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An Illustrated Magazine by Indians

THE RED MAN

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The Red Man

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Indian Education: Present and Future:*

By H. B. Peairs, Supervisor of Indian Schools.

A STRONG man is the finished product of the right kind of an education. Be he red, white, or black, if his education is of the right kind, the result should be a real man—physically strong, skillful, industrious, reproductive; mentally keen and intelligent; morally, always positively clean and right; spiritually sensitive and ever developing and unfolding, a God-fearing man, a Christ-like man, powerful yet merciful, strong yet gentle, unselfish, helpful, sympathetic, true.

The education that will develop a man answering this description is the kind that is in demand for the Caucasian, for the Negro, for the Indian. The artist must have in mind very definitely the completed picture before even the background is put upon the canvas, otherwise the finished product will not stand out clearly and tell its story. Just so with the teacher. He who would by his teaching develop the strong man who will stand the tests of life and succeed must have a true conception of the qualities of real manhood, and those qualities must ever be kept in mind.

Having pointed out a few of the fundamental qualities of true manhood it will be recognized at once that the first absolutely essential specification of plans for education for the Indian is that the personnel of the Service be kept at a high standard. If I were asked to say, after serious thought, what in my judgment would make the greatest improvement in the Indian schools of the country I would not say more buildings, better equipment, or more money.

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* Address delivered at the District Conference of the Society of American Indians at Philadelphia, Pa., February 14, 1914.

I would say more concentrated, missionary-spirited officers and teachers in every department of the Service. There are approximately 5,700 persons employed in the Indian Service. Many of them are well qualified, self-sacrificing workers, but there are always a shortage of employees and therefore applicants of mediocre ability and limited preparation are necessarily given positions. Of the total number employed in the Service in 1912, 2,516 were Indians, almost one-half of all agency and school employees. This Society could not render any greater service than to encourage Indian young people to thoroughly qualify for service among their own people by taking normal training courses, domestic science courses, agricultural and trade courses of sufficient length and thoroughness to insure efficiency. The Service is in constant need of well-qualified workers, and Indians who can meet the requirements in way of qualifications are always given preference.

But before discussing this phase of Indian education further we will as briefly as possible make a survey of school conditions in general in order to have clearly in our minds a picture of the whole field. There are in the United States approximately 75,000 Indian children of school age, 5 to 18 years. Of that number about 7,500, or one out of every ten, are ineligible for enrollment because of some physical or mental defect. These are special classes which demand early and thoughtful attention. Information is now being gathered concerning the number and condition of each class in order that intelligent action in their behalf may be taken. These unfortunate children and young people should command the earnest and sympathetic attention of all people who are interested in the Indian people, but especially of the members of the Society of American Indians whose purpose it is to be definitely and actively helpful to all members of their own race.

Leaving the defective children to be specially cared for, there are about 67,500 children of school age who should be in school. The total capacity of Government schools is now 25,324. Room for about 500 more is now being provided. In addition to the Government schools, there are contract, mission, and public schools which take care of approximately 31,137, making the total capacity, aside from public schools within reach of Indians but not utilized, 56,461. The enrollment in Government schools during the year 1913 was 27,584, in mission schools 5,109, in public schools 26,-

028—a total of 58,721. Thus it will be seen that about 78.3 per cent of the children are in school, and 87 per cent of the eligible children attend school. The percentage of all children throughout the United States who are in school is approximately 80, which is 1.7 above the percentage of all Indian children, and 7 less than the percentage of Indian children who are eligible to attend schools for normal children. When the Navajoes, Papagoes, and Apaches are provided with schools, the problem, so far as capacity is concerned, will have been largely solved. Congress appropriated $100,000 last year for the Navajo schools, and the 1915 bill carries an equal amount. An item of $50,000 for Papago schools was placed in the bill this year, and although omitted by the House committee, it is hoped that it will be restored before the bill finally becomes a law. Thus it may be seen that adequate facilities will comparatively soon be available for practically all Indian children.

These schools are graded and offer an academic course equal to the usual eight grades of the public schools of the entire country. A few of the larger nonreservation schools offer two years of special academic work in addition to the grammar school course. Agriculture, domestic science, and business training are emphasized in these institutions. The State and local academic courses of study are adopted and adapted for use in Indian schools. From the beginning of Indian education by the Federal Government, it has been recognized that mere academic education would not meet the needs of Indian children. Industrial training is especially necessary for Indian young people because they have such limited opportunities for getting such training in their homes. Because of this fact, special effort has always been put forth to provide facilities for varied industrial training for both boys and girls. Boys are taught farming, gardening, dairying, carpentering, blacksmithing, shoe and harness making, plumbing, steam engineering, stone and cement masonry, painting, baking, and printing. Girls are taught cooking, sewing, laundering, general house keeping, and in fact everything pertaining to home-making and home-keeping.

There probably are no schools in existence of similar grade where as much and as varied industrial training is given. Vocational training is rapidly coming to be generally recognized as an important part of every young person's education and training. Undoubtedly the existence in various parts of the country of indus-

trial training schools for Indian children has had much influence in creating a sentiment in favor of manual, industrial, and vocational schools. Unquestionably industrial schools for Indians have been and are now the best type for the masses of the race. The schools, although imperfect in some respects, have done and are now doing remarkably efficient work for Indian youths.

The schools through the children have completely changed the whole sentiment of Indians toward education in the twenty-seven years during which I have labored in them. (One week from today will be the end of my 27th year in the Service.) In 1887 there were but 10,500 Indian children in Government schools, and they had to be begged and almost dragged in. Last year there were a total of 58,721 Indian pupils voluntarily enrolled in schools of all classes, and thousands more would have been in attendance if facilities had been available. Nearly all Indian schools must, because of lack of room, turn away applicants. This one result has justified the maintenance of the schools because, having created a desire for education, the most difficult part of the problem has been solved. In fact, there is no longer an educational problem in so far as the Indian children are concerned. The desire for an education has been created and therefore the question is simply one of providing ways and means and of keeping industriously and continuously at the work. This being true, what of the future?

We are maintaining a great system of special school for the Indians, who are the native citizens of this country. That it has been necessary and right to maintain such schools cannot, it is believed, be successfully disputed. However, the time is rapidly approaching, if it has not already come, when the necessity and the advisability of the Federal Government maintaining schools for a large element of the Indian children who are now attending Indian schools may be seriously questioned.

Twenty-seven years ago, on February 8, 1887, the Dawes land and severalty bill became a law. That law provided for the allotment of Indian lands, the title of each allotment to be held in trust by the Government for a period of twenty-five years. The acceptance of an allotment gave citizenship to the allottee and with the expiration of the trust period and the issuing of a patent-in-fee subjected the patentee to taxation. Under the provisions of this law, and others enacted since, many Indians have become full-fledged

citizens of the United States and the States in which they live. Reservations have been opened for settlement by the white people; on many reservations all surplus lands have been occupied; town sites have been laid out; towns and cities have been built; and in both urban and rural districts public school facilities have been provided in what was formerly Indian country. Thus, in many sections of the country where comparatively only a few years ago there was no possible opportunity for the Indian child to get an education except in schools provided by the Government or in some instances by religious organizations, now splendid public-school facilities are available.

In certain sections of the country where the surplus Indian lands were settled upon soon after the Indians were allotted the expense of maintaining public schools has been a heavy burden upon the settlers because the Indian lands are not subject to taxation during the trust period. Because of this fact there has been a willingness upon the part of the Government to give aid to the public schools by paying tuition for Indian children enrolled in Indian schools. In eastern Oklahoma, where there are so many Indian children and where the proportion of land held by Indians is so large, a specific appropriation has been made to aid the public schools since the courts ruled that Indian lands could not be taxed. In other sections of the country tuition has been paid by the Commissioner of Indian Affairs out of the appropriation for the support of Indian schools, where the parents of Indian children enrolled in public schools were non-taxpayers.

We are now facing a new situation which must be met by legislation. The Comptroller recently rendered a decision to the effect that the Government cannot pay tuition for Indian children who, under the State law, are legally entitled to the privileges of the public schools, and according to decisions received from many of the State where contracts have previously been made with public-school authorities to pay tuition, it is found that under State law Indian children are legally entitled to enrollment in the public schools. Therefore, regardless of whether they are taxpayers or not, the Government cannot pay tuition to the public-school authorities except where Congress has made special appropiration therefor. Undoubtedly there are conditions in some sections of the country which justify such appropriations, as in eastern Oklahoma and in

other sections of the country where there are large proportions of the land held by Indians which are not yet subject to taxation. Because of this fact the Indian bill for the year 1915 has been so worded as to make it legal to use a certain amount of the Indian-school support fund in paying tuition for Indian children who may be enrolled in public schools where conditions positively justify doing so. This statement brings me to the point in this discussion which I should like to specially emphasize.

As I have already intimated, it is believed that the time has come in the history of Indian education when there should be an agreement, if possible, between Federal and State authorities as to when the Federal Government will cease to provide educational facilities for the Indian child and when the State will assume the responsibility.

There are hundreds of children of citizen Indians whose homes are within reach of the public schools, who are now attending Indian schools. At the same time there are hundreds, yes, thousands of Indian children without school privileges of any kind. This condition of affairs naturally leads to the suggestion that the State should accept the responsibility of hereafter providing school facilities for those Indian children who belong to the citizen class. Personally, I would favor the plan of the Federal Government paying tuition for Indian children enrolled in public schools until such time as their parents' property becomes subject to taxation by one process or another.

And just here I should like to say that I believe those Indians who have had the advantages of education and appreciate its value will, in every way possible, help to hasten the day when productive inherited land will be made subject to taxation. This will aid not only in supporting public schools in Indian country, but will also help in all public improvements of the communities in which the lands are located. The advantage will certainly be reciprocal, as development of the community interests in general increases values. Our Indian population extends into 26 States of the Union, and in a few generations it will have been largely blended with the citizenship of these great Commonwealths.

With these conditions in mind and with full and complete citizenship and all of its privileges and duties as its ultimate end, our present duty in educational matters for the Indian is not difficult to determine.

Means, methods, and principles of education have been among the chief concerns of legislative and deliberative assemblies of our Nation since the first town meeting of the early colonists to the present day. As a result of the consensus of opinion evolved from these rigid, practical, and crucial test methods of growth, there has been developed the most valuable system of any age in public education. That Indians are entitled to the benefits of this accumulation of educational thought there can be no doubt.

In my judgment the most important work to be done during the next few years by those who are charged with directing Indian education will be to use every conceivable means to bring about such conditions as to make possible the education of a rapidly increasing number of Indian children in the public schools throughout the country. The campaign must not be pushed too vigorously, but it should never cease for a moment. There are many obstacles to overcome. Indian home conditions must be improved; disease must be stamped out; cleanliness must become the rule; gradually the Indians must become willing to share the financial burden which accompany school privileges. The Government is active in helping to remove these and other conditions which may stand in the way of the Indian child having an equal chance with children of other nationalities.

Before I close I should say that I do not want to be understood as intimating that Indian schools are in any respect an inferior system of schools. Indeed, I believe it may be said without fear of successful contradiction that in many respects they are very superior, but the supporting of special schools for any one nationality in this great Nation of cosmopolitan nationalities is xecusable only because of local and immediate conditions. Therefore, whenever those conditions so change as to make it possible to eliminate the special school and place the Indians in the public school, the melting pot of our mixed population, that it should be done cannot be questioned.

I should like to discuss many other phases of Indian education, but time will not permit more than a mere mention of a few specially important matters in their relation to the effectiveness of Indian education. Although of equal native ability, Indian young people start in the race of life with many handicaps and for a good many years yet they must recognize this fact and therefore struggle with

unusual activity and determination if they hope to keep abreast of others in the race. The majority of them live on the frontier in undeveloped country, in very primitive homes, among a non-English speaking people whose vision of life is limited in most instances to reservation lines. In short, the environment of these young people is lacking in all of those elements that tend to uplift and inspire to best effort. Children, who while in school acquire the reading habit, find nothing in the home to read, except now and then a newspaper; no magazine, no books, very often no Bible.

Although a great admirer of Indians, Mr. Carnegie has not provided many libraries in Indian communities. Permit me to suggest that he or any philanthropist might do worse with his money than provide civic center buildings, including library, reading, and assembly rooms for returned students and their friends.

A majority of Indian young people are further handicapped because of limited education. They leave school thinking that a grammar school education is sufficient or is all that is obtainable. While it is practically all that is offered by the Federal Government, it should not be the end for all Indian young people. It is not sufficient for others who hope to keep in the race. Everywhere leaders in educational work are recognizing the necessity of continuation schools because so many young people leave school with inadequate preparation. Even young people who have superior educational opportunities, whose parents are educated, cultured people, whose homes are liberally supplied with the best of literature, who live in communities which offer the best of advantages, feel the need of continuing their studies after they actually leave the educational institutions. Indian young people must continue to be students after leaving school if they hope to keep up with their competitors.

I want to suggest that this Society may be a great blessing and real help to returned students by urging upon them the necessity for extending their education in every possible way. Encourage the liberal distribution of good literature; plan where possible for continuation schools. The Government schools are available for such work if the returned students will make use of them. Make of these schools continuation schools and civic centers.

I repeat that I believe Indian young people to be equal in native ability to their competitors, but they must make equal effort

(*Continued on Page 239.*)

TWO VIEWS OF THE CARLISLE INDIAN SCHOOL CAMPUS—ONE IN SUMMER, THE OTHER IN WINTER

INDIAN TYPES—AN ACOMA MAIDEN

By Carpenter, Field Museum

The True American Herdsman:

By Hasting McAdam, in Everybody's.

MEAT is not only dear but, relatively speaking, scarce. According to the latest Government figures there were 36,030,000 beef cattle in the United States January 1, 1913, whereas January 1, 1907, there were 51,566,000.

A meat shortage is a fact and presents a problem which must be treated, like all other problems, at the root. In this case that means the source of supply. Several constructive plans of solution have been proposed; some are in their tentative beginning; one—and here's our little story—is in full and promising operation.

The idea is simply this: That the American Indian, native of the Out-of-Doors, almost the sole remaining owner of huge tracts upon which large flocks may be grazed, should again become, as he was first, the great American Herdsman.

And why not!

It is President Wilson's opinion that the men who have studied and mastered scientific agriculture are the ones who will conserve the future of an America that is certain to double in population. The President has called several such men to Government positions. And prominent among them is the new Commissioner of Indian Affairs, Cato Sells—lawyer, banker, agriculturalist, and scientific stockman.

Mr. Sells has had a wide experience in his field. While living in Iowa he served many years as a trustee of the Iowa Agricultural

College; and since moving to Texas six years ago he has been put on nearly all the agricultural boards of the State.

On the second day after the new Commissioner took office, last April, he ordered a complete invoice made of every horse, mare and stallion, every steer, heifer, and bull, every sheep and goat, all the mules and burros on the Indian reservations.

To prepare an invoice dealing with the principal property of 300,000 Indians living on 30,000,000 acres of widely scattered lands was indeed an enormous task. The results, compressed to totals, for all reservations, are contained in the following startling table:

Animals on reservation.	Number.	Present average value.*	Average of farm stock at present market prices.†
Horses	689,847	$22.50	$130.00
Cattle	228,214	24.95	55.00
Sheep	1,451,309	1.87	4.00
Goats	319,521	1.25	3.00
Mules	7,325	40.00	140.00
Burros	20,161	5.00	10.00

*Extreme winter or late spirng storms would reduce these averages.

†Quotations supplied by C. L. Davis, stock expert of the Indian Bureau at Washington.

Note the well-nigh unbelievable contrast between the average value of the Indian animal and of the farm, or bred-up, animal.

The figures on the average value of the Indian animals are to some extent misleading. In isolated cases, breeding-up has been begun, with the result that certain Indian stock now brings high prices. But an examination of the figures shows that thousands of acres of prime Indian lands serve merely to graze thousand of unsalable native ponies, scrub cattle, goats, and burros.

The economic crime may be easily illustrated: It costs as much to feed a worthless animal as it does a good one; the Indian pony, highly interesting in Indian "literature," is nothing less than a public charge. Yet this same pony, crossed by a Percheron, makes a good animal. So, too, does a scrub heifer crossed with a Hereford bull

The Commissioner found that the male animal in Indian herds has been almost universally low-grade. In many cases he discovered

that the male stock has been quite insufficient in number for the size of the herd. The majority of the herds needed almost a complete regeneration both of the "he-stuff" and the "she-stuff." Mr. Sells was convinced that if the present native male breeding stock could be replaced with approved breeds, the same number of livestock would be worth, within five years, at least double their present value.

Of course each reservation presents a separate problem. Broadly speaking, however, the invoice justified two conclusions: First, that the very best grazing lands in America, where used by Indians at all, are devoted in large part to "scrubs" that give little or no profit.

Second, that the lands, when not used by the Indians, have either not been used at all or have been overused at ridiculously low rentals by white lessees. Abuse of grazing land by overuse is no less an economic crime than its misuse by worthless stock.

Rebuilding the Herds

BY WAY of beginning an improvement, Commissioner Sells issued the following orders:

Prohibiting the sale of any heifers whatever.

Requiring elimination of all the old or low-bred bulls, rams, and stallions, the bulls to be fattened and sold.

Providing that all subsequent leases to white cattlemen be made for short time and revocable, with a view to placing Indian herds under Government supervision on the lands as soon as possible.

The essential feature of the program, after the above orders were issued, was the purchase of the new animals.

Congressional action was not necessary; if the Indian Commissioner had the confidence to use the money, the funds were available. For many of the Indian tribes have large tribal savings which are under the control of the Indian Commissioner. And those lacking cash have lands and timber that are first-rate security for loans.

His experience as a banker had convinced Commissioner Sells of the absolute soundness of high-grade livestock as an investment security; he assumed the responsibility and, during the last six months, has bought right and left for the Indians.

This scheme of constructive reorganization promises not only double returns to the Indian, but a double contribution by the Indian to the Nation's food supply. And "these Indian grazing lands,

together with the agricultural lands in Indian ownership," Commissioner Sells declares, "will safely carry several times the number of livestock now on them."

Good Live Indians.

WITH practical instruction and a few good object lessons, Indians soon become quite proficient as stockmen, particularly with horses and sheep. In the cattle industry the Indians become expert riders and ropers, but require white foremen. They take great pride in their equestrian feats, and in all prominent contest of the United States and Canada Indian horsemen are found competing, on equal footing, with white men.

Where undisturbed by other stockmen, Indians train their range herds to a control which white men can not duplicate. They will hold large numbers on a given range, see that they get water, shift them as conditions may require—and this without the herds showing restlessness or tending to scatter.

As shepherds, the Indian families of the Navajo country care for their herds with fidelity almost unknown elsewhere. During lambing season the whole family stays with the flocks, and lambing percentage is unusually high regardless of the weather conditions.

"It is not only possible," says Indian Commissioner Sells, "but entirely probable that the Indians will become the foremost herdsmen of America. The situation presents a business and industrial opportunity, the successful working out of which will go a long way toward solving the meat problem.

The Old Indian and the New:

By Frederic Snyder, in The Assembly Herald.

IF anyone thinks that the old Indian has passed into history, and that the Indians of the United States now living belong to the class called the new Indian, due to years of education and Christianization, he should visit the Indian pueblo of Santo Domingo in the State of New Mexico, to have his opinion somewhat changed.

The Pueblo Indians of this State have often been designated the civilized Indians of the country, probably because of the fact that they have from time immemorial lived in small villages, have followed a crude mode of agriculture for an existence, have adopted a form of government partly suggested to them by the early Spanish colonists, and from the further fact that they were considered citizens of Mexico when this State was Mexican territory.

The pueblo of Santo Domingo is situated on the A., T. & S. F. Railroad, about 35 miles east of Albuquerque. There are about 1,000 Indians in the pueblo. They have their cultivated fields along the Rio Grande, consisting of possibly 800 to 1,000 acres. Beside the land they actually cultivate, they have thousands of acres which could be irrigated and made very valuable, and still thousands of acres of pasture lands, on part of which they herd their flocks of goats and ponies.

These Indians could be rich and independent if they would give up their old customs and ceremonies and adopt modern ideas of civilization.

Their present form of government is paternal, the cacique, the governor, and principals having almost complete rule over the peo-

ple. What these may say is law among them, and the unfortunate part of this is the fact that these men are of the old school and resent anything that looks like progress. They will receive no modern agricultural implements, although the Government has offered to help them in this respect. They resent being told how they could improve their lands and increase their crops. They wish to be left alone, and have told the Indian agents and superintendents that their fathers tilled the soil and harvested their crops in a certain way, and that way is good enough for them. Their ceremonies and customs do much to keep these people in these primitive ways. They have their religious dances, at some of which no white people are permitted to be present. Certain days are appointed on which all must plant their corn, and certain days for them to do other kinds of work, there being little opportunity for individuality. For years they have opposed the idea of having the Government establish a day school at their pueblo, and recently, when the Government had decided to erect buildings, the Indians in council declared that they would not allow any materials to be brought to the school site. They relented, however, when the contractors began the building, but sent a delegation to Washington to see if they could not prevail upon the Secretary of the Interior and the Commissioner of Indian Affairs to prevent the building of a school plant.

By some arrangement made years ago, the Santo Domingo Indians have been sending some of their children to the Santa Fe Indian Training School. When the pupils return to their homes they are compelled to return to their old customs, the girls being required to give up their school dresses and don their native style of dress.

It must not be supposed that among these younger boys and girls who have been off to school, there are none who have been impressed with the education received at the schools, and who would gladly make use of their training if they were allowed to do so, but the sentiment in the pueblo among the older ones, who constitute a great majority, is so strong that the younger ones must quietly submit to the old ways under pain of severe and cruel punishment. Therefore, to all appearances, the people of this pueblo are very unprogressive and primitive.

But there are signs of the new Indian, even among the Santo Domingoes. Last summer when a number of the Santa Fe school boys were ready to start for Colorado to work in the beet fields

near Rocky Ford, there was one Santo Domingo boy who was determined to go, although he had been told by the pueblo authorities that he could not go. The boy had a widowed mother, and he realized that she needed assistance, and he had the courage to insist on going in order to earn some money to help his family. He went to see the governor of the pueblo, who insisted that the boy could not go, to which he replied: "You want me to come home to dance in the ceremonies and stay about the pueblo all summer. My mother has little land and no crop, and I can do more to help her by going out to earn some money to buy flour for her when I return. If I don't go, who will buy flour for her, and other things that she needs? I will go because that is my duty, and you have no right to keep me here." The boy was permitted to go, though with great reluctance on the part of the governor.

Just how far this young man may be able to withstand the pressure of old customs and traditions when he returns to the pueblo, we cannot tell, but of this we are sure, that a new day is beginning to dawn in the history of the Santo Domingo pueblo, and that while the old Indian is predominant now, there are signs that the new Indian will, in due course of time, take the place of the old, and then we may look forward to progress in Christianity and in material prosperity among these people.

The Red Man's Phantom.

By Edna Hamilton.

FAR out o'er the sands of the desert,
The last faint sun rays fall,
Far off in the bluish hills,
The night bird begins to call;
And the long, long bark of the coyote
As it glides thro' the sagebrush gray,
And the lonesome song of the cricket,
All blend with the fading day.
As the stars shine up in heaven,
And the dews of the night softly fall,
A figure glides over the desert,
A figure, dark, slender, and tall,
With bowed head and blanket wrapped around him,
His hair gently drifts with the breeze.
The Red Man wields no weapon—
He is following the call of the trees.
He steps, lifts his head, and listens
To the song that the cricket sings,
And over the sage and the sand
He sees the phantom of other things.
His gaze soars away to the westward,
Where the sun has fallen from sight,
And with a great and noble longing,
He rushes onward through the night.
He has traveled far away from the cities,
Where he bowed to the pale-faced will,
But to-night, as his feet speed onward,
He bows to a greater one still.
His heart goes forth to the prairies,
Out to the plains of the West,
Forth to the hills of his childhood,
Where his fathers eternally rest.
The phantom comes nearer and nearer,
The rivers and trees are all there,
And his voice, as it did in boyhood,
Rings through the gladsome air.

There's the buffalo feeding gently,
On the plains in the valley below,
And the clouds are floating serenely,
Above the eternal peaks of snow.
And now he is calling the wild fowl,
Thro' the canyon dark and deep,
And now he is chasing the deer
Up the mountain side, rough and steep.
But at last dawns a morn of sorrow,
For a child of the wind and sun,
His days of freedom are over,
His race is nearly run;
No more will he chase the deer
Up the mountain, rough and steep,
No more will he call the wild bird
Thro' the canyon dark and deep;
His arrow is thrown to the ground,
Beside a warrior old and gray,
That the feet of the white man trample,
As he cruelly pursues his way.
Then through the years of toil
That pass like a torturing dream,
The volcano that was only slumbering,
Bursts forth in a fearful stream.
He breaks the chain that bound him,
Like a frail and slender reed,
And he turned his face to the westward,
Back where the buffalo feed.
His eyes grow dim and he falters,
As the phantom fades away.
O for one more glimpse of the prairies,
And the hills his fathers trod;
Then his could ascend in peace,
Up to his own true God.
As the moon rises bright in its glory,
And nature is sweetly at rest,
The spirit of one of God's children
Soars peacefully beyond the plains of the West.

The American Indian—Changed Conditions.

By Hon. Gabe E. Parker, in The Assembly Herald.

WHERE the Indian came from and how long he has lived in America nobody accurately knows. The story of life and death is the story of the rise and fall of nations and peoples. It is often through the ashes of the dead that we learn of the activities of the living. Thus ever it has been and thus ever it will be.

The subject of this article pre-supposes change, transition, difference; what once was is not now. Standards of life are the result of changes, likewise changes are often the result of standards. What we are to-day is not what we were yesterday. "Nature abhors a vacuum," and it may be asserted with nearly equal authority that nature despises rest, because everywhere we find progression or retrogression, integration or disintegration. The philosophy of life is the philosophy of change. The important consideration, then, is that out of inevitable change shall come the best, widest sphere of life. How may there be the best? And how may we know it? These are the great questions of life and probably will not be answered this side the Great Beyond. But our constant attempts to answer them furnish the means of our advancement and the hope of our reward. The individual or the nation who embodies the best answers to these questions has made the greatest advancement and enjoys the greatest rewards. Each succeeding generation ought to be wiser and better than its predecessor, because it has the successes of the past to impel, the mistakes to deter, and the strength to guide.

Approximately 864,000 Indians were living in what is now the United States at the time of the discovery of America, and about

300,000 is given as the Indian population to-day, a decrease of sixty-five per cent. This comparison is even more significant when we consider that all Indians of the discovery period were full-blood and that probably more than half the Indians of to-day are mixed-blood, many representing as little Indian blood as 1-16, 1-32, and 1-64 degree. Four hundred years of a different kind of life not only have reduced the Indians' ownership of a continent to a few acres, but also have diminished their numbers to almost extinction.

The basis of the domestic, social, and political organization of the early Indian was very generally the family, out of which for various and obvious reasons grew the clan, tribe, nation, and confederation. Among the Agonquins, the Iroquois, and the Muskogees, particularly, these units were highly organized. Monogamy was the prevalent form of marriage, and the position of the woman in most tribes was exalted, even to participating in the elections and determining the descent and distribution of property. Careful training was given the young in hunting, fishing, handicraft, agriculture, speech, customs, social obligation, and tribal lore. The mistaken idea that the Indians were nomads is forcibly corrected by reference to the visit of De Soto, who found the Indians from Florida to Arkansas cultivating maize and other food plants. Early voyagers found the same thing true along the Atlantic, and Captain John Smith and his colony depended at first for subsistence very largely on the products of Indian cultivation. As a rule, the Indians lived within well defined boundaries, leaving them only because of necessity and not because of a natural disposition to wander. The Indian had many forms of government, from the simplest family group to the complex confederation of the highly organized tribes. For many years, and until recently, the Five Tribes of Oklahoma each had a constitutional government with the three co-ordinate branches highly developed and in effective operation. The early Indian was a pagan, but he believed in the superhuman and in immortality. The future, however, concerned him less than the present. His religion was practical. He reverenced the spirit that favored him; feared and discredited the spirit that frowned upon his efforts.

Upon the foundation of the past rests the condition of the Indian of the present,—with few exceptions a magnificent foundation; with many regrets, an incommensurate consummation. It is true

that the self-sacrificing missionary has done much to banish superstition and to inculcate the Gospel of eternal life, that education and environment have joined hands to impart a common knowledge of one language and the skill to earn a living under new conditions, and that our Government has exercised a good-intentioned paternal guardianship. Still the voice of the past cries out for the thousands that have perished, reminds us that real progress has been too slow, and implores us to regard the Indian as a man, with the capabilities and the possibilities of a man.

At the beginning every one must have seen that the inevitable, final results had to be either extermination or assimilation, and the basis of any policy should have been laid accordingly, else the policy would be out of harmony with the inevitable and a failure in the end. Certainly no one thought of extermination, hence assimilation should have been the basis and every possible provision made for the Indian to grow into that kind of citizenship to be prescribed and developed in these United States. Every inducement to break away from tribal, clannish relations, to learn the English language, to depend upon individual effort for maintenance—in short to live as and like the white people themselves proposed to live—should have been offered, and all laws, rules, and regulations should have made it possible for the Indian to be localized individually, to have possession of himself, with the fewest possible restrictions of his initiative, ingenuity, and disposition to accommodate himself to the white man's ways.

While the Indian of to-day shows great progress toward thinking and living in the substance of this civilization, still this progress is too often defective in the one vital essential of self-reliance. This is not the Indian's fault, neither from heredity nor from choice. The fundamental fault lies in the construction of the Indian's ownership of land as becoming only the "right of occupancy." Such a title, if indeed it can be called a real title, has had neither stability nor security, certainly it has not encouraged individual sagacity or industry; in fact it has been a community restriction which has now passed to the individual where allotments have been made. It seems hard to get away from the idea that the Indian has only the "right of occupancy," for indeed a restricted individual title is nothing more or less. We must get away from this idea if the Indian is to make real progress. Give the Indian a real title to

some land, with real privileges and responibilities of his own. Give him what he has been led to believe he will receive in lands and moneys, with restrictions on those individuals who are determined to be incompetent by personal investigation, these restrictions to be the fewest possible. There is probably no surer nor quicker way to develop self-reliance and individual effort than by making a man earn his own support, and there is probably no surer nor quicker way to extinguish these essential qualities than by giving him something for no effort on his part. Herein lies the difference between success and failure. The moving, ration, and expectant systems must cease before individual effort and progress will begin. Quit doing so much for the Indian; permit and require him to do more for himself; give him a real chance. Regard the Indian as a man, think more of his personal development, and remember that competency is the result of performance, not of enunciation.

A Progressive Bois Fort Indian—Ben D. Beargrease:

*By Albert B. Reagan.**

BEN D. BEARGREASE (Chief Tahbahkonung) is an Indian of forty-six years of age and has never been married. He is the son of Chief Mah-je-ke-shig and Ogahbayosayquay. His father had two wives with whom he lived jointly till his death January 4, 1907. By his wife No. 1 he had ten children and by his wife No. 2 he had three children. His wife was O-ke-mah-quay. As stated, he lived jointly with both wives and both outlived him. Both of the widows then lived with Ben till their death. O-ke-mah-quay died several years ago and Ben's own mother died July 10, 1913. O-ke-mah-quay's children are all dead. They died without marrying and without issue. At this writing only four of the Beargrease children are living—Mike Beargrease, Ben D. Beargrease, Lizzie Beargrease, and Julia Blair. The double marrying of Ma-je-ke-shig has made it a difficult matter to probate the property of the deceased members of this family.

When the Bois Fort Indians began to gather themselves in villages, Mah-je-ke-shig and his family moved to Stony Brook, which was later dubbed Brookston when the Great Northern Railroad entered the region. It is one of the flourishing small towns on that road at the present time. At the death of his father, Ben became chief and has been so recognized ever since. Around him are collected quite a number of Indians both of the Fond du Lac and Bois

*Superintendent of the Nett Lake, Minn., Agency.

Fort bands. This segregated band of Indians is doing well. They have houses of their own, houses of the modern type, which are furnished and kept clean. The women do good housework, and the men work at whatever labor is at hand, such as logging and general work.

The Indians here are progressive. They are respected and commingle with their white neighbors of the town, who outnumber them two to one.

Ben D. Beargrease is a self-educated Indian, never having gone to school a day in his life. His ability is recognized by his white neighbors, and for two successive terms he has been elected assessor of the city of Brookston and has performed his duty so well that the white people have just advised me that they would give him the assessor's work another term.

I wish to add another incident: As is well known, Indian agents when paying Indians their annuities have quite a time to keep the Indians from spending their money for drink. When making the $75 payment two years ago I encountered considerable trouble in this respect. But when I came to Brookston, I found Ben D. Beargrease's band all collected at Ben's house in a church social. The money collected from the social was used to help the poor and to buy some needed incidentals for the Brookston Church.

The Broken Vine—A Legend of the Medicine Worship:

By Domitilla.

IN TIME long past, beyond all date of reckoning, Keshimanido, the Great Spirit, created the Indians. They knew neither sickness nor sorrow, and were more powerful, skillful in games, swifter in the race, and happier than they have ever been since the breaking of the Vine.

Game filled the forests, birds of gayest plumage made the air melodious with song, and both came and went at man's bidding and held friendly intercourse with him, knowing no fear, for they had never been run to earth in the murderous chase. Large, beautiful fish sported in bright waters, and fruits and every edible thing covered field and plains ready for use without the effort of toil. To complete man's happiness, messenger spirits to guide and counsel him were often sent to visit the tribes whose wigwams were as countless as the stars in the skies.

In those days there grew a Vine whose branches reached Heaven and which Keshimanido forbade any one to climb, as it was the ladder of communication with Heaven. Any attempt or even desire to do so would incur the Great Spirit's anger and bring upon the offender dire punishment as well as the loss of his love and care. An awesome fear of breaking the Heavenly intercourse so filled their hearts that there was not the least wish to disobey, until envy and jealousy crept in and ended this ideal existence intended to endure forever.

Among the youngest and bravest of the chiefs was handsome Wapesa, who lived alone in his wigwam with the aged mother of the old chief, his father. She was formerly a great queen, powerful in the council. Wapesa was often preferred before the other chiefs as companion of the Manado, or messenger sprit sent by Keshimanido, to visit among the tribes. This preference and friendship that resulted, though it brought them much good, roused their bitterest enmity. Wapesa's authority they at first covertly defied, then openly derided, and tested to the utmost the forebearance with which he shielded them from the Manado's displeasure. His tolerance they mistook for cowardice, and they increased his suffering by unbearable cruelty, such as only blind rage and jealousy could devise.

INDIAN TYPES—WOMAN AND BABE OF COCHITI PUEBLO, NEW MEXICO

Photo by Schwemberger

TRUE INDIAN TYPES—A PAWNEE WOMAN OF OKLAHOMA

Photo by Carpenter, Field Museum

Worn and wasted by torture and scarcely able to stand, he was made to "Run the Gauntlet." Between two lines of howling, infuriated men he ran again and again, being forced to quicken his pace by blows from heavy clubs that rained on his back harder as his strength grew weaker. At length, exhusted near to death, he fell and was allowed to crawl to his wigwam. There he lay for days without food or drink, awaiting fresh torments. Severe as was his anguish, it was doubled by the plight of the poor old woman who could help neither herself nor him. Unable to endure longer the physical and mental pain, in agonized prayer he besought the Great Spirit to release him, and soon his messenger friend came to console and carry him up the Vine to his eternal home.

It was while the Indians slept that the messenger came, and the old woman, grieving more for her loss than want or bodily distress, tottered after them, and cried aloud for his return as she saw them disappearing up the Vine. "Noo-sis-be-ge-nain, be-ge-nain." ("Come back, my child, come back.") But safe within the Spirit's arms and with face uplifted to the Happy Land, he seemed not to hear, and looked not earthward again. Disconsolate and unable to live without her child, she made preparations to follow and immediately began the ascent of the Vine.

In the morning when the Indians came to exult over and harass their victim, they found the hut empty. Search showed them traces leading to the Vine, where they hurried with all speed. Horror and fear seized them when they beheld the old woman feebly but steadily going up through its branches. Frantically they shouted to her to return, knowing some awful calamity would befall them for this act of disobedience. "Shay-ah-nos-be-ge-nain. Nish-je-mi-di mas-ga-yeesh." ("Hallo, come back, you old witch you.") Deaf to all cries, she kept on her way up, up, up, sobbing and mourning as she went, "Ne-gah-nah-bah-mah-nos-sis." ("I will see my child.")

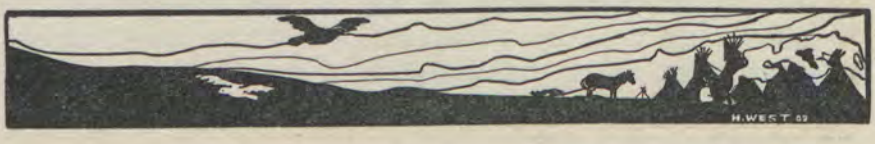
Threats, persuasions, every means failed. She toiled her weary way up until she reached the top of the Vine which was attached to one of the stars, when it broke, and she fell with the leafy wreck to earth, thus severing forever the Heavenly means of communication. As she sat mourning amid the ruin she had wrought, all the nations to whom the news of the fearful disaster had spread assembled around her, yelling and dancing, striking and abusing the poor creature, whom they buried alive, a victim of their hate and fear and her own disobedience.

Soon direful happenings occurred; strange, unknown ills overpowered the people; there was loss of speech, sight, and hearing; the earth yielded no food, and a deep cold sleep fell on many from which they never awakened; it was their first knowledge of death. Heaven was closed to them, and no messengers came with loving greetings from the Great Spirit. Misery filled the earth, the people with faces prostrate to the earth in humblest supplication begged him to relieve.

During the last of many councils called to devise some remedy which could never be found, Keshimanido sent a messenger. He stood among them, majestic and sad, listening in silence to the sorrowful tale. One chief stepped forward and asked that the Vine and the Great Spirit's favor be restored. Another, that as the old woman was the cause of their heavy affliction, only her descendants should be made to suffer atonements. The last prayed earnestly for a renewal of the Great Spirit's love, and that disease and misery might speedily end.

With a compassionate look on the wretchedness about him, he disappeared, but before many moons he again stood among them with the Great Spirit's message. The Heavenly Vine had been broken by disobedience and would never be restored. They had grievously persecuted his chosen one on earth; they had taken the first life. Sickness and death was the punishment incurred. But Keshimanido, their Great Spirit, pitying their sorrows, had sent him to instruct them how to find a cure for their many ills. As he said this he gathered the flowers of the fields and those that grew by the edges of rivers, and drying them on the palms of his hands blew the leaves and petals to the four winds until they were scattered all over the earth. Wherever they fell,shrubs and herbs sprang up, the use of which for every ill he explained. Then, raising his voice in farewell, he disappeared from their sight forever.

"Remember every blade of grass that grows, every leaf that opens, every flower that blooms, the Indian requires in health or sickness. But by toil he must cultivate them, and offer the fruits of the earth and repentance to the Great Spirit."



You'll Be a Man

IF YOU can keep your head when all about you
Are losing theirs and blaming it on you;
If you trust yourself when all men doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise.

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build' em up with worn-out tools.

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them: "Hold on."

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor loss the common touch;
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds worth of distance run,
Yours is the Earth and everything that's in it,
And—what is more—you'll be a man, my son!

KIPLING

The Legend of the Thunderbird.

By Edward Bracklin, *Chippewa.*

ALONG, long time ago, many, many moons before the white man came, when the buffalo were as blades of grass on the prairie, there came a great dry spell. No rain fell and the grass grew brown and the rivers dried up; the buffalo went away and my people could get nothing to eat but a few berries and they grew hungry and thin. Every day they prayed to the Great Spirit for rain and made much medicine, but the rain did not come. The Great Spirit was angry.

Among the greatest of the medicine men was Nashewa. He made much medicine. All day he prayed to the Great Spirit, and all night, and finally the Great Spirit came to him in a dream and said, "Nashewa, awake, and travel west until you receive a sign." And Nashewa heard and was glad.

The next morning he started and he went a long way to the west until he came to what is Gechigome (Great Lakes). He saw there a bird that was sitting near the edge of the water. He walked towards it. When he was looking at it he knew that the bird did not belong to this country. Its feathers were all of different colors, its bill was green and its legs were colored the same. It would not open its eyes. Then he took it and came back home. He entered his lodge and all the chiefs were invited. The bird sat at the upper end of the lodge and Nashewa told these chiefs, "Now here is a bird that you may look at it to know what it is." It was not known—nobody could tell what kind of a bird it was, so they called it the Awneemekee (The Thunderbird). After a while Nashewa pushed it, then it opened its eyes and they flashed lightning. The door was opened and the bird flew out. As he got outside the sky darkened and the thunder roared and it rained. Many days it rained and the grass grew green again and the buffalo returned and my people got fat once more. This is the story of the Awneemekee (Thunderbird).

My grandfather told it to me and his grandfather told it to him

Indian Education: Present and Future:

Continued from Page 218.

in the way of preparation, in school and after school, if they hope to win in the race of life.

In closing, I should like to give testimony as to the efficiency of Indian schools by calling the attention of the guests who are here this afternoon upon invitation from the Society of American Indians to the splendid type of manhood and womanhood which makes up the membership of this Society. The majority of the members are products of the Indian schools of the Nation. Match them if you can. Mr. Chairman and members of the Society, with almost one-half of the personnel of the Indian Service composed of your brothers and sisters by blood, the future of Indian education is largely in your hands.

One of the strongest appeals that has ever been made to Indian young people was that one made by the Indian students who were delegates at the World's Student Christian Federation Conference held at Lake Mohonk last June. The following is part of their message to their fellow students and to other Christians:

> We earnestly express as our conviction, attested by the knowledge of our respective tribes and our several personal experiences, that the one greater fundamental need of the red men is Jesus Christ; that the Indian race will achieve a greater glory or vanish from the earth according as it receives or rejects Jesus Christ; that in Him only is to be found that power that saves from the vices, greed, gross materialism, and selfishness of modern civilization, and that leads to the glory of a blameless Indian manhood and womanhood. * * * In view of these indisputable facts brought to us by these Nations, we bid every Christian student to stand with us, to take heart as never before. And we call upon all Christian agencies working in Indian student centers to strengthen their hands in the endeavor to lead students to personal adherence to Jesus Christ and to foster all influences working for a settlement of Indian problems along the lines of Christian statesmanship.

If as individuals Indian young people respond to this appeal as they have and are doing to general educational influences, there need be no fear about the outcome, but I should like to emphasize the thought that in the one truly great and perfect Teacher "only is to be found that power that saves from the vices, greed, gross materialism, and selfishness of modern civilization, and that leads to the glory of a blameless Indian manhood and womanhood."

May we hope that this Society will throw its united influence into this thought and extend it to Indians everywhere.

Concerning Ex-Students and Graduates

Ellen L. Lindquist writes that her present address is Langlade, Wis.

Leno Cheremiah writes from Bibo, N. Mex., that he is herding sheep.

Albert H. Simpson writes from Elbowoods, N. Dak., that he is a farmer.

Henry A. Johnson writes from Fort Duchesne, Utah, that he is an interpreter.

William Larch writes from Conshohocken, Pa., that his occupation is chauffeur.

Ayche Sarracino, writes from Isleta, N. Mex., that she is employed as field matron.

Mary Smith, now Mrs. Standingdeer, living at Cherokee, N. C., is keeping house.

Dana Long Wolf writes from his present address, Ogalaal, S. Dak., that he is a ranchman.

Louis R. Caswell writes from Red Lake, Minn., that he is employed as a blacksmith at that place.

Amos Lone Elk writes from Porcupine, S. Dak., that his occupation is farming and stock raising.

Elizabeth Lemieux, now Mrs. Northrup, writes from Cloquet, Minn., that she is keeping house.

Charles Lone Elk writes from Cut Meat, S. Dak., that he is helping his father take care of their stock.

Miss Harriett A. Jamison writes from the Jones General Hospital, Jamestown, N.Y., that she is nursing.

Mary P. Paisano writes from Casa Blanca, N. Mex., that she is keeping house for her husband and children.

Lewis Webster writes from Lac du Flambeau, Wis., that he is a disciplinarian in the Indian school there.

William Paisano writes from Casa Blanca, N. Mex., that he keeps a general merchandise store and post office.

Annie Boswell, now Mrs. Hardman, writes from Ponsford, Minn., that she is farming. She says: "I wish to thank you for your kind letter and also wishing you a Merry Christmas and a Happy New Year."

Helen Kimmel, now Mrs. L. C. De Cory, writes that she is keeping house at her home at Valentine, Nebr.

John H. Lonestar writes from his present address, Shell Lake, Wis., that his occupation is painter and decorator.

Dr. and Mrs. James E. Johnson write from San Juan, Porto Rico, that they are well. Dr. Johnson is a dentist.

Frank M. Marques writes from 201 N. Allen Street, Albany, N. Y., that he is still working at his trade as a machinist.

Emeline Sommers, now Mrs. Cornelius' writes from U. S. Indian school, Wittenberg, Wis., that she is keeping house.

Charles Hubbard writes from Seneca, Mo., that his occupation is farming, and that he appreciates THE ARROW sent to his address.

Miss Isabelle Coleman writes from 439 15th Street, San Diego, Cal., that she is busy taking care of her farm and her mother.

Ben Lawrence writes from Red Lake, Minn., that he is working at odd jobs, and at the present time he is working on the county road.

Miguel de Jesus Martinez, one of our Porto Rican students, writes from San Sebastian, P.R., that he is postmaster and collector of internal revenue.

Mrs. Nellie Londrosh Nunn writes from Winnebago, Nebr., that her husband is a licensed Indian trader on the Winnebago Indian Reservation.

John Shiosee writes from Laguna, N. Mex., that he is farming. He says: "I appreciate your good letter. I have a warm place in my heart for Carlisle."

Annebuck, calling herself now Aneva Buck, writes from 1959 La Salle Avenue, Los Angeles, Cal., that she is doing general housework. She says: "I have tried to use my education I received at Carlisle as

loyally, enthusiastically, and honestly as I can and have found it much easier to live this way than any other way."

Nancy B. Samuel writes from Kooskia, Idaho, that "I would like to be back at school. I am always glad to hear from all the teachers and the girls also.

Electa Metoxen, now Mrs. Hare, writes from Kingsbury, S. Dak. She says: "My husband now owns and publishes *The Kingsbury Kodak*, a weekly paper."

Mary Elizabeth Wolfe writes from Swayney, N. C., that she is teaching day school. She says further: "I wish to pay a visit to my Alma Mater during my vacation."

Lillian Archiquette Skenandore writes from Weet Depere, Wis., that she and her husband, John Skenandore, are farming and getting along well on their little farm.

Howard E. Gansworth writes from 45 North Division Street, Buffalo, N. Y., that he is still employed as advertising manager for a manufacturing company of that city.

Ella Rickert, now Mrs. Ripley, living at Elbowoods, N. Dak., writes that she is keeping house and that her husband is a Government farmer, and that they are doing nicely.

Miss Lillian Porterfield writes from Greenville, Cal., that she is employed as seamstress in the Indian School at that point and is getting along splendidly so far.

John C. Powlas writes from Maderson, S. Dak., that his occupation is teaching school. He says: "I was glad to get your letter. Its contents was interesting as well as encouraging."

Mr. and Mrs. Charles Buck write from their home, Browning, Mont., that they are ranching. She says: "We are running about 900 head of cattle and about 80 head of horses."

J. William Ettawageshek, a graduate of 1911, writes from St. Ignace, Mich., that he is getting along splendidly in the new position which he has recently taken and that he is well and happy. He also sends best wishes to the school for its continued success in preparing Indian boys and girls for real life.

Lewis Herne writes from Bombay, N.Y., R.F.D., Box 64, that he is working on a farm for a man named Ira Eldred. He says "I have a great desire to have a farm of my own some day."

Clarence Three Stars writes from Martin, S. Dak., that he is a farmer and an attorney. He says: "I am just now again a candidate for the office of State's attorney of Bennett County."

Mildred McIntosh, now Mrs. Childers, writes from Broken Arrow, Okla., that she is occupied with household duties, and says further: "Season's greetings greatly appreciated. Thanks for writing."

Richard Imach writes from his home at Fort Sill, Oklahoma, that he is farming, and says: "I am always glad to read THE ARROW because it makes me think of Carlisle. I am working every day, making use of what I learned at Carlisle."

Lucy Nauwegesic, now Mrs. Charles Johnson, writes from St. Ignace, Mich., that her present occupation is housekeeping. She says: "Thanks for THE ARROW, as it recalls the pleasant memories of my school days. I wish you all a Merry Christmas and a Happy New Year."

Linda Messawat, now Mrs. Labelle, writes from Avery, Okla., R. F. D. 2, that she is keeping house for her family. She says: "We are all well and have a fine baby girl, and always anxious to receive the Carlisle ARROW to read how my schoolmates are making it at dear old Carlisle."

Mrs. Anna Goyituey Canfield writes from Paraje Day School, Casa Blanca, N. Mex., that she is housekeeper in that day school, and that "My husband and I have had a very successful year. There are 31 pupils enrolled and all are doing well. We are all well and happy. We send our best wishes for a happy New Year."

Betsey Scott writes from Gowanda, N. Y., that she is keeping house.

Maggie Cook is keeping house at her home in Hogansburg, N. Y.

William C. Jones writes from his present address, Santee, Nebr., that he is farming.

Corbett B. Lawyer writes from Pine Ridge, S. Dak., that his occupation is ranching.

Solomon Norin writes that he is assistant engineer at the Fort Totten School, North Dakota.

Hugh Soucea writes from Shiprock, N. Mex., that he is employed as carpenter at the school there.

Miss Bessie Peters writes from Shawnee, Okla., that she is teaching in the Indian School at Shawnee.

Edward Rogers writes from Walker, Minn., that his present occupation is that of an attorney at law.

Dennis W. Johnson writes from his present address, Lewistown, N. Y., that he is a farmer and trucker.

Mark Mato writes from his present address, Elbowoods, N. Dak., that he is employed as night watchman.

Clarence Faulkner writes from his present address, 355 West 45th Street, New York City, that he is employed as a machinist.

Anna M. Rose writes from Rochester, Mich., that she is knitting and working in the mill there, and that she will be very much pleased to receive THE ARROW.

Rose Snow, a former Carlisle student, is now employed as laundress at the Thomas Indian School on the Cattaraugus Reservation in New York, and is making a good reputation for efficiency.

Frank Janis writes from Winner, S. Dak., that he is farmer and stock raiser. He says: "Upon the reservation there is not enough work for all of the returned students and they must not expect it. The only way I see out is to take hold and farm or raise stock. A student may want a position, but he either has to remain in the East and get it or enter the Government Service.

Floretta Poodry, living at 254 Sixth Street, Rochester, N. Y., says that she is at present working in a book bindery.

Samuel J. McLean writes from Mission, Wash., that he is employed as teacher of art and penmanship. He says: "I have been paddling my own canoe with success in the world since my departure from Carlisle."

Lucille Cummings, now Mrs. Murry, writes from 230 E. Commerce Street, San Antonio, Texas, that she is keeping house for her own family. She says: "Please send me the school paper at my above address."

Mrs. Mattie Reid Luther writes from Riverbank, Cal., that she is housekeeping for her family. She says: "It has been 28 years ago since I was at Carlisle and I have a son 25 years old. He himself has been to the same school."

Andrew Herne writes from his home at Hogansburg, N. Y., that his present occupation is farming. He says: "I was glad to hear from my old alma mater, and I prize the pretty postal because it is printed by old school boys."

Joel A. Cotter, of Wyandotte, Okla., says he is a blacksmith in the Indian Service, at the Quapaw Agency. He writes: "I often think of Carlisle and would like to visit the old stamping ground. I wish all a happy New Year."

Jacob Cobmoosa writes from his home at Mt. Pleasant, Mich., that he is employed as a carpenter, and "thoughts of my Alma Mater are like sunshine, and may the One whose birth is celebrated now bless it and all within its boundaries."

Rev. James G. Dickson is a minister of the Gospel, and is at present taking music lessons at the Moody Bible Institute, Chicago, Ill. He writes that he will be in attendance at that school for six months more. His present street address is 153 Institute Place, Chicago, Ill.

Happiness

DO not run after happiness, but seek to do good and you will find that happiness will run after you. The world will seem a very good place and the world to come a better place still. The beautiful thing about life is that, no matter how lowly our place is, it is in the King's sight. There are a great many things we cannot do, but we must do what we can, especially the little duties.

MARGARET SANGSTER

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.