magazine by Indians

THE RED MAN

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The Red Man

M. FRIEDMAN, Editor.

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"I Am Famine, Budkadawin":

By George P. Donehoo, D. D.

HAVE you ever looked out over a trackless stretch of snow, on a moonlight night, with the stars shining like big jewels in the sky, and with the awful Frost King locking every stream with the grip of his icy fingers? Have you heard the huge hemlock and pine trees crack like great rifles in the frost laden air? If you have, you can appreciate the full beauty of "The Famine" in Hiawatha.

The other night the author crossed the headwaters of the Allegheny, which was steaming like a river of boiling water, in an atmosphere sparkling with frost, and the temperature at 30 degrees below zero. Off in the distance was the range of hills over which many a Seneca warrior had trodden in the days long gone by, as he passed from the valley of the Genesee over the divide to the Susquehanna. In the clear, frosty atmosphere the horizon line was as sharply drawn as though cut by a point of steel. There was absolutely not a token of life of any sort. Not a sound save the cracking of the trees, as they greeted the King Frost with their "minute guns." The lines of Hiawatha kept cadence with this only sound—

> "Ever thicker, thicker, thicker
> Froze the ice on lake and river;
> Ever deeper, deeper, deeper
> Fell the snow o'er all the landscape,
> Fell the covering snow, and drifted
> Through the forest, round the village."

And then came those other lines—

> "Into Hiawatha's wigwam
> Came two other guests, as silent
> As the ghosts were, and as gloomy."

And that was the piety of it all, in those "cruel winter" years

which came into the wigwam of the red man again and again—yes, and come even now. After the Snow King, and the Frost King have covered the great forests with a blanket of snow and locked up every stream, then came "Famine, Budkadawin", with his brother "Ahkosewin," into the wigwams along mountain and river. Then there was wailing in many a wigwam, and many a Hiawatha mourned because his Minnehaha had been laid away in the snow—

"In the forest deep and darksome,
Underneath the moaning hemlocks."

Such winters of pestilence and famine were not infrequent in the days when the real terrors of savage, or primitive, life brooded over mountain and forest. One must be put into such natural surroundings, in which man meets Nature without the assistance of the tools of civilization and social life, in order to understand what primitive life meant, and what it must always mean. It is difficult for us to realize that the great haunting fear of humanity for thousands of years was the grim spectre which haunted the wigwam of Hiawatha—grim, gaunt Famine. It is only within very recent years that this haunting fear of humanity has been banished from the city, as well as from the wigwams on the bleak winter mountains. Even London within historic time had to entertain these twin brothers, Famine and Fever.

Primitive man has never, and never will be able to combat these relentless foes of uncivilized man. Those who talk of getting back to the simple life of the red man, as he was before the white man entered into his domain, do not know what they would lead humanity to. Primitive man in America had many virtues, and his life had many things about it which should be used as models, but all of these must be used in connection with the virtues, not the vices, of social life. The two grim foes which kept down the Indian population for ages before the European came in contact with him were Famine and Pestilence. Primitive man is simply helpless in the conflict with these foes. Life becomes a mere struggle for enough to eat. The greater part of all of the countless ages of human history has been spent in the fight for food and clothing. Primitive man could make no advance in culture, simply because he had no time for anything else than fighting. He fought for food and clothing, and then he fought other tribes or clans for the possession of these

necessities, or to limit the demand which was made upon the source of supply by killing off the alien seekers after these things.

Civilization commences when a tribe, or a group of tribes, begins to have time, from the fight for food and clothing, to seek for the things which he DOES NOT NEED. Civilization is nothing but a great complexity of wants, which ultimately become needs. Education away from the two natural needs of primitive man is the only salvation for the American Indian, as it has been the only salvation of the peoples which have remained. A people with none but these two primitive needs is bound to disappear from the stage of human history, as hundreds of peoples have disappeared forever. The education of the American Indian commenced when the white man gave him a need, which he did not before have. If an Indian wants nothing but his wigwam, sufficient clothing and enough food to keep him from hunger, he is an uncivilized, primitive man. When he is taught to want more, and then need more than these merely natural things, he has commeced to become civilized. Indian education, as all education, should make the individual dissatisfied with these simple wants, and give him more wants, and better wants. The education of the Indian is a system which takes the Indian as he is, and then leads him to want to be more than he is, or ever has been. In the success of such a system the Carlisle Indian School is a living example.

Another element which entered into the "Indian problem" of the early days, and which entered into the problem of every primitive people, was the inability to unite, or to realize the power of union. The Iroquois in the formation of the "League of the Iroquois" realized what unity meant, and history shows how this confederation swept the continent to the Mississippi. The Erie, Susquehanna, Delaware, Shawnee, and many more powerful tribes were overcome, or blotted out. Had the Delawares realized what organization and unity of purpose meant, they might have swept their enemies from the land which they loved. But the Indian had no realization of what organization, or unity of purpose, could accomplish. The battle with life was an individual struggle. Even the fight against the enemies of a tribe was carried on without any definite plan. But, when the struggle was with Nature, it was a failure, simply because man, civilized or uncivilized, cannot hope for anything but failure in such a conflict. A man might as well

try to dam the waters of the Mississippi with sponge-cake as with steel. Nature's forces cannot be bound nor fought. They can be overcome only by bowing to them. The "cold and cruel winter" cannot be fought, but it can be overcome by being prepared for its coming. That lesson the Indian never learned. In days of plenty he made no plan, or had no thought of the days of scarcity. Many white men are Indians in that respect.

As a consequence of these characteristics the American Indian in his fight against Nature, as well as in his fight against civilized man, failed. The Indian may have had a stronger constitution by natural inheritance, a more brave and courageous character than his white foe had, but he failed at the very points where his weaker brother conquered.

The famines and pestilences which have swept away whole villages, and even tribes, during the historic period among the Indians is one of the most pitiable chapters in history. Indian population was kept down in numbers by the twin brothers Famine and Pestilence even in such a well provided region as Pennsylvania. The records of these "starving times" have been left in various documents. Sometimes they came in the spring, after a winter of unusual severity, and somtimes they came during the winter itself. I thought of two of these "starving times" as I crossed the divide the other night, because one of them had brought desolation into the "ghastly gleaming forests" of the West Branch, just over the hills. It was in the early summer of 1748. David Zeisberger and Martin Mack, two Moravian missionaries, made a trip up the West Branch of the Susquehanna from the Indian village of Shamokin, now Sunbury. They found Ostonwakin, the former village of Madame Montour, at the mouth of Loyalsock Creek, deserted. All of the other villages were deserted and in ruins. After traveling for several days they reached a wigwam, which was on an island in the river. Here they met a Delaware. Zeisberger asked him, "Where are all our brothers who used to hunt along this river." The Indian lifted the blanket which was the door to his hut, and there Zeisberger saw the floor covered with several sufferers with smallpox. Zeisberger and Mack went on up the river to the "Big Island," now Lock Haven. Here they found others suffering the same dread pestilence. "Others were starving. A kettle of boiled grass constituted a luxury. Gaunt figures, huddled around the fires,

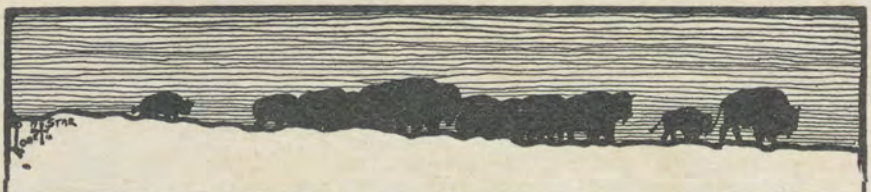
ate voraciously of such food." The same condition prevailed along the North Branch, and even at Shamokin the Indians had scarcely enough food to keep them alive. Boiled tree-bark, unripe grapes, roots, anything and everything was eaten to keep soul and body together, The next winter, 1749, Shamokin, the most important village in Pennsylvania, was deserted. It is difficult for us, as we pass up this prosperous valley of to-day, with its great corn fields in summer time, and its thriving cities and towns, to realize that the condition which Zeisberger pictures was ever a real one.

The winter of 1779-1780 was another such "starving time" in the Indian villages. This winter, known as "the winter of the deep snow," was one of the most severe in the history of the country. The winter began early in the fall and continued until late in March. In January the New York harbor was frozen over, with ice heavy enough to bear heavily laden wagons. In western Pennsylvania, the snow was four feet deep in the forests and along the lowlands of Westmoreland. Because of this heavy snow the wild birds and animals died by the thousands for lack of food. As a consequence game was scarce in the forests and mountains, so that the Indian hunters could find nothing to eat. The streams, even the Ohio River, were frozen, so that no fish could be obtained. Even the soldiers stationed at Fort Pitt could not get enough to eat. Colonel Brodhead, who was then in command, did everything in his power to feed the hundreds of starving Indians who came to the fort, begging for food. No one could estimate the suffering, or the number who died in the Indian villages along the Allegheny River and in northwestern Pennsylvania during those fearful days, when at the doorway of many a Hiawatha's wigwam came that gloomy visitor who said, "I am Famine, Bukadawin."

But, alas, such days are not memories of a distant past and nothing nearer. With Dr. Friedman the author heard that aged Blackfeet chief, Three Bears, tell just such a story of but two winters ago, when the gaunt specter of Famine entered the wigwams of the Blackfeet in northern Montana. And, Oh, the pity of it all. To have the buffalo, which was shelter, clothing, and food for the Indian, swept from the plains by wanton butchers, not hunters, and then to depend upon the Great Father for provisions, and die of starvation. Truly, the Indian problem is up to the Indian himself. Promises are worth little. Education away from such con-

dition, in which starvation is an ever-present possibility; education away from the "simple, savage life" to the social life of mutual helpfulness; education of more and greater needs; education in organization and united effort—this is the answer to the Indian problem, and the Indian himself must work it out.

WHEN I want to speak, let me think first:
Is it true? Is it kind? Is it necessary?
If not, let it be left unsaid. —*Maltbie D. Babcock.*



Welcome to the Red Man

By Edna Dean Proctor

"WELCOME!" cried Indian Samoset
In sixteen twenty-one,
As he walked up startled Plymouth street
In the glow of the morning sun.
His robe was a leathern girdle;
His bow was in his hand;
But his mien was noble and kindly,
Befitting a Man of the Land;
And the troubled hearts of the Pilgrims
Were cheered by his gracious word,
And they brought him in to their "common house"
And fervently thanked the Lord.
Now we are one great Nation;
Now strife and fear are past;
"Welcome," we cry, "to the richer life
Of our crowded years, at last!
Welcome to mead and upland
Your fathers left untilled;
To flocks and herds, and granaries
With the fruit of your labor filled;
To shop and forge, to game and song,
To school and college chair,
Yea, and the Nation's Councils—
We bid you welcome there!
For we are one, and strife is done,
And all we fain would share."

A Segregated Indian University Unnecessary:

By M. Friedman, A. M. Litt. D.

AGITATION for an Indian University has become rather common during the past year. At the last meeting of the Society of American Indians, held in Denver, higher academic education for Indians was recommended. This same suggestion has come from other sources, and from Indians who have obtained a university education. The idea is evidently suggested by the phenomenal growth of the Indian race during the past thirty years, since education has been actively fostered by the Federal Government, as compared with Indian's lack of progress and retarded development during the several hundred years before. Many in the race, and some outside, are flushed with this fine accomplishment and make unwise, or premature, deductions.

It is true that during the last few decades the Indian has made great strides in material development, as well as in education, industry, participation in the affairs of the country, and in rapid assimilation of the habits and customs of civilized life. This era also has witnessed the entrance of many into citizenship, and thousands are now being rapidly prepared for the same goal. Those who have studied conditions closely are aware that this happy condition is the result, very largely, of the complete and aggressive system of education inaugurated by the Government for Indians on and off the reservation.

While in the early years meagre and one-sided, characterized by an insistence on academic features solely, and conducted without serious consideration of the Indians' needs and home environment, this education has now become, and for some years past has been, excellently suited to the needs of the students, and is so conducted as to raise the mental, physical, economic, and moral condition of the Indian people. The work in Government schools has necessarily been of a grammar grade, with strong emphasis on industrial and vocational training, so that the young people would be fitted to take up more efficiently the duties of life and of earning a livelihood. Those who desire to go further have had the same encouragement that ambitious, energetic youth of other races have. No one seriously contemplates, or advocates, depriving Indians of participation in the universities and advanced schools of learning.

(*View No. 1*)

EARLY RECOLLECTIONS OF THE NAVAJOS—FORT WINGATE, NEW MEXICO, IN THE EIGHTIES

(*View No. 2*)

EARLY RECOLLECTIONS OF THE NAVAJOS

This View Shows the Improved Form of Habitation Built by the Navajos in the Eighties where in Contact with the Whites

(View No. 3)

EARLY RECOLLECTIONS OF THE NAVAJOS

An Interesting Group of Typical Navajo Men and Women in Front of their Hogan

EARLY RECOLLECTIONS OF THE NAVAJOS

Young Buck, after Shooting a Doe, is Removing the Hide which is to be Worked into Buckskin—(*View No. 4*)

American Universities and Preparatory Schools are open to Indians under the same conditions that they are open to others and many hundreds of Indians have availed themselves of High School, Preparatory School, Business College and University education. A large number of these have had their inspiration to attain advanced education at the Carlisle School and at this time many are being assisted to gain such an education, and scores of others are making their way through by their own efforts. The number has been increasing because of encouragement.

There is not at this time, however, a pressing need for the opening of a school of university grade for Indians only. In the first place, a very extensive experience with Indians of all tribes in every portion of the country, who are of school age, indicates that there are not enough Indians sufficiently far advanced in academic branches to justify such a university. Previous to 1880, Indians received practically no education. A primitive people, their education has since been especially fitted to their needs. It is a system of education which has the endorsement of the public, of professional educators, and the high approval of Congress. It is of a grammar grade, with the addition in some schools of the general branches such as are given up to the second year in high school. It has taken the white race many centuries of growth in civilization and educational attainment to bring about the fine system of university education that exists to-day.

This first objection is a fundamental one. Without the compelling presence of students properly prepared, in sufficiently large numbers, agitation for the erection of an Indian University has no particular basis of justification. At the same time Indian education is so sensibly organized and conducted that it prepares Indian youth for life and for the duties of citizenship, rather than to enter some higher school. The absence of such organization and complete elementary course constitutes the great fault which is being found everywhere throughout this country with public school education for whites. While more than nine-tenths of the students leave school during the grammar grades and the education therein obtained should afford rounded development and a seasoned whole, fitting the youth who must leave school for their future needs, we are faced with the fact that public school education is so conducted and the course of study so moulded that students in the grammar grade are

prepared primarily for entrance in the high school, and the students in the high school primarily prepared for entrance in the college. How wasteful and unwise this is may be readily perceived from the fact that less than five per cent of the total school population of eighteen millions ever attend college.

There is a second objection to the erection of an Indian University with Government funds and supported by Federal appropriation, namely, the objection of Congress itself. In the early days of Indian education, many of the nonreservation schools were condemned in Congress because of the emphasis on academic training and the comparitively little preparation along vocational and industrial lines. It may be considered almost axiomatic that segregated Indian education is transitory. It is a temporary agency for assisting Indians to that point in race progress when they will have acquired citizenship, and have become self-reliant, self-supporting, and self-respecting. Then they will, and perforce should, enter public school.

It has not been so very long ago that the press of the country was divided on the wisdom of Indian education. The opposition was due in a measure to the undue emphasis, which they believed was placed on academic instruction. The feeling of commendation in Congress now is practically unanimous in favor of the conduct of Indian education along the approved lines which now prevail, namely, a thorough training in the elements of knowledge sufficient to enable the students to read, write, protect themselves in ordinary business affairs, accompanied by a sound knowledge of their country and its history, geography, use of simple English and nature study; a good physical training, including a knowledge of hygiene and training in calisthenics; moral and religous instruction, so as to furnish the backbone necessary for success in life; and finally thorough and usable instruction in the vocational branches and in the industries, including the household arts for the girls, and the various branches of agriculture and of building trades for the boys.

Neither Congress nor the American people are willing, at this time, to go further than this in the extension of Indian education with a gratuitous boarding feature. The giving of free board and clothing in the Indian Schools now conducted should be eliminated as soon as possible. The Indian would appreciate his education more, if more was demanded of him and he had to work harder to obtain it.

Third—Another thing which stands in the way of the opening

of an Indian University is the fact that it skips from a grammar grade to a university. If it were found advisable to extend the scope and grade of academic education for Indians in schools especially supported for them, the next grade of school to be opened would be the high school or preparatory school. The Government does not at this time support a school which prepares for immediate entrance in college. If the need ever becomes universally recognized for the introduction of higher education for Indians as a general feature of the Government's scheme of education, then the next thing to do is to start a high school or an academy of preparatory grade. This is the logical next step. If deemed advisable a non-reservation school could be utilized for the purpose.

Fourth—The persons who are agitating the opening of a school of college and university grade for Indians lose sight of the fact that there are hundreds of very fine colleges and universities already in existence in this country, which are open to Indians. If Indians desire to get into these universities, the history of the past has demonstrated that they can get in, and that they can go through with credit to themselves and their race. Those friends of the Indians, who desire an opportunity for practical philanthropy, can find promising material in individual cases, where deserving Indian boys and girls desire a professional or university education. The names of such young people could be obtained at this or other nonreservation schools or agencies. It would take many thousands of dollars and a tremendous organization to build a college or university which is worthy, but why go to this initial expenditure when these institutions already exist in every portion of the country.

A need would be answered if practical men in a private capacity, or one of the Indian associations, started a fund for the aid of worthy Indian youth, who have the ambition to obtain a college education. Such funds could be extended as loans made after a careful investigation of each case.

The Carlisle School has at present a half dozen or more students attending preparatory schools training for college. A half dozen girls are in nurses' training schools in the best university hospitals of the East preparing for the nurse's profession. A number of other students are in universities and professional schools training for careers in medicine, architecture, music, and law. One graduated in law at Yale last year; another will receive a diploma in archi-

tecture this year at the University of Pennsylvania. They are not of sufficient number to warrant the erection by the Government, or private enterprise, of a university for the exclusive use of Indians. Those who want such an education and are ready for it can get a better education by virtue of a little self-denial coupled with the advantage of daily contact with the best representatives of the white race.

Dartmouth College, which was originally opened in the eighteenth century as a school for Indians, and subsequently developed into a school of university grade for whites, gives to Indians a scholarship, enabling them to enter without the payment of tuition. A number of Indians have been educated there, and there is no reason why the number should not be increased.

It is hoped that more Indians will have the ambition, capacity, and force to attend higher schools of learning. In the final analysis the number will depend on the Indian himself. It has repeatedly been proven that artificial or "hot house" methods of accelerating race development are neither effective nor lasting, and, often, as with the Five Civilized Tribes of Oklahoma, serious confusion and much harm results. Growth among Indians, as among other races, waits on accomplishment and accomplishment attends on individual initiative, intelligent direction, and capacity for efficient doing. Race progress is orderly and depends on a mastery of the simpler affairs of life before the comlex and more involved is undertaken.

Because the Carlisle School is situated in the East, in the midst of a highly developed country, with fine colleges and universities on every side, and with the inspiration which comes from a sympathetic community, a large number, in comparison with the total number of Indians who have obtained university education, have had their start here. This has been encouraged by every practical means.

Indian education is essentially a practical and not a visionary proposition. Those who deal with it in the concrete realize this. The Indians are not unlike other Americans except in so far as they have not had contact, until comparatively recent years, with the best of our civilization, careful education and training, and initiation into the life of self-dependence. Like the white race, the majority of the Indians will earn their living by skilled or unskilled labor. Only a very small proportion will enter the professions, or find it

profitable to do so. Those who want to enter the professions will find ample opportunity for training in American colleges and universities. The vast majority, however, will earn their living in agriculture, in the various trades of a vocational nature, and in business.

Indian education is so arranged, adapted, and conducted as to cover this large need. There is abundant room for improvement, and this improvement will, no doubt, be brought about. Opportunities for this improvement are intensive, however, rather than by extension. The splendid results which have attended these efforts on the part of Indian Schools are manifest and grow in comparison with the amount of time given to careful investigation by persons who are sufficiently interested. Thousands of Indians are earning a substantial livelihood, are industrious, well behaved, respected by their neighbors, own their own homes and in many cases their own business, have fine families, and are highly desirable citizens, as a result of Indian education. The facts and the figures are too evident to be refuted. The thousands of successful Indian men and women attest this.

A very large majority of the American people, who have stopped to think of the subject at all, believe, and rightly so, that this is all that the Government can reasonably be expected to do in its organized work of Indian education. This sentiment is undoubtedly reflected in Congress. Those, however, among Indians who desire further education of a higher grade, more specifically preparing them for the professions, will not lack opportunity and encouragement, if they are earnest, sincere, ambitious, and energetic, to satisfy their desires.

Early Recollections of The Navajos.

By R. W. Shufeldt.

DURING the eighties I served for six years as Post Surgeon at Fort Wingate, New Mexico, and during that period it was my fortune to see not a little of the Navajos. This once-powerful tribe of Indians had, in those days, a village some twenty miles from the garrison, while others built their hogans within short distances of it on the surrounding hillsides.

My life at Wingate was an interesting one, and was, toward the last, filled with very unusual incident, all of which will appear later on in a larger contribution than the present article.

Fort Wingate has long ago been placed on the list of ungarrisoned posts; but during the time mentioned above, it was an important station, at which served a formidable body of cavalry and infantry. Accompanying the present article I give a reproduction of a photograph I made of the post during the time I was there; it has never been published before, and it gives the appearance of the place at the time of its maximum importance. (View No. 1.)

Although the recent disturbance did not occur in this locality, my past life at Wingate was revived, in part, by the interesting article I read on the "Navajo Outbreak Facts," by Francis E. Leupp in THE RED MAN for November, 1913, and also by a mass of correspondence and other documents which I am at present going over, for a special purpose, and which refer to my life between the years of 1880 and 1890.

When the Navajos first built their hogans on the hills around Fort Wingate, these were of low, conical form, the frame being of limbs and trunks of small trees, and the interstices filled in with mud and twigs; an opening was left for a door on the most convenient side. I have several negatives in my collection of such hogans as these which I made, with a great many others, during my service in New Mexico. One of them was made for Major Powell, Chief of the Geological Survey, and from it Hillers, the photographer of that Department, made a superb colored enlargement.

As time went on, the Navajos built a better form of house than the conical hogan; the first of these had one vertical side and a flat roof, while the slope of the remaining side was still retained. An excellent example of one of them is shown in one of my photographs here reproduced. (View No. 2.) There are some members of that

tribe, well known in those days, grouped in front, and further on I shall have something to say about them.

A few years later these Indians came to build a very much improved habitation, as compared with the old, primitive hogan; all the sides were vertical and constructed of trunks of medium sized trees. There was a flat roof made of limbs of small size and of any old boards they could find, and occasionally scraps of other things. One of these, of which I give a reproduction from another photograph, actually had a door to it, and a very serviceable door at that, with hinges and other fittings. This structure had a small stove inside connected with a sheet-iron pipe, which pierced the roof and acted as a chimney. The squaw who lived here with her husband and child is shown in the picture. She is engaged in weaving a beautiful belt, while the child is dressed up for the special occasion of having its picture taken. In the foreground is one of their arrows and one of their primitive drills with which they drill the turquoise stones for the purpose of using them as ornaments.

It was very interesting to study this evolution in house-building; for it came about through the power of observation in these Indians and their studying the buildings of the post. No one assisted them, and what they did was entirely through their desire to improve their surroundings. It is very likely that Indians of this class would improve along not a few lines were the opportunities offered them to do so.

As I said above, it is an interesting group of Navajo men and women who posed for me in front of the hogan of which a view is given. (View No. 3.) It is quite possible that not a single member of this group is now living, for it is upwards of thirty years since that photograph was made. The old man with the blanket over his shoulders was at that time over sixty-five years of age. The youngest of the party is a boy standing near him. He was full of pranks and requested that in the picture he should be pointing a pistol at an old, dried skin of a lynx he held in his other hand. Sitting on the ground in front of him is a man who was very expert with his bow; and when a Navajo is expert in the use of his bow and arrow, he is generally a wonder,— though, everything else being equal, a Zunian in this particular is quite his equal.

Professor Edward S. Morse described for us, years ago, the "arrow release" of many Indians, or the manner in which the bow and

arrow were held when the latter was shot. To obtain the Navajo "release" was not as easy as one might think; but I finally got it, after carefully watching many of them shoot, when they did not know that I was making notes.

The squaw in the picture (sitting down with her baby in its cradle) is Shona, and she had quite a history. Up to the time I met her, the United States National Museum had no specimen of a Navajo cradle in its collection. This one was purchased by me and sent to Professor Otis T. Mason, of the Smithsonian Institution, who described it in the Proceedings or some other report of that institution.

"Charley," attired in a white "uniform," with his carbine, was employed as a scout occasionally, though such service was seldom required. He was a fine specimen of a Navajo "buck," and considered to be very handsome by his tribe.

Finally, we must not overlook the most distinguished member in this entire group. This is no less than "Jake," the best and by all odds the widest known Navajo silversmith of the tribe. He is standing with his left arm akimbo, and he is wearing quite a civilized attire. Many years ago I published some account of the many pretty silver trinkets that this man made for those who ordered them of him. For this purpose he used to melt up coins, and he was very skilful at his vocation. He is the Indian the late Dr. Washington Mathews of the Army employed to show him how he made his various trinkets and ornaments, all of which was described long ago in the Doctor's published articles. Some of Jake's work is yet in my possession.

One of my achievements at Wingate was to make a complete study of the Navajo method of making buckskin. For this purpose I secured the services of a young "buck" who was particularly skilful in the art, the mysteries of which I sought to comprehend. He was likewise very accommodating, and gave abundant opportunity to photograph him, from the time he killed the deer for the purpose, till the beautiful buckskin he manufactured was handed to me as the finished article. Reproductions of two of these photographs illustrate the present article. In one picture (view 4) he is skinning the doe he shot, and in the other (view 5) he is wringing the water out of the hide after it had soaked for a day or so. This finished buckskin is now in a case by itself, with all the tools

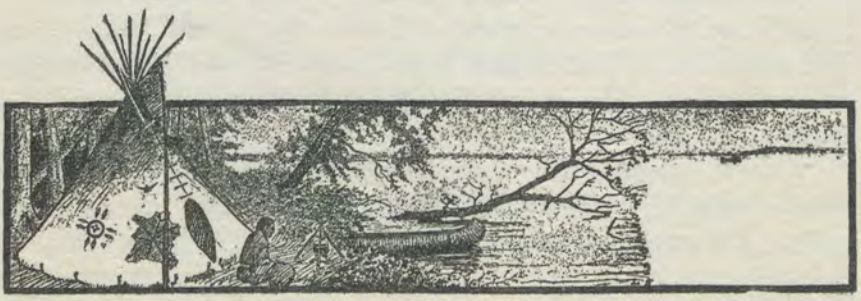
used in its manufacture, in one of the exhibition halls of the United States National Museum. It also figured at an exhibition at Madrid, Spain, many years ago.

Still, to me it seems but little more than yesterday since I followed Juan around with my camera, getting good negatives of him as he patiently answered the long list of questions I put to him.

Some funny things came up while I was making my pictures of him. Strange to say, he would not allow me to photograph his naked feet, that is, while in one stage of the proceedings he was stretching the partly dried hide over them, he being seated upon the ground during that part of the operation. He would allow me to make an exposure on any other part of his naked body except his feet. My distinguished friend, Doctor Havelock Ellis of London, could possibly give us the explanation of this.

Then, immediately after he had shot the deer, he broke all the long bones of its legs before he packed the animal on his pony. It was some little time before I could get him to tell me why he did this, but finally he devulged the reason. He said that no Navajo would kill a deer, with the view of making buckskin of its hide, unless he did resort to this procedure; for, if he took it back to camp without breaking its legs, he would surely go blind before the next moon! You may be sure I never even smiled at this bit of superstition or "folk-lore," we might say.

Mariano was chief of the Navajos when I was at Wingate, and a fine, old Indian he was. I could tell you a good deal about Mariano, but I fear I have already exhausted the full limit of space, and more, that the sketch I have given you should really be allowed to take.



Some Indians I Have Known: Ga-gan-a-wab, The Perfect Man:

By J. A. Gilfillan.

THE writer first knew the subject of this sketch in the end of the eighties or beginning of the nineties. He was then sitting in a wigwam on the shores of Leech Lake, Minnesota, his native place. He was perhaps sixty years of age and nearly blind, so much so that he was unable to do anything to make a living, and so was quite destitute. Of his history before that time the writer knows very little, only that he was a chief, and as such went with a delegation of chiefs to Washington during the Civil War to settle some things with President Lincoln. While there he shot Hole-in-the-Day, the celebrated head chief of the Chippewas, in the face with a pistol, and nearly killed him, as he was descending the stairs of the National Hotel on Pennsylvania Avenue, because he had cheated him in gambling.

So he was probably the average pagan Indian, neither better nor worse. He was still a pagan when the writer first knew him, but it was brought to his attention that he should become a Christian, as had many of his late fellow pagans at Leech Lake. For a considerable time he made no response to this, but it worked in his mind. Being blind he could do nothing but think it over, although finally he was converted and duly instructed and baptized. He then kept praying earnestly that his sight might be restored to him, at least sufficiently to get about. He finally told that he believed his prayer had been heard and that his eyesight would be restored. To give fulfillment, if possible, to this firm conviction he was taken to the nearest large city, St. Paul, and in a hospital there was put under the charge of some famous oculists. They examined him and pronounced the case hopeless, did what they could for him, and sent him home. So it seemed that his convictions of ultimate cure were mistaken. He went back into his wigwam to sit again in the dark.

Then there came to him the Government agency physician of Leech Lake, Dr. James R. Walker, a man deeply given to his work. He wanted to see those eyes, and then he began to treat them—to rub them with something the writer knows not what. To the amazement of the community, the man began to see. His eyesight continued to so improve that he was able to go everywhere alone. He regularly made the rounds of the many traps he had

set in the forest, and from the furs he took he was again able to make a living for himself. When canoemen were needed to carry parties and their goods over the lakes and portages to within fifteen miles of Red Lake, a distance of probably seventy miles, he was as able as any of them to take his place as a paddler, and to carry his regular load over the portages, sometimes of two or three miles in length, and received the same wages. His own explanation of it was that the Lord had in some way told him to serve Him, and that He would give him back his eyesight.

Ga-gan-a-wab made good use of his eyesight, for he became a model man. It is needless to say that he had nothing to do with any of the pagan doings around him, or with the vices in which the pagans lived. His daily life among them was a daily sermon to them. He was very industrious and never idle. He was to be seen out in the Christian burying ground with the Indian clergyman, cleaning it up, cutting away the brush, rooting out the weeds and doing what others neglected; or he would be on the roads filling up mudholes where the teams stalled. He was very quiet; he never said anything to the pagan in reproof of his life or to be a Christian, nor did he ever to a lapsed or unworthy Christian. In the weekly devotional meetings at the different Christian Indian houses he was always there, listened to all that was said, but never speaking a word.

He had only one daughter, a lovely girl with as beautiful eyes as were ever seen in a woman's head. In the days of his blindness he was very poor and unable to support her, so she was very properly sent to the late Mrs. Cox's school for Indian girls in Philadelphia. After a time news came that she was ill, and then later that she had died of consumption. Ga-gan-a-wab showed no outward sign of grief. When the writer asked him if he was greatly grieved, he answered quietly, "Kawin apitchi" (Not very). When her trunk was brought home he opened it and took out her little things one by one, the last memorial of his lost daughter lying in far-off Philadelphia.

After a number of years the Government opened a house in which to keep poor, old, and destitute Indians, or what we would call a "poorhouse," and David Kirk—for this was his babtismal name—was put in charge. There he had his room, and there he passed the evening of his life, working for the old people. The white people at Leech Lake, Government employees and others,

after watching him going in and out among them for years, found a name for him that expressed what they thought he was. They called him "The Perfect Man."

About two miles from their agency and on the other side of the lake was the town of Walker, a white settlement of considerable size. The inhabitants saw Indians all the time, and the most unfavorable side of Indians, for there were many whisky warehouses in this town catering to the Indian, in fact the town was a death trap set in the midst of the trade. The Indians, when the lake was not frozen, could quickly reach it in their birch bark canoes from every part of the lake, and whenever possessed of fifty cents they were quickly in Walker to load up with a little cheap joy. Thus the sad side of the Indian life was always to be seen there, some staggering drunk and vociferous about the streets; some staggering drunk on the railroad tracks, and occasionally one was ground to peices by the cars; some lying down and freezing to death in the winter weather; sometimes a mother, embarking in her canoe under the influence of liquor, carrying her baby on her back and inclosed in her blanket, the folds of which in turn were held tightly together in front by her hands, would discover after going a few miles that her much beloved child had dropped, unknown to her, from the loosened folds of the blanket into the icy waters of the lake, where it had perished. So the inhabitants of Walker did not, as might be expected, have a very exhalted idea of Indians from what they daily saw of them.

But they saw also the Christian Indians, they saw David Kirk, who often had business among them. They took note of him for a good many years, they watched his ways, they watched his daily life, and they said, "David Kirk is the most perfect human being we have ever seen." It was not words, for he never said anything; it was not what he did, for he never did anything remarkable. It was "the daily beauty of his life;" it was THE WAY he said things; the way he did things, very small things it is true, but the whole together made up the man. Somehow, from such unfavorable surroundings, from such an unfavorable beginning, he had attained to what the Scripture calls "unto a perfect man, unto the measure of the stature of the fulness of Christ."

A few years ago David was taken with pneumonia, friends visited him and wished to call the doctor, but his answer was, "Kawin" (No). So he passed quietly away, but leaving the world richer by a perfect example.

Indians Hit the Prosperity Trail:

By Warren K. Moorhead, in Boston Transcript.*

WHAT is the Government doing towards making into citizens 301,000 Indians? It has been stated in the public press that the Indians of this country are increasing. That depends. The Navajo are increasing rather rapidly, the Sioux slowly. Except in the Navajo tribe, the full-blood Indians generally are not on the increase. Because of frequent marriages between Indian women and white men the mixed bloods are decidedly on the increase. In other words, we are diluting the Indian blood and our product is, naturally, more white and less real Indian.

In previous articles, I have presented readers of the *Transcript* with the generally deplorable condition of the Indian population of this country. A recent thorough investigation of the 100,000 Indians living within the State of Oklahoma resulted in action by Congress looking toward more adequate protection for the Five Civilized Tribes.

Just now, the tremendous energies of the Indian Office are bent toward educating and allotting Indians and fighting disease. The Department of Justice has taken in hand the various and multitudinous graft cases and has already sent to the penitentiary a number of Oklahoma citizens.

Indians as Property Owners.

REV. GEORGE P. DONEHOO recently published an interesting article regarding the progress of the American Indian in THE RED MAN. This journal is printed by Indian students of the United States Indian School at Carlisle, Pa., and is a creditable publication, surpassing not a few magazines controlled and printed by white persons. In his article Mr. Donehoo states: "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 $687,566,258.09."

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*Member of Board of Indian Commissioners.

However, this total is not complete. In Oklahoma alone the values claimed by the Government officials for Indian property are rising $500,000,000. If we add the full value of the Navajo, Crow and Sioux reservations and lands—to say nothing of fifty lesser areas—we have at least $1,000,000,000. And this does not include the amount of cash held in trust by our Treasury to the credit of Indians. With such great actual values, and the knowledge that they are increasing, is it to be wondered that grafters beset the Indian on all sides?

The Schools.

A YEAR ago there were Indian children to the number of 39,379 in various educational institutions, chiefly Government schools. And 24,000 were not in school at all. This for the reason that there were not facilities, or that the Navajo and other tribes preferred to keep their children at home. The official report of an investigation as to the prevalence of trachoma in New Mexico showed 30 per cent at the Navajo agency, and 22 per cent at the Albuquerque school. As the Navajos are alert, bright people, quite likely they did not wish to send their children to school. Neither would white parents, under similar circumstances. However, be that as it may, many children are not at school.

In these schools vocational training for both men and women prevails. Exceptionally bright boys and girls may seek advanced training in the colleges. Carlisle, Hampton, Haskell and other large institutions do not attempt today, so much as formerly, to concentrate upon the higher branches of learning. Consequently, the graduates return home, or settle in white communities, ably fitted for life's duties. A large number of these graduates enter Government service and the percentage of failures is surprisingly low. The old statement that most Indians return to the blanket is as untrue as it is unkind.

Farming and Stock Raising.

THE young men who do not prepare for the ordinary trades receive an excellent training in agriculture and stock-raising. Young women learn in addition to the domestic arts, the care of gardens, poultry, etc. We need not enter into a description of what is taught them. Let us look at the results upon the reservations and allotments, where the training is carried into practical effect.

The famous Oglala Sioux, the Indians who defeated Fetterman's and Custer's troops, are working on their allotments at Pine Ridge, South Dakota. Twenty-four years ago they were dancing the famous ghost dance. To-day, they are as industrious and well-to-do a body of Indians as we have. They take kindly to stock-raising, and when I visited them some time ago, they numbered 7,700 and owned about 70,000 head of stock of all grades. They, as well as the Apaches and Navajo, illustrate the truth of the assertion that the Indians who used to fight us in the past are our most progressive and independent natives. The weaker bands—those who boasted that they had never harmed a white man—are the ones who have accomplished least for themselves.

Indians will work if they feel secure in the possession of their allotments. Where grafters are permitted to seize the best lands, the Indians will not exert themselves. No white man would labor did he realize that as soon as his property became valuable someone would take it away from him.

Agricultural fairs and associations have been encouraged by our Indian Department. Contrary to general belief, the Indians have taken kindly to these fairs and the prizes offered have caused a gratifying increase in agriculture. More than fifty of these have been held recently in the West. The more progressive and well-to-do Indians have organized fair associations and granges. We even hear of two or three "good roads movements"—and among the Potawatomis and Winnebagos! Imagine a "largest ear of corn" contest between the Cheyenne and the Arapaho!

And at another place the Indians assemble and organize a farmers' club, limited to full-blood Indians as members. Truly, some of our aborigines have done their part to reduce the high cost of living.

Money Making.

THE Indians of the Blackfeet Reservation sold, during the last six months of the fiscal year 1911 and the first six months of the fiscal year of 1912, 6,598 head of cattle, for which they received $292,160.96; and 1,044 head of horses, for which they received $49,949 making a total for all sales of $342,109.96. An association known as the Blackfeet Stock Protective Association was organized on April 15 with a membership of forty-three, which was soon increased to sixty members. Any Indian on the reservation may be-

come a member by subscribing to the by-laws and paying the required membership fee of $5 per annum. The members are required to report to the superintendent the name of any person or persons detected in killing or stealing cattle of any kind. There is a similar association on the Flathead Reservation, composed of white settlers and Indian stock owners.

Three years ago about eighty head of two-year-old heifers were issued to the Indians at the Kaibab Reservation. Since this issue was made the number has increased to more than 350 head. During the month of June 42 were sold, for which $1,330 was received, and there are now on the reservation 335 head belonging to the Indians.

At Siletz, Oregon, a cooperative creamery has been established, in which membership is open to the Indians. One Indian already has stock in the creamery; others are contemplating becoming members. At Mescalero the Indians sold 3,175 lambs during the year at $2.75 per head, or a total of $8,731.25. This is the highest price obtained for lambs in the State of New Mexico.

Indian Art.

AT LAST the Indian Department has awakened to the necessity of preserving Indian art in basketry, beadwork and blankets. That the young students should be trained in arts and crafts, modern pottery and all that sort of thing, is quite proper. But while we were concentrating upon this phrase of industry, the art of the old basket makers and best blanket weavers was rapidly becoming lost. Efforts were once made to "improve" the beautiful pottery of the old women potters of Hopi and Zuni and we came near ruining the whole of the Pueblo ceramics in our efforts to paint the lily. Now these people are encouraged to reproduce that ancient and distinctive American art.

Some of the Pacific Coast basket weavers obtain $50 to $250 for their masterpieces, and the Navajo rug or blanket of ancient weave demands $30 to $100, according to size.

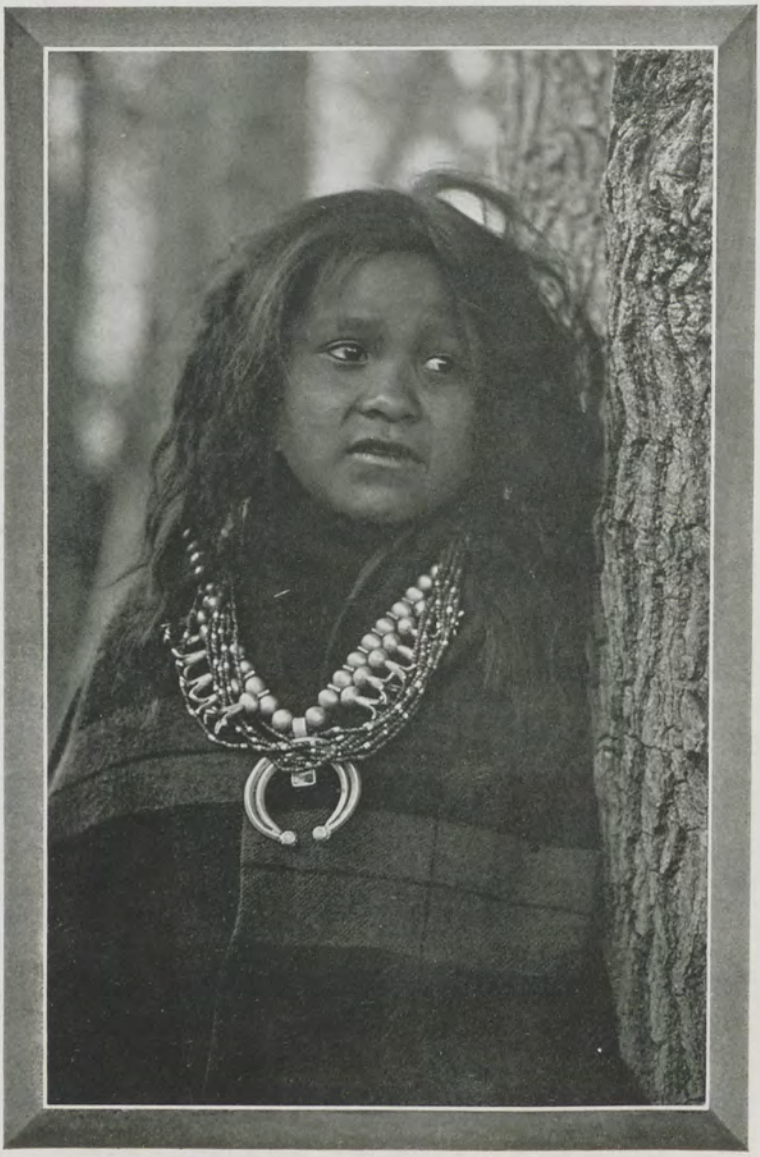
The Navajo blankets of all kinds sold during the year fetched the great total of $675,000.

Home Building.

I SUPPOSE the Indian Office has concentrated upon the problem of home building more persistently than upon any other. The home must be secure, habitable, and, above all, upon land suspec-

EARLY RECOLLECTIONS OF THE NAVAJOS

Wringing the Water from the Hide in Preparation of Making it into Buckskin. Finished Product is now an Exhibit at the United States National Museum *(View No. 5)*



INDIAN TYPES—NAVAJO GIRL

(Copyright by Schwemberger, Gallup, N. M.)

TYPICAL OLD NAVAJO WAR CHIEF

(Photo by Schwemberger)

SUPERINTENDENT'S HOUSE, CARLISLE INDIAN SCHOOL

tible of cultivation. Hence, we have to bear in mind in allotting the home place, or in building a house upon an acreage already selected, all of these things. The Indian must be contented in his new estate. And there is much to be taken into consideration. The old day of indiscriminate building and allotting is gone—we hope forever.

The aim is to make the home safe from covetous grafters, and next to that first of all considerations, to locate it to the best advantage. Lands of no special use to the Indian are often sold, and the proceeds put into his dwelling, a team, implements and household furnishings. If he is given a little start he will make his own way. All he needs is the human element of kindly interest—not paternalism.

We were once traveling in Oklahoma. A young man and woman passed us. We stopped and chatted. Both of them were young, both appeared dejected. We heard the story—common in Oklahoma. They had married the previous year, had leased their farm, could not recover possession and were now homeless. Investigation by the superintendent at Muskogee proved that the wife owned a tract in some distant corner of the State. This was sold, forty acres purchased and the two young Indians faced the future sure of a roof over their heads, a garden, some fertile acres, and the necessary farmer's "outfit."

The Indian Office has located thousand of Indians upon such tracts the past few years, and if we can keep the grafters away from them a little longer they will soon be able to support themselves.

The Best Indians.

THE Navajo Indians present the best showing of all the American aborigines. They number 28,000, and the Government has done less for them than for any other tribe in this country. In his report to the Secretary of the Interior, September 12, 1912, the Commissioner of Indian Affairs says: "It is estimated that the Navajo Indians own the following stock:

		Values.
327,300	horses (ponies)	$3,312,400
3,290	mules	98,000
4,900	burros	13,250
27,700	cattle	571,500
140	bulls	3,400
1,429,821	sheep	2,924,969
318,955	cows	497,910

"It is estimated that 3,375,000 pounds of wool, valued at $429,375, were clipped from native sheep, and 293,463 pounds, valued at $35,664, were clipped from graded merino sheep.

"A plan has been outlined for improving the breed of sheep belonging to these Indians by the introduction from time to time of a limited number of high-grade Rambouillet and Cotswold rams into their flocks, with the hope that the improvement in the native sheep may be so apparent that the Indians of these reservations will, of their own volition, adopt methods of improving their flocks. The aim is not only to increase the size of these animals so as to make them more desirable for mutton, but to improve the quality and amount of wool so that the present clip of three or four pounds per animal may be increased to at least double that amount. The wool clipped from the sheep by these Indians amounted to approximately 30,500 pounds, which was sold at thirteen cents per pound, or a total of $4,041.25.

"Examples of industry and progress might be repeated, but the above should suffice."

The Grafters.

THE Government has recently placed at the disposal of the Indian Office a fund of $100,000 to aid Indians in securing teams, or agricultural implements, or necessary articles. While the appropriation is not large, if it results in benefit to the Indians, a much greater sum will be appropriated and Indians encouraged to improve their farms. Many Indians graduated from the various schools have either lost their allotments or been persuaded to lease them to white men. Others have no means whereby they could begin farming operations. If the Indian belongs to a tribe having to its credit large funds in the hands of the superintendent, the Indian Department or the United States Treasury, the department authorizes the superintendent to advance said Indian such sums as are needed for the purchase of agricultural implements and stock. Often a house is built for the Indian and furnished (plainly, but comfortably) in order that the owner may set up housekeeping.

It has occurred to me that the $48,000,000 lying in the United States Treasury today to the credit of the Indians of this country could be profitably spent in the manner described above. This money at present serves as an alluring bait to attract an army of shyster lawyers and schemers. So long as this immense sum re-

mains in the United States Treasury, it is certain to prove a curse rather than a blessing to the Indian. As one of my friends puts it: "Where the Indian money is, there will the grafters be gathered together."

Signs of Better Times.

WITH all this vast Indian property, there is no reason why our aborigines should either individually or collectively become paupers. But unless we mend our ways, we shall be called upon to support many indigent persons. The campaign waged the past five years is bearing fruit, and even the few Western congressmen who were for turning the Indian free, abolishing the Indian Office and leaving the bulk of our natives to starve, are not now in control. Better advice has prevailed, and we have larger appropriations for health protection and education, prosecution of grafters and general protection, than ever before. The personnel of the service is excellent, and all are working towards a sensible solution of this vexed problem.

If the present plans are carried into effect, the next few years should bring about the educating and allotting of practically all of the children. The instruction afforded should enable all to become self-supporting. If we can eliminate the grafters—and that is the hardest task—we shall have done our duty by the Indian.

Comment of Our Contemporaries

EDUCATING THE INDIAN

ABOUT the most impracticable suggestion that has been made in some time is that a great national university for Indian students be established. The advocates of this university are no doubt well wishers of the Indian, but more credit is due their hearts than their minds. The last thing the Indians need is a university for their exclusive use. What they need is more elementary schools, and more agricultural schools. Those who become advanced enough to take a university course can be accommodated at the regular universities, where they will be as welcome as white students.

There has never been any discrimination at American colleges or universities against Indians. On the contrary, the few that have attended such institutions have been made much of by both the white students and members of the faculties. They come in contact with young men of the white race and thereby get a better understanding of their ideals, and if after graduation they teach Indian youth, they disabuse them of any prejudices they may have against the whites.

The aim of the Government should be to provide all possible means for extending common school education among the children of the Indians and instructing the youth in the best methods of agriculture and business as practiced by the whites in order that they may make the most of their lands and be able to protect themselves from unscrupulous speculators. The destiny of the American Indian is to compete with his white brother, and it has been demonstrated that when he has been properly educated he can do so on equal terms.

A university exclusively for Indian students would be of absolutely no benefit to the Indian masses and is not needed by those who can and want to take a university course. — *Editorial, Albany Argus.*

A UNIVERSITY FOR INDIANS

THERE are always sentimentalists to support any proposition to use public funds for special purposes; but one of the most senseless suggestions to be taken seriously is that a great national university be established for Indian students.

The particular thing the Indians do not want or need is a university of their own. The salvation of the Indian, the chance of saving his race, lies in the natural proceeding by which he may be absorbed into the body of the whole community. He makes an excellent citizen when he gets a chance. That is about all he needs—a chance.

The Indian has had too many blankets and rations and charities and missions forced on him. No wonder he has been pauperized; it would ruin any race. An Indian university would be one more mistake of the same kind. The young Indian who gets education enough to make him a candidate for university opportunities does not want to be sent to an Indian university. He will not get so much out of it as

he would from taking his chance with other young men, or women, in any good college. The Indian needs to be cultivated out of the notion that he is *sui generis;* not into it.—*Editorial, Baltimore News.*

INDEBTED TO THE INDIANS

THE North American Indians gave to civilized man maize and tobacco. If the latter gift was an evil, the former more than balanced accounts, and now the sailing of the Diana recalls the fact that the Indians invented pemican. It is not popular as an article of diet, and in "the States" cannot compete successfully with any one of the breakfast foods, but it has been found well-nigh indispensable to the Arctic explorer, from Dr. Kane to the present time.

The Indian needed a food that he could carry on long marches without overburdening himself. He was forced to be his own commissary department, and he invented a pressed cake of powered meat, fat, and dried fruits, or corn meal, which is said to contain more nourishment than any other condensed food in so small a package. The Indian taught the scout and trapper, and from the scout and trapper Dr. Kane got his ideas. The sealer Diana, in which Dr. MacMillan will make his search for Crocker land, took fourteen thousand pounds of pemican on board at Boston. The news dispatches call it New England pemican, as they would speak of Boston baked beans. It is a New England product, all right, but it was the Indians who invented it before the coming of the white man, and long before the white man himself discovered that there are millions in especially prepared foods if judiciously advertised. —*Manchester (N. H.) Union.*

THE United States Indian School, Carlisle, Pennsylvania, is responsible for THE RED MAN, a monthly magazine about the American Indian; illustrated, neatly printed, and original. It is well worthy of patronage and encouragement. Price, $1 a year. The Indian School also publishes THE CARLISLE ARROW, a weekly of four to eight pages of three columns each. —*The Hesperian.*

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. The Superintendent considers this matter one of the most important duties 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! Letters of greeting and good cheer to all the graduates and returned students of Carlisle were addressed this year at Christmas time. Scores of replies were received, indicating the splendid feeling of loyalty which the students have for the school. A few extracts are published herewith.

Peter Chief Eagle, of Kyle, S. Dak., writes that he is a special police.

Sarah Moore, now Mrs. Harnes, is keeping house at her home in Prague, Okla.

Mary E. Lambert writes from Dunseith, N. Dak., that she is employed as a laundress.

James Henry writes from his home, Sweetwater, Idaho, that he is a farmer and doing good at his work.

Sylvester Long Lance writes from St. John's Academy, Manlius, N. Y., that he is a student there.

Leander N. Gansworth, from 2312 Carey Avenue, Davenport, Iowa, writes that he is a linotype operator.

Pliga Nash writes from her present address, Crow Agency, Mont., that she is assistant clerk at that agency.

William Fred Cardin writes from Dana's Musical Institute, Warren, Ohio, that he is studying music. He writes further: "I wish Carlisle a Happy New Year and hope she will be able to continue her good work for which I am thankful."

Martin D. Archiquette writes from his present address, Anadarko, Oklahoma, that he is agency clerk at that place.

Mr. and Mrs. Walter Mathews write from their present address, Gramola, Okla., that they are farming and raising stock.

Henry Warren writes from Bena, Minn., that he is clerk for the Acting Sub. Indian Agent for the White Oak Point Band of Indians.

Lyman B. Madison writes from his present address, 751 Davol Street, Fall River, Mass., that he is employed as a day watchman in the town in which he lives.

Annie Kowuni, now Mrs. A. K. Abner, writes from U. S. Indian School, Albur querque, N. Mex., that she is assistant seamstress there. She says: "Many thanks for

THE ARROW, Christmas card, and the letter. May the New Year bring to you and your school happiness and prosperity throughout the year."

Samuel A. Miller writes from Gresham, Wis., that he is a lecturer, and he writes also that he is working for the Indians' advancement.

Frederick W. Peake writes from White Earth, Minn., that he is a real estate agent and that he appreciates the Christmas card very much.

William G. Isham, of Bena, Minn., is working in the woods, and writes: "I would very much like to get back in the Indian Service again."

Leonard H. Hudnall writes from his present address, Cameo, Colorado, that he is employed as machinist by the U. S. Reclamation Service.

Hiram N. Clarke, of Cheyenne River, S. Dak., writes that his present occupation is clerk, and he wishes the Carlisle School and faculty a happy and prosperous New Year.

Jesse Davis writes from Webb, Idaho, that he is a farmer. He writes further: "I am doing fairly well with my work. A Merry Christmas and happy New Year to you all."

Nicholas Bowen writes from Onoville, N. Y. that he is in the forestry work. He writes further: "Your letter was very gladly received and I wish you all a most joyous holiday season."

William Ettawageshik writes from Ignace, Mich., that he is a job printer for the Enterprise. He writes further: "Thanks for your Christmas letter. Many wishes for continued success of the school."

Nicholas Longfeather (known here as Murphy Tarby) writes from his present address, 64 Allene Avenue, Atlanta, Georgia, that his occupation is plant-pathologist and forester. He says, also, that "The training that Carlisle gave me has been of the greatest value to my profession. It is Carlisle that has enabled me to walk in the best atmosphere of the business world."

Sarah Mansur, now Mrs. Thompson, writes from Cushing, Okla., that she is housekeeping.

David Jacobs writes from his present address, Minoa, N. Y., that he is working in the woods this winter.

Paul A. Kininnook writes from Chemawa, Oreg., that he is at present attending the Willamette University Academy.

Walter Kimmel writes from Mission, S. Dak., that his occupation is general and says: "Kindly send me the ARROW, as I enjoy reading it."

Hawley Pierce writes from his home, 79 Elm Street, Salamanca, N. Y., that his occupation is engineer on the Buffalo, Rochester and Pittsburgh R. R.

Miss Ida Mae Warren writes from Ogema, Minn., that she is keeping house. She says: "Was pleased to hear from Carlisle and wish all a happy New Year."

Elias Jordan writes from his home at Oneida, Wis., that he is working in the woods. He says: "Many a time I have wished myself back at Carlisle."

Anna Gilstrap writes from Fort Benton, Mont., that she is doing housework. She says: "I am enjoying the fine weather we are having for this time of the year."

Thomas C. Flynn writes from Frazier, Mont., that he is a r a n c h e r, and says: "Thanks for your letter of greeting. Wish you continued success in your work for the up lift of the Indian race."

John Dixon, Cochite Day School, N. Mex., whose present occupation is carpentering and farming, says: "I am always glad and happy to get my yearly letter from the Carlisle Indian School father."

Miss Marian A. Powlas, of Browning, Mont., writes that she is occupied as boys' matron in the Government Indian School there, and says: "I have met several Carlislers since I have been in Montana. All doing fine. Thank you for your encourag-

ing letter and hope I will have a chance to visit Carlisle once more. Remember me to inquiring friends."

Frank LeRoy writes from Neopit, Wis., that his occupation is driving logs on the river.

Peter J. Lorain writes from his home at Hogansburg, N. Y., that his occupation is farming.

James Henry writes from his home, Sweetwater, Idaho, that he is a farmer and doing good at his work.

Leon Jure writes from his present address, Redlands, Cal., that he is married, that he is in business, and that he has an apartment house.

Mary M. Redthunder writes from Dulce, N. Mex., that she is now employed as assistant matron at the Indian School at that place.

Jose Osuna writes from the Theological Seminary, Princeton, N. J., that he is a student there. Present address, 8 Alexander Hall.

Miss Nellie Carey writes from Lawton, Okla., that she is employed as laundress at the Comanche Indian School and likes her work very well. She has been there for over two years.

Mrs. Edith Bartlett Burns writes from Fort Hall, Idaho, that she is keeping house, and says: "Thanking you sincerely for your Xmas gift and THE ARROW, I am ever the school's friend."

Miss Bessie D. Metoxen writes from West De Pere, Wis., that she is a housekeeper. She says: "I am getting along fine. I am thankful for what Carlisle has done for me. I am working for Rev. J. S. Whiting, pastor of the M. E. Church here."

Stephen Reuben writes from his present address, Webb, Idaho, that his present occupation is farmer. He writes, also, that "the only two things I showed and led my people in was Christianity and farming. The first I learned at Carlisle in the Y. M. C. A. and the latter I learned while under the Outing in Buck's County. I am thankful for both of these."

John Peakhart writes from Hammon, Okla., that he is a farmer. He says: "I have but little education though I do my best to get along."

Louisa Metoxen, now Mrs. Denny, writes from her home, West De Pere, Wis., R. F. D. 2, that she keeps busy sewing and baking bread which she sells.

Kish Hawkins writes from Kingfisher, Okla., that he is assistant Indian farmer there. He says: "Family and myself are in good health, enjoying life the best we can."

Jacob Buckheart writes from Shawnee, Okla., that his occupation is farming, and his message to the school is: "Good regards to all. Go your best and beat them all."

Emma Newashe, now Mrs. F. A. McAllister writes from 114 W. 10th Street, Oklahoma City, Okla., that she is keeping house, and says: "Thanks for your kind regards."

David H. Roubidoux writes from Rulo, Nebr., that he is farming: He says: "Nothing pleases me more than when I hear from the old Indian school, Carlisle, Pa."

Mark Penoi writes from Anadarko, Okla., that he is clerk in the Indian Service at Anadarko. He also writes: "Thanks for your letter. It is the most welcome letter received in my home each year."

Clever Warden writes from Carlton, Okla., that he is a farmer. He also writes that "At the recent Denver conference I met old school mates. I think that more Indians should join the Society."

Dr. Caleb M. Sickles writes from Tiffin, Ohio, that he is a dentist. He graduated from Carlisle in 1898, attended Dickinson prep. two years, enrolled in the Ohio Medical University, graduated from there in 1904, and has been practicing dentistry in Tiffin ever since.

Choosing the Right

THE greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and from without, who bears the heaviest burdens cheerfully and whose reliance on truth, on virtue, on God, is most unfaltering.

CHANNING

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.