

THE RED MAN

An Illustrated Magazine Printed by Indians

SEPTEMBER 1914

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From the New York World

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MUSTARD SEED

Troubles, like babes, grow by nursing them.

Politeness costs nothing and yields large dividends.

When a man disputes with a fool, the fool is doing the same thing.

Few people injure their eyesight by looking on the bright side of things.

When you credit a man with his good intentions don't expect to cash them.

The man who has become thoroughly contented has outlived his usefulness.

A bad boy seldom gets his badness from his father; the old man usually hangs on to all he has.

DR. R. N. PRICE



A magazine issued in the interest
of the Native American

The Red Man

VOLUME 7

SEPTEMBER, 1914

NUMBER 1

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(By Courtesy of The Vista Review, Washington, D. C.)



By his father's will William Penn inherited a claim against England for £16,000. In 1681, in full settlement, King Charles II created Penn "true and absolute lord of Pennsylvania, a name the King gave it in honor of my father." In 1682 came the traditional treaty with the Indians under the great elm of Shakamaxon.



Press Comments

The Indian Appropriation Bill.

THE Indian appropriation bill just passed by Congress carries appropriations amounting to about \$11,800,000, \$1,500,000 of this amount being appropriated from Indian funds.

Commissioner Cato Sells says the bill is the result of very careful consideration by the Senate and House Indian Affairs Committees. Altogether, it is considered one of the best, if not the best, Indian appropriation bills enacted for a number of years.

The Indian Committees of Congress with the cooperation of the Indian Bureau have in this bill worked out constructive legislation for the Indians of the country along progressive lines. For example, there has been appropriated a large amount of money for improvement in the health conditions of the Indians and providing hospital facilities for them. Three hundred thousand dollars is appropriated for this purpose, \$100,000 of which will be used for constructing hospitals at a cost not to exceed \$15,000 each. In addition to this the Indian Bureau is now constructing three hospitals for the Sioux Indians to cost approximately \$25,000 each on the Rosebud, Pine Ridge, and Cheyenne Reservations. Provision is also made in the Indian bill for a hospital in the Chippewa country in Minnesota and \$50,000 appropriated therefor out of Chippewa Indian funds. The health conditions of the Indians have been found to be deplorable and little attention has heretofore been given to correcting this condition. The appropriation in the current Indian bill will be a long step forward in solving this important problem.

The appropriation for educational purposes for the Indians is considerably increased and special provision made for the education of the deaf, dumb, and blind children, who have heretofore been unprovided for. There is also a specific appropriation for

educational purposes among the Papago and Navajo Indians. These Indians heretofore have been neglected and several thousand Indian children among these Indians are without school facilities.

On the recommendation of the Indian Bureau large reimbursable appropriations have been provided in this bill for industrial work among Indians. These reimbursable appropriations will amount to more than \$700,000. The Indians have heretofore been allotted land but they have not been provided with tools and general farm equipment. This appropriation will enable the Commissioner of Indian Affairs to improve stock conditions and place herds of cattle on a number of Indian reservations. It is expected that this appropriation will aid very materially the industrial activities among the Indians of the country and go far towards developing their self-support.

This bill carries a somewhat reduced amount for irrigation work on Indian reservations and contains a clause which will require detailed information regarding each of these projects to be furnished Congress at its next session. The Indian irrigation projects have heretofore been appropriated for and constructed largely without adequate detailed information and it is expected at the next session of Congress that the Indian Office will furnish a complete statement regarding each of these projects so that Congress may have a thorough understanding of conditions on each of the Reservations where irrigation projects are being constructed. It is also expected that the information obtained from these reports will result in procuring administrative and legislative action which will protect more securely the water rights of the Indians of the country.

There is included in the bill an appropriation of \$85,000 to cover salaries and expenses of probate attorneys under the direction of the Commissioner in the working out of probate reforms for the protection of the property of Indian children in Oklahoma, which will be done in harmony with rules of probate procedure adopted at a conference of the county judges with the Commissioner of Indian Affairs held in January and recently adopted and promulgated by the justices of the Supreme Court of Oklahoma.

The bill also carries \$100,000 to support a widespread and aggressive campaign for the suppression of the liquor traffic among Indians.

The bill gives the Commissioner six confidential inspectors with special civil service qualifications. It is expected that this appropriation will result in thorough investigations being made on Indian reservations and throughout the Indian country generally, that he may be advised of the actual conditions as a basis for their effective reform.

The bill provides for the consolidation of the offices of the Five Civilized Tribes and the Union Agency and with it a reduction of \$50,000 over previous years in the expense of conducting these two branches of the Indian Service.

The controversy regarding the enrollment of the Mississippi Choctaws is compromised by omitting the Choctaws of Oklahoma from the per capita payment made to Chickasaw and Cherokee Indians of \$100 and \$15, respectively.


A long contest regarding the water rights of the Yakima Indians is finally settled by giving these Indians a free water right to forty acres of their allotments in perpetuity.

Another question which has been in dispute for a number of years is settled by providing for allotting the remaining unallotted Indians on the Bad River Reservation and the distribution per capita of the remaining tribal timber to the unallotted Indians.

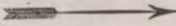
Out of the funds of the Confederated Bands of Ute Indians in Utah and Colorado this bill appropriates \$800,000—\$100,000 for the purchase of stock for the Navajo Springs Band of said Indians in Colorado, \$200,000 for the Unitah, White River, and Uncompagre Bands in Utah, and the balance to be expended among all of said Indians for the promotion of civilization and self-support among them, one of the chief purposes of which is to protect the water rights of the Ute Indians from being forfeited within the period fixed by law, and all of which is to give them much-needed help in industrial progress.

One hundred thousand dollars is appropriated for determining the heirs of deceased Indian allottees so that title to these lands may be certain. There are now 40,000 of these cases pending in the Indian Office, in which land valued at \$60,000,000 is involved. The \$15 charged to each estate for the payment of this expense has during the past year recovered into the Treasury \$80,000, which is \$30,000 more than the appropriation on which this work was accomplished by the Commissioner of Indian Affairs.

A MIXED-BLOOD Indian, according to the United States Supreme Court, is one who has an identifiable mixture of other than Indian blood derived from ancestors who had other than Indian blood. The decision applies to Chippewa Indians and defeats a Government suit to set aside certain conveyances. The lower court ruled that an Indian having less than one-eighth admixture of white blood should be considered as a full-blood Indian.



DARTMOUTH COLLEGE, at Hanover, N. H., awarded to David H. Markman, who completes his work for the Bachelor of Arts degree at the University of Oklahoma next month, a scholarship for next year. This scholarship was awarded largely because of the unusually good work Mr. Markman has done in chemistry, and because of the further fact that he is of Indian blood.—*Guthrie (Okla.) Leader.*

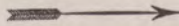


CATO SELLS seems really to be reforming the Indian Bureau and projecting constructive measures for the civilization of the Indians. At first it was feared that he would be sidetracked by the effort to keep fire-water away from the red man, one of the recognized policies, with a new chief, of distracting attention from more important affairs. And there are ways, also, of loading a new man's desk with routine matters that tend to persuade him against any branching out on his own initiative. But the Indian appropriation bill, as it left the House, and more particularly as it emerged from the Senate, with an increase of a million dollars over the House items, shows that he has taken hold of some of the real problems of the Indian Bureau. Especially to be noted is the fact that the increase of a million dollars has been made in what are designated "reimbursable appropriations;" the development of a water supply irrigation, and the general items styled "promotion of civilization and self-support," which means the purchase of seed, fertilizer, and farm implements, to be repaid by the Indians using them, instead of the annual dole of blankets and rations, which under other auspices has only served to make mendicants and idlers of the Indians.

It would seem by this time that the Indians might learn the

evident fact that their interests would be better represented by disinterested members of Congress than by selfish attorneys and lobbyists.

The Indian appropriation bill was admirably handled in the Senate by some of the new members of the majority, Ashurst of Arizona being chairman of the committee, and Myers, Pittman, Lane, Robinson, and Thompson being members next in order, ably assisted by Senator Owen of Oklahoma, himself of Indian blood.—*Harper's Weekly*.



INVESTIGATION by a sub-committee of the House Committee on Indian Affairs, headed by Representative Charles D. Carter of Oklahoma, of fees paid to attorneys representing claimants for enrollment as Mississippi Choctaws and other tribes revealed some of the largest prospective legal fees ever heard of.


Examination of witnesses by Mr. Carter developed that Cantwell & Crew, a law firm of St. Louis, appeared to have contracts with 9,558 Mississippi Choctaw claimants which would net attorneys' fees running up to \$6,370,000.

It was testified that the same firm has contracts with 2,300 other claimants representing \$1,800,000, or a total for this firm of \$8,170,000.—*New York Herald*.




CORRECTION of an old abuse is attempted by the bill for the construction of a reservoir on the San Carlos Indian Reservation in Arizona, and for the bringing of suit for an adjudication of the claims along the Gila River to determine the rights of the Pima Indians and others. The Pimas had been entitled to sufficient water for working the soil. But in this case, as in so many other cases, the assumption of guardianship over the Indians by the United States resulted in the loss of old rights without securing new ones. For several years the waters of the Gila have been appropriated by settlers living above the reservation. To such an extent was this injustice carried that these Indians were reduced to poverty, and the Government had to aid them temporarily. But this was to substitute charity for justice, and the friends of these red men have

been exerting themselves to restore to our wards their undoubted rights. An investigation by army engineers demonstrated that the project of a reservoir was feasible, and those interested in the protection of Indians should urge their Congressman to support the bill to put this plan into effect.—*New York Post*.




REPRESENTATIVE FERRIS, of Oklahoma, before the House charged that the galleries and corridors were crowded with “shyster lawyers and scoundrelly attorneys” who are deceiving the Mississippi Choctaw Indians as to the outcome of their claims on the Government.

Before the House turned down the claims of the Mississippi Choctaws, Republican Leader Mann remarked that out of the total of the claims lawyers representing the Indian would get from \$10,000,000 to \$15,000,000 if the claims were allowed.—*Los Angeles Examiner*.



HENRY LANDERS, a 14-year-old full-blood Indian of McClain township, won the first prize in the county spelling contest, and represented Muskogee County in the State contest at Oklahoma City May 9.

The first contest resulted in a tie between Landers, Robert Criswell, and Monreve Van Ausdell. Each missed two words out of 200. On a second contest the Indian finally won out at the 130th word. He is in the sixth grade and only goes to school six months out of each year.—*Oklahoma City Oklahoman*.




SENATOR LANE of Oregon, who has lived among the Indians of the Far West and knows their characteristics about as well as any man in the United States Senate, says that if the Government had fitted out the Indian as a cavalry the United States would have had the finest body of cavalymen in the world.

Try as hard as it will, Senator Lane says, the Government can never make a farmer out of the Indian.

“If this Government had taken advantage of his natural disposition,” says the Senator, “and requisitioned him as a cavalryman, had given him a horse and made him live as the Arab does, out of

doors and in his tepee, and allowed him to carry his family with him, or those who wished to do so—and the majority of them do—we would have had a magnificent body of cavalymen, the finest in the world, who would be true to the country and who would have loved to fight for it and who would have been particularly adapted to the work. We would have employed him in a service in which he would be useful. I repeat, we shall never make a farmer of him.” Army officers might object to this plan as impractical, but England has done much in developing the natives of India as troopers.—*Boston Globe.*

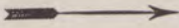


THE first full-blooded American Indian ever born in Germany recently saw the light of day near Dortmund, Westphalia. The child's father is a Sioux Indian from the Pine Ridge Agency, William Bear Shield, and the mother is Mary Bear Shield. The father is now in America, but the mother is a member of an Indian troupe touring Germany with a circus.

The birth took place in a typical American prairie wagon while the troupe was en route from Dortmund to Recklinghausen.

The mother was anxious that her little papoose, who is a girl, should be duly registered in the German records as an American citizen and a Christian. To that end she sought the nearest American consul, George Eugene Eager, who represents the United States at Bremen.

The baby was born on June 29, but as the Fourth of July was approaching the baptism was deferred until then. Mr. Eager stood as godfather for the child who was christened Maria Consula.—*Long Branch (N. J.) Record.*



INFELICITY in marital relations has extended to Indians who have adopted the methods and errors of civilization. An instance comes to light in a decision of the Controller of the Treasury where an Indian, living apart from his wife, refuses to support her and their five children, and would prevent his children from obtaining their share of per capita payments distributed by the Government. James Morris is an Omaha brave and Harriet Merrick Morris is his deserted wife. Their five children and their ages are: George J. Morris, fourteen years; Fanny Morris,

twelve years; Harvey Morris, ten years; Buffalo Head Morris, eight years, and Mollie Morris, six and one-half years.

According to the apportionment, George J. Morris and Fanny Morris were entitled to \$150.51 and \$151.50, respectively; the two next younger children to \$37.02 each and the youngest child to \$21.48. Warrants were made out in these sums, payable to the father as natural guardian.

James Morris, the father, declined to indorse these warrants for use in support of his children. The Indian Commissioner inquired of the Controller of the Treasury, George E. Downey, if it were not possible to designate the superintendent of the Omaha Indian School, John S. Speer, as *ex-officio* guardian and allow him to disburse the the funds for the support of the children. Controller Downey acquiesced and pointed the way.—*Washington Star*.



H. C. ASHMUN is a full-blooded Chippewa Indian who recently took in the many interesting sights of Washington in company with Chief Eagle Eye, and incidently they attracted no little attention themselves. He is a graduate of the University of Michigan. A few years ago he started a paper on his reservation in Wisconsin, which is known as the *Odanah Star*, and he is said to be the only full-blood Indian editor in this country to-day.—*Pittsburgh Dispatch*.

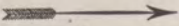


THE total wealth of American Indians is estimated by Commissioner Sells, of the Bureau of Indian Affairs, at \$900,000,000. That wealth has been given them by the white man as a sort of golden salve to soothe their feelings which had been hurt when the pale face took away from them most of the continent, leaving them but a comparatively few acres.


Remembering that they sold Manhattan Island for the equivalent of \$25, it doesn't appear after all that they have been outrageously cheated. Their per capita wealth is probably as great as that of any other people in the world. If the white man hadn't come to America they would very likely be living as savages to-day with a per capita wealth of a pony and a dog, a bow with arrows, and a tepee. Land would be so cheap that ten square miles could be had for the asking. So the coming of the white man has enriched the

Indian, or rather, his descendants, until the average Indian now has more money than the average white man.


Having money, however, is different from keeping it. The rich Indian is considered legitimate prey by some white men, and the Government hitherto has not protected its red wards from the money-loving pale face. Rich in some respects, the Indian is poor in others. In stamina, in ambition, in the proper sort of pride, he is lacking. But when it comes to money and its equivalent he is no longer "Poor Lo."—*Birmingham (Ala.) News.*



PRESIDENT WILSON has signed an order setting aside 4,600 acres of land along the Pond d'Oreille River, Washington, as a reservation for the Kalispel Indians. They have lived on the land for generations, but there has been a gradual encroachment of white settlers. The President has signed a similar order setting aside land in Utah for the Goshute Indians.—*Greensburg (Pa.) Tribune.*



THE policy of the Federal Government in closing all saloons in the Indian lands ceded to the United States in 1855, and now constituting a greater portion of the State of Minnesota north of the forty-sixth parallel, has been upheld by the Supreme Court as a valid exercise of the guardianship over the 7,000 Indians still in that section. More than 382,000 white persons live in the ceded territory.—*Williamsport (Pa.) Grit.*



ATREATY dated 1797, sanctioned by the Senate and signed by the President, was successfully used by three Seneca Indians in the Supreme Court as a defense against the charge that they were illegally fishing in Eighteen-Mile Creek, says a Buffalo dispatch. The arrests were made by a deputy warden.

The case came before Justice Pooley on habeas corpus proceedings. Chief Kennedy produced the book containing the treaty which gave the Indians perpetual rights to fish and hunt in the section of the country where they were arrested.

Justice Pooley held that the treaty superseded the State laws and the Indians were released.—*Houston (Tex.) Post.*

The Story of Spo-Pee:

From the New York World.

Mrs. Ella Clark, wife of Malcom Clark, a Blackfeet Indian of Montana and a graduate of the Carlisle Indian School, came to Carlisle last March with a party of Indian pupils. From Carlisle she went to Washington, D. C., in company with her husband and other members of the Blackfeet delegation who were going there on some tribal business. On her return to Carlisle en route home she told of her accidental meeting with Spo Pee and how she finally got him to talk. Her story coincides, in the main, with that given below.—EDITOR.



OP PEE "the silent Indian," had served out thirty-two years of a life sentence for murder before a Blackfeet Indian woman (Mrs. Malcom Clark) visited him at the Government Hospital for the Insane, across the river from Washington, and charmed him out of his silence with a Blackfeet baby song. Spo Pee felt the call of old memories of the Western prairies stir within him and he broke his silence under the spell of music.

He told his history to the Indian woman and the story created a sensation. It resulted in an investigation by the Indian Office of the Interior Department, and Spo Pee was pardoned by President Wilson.

The old man's story begins in the early '80s on the Montana prairies. Spo Pee was a great hunter and a warrior as well, and the pride of the Blackfeet was carried deep in his heart. In those days the buffalo had not disappeared from the face of the prairies, and although Spo Pee carried his smoothbore with the other braves, he had learned the trick of drawing a bow with the best of them.

Many a Blackfeet maiden cast shy eyes upon him as he passed. To his wigwam Spo Pee brought many a haunch of buffalo and many a costly skin or its equivalent in ammunition and trifles from the traders of the scattered posts.

Spo Pee's People Are Massacred.

THE buffalo began to grow scarce, and one day the bison were forgotten, for the white man had crowded his red brother and there was bloody war on the prairies.

Spo Pee was one of a party of war painted braves that rode away from an Indian village one morning at dawn, for the battle was on



SPO PEE

Photo by SPARKS & EWING, WASH. D. C.

INDIAN COMMISSIONER CATO SELLS



A Blackfoot Conveyance in the Days of Spo Pee



Mrs. Malcom Clark and Her Three Children at Their Home on the Blackfeet Reservation, Montana

with the white man. All day they rode and at night they came back to the village, but something had happened during the day.

The war party had been gone but a few hours when a war party of the white men rode out from one of the army posts with a brutal officer at its head. The soldiers rode over the brow of the hill and down a gentle slope, and there they came upon the Indian village.

Only the women, children and the old men were home, for the braves and the warriors had gone away on the war path. Simple and terrible were the directions the officer gave to his men.

"Wipe 'em out!" was his order, and then followed one of those Far West tragedies that cause the white man shame even to this day. The soldiers were soldiers and war is war, so the women and the children and the old men had no chance. Unarmed and defenseless they stood and died while the bullets rained upon the camp.

Every woman, every child, and every Indian patriarch perished there on the prairie, for the white men, hardened with Indian warfare, showed them no mercy. Slaughtered in their wigwams not an Indian lived to tell the tale. The bodies were dragged outside and the village set on fire. The cavalrymen mounted their horses and rode away over the horizon.

At evening the Indian war party returned to find only a heap of ashes and the dead bodies of their families to mark the busy village that had stood there at dawn. Spo Pee, searching with the others, suddenly grew stiff and the cry of a wounded animal came from his throat. Before him lay the murdered form of his mother beside the ashes of his wigwam.

The Oath of Revenge.

SPO PEE said never a word as he prepared her body for the Indian burial. They made a little Indian cemetery of the victims, placing the bodies on the rude platforms, out of the way of the wolves* and coyotes, and then Spo Pee went on the warpath in earnest. No longer was the white man the enemy of his people. The white man was now Spo Pee's own deadly enemy and he swore an oath that he would not die until ten of the white men were gone to their reckoning as payment for his mother's murder.

The old army records show that the officer who ordered the massacre was severely reprimanded for his bloody work, but all the reprimands of earth would not restore the mother to Spo Pee.

A day or two later the body of a murdered white man was found on the plains. Spo Pee was rounded up by the soldier patrol and because he was the only Indian found in the Territory of Montana near the body of the white man, he was brought to trial before the Territorial courts.

The proud spirit of the Indian brave scorned to beg for mercy or even to plead in his own behalf. He was found guilty of murder by the court, but the judge was a kind man and he felt that Spo Pee, if he killed the white man, had been acting along the natural lines of Indian revenge.

The penalty for murder in Montana in those days was a quick hanging, the quicker the better, but Spo Spee had earned the sympathy of the trial judge and the sentence was made life imprisonment, rather than the death penalty.

Expected Death by Torture.

WHEN Spo Pee was sentenced to spend all the rest of his life behind prison bars and never again to feel the freedom of the wide prairies, his spirit did not bend, for he deigned not to ask the nature of his fate. He felt that the white man would put him to death at leisure, and, as befitted a brave of the Blackfeet race, he would not show a sign that terror was at his heart and brain.

They took Spo Pee to the Detroit Federal prison, and the name of Spo Pee began to grow dim. To the soldiers he was "only an Indian" and not worth worrying about. The grass grew long above Spo Pee's trail and he no longer hunted the buffalo and the white man on the rolling plains of Montana.

When they locked him up in Detroit Spo Pee merely believed that his imprisonment was another variety of the refined cruelty of the white man. He was convinced that his imprisonment was merely the forerunner of his death—a pause before the white man led him forth and executed him in some diabolic fashion as happened to suit the tastes of the white man at that moment.

His guards at the Detroit prison, however, felt that Spo Pee's mind was failing. His silence only deepened with the passing of the days, and when the case reached the attention of the prison officials they decided to send Spo Pee to the Government Hospital for the Insane at Washington, where all other insane prisoners were sent.

Spo Pee did not know that he was considered insane. His transportation to the asylum more than thirty years ago was simply another move in the game of torture, he believed. All attempts to get him to answer questions at the Government Hospital failed, just as the same attempts had failed at Detroit.

The days lengthened into weeks and the weeks into years, but as the years went by Spo Pee became one of the features of the institution and the Indian and his peculiarity were pointed out to visitors.

From time to time, parties of Indians came to the Government hospital and many of them tried to converse with the Blackfeet brave. But their language was not the language of Spo Pee and he regarded them with sullen hate and refused to break his silence. Always he waited, year after year, for the long-delayed vengeance of the white man, which he felt sure would come some day in terrible form and end his servitude forever.

The winter of 1913-14 was changing into spring when a party of Blackfeet Indians came to Washington on business with the agents of the Great White Father. While they were in Washington, they decided to visit the Government Hospital where Spo Pee was incarcerated, still serving out his life sentence under the belief that any day might be his last on earth.

Even to Spo Pee the memories of the plains were growing vague, and he had come to regard his place of confinement as home. The guards were kindly to the old Indian, but his calm, silent composure never relaxed. When the party of visiting Indians came to the Government hospital, one of the guards showed them Spo Pee.

"Ask them to talk to him," said one of the guards to the interpreter. "He might belong to their tribe."

Several of the Indians tried to induce Spo Pee to speak, but they were not successful. There was a little Indian woman in the party, however, who was very curious about Spo Pee's history. She determined to persuade the Indian to break his long silence, and she set about the task with all the patience of an Indian woman.

Lullaby Melts a Heart.

SPO PEE made a few harsh sounds, but the Indians could not understand. From long silence he had forgotten even the accents of his native speech.

Then the little woman pushed forward. She silenced the men and spoke to Spo Pee. She dropped the questioning tone the braves had used, and from her lips came the sounds of the "little people's talk"—the baby talk of the Blackfeet.

They were simple little words she spoke, delivered in a lulling, sing-song tone, that only the mother and babies of the tribe could understand. Years before, those sounds had been heard by Spo Pee at his mother's knee, and they stirred strange memories within him.

She sang to Spo Pee of the villages, of the plains, of the wide prairies, and the vanished buffalo. The old man's eyes lit with a strange fire and she began to question him. She asked Spo Pee, among other questions, his name, and the long-silent Indian opened his mouth and said: "Spo Pee."

But the little woman did not pause. She kept steadily on her sing-song chant—the chant of the "little people," and suddenly Spo Pee startled those about him with the question: "Where is Three Bears?"

This was the first question that had fallen from Spo Pee's lips in all those long thirty-two years, and one of the members of the party, startled out of his Indian stolidity by the question, answered:

"Three Bears has been dead for twenty-six years."

The words, however, meant nothing to Spo Pee, but he understood the Blackfeet death sign and they told him in sign language of the passing of Three Bears. A shadow passed over the face of the old Indian and he seemed saddened, but the spoken word had rolled back the silence of three decades and Spo Pee had spoken.

Two days later the Indian woman came again, and Spo Pee asked her when the white man would put him to death. Curious at his question she drew out the story of his strange belief of coming execution and the story made a sensation.

Spo Pee told her of braves long dead and of tribal history that had died with her fathers. When the Indian woman left the institution she went at once to the office of Cato Sells, Commissioner of the Indian Office of the Interior Department. She told Mr. Sells of the case, and he promised to make an investigation.

Mr. Sells kept his promise to the Indian woman, made not more than two months ago. He had a search made into the early court records of Montana, and he laid this data before the Department of Justice. It was found that the white man for whose mur-

der Spo Pee had been sentenced to life imprisonment had really been killed across the border in Canada and that the Montana court was without jurisdiction.

Spo Pee was questioned, and he declared that he killed the man in self defense. He said the man was a trader who tried to kill him and that to save his own life Spo Pee struck first. The Department of Justice acted favorably on the case, but while all this investigation was being made the news of it was kept from Spo Pee and from the public. Mr. Sells said he was afraid that a hitch might occur, and if the old Indian had been told his hopes might have been raised, and the failure of the investigation would embitter him still further against the white man.

The time came when the Department of Justice acted favorably on the application of Spo Pee for a pardon. This application was made by Commissioner Sells on behalf of the old warrior and he was in total ignorance of the effort that was being made on his behalf. Finally the matter was placed before the President and the Department of Justice approved the application for a pardon.

The Great White Father, who does not make haste in deciding for his Indian children, considered the application for several days and finally signed it. The application, with the President's signature attached, was delivered to Commissioner Sells last Tuesday morning. (July 9, 1914.)

He did not at once go to Spo Pee, but he sent one of the agents of his office across to St. Elizabeth's, in the Anacostia hills, where Spo Pee had spent thirty-two years of his life as the price of a territorial court blunder, made when the West was "wild and woolly" and the life of an Indian held at low valuation.

Tardy Justice at Last.

THEY broke the news gently to the old Indian and when he realized that he was finally free and about to return to his native Montana hills and prairies, he permitted himself a broad smile. At 9 o'clock Tuesday night Spo Pee, grave of face but happy as a child at heart, was brought to Commissioner Sells's office in the Pension Building.

They told him to make ready his belongings for the journey back to the land of his fathers. They told Spo Pee that the buffalo had disappeared from the plains, that the Indians, too, were nearly gone,

and that the white man no longer fought with his red brother for the possession of the land.

Spo Pee nodded gravely and went back to the Government Hospital to spend his last night of confinement. Early on Wednesday morning he was up at his work. He gathered together all his belongings and early in the forenoon Spo Pee, accompanied by an officer of the Indian Office, left Washington for the land of his fathers.

The Blackfeet have been given a reservation up in Montana, not very far from the town of Great Falls, and here Spo Pee will go to live out his days. The white man is making tardy recompence for the injustice that cost Spo Pee nearly a lifetime of confinement, but Spo Pee is an old man now, and hate, like love, cools with age.

Carlisle Pennants and Novelties



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THE CARLISLE ALUMNI ASSOCIATION,
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The Aboriginal Horsetrader:

By Arthur L. Stone.*



HERE are a good many of the things which we count as our resources which the Indians overlooked during the ages-long period when they were the unchallenged lords of this vast, rich northwest. There were many of the endowments of this region which they disregarded entirely, but the rich blue-joint grass of these western Montana valleys was not one of them. The Indians well knew the value of the forage which grows here now and which grew here then. Their cattle were sleekest; their horses were strongest and fleetest. The stock which was raised by the Selish tribes was in demand by all the tribes. Those who were strong enough came over and stole the horses they wanted; those who were not able to steal, traded when they could. But the horses of the western Montana valleys were the best horses known in the Northwest, even before the white man came and improved their breeding.

The Flatheads in the Bitter Root Valley were rich in horses. So were their cousins, the Pend d'Oreilles of Mission Valley, and their other relatives, the Nez Perces, whose home was on the west side of the Bitter Root Mountains in the rich meadows of the Coeur d'Alene and the Clearwater. The earliest white man to enter this region found great herds of fine horses in these valleys. Some of the Indians were owners of thousands. It was not always the chiefs who were the richest in horseflesh. The leadership of the Selish tribes was not bartered. It was usually a hereditary honor and the positions of war chiefs were determined by personal valor. The acquisition of these herds by some of the members of the western tribes appears to indicate that there are Rockefellers in every race and Morgans among every people, who attain fortunes at the expense of their fellows, whether wealth be measured by the standard of dollars, of horses, or of clam shells.

Some of these wealthy Indians, perhaps, secured their fortunes by trading. Others, unquestionably, gave some attention to the breeding of their stock. But the great fortunes in Indian horseflesh were made by gambling, for the Indians were always willing to bet themselves naked on the result of a horse race and many a herd has been doubled through the winning of a contest of this sort. Then there were raids in which the Flatheads were the aggressors and which increased the size of their herds through acquisitions from

*Editor The Missoulian, Missoula, Montana.

the Crows and the Blackfeet. There were get-rich-quick plans among the aborigines no less bold than those of to-day and certainly not as questionable.

The richest of the Indians of this region were the Nez Perces. The same reason which had prevented their decimation in warfare protected their herds from the east-side raiders, the geography of the situation was such as to make it almost impossible for the Blackfeet to reach the Nez Perces when they came west for war or for robbery or for both; the lands of the Selish lay close to the west slopes of the main divide, while the Nez Perces were further protected by the high wall of the Bitter Root Range. The Flatheads in the Bitter Root Valley had fine herds and some specially good individual animals. The Upper Pend d'Oreilles, whose range was between Missoula and Flathead Lake, had also some excellent animals. Each tribe was proud of its herds, though the ownership was private, and each would back to the limit the racers of its braves. Next to the winning of a battle, the tribal instinct was strongest in a contest on the race-course. Sometimes, it is true, warfare developed in a contest on the race track. But, as a rule, the Indians were good losers—they were real sports.

With the coming of the whites, the Indians found added opportunity for trading in horses and, later, when the real immigration set in and the travelers to the north-Pacific coast passed through this region and the country to the south, they began to acquire cattle in addition to their original horses. The stock which the immigrants drove or led often became footsore and unable to travel and the Indians picked up many good bargains in this way. They were shrewd traders and he was a mighty fortunate immigrant who got the better of them on a horse trade or any other deal.

When Governor Stevens left Lieutenant Mullan in the Bitter Root Valley to survey a possible overland road through this mountain region, he left with him a considerable band of horses. Later, when Lieutenant Mullan began the construction of the famous trail which now bears his name, he had large herds of stock which he recuperated and wintered in the Bitter Root and its neighboring valleys. Baron O'Keeffe and his brother David came to this valley and had their attention directed to its fertility through having charge of one of Mullan's winter herds. From these herds the Indian stockmen succeeded in getting some good blood to breed with that of their own animals. They were ever alert to grab a bargain.

"Nobody ever traded quickly with an Indian," said Judge Woody to me the other day, "and this was specially true when they were bartering for horses. They traded deliberately and with solemnity as if they were debating questions of state. A horse-trade was carried through with all the formality of a council. There were two or three pipes smoked over every horse that was swapped and there was any amount of parley with each pipe smoked. The Flatheads had a great many buckskins; these were tough horses and were in demand. When they bought up a bunch of horses for trade or for sale, they always showed the poorest one first. They would haggle over the price to be paid for this animal until they had force it up as high as they thought they could get for it. They would close the deal and would bring in a horse that was a little better than the first. The start in the negotiations would be made at the figure received for the poorer animal and would be boosted as high as the patience of the white man would stand. This concluded, there would be a better horse trotted out. This performance would be repeated as long as the Indians had any horses left. The Indian usually got the price he wanted. Time was no object to him and the white man was usually in a hurry."

The Nez Perces had, as I have said, the herds of the Indians of this region. Five Crows, one of the Nez Perce chiefs, had four thousand horses. Reuben, another Nez Perce who was locally famous, had nearly six thousand in his herds. In these herds, the finest horses were big rangy roans. There were some exceptionally fine animals in these bands. The roans came from some horses that were brought from the coast by the Nez Perces, obtained by trade and otherwise from the Umatillas and other tribes on the salt water, who had secured them in their southern raids, getting them from the Mexican and Spanish stockmen in California. There was better size to these animals than to some of the others, and Nez Perce herds were the envy of their neighbors.

"These big herds were handled upon practically the same system which was later adopted by the white stockmen of the ranges," said Judge Woody when I asked him about some of the details of the old Indian horse business. "They were cut up into small bands and assigned to the different ranges. The owners had riders who looked after the seperated bands in a general sort of way. The roundup was an Indian feature, too. Occasionally, the entire holdings of a big Indian would be assembled. I suppose this was as of-

ten for the purpose of making a demonstration as for the need of finding out how many there were."

The introduction of the better-bred horses came, as I have said through the acquisition of foot-sore stock from the immigrants who could not afford to spend on the trail the time which was necessary for the recuperation of the trail-worn animals. The Indians and the white traders would take these foot-sore animals and turn them into the meadows in western Montana and in a few weeks the hoofs would grow out and the stock would be fat and as good as ever. In this way some really fine stock was brought into the country.

In this way, also, the Indians obtained cattle. Draught oxen and milch cows wore out on the long tramp over the plains. Some of the Hudson Bay Company's men saw the possibilities which lay in this situation and entered into the trading business for themselves in preference to continuing with the company. Neil MacArthur, who was well known in western Montana and Idaho, was one of these. He became a successful stockman and freighter through his enterprise in this direction. Fort Hall in Idaho was a favorite trading point. It was on the old Oregon trail and there the travelers usually rested after their journey across the plains and before entering upon the trip through the mountains. Here many good animals were picked up and sent into the Bitter Root valley.

It seems strange, but it is vouched for as a fact by oldtimers, that the Indians were exceedingly fond of milk and when they began to acquire cows as a part of their stock holdings, they reveled in luxury. The squaws, of course, had to do the milking. They had their own method for performing this operation, as they had for doing everything else which they undertook.

"When a squaw went to milk," said Judge Woody, continuing his discription, "she wouldn't touch the cow until the hind legs of the animal were tied. This, of course, was to prevent the cow from kicking, and it might have been necessary at first. But when the cows got used to the squaws and the latter got used to the cows there was nothing to indicate that it was anything more than a habit. The tying was a mere formality. The bit of rope would be loosely thrown around the hind legs of the cow and the creature would stand as quietly as if she were hog-tied.

It is easy to imagine the early experiences which led to this practice of tying the hind legs of the cows. It is not a stretch of the imagination to picture a squaw picking herself up from a wreck

of bucket and a plaster of milk and mud and conversing in gutturals very earnestly with that cow.

Anybody who has lived on a farm knows how mean a cow can be when she gets the kicking habit. I have heard from early farmers in western Montana some amusing stories of experiences with cows which had been purchased from the Indians. The animals would never—no matter how quiet they were—submit to being milked unless they were at least given the impression that they were tied.

“We had a cow on the farm when I was a small boy,” said A. J. Violette when I asked him the other day what he knew about Indian milking, “that my father had bought of an Indian. She was as gentle as she could be in every other respect, but she could not be milked unless she thought she was tied as to her hind legs. All that was necessary was just to toss a little piece of rope around her hind legs. That gave her the idea that she was tied fast and she would stand stock-still as long as that rope was there. But if anybody ever tried to milk her without the rope she would kick the milker on the top of the head every time.”

The Indians, as far as I can learn, didn't cut hay for the winter feed for their stock. They relied entirely, as did the eastern range stockmen, upon the grass which cured standing. But the early white stockmen of whom MacArthur was a type, naturally thought it necessary to prepare some hay to carry them through the winter. They guarded their meadows and saved them for the winter feed. And it was splendid forage which they found in these valleys of western Montana; it required but a short experience to prove to them that there was no better grass anywhere and it was to the Bitter Root and its neighboring valleys that the early stockmen brought their horses and cattle whenever they could.

We are proud of the record that has been made by western Montana stock and we are inclined to think that we have made a great discovery in finding out the wonderful properties of the grass which grows here. We have a right to boast of the superiority of our hay and our grain—each merits the highest honors. But we have found nothing new. The Indian knew as much as we of the properties of Bitter Root grass long before a white man had ever set foot upon this valley.

The fame of the horses which were raised in the Bitter Root in the Indian days was great, comparatively as great as the reputa-

tion of the stock which is sent out from there now. The horses of the Flathead were as fine as any that were known.

We have intensified the application of the forage which grows upon our fields; we conserve it and we improve its quality as we are able, but we have only retained it in the position which it occupied under Indian dominion. It was the best in the world then. It is only that now. We have developed other resources amazingly; we have unearthed some of which the Indian never dreamed; we have found use for others which he spurned as of no value; but we are no wiser than he in our application of the grass of our meadows. The aboriginal stockman was keen—it seems to be a way with stockmen to be keen. He knew it took good grass to produce good stock and he found where the good grass was. We have followed the trails he blazed, we have walked in the paths which he trod in many directions. But in none have we followed more precisely in his footsteps than in our development of the stock-raising industry. The modern horsetrader is cited as the type of shrewdness which is sharp to the extent of disregarding the strict truth; but the Indian horse-trader of a generation or two ago was his counterpart; the modern could give no pointers to the ancient; the white could add nothing to the shrewdness of the red.

There is some of the old Indian stock left. In some parts of the reservation, the old Indian ponies are yet to be found. But most of the red men have improved their stock. There are some mighty fine animals now in the red man's herd. In this respect he has kept up with the times. He has taken more kindly to stock-raising than to any other branch of agriculture for it is the heritage of the Flathead and the Pend d'Oreille and the Nez Perce to love good horses and to do anything he can to get them. His forefathers had the best horses of their time. He aspires to the same distinction. There will not be any Indians at all, one of these days, but the last Indian will have the best horse he can get. It may not be a very good horse, for that last Indian is apt to be a specimen of hard luck, but it will be the best horse he can get and if he has a chance to trade it for a better one, he will do it. Don't think however, that he will trade it for poorer one. He will not, because he is an Indian and because it is a horse.

Some Curious Indian Treaties:

By Charles J. Kappler.*



WILLIAM PENN was a Quaker, a man of peace, and the white founder of Pennsylvania. William was also as adept as David Harum in a "hoss trade," when it came to putting things over on the Indians. From time immemorial the American Indian has been looked upon as the legitimate prey of the white man. It has always been considered good business by many white folks to skin an Indian in a business deal. It remained, however, for William Penn to be the first white man to negotiate a land deal whereby he came into possession of a good-sized chunk of the present State of Pennsylvania for a couple handfuls of fish hooks; a few anchors of rum, beer, and tobacco; a few rusty muskets; some hand saws; a few pairs of scissors and hair combs, and a job lot of blankets, shirts, and cloth which at the time didn't find a ready sale in England.

Perhaps one of the most interesting things, from a historical standpoint, in the new publication, "Indian Laws and Treaties" is a copy of the first deed made by the Indians to William Penn in 1682, whereby he managed to grab a large slice of the present commonwealth of Pennsylvania for a mere song. The original spelling used in the deed from the Indian is adopted and is very curious. The deed shows that William drove a hard bargain and came into possession of a vast and valuable territory at a ridiculously low price.

The first Indian deed to William Penn, made in 1682, reads as follows:

THIS Indenture, made the ffifteenth day of July, in the year of Or Lord, according to English Accompt, one Thousand Six Hundred Eightye Two, Between Idquahon, Ieanottowe, Idquoquequon, Sahoppe for himselfe and Okonikon, Merkekowon, Orecton for Nannacussey, Shaurwawghon, Swanpisse, Nahoosey, Tomakhichon, Westkekitt & Tohawsis, Indyan Sachamakers of ye one pte, And William Penn, Esq, Chief Proprietor of the Province of Pennsyl-

*Charles J. Kappler, a Washington attorney who was for years clerk to the Senate Committee on Indian Affairs, after a couple years of toil has completed the third volume of the "Compilation of Indian Laws and Treaties," compiled and annotated to December 1, 1913, a work which has been in great demand among lawyers, officials, Indian agents, and persons who must familiarize themselves with Indian laws and treaties. The third volume of Mr. Kappler's most valuable work, which was ordered printed by Congress, has been eagerly awaited by persons interested in Indian affairs all over the United States.

vania of the other pte: Witnesseth that for and in Consideracon of the sumes and particulars of Goods, merchandizes, and vtensills herein after mentioned and expressed, (That is to say,) Three Hundred and ffifty ffathams of Wampam, Twenty white Blankits, Twenty ffathams of Strawd waters, Sixty ffathams of Duffields, Twenty Kettles, ffower whereof large, Twenty Gunns, Twenty Coates, ffory Shirts, ffory payre of Stockings, ffory Howes, ffory Axes, Two Barrells of Powder, Two Hundred Barres of Lead, Two Hundred Knives, Two Hundred small Glasses, Twelve payre of Shooes, ffory Copper Boxes, ffory Tobacco Tonngs, Two Small Barrells of Pipes, ffory payre of Scissors, ffory Combes, Twenty ffower pounds of Red Lead, one Hundred Aules, Two handfulls of ffish-hooks, Two handfulls of needles, ffory pounds of Shott, Tenne Bundles of Beads, Tenne small Saws, Twelve drawing knives, ffower anchers of Tobacco, Two anchers of Rumme, Two anchers of Syder, Two anchers of Beer, And Three Hundred Guilders, by the said William Penn, his Agents or Assigns, to the said Indyan Sachamakers, for the use of them and their People, at and before Sealing and delivery hereof in hand paid and delivered, whereof and wherewith they the said Sachamakers doe hereby acknowledge themselves fully satisfied, Contented and paid. The said Indyan Sachamakers, (parties to these presents,) As well for and on behalfe of themselves as for and on the behalfe of their Respective Indyans or People for whom they are concerned, Have Granted, Bargained, sold and delivered, And by these presents doe fully, clearly and absolutely Grant, bargayne, sell and deliver vnto the sayd William Penn, his Heirs and Assignes forever, All that or Those Tract or Tracts of Land lyeing and being in the Province of Pennsylvania aforesaid, Beginning at a certaine white oake in the Land now in the tenure of John Wood, and by him called the Gray Stones, over against the ffalls of Dellaware River, And soe from thence up by the River side to a corner marked Spruce Tree with the letter P at the ffoot of a mountayne, And from the sayd corner marked Spruce Tree along by the Ledge or ffoot of the mountaines west north west to a corner white oake, marked with the letter P, standing by the Indyan Path that Leads to an Indyan Towne called Playwickey, and near the head of a Creek called Towsissinck, And from thence westward to the Creek called Neshammonys Creek, And along by the sayd Neshammonyes Creek unto the River Dellaware, alias Makeriskhickon; And soe bounded by the sayd mayne River to

the sayd first mentioned white oake in John Wood's Land; And all those Islands called or knowne by the severall names of Mattin-cunk Island, Sepassincks Island, and Orecktons Island, lying or being in the sayd River Dellaware, Togeather alsoe with all and singular Isles, Islands, Rivers, Rivoletts, Creeks, Waters, Ponds, Lakes, Plaines, Hills, Mountaynes, Meadows, Marrishes, Swamps, Trees, Woods, Mynes, minerals and Appurtenaces whatsoever to the sayd Tract or Tracts of Land belonging or in any wise Apperteyning; And the reversion and reversions, Remaindr. and remaindrs. thereof, And all the Estate, Right, Tytles, Interest, vse, pperty, Clayme and demand whatsoever, as well as them the sayd Indyan Sachamakers (Ptyes to these presents) as of all and every other the Indyans concerned therein or in any pte. or Pcel. thereof. To have and to hold the sayd Tract or Tracts of Land, Islands, and all and every other the sayd Granted premises, with their and every of their Appurtenances vnto the sayd William Penn, his Heires and Assigns forever, To the only pper vse & Behoofe of the sayd William Penn, his Heirs and Assignes, forevermore And the sayd Indyan Sachamakers and their Heirs and successors, and every of them, the sayd Tract or Tracts of Land, Islands, and all and every other the sayd William Penn, his Heires and successors, and against all and every Indyan and Indyans and their Heires and successors, Clayming or to Clayme, any Right, Tytle or Estate, into or out of the sayd Granted prmisses, or any pte. or pcel. thereof, shall and will warrant and forever defend by the these presents; In witness whereof the sayd Prtyes. to these present Indentures Interchangeably have sett their hands and seals the day and year ffirst above written, 1682.

The (x) mark of
KOWOCKHICKON

The (x) mark of
ATTOIREHAM
WM MARKHAM,
Deputy Govr. to Wm. Penn, Esqr.

Sealed and Delivered in ye presence of

LASSE COCK
PIEOWJICOM
RICH. NOBLE
THOS. REVELL.

On August 1, fifteen days later, the Indians after they had had time to mull over their bargain, and being honest Indians, confessed that William Penn had been too generous with them and had given them ten guns more than the deed called for. There was also some dispute as to whether the wampum was to be black or white, and so another state paper was drawn up by Indians and signed, sealed, and delivered on August 1, 1682, as follows:

First day of August, 1682.

Att ye house of Capt. Lasse Cock.

Wee, whose names are underwritten, for our selves and in the name and behalfe of the rest of the within mentioned Shackamachers, in respect of a mistake in the first bargine betwixt us and the within name Wm. Penn, of the number of tenn gunns more than are mentioned in the within deed when we should then have received, doe now acknowledge the receipt of the saide tenn gunns from the said Wm. Penn; And whereas in the said deed there is certaine mention made of three hundred and fite fathom Wampum, not expressing the quality thereof, wee yrfore for Selves, and in behalfe also do declare the same to be one halfe whyt wampum and the other halfe black wampum; And we, Peperappamand, Pyterhay and Eyte-pamatpetts, Indian Shachamakers, who the first owners of ye Land called Soepassinckers, & ye islands of ye same name, and who did not formerlie Sign and Seal ye within deed, nor were present when the same was done, doe now by signing and sealing hereof Ratefie, approve and confirm ye within named deed and ye partition of ye Lands within mentioned writen and confirm thereof in all ye points, clauses, and articles of ye same, and doe declare our now sealing hereof to be as valid, effectual and sufficient for ye conveyance of ye whole Lands, and of here within named to ye sd. Wm. Penn, his heirs and assigns, for evermore, as if we had their with the other name Shackamakers signed and sealed in ye same.

The (x) mark of
 NOMNE SOHAM
 WM. MARKHAM.

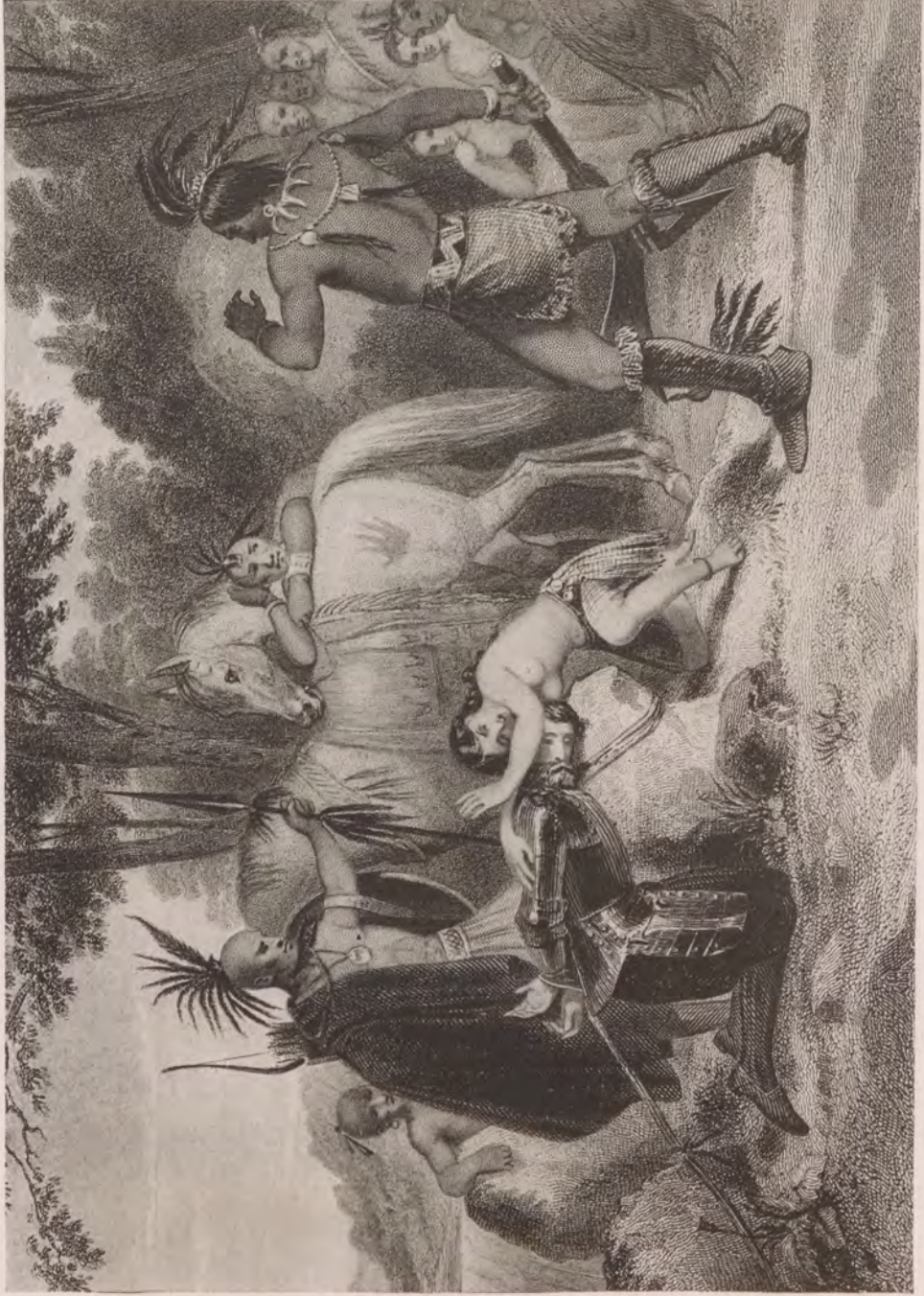
Sign and sealed and delivered in prnce of us,
 REDTHARNEVILLEON,
 LASS COCK.

(By Courtesy of *The Volta Review*, Washington, D. C.)



On October 28, 1646, gentle John Eliot, educated at Cambridge, preached his first sermon to the Indians in eastern Massachusetts. This lovable pioneer Indian missionary believed in the love and the charity he preached, and through faith and gentleness and thoughtful consideration he wrought wonders. He died in 1690, beloved by thousands.

(By Courtesy of The Volia Review, Washington, D. C.)



Whether it be true that in 1607 little Matoak, nicknamed Pocahontas, saved John Smith with her body as the Indians were about to kill him, the fact remains that, though but 13 years of age, she was deeply in love with Smith. Because of this love, she repeatedly saved the ungrateful colonists from savage treatment, for Powhatan, her father, hated the English. And Smith! Well, it's the old story of ingratitude and deceit.



Teaching Household Economy to Indian Girls:

*By Katherine Keck.**

FORMAL education in household economy had its beginning in the convents of Quebec about the middle of the seventeenth century. In a letter dated August 9, 1668, the statement was made that the Ursulines "taught all a girl ought to know." This training must have been very largely in household tasks, as spinning and weaving were not at all common until much later.

"All" or much that a girl ought to know at the present time is taken up under a variety of heads.

From the long list of subjects in which training is necessary to make a competent housewife in a home of civilization, we must select such as are best adapted to the stage of development and environment of the Indian girl, and so we come to a consideration of the home—of course a primitive one. What are its needs, its deficiencies? The answer to this must determine the scope of work.

The home exists primarily for the child, to secure for him the environment, the care, and protection necessary to insure such a normal, healthy development of his powers physical, mental, and moral, as shall result in a capable, well-nurtured individual, competent to do his share of the world's work and to become a national asset. Just where the Indian's home falls short of this ideal should the work of teaching household economy begin.

The housewife is the business manager of the home. Her pro-

*Teacher of Home Economy, Phoenix Indian School.

ducts are men and women. Too often, especially in Indian homes, this product is limited in number through untimely mortality, the result of ignorance and carelessness. Just as often this product is in men and women deformed in mind or body, or both, suffering through all their adult years the effect of the unsanitary environment and malnutrition of their formative period.

The result of studies in malnutrition in public-school pupils proves very conclusively the need for the instruction and training of the housewife as to the foods best adapted to the growing child, the proper methods of preparation, the things to be avoided, and the necessity for plenty of fresh air, sunshine, and cleanliness. Lecturing to physicians in London, Sir Lander Brunton said: "Some may think that in speaking of cookery as a moral agent I am greatly exaggerating its powers, and they may regard it as idle folly if I go further and say that cookery is not only a moral agent in regard to individuals, but may be of great service in regenerating a nation."

I believe as firmly that efficient instruction in cookery, improving the diet through better preparation and through inculcating a taste for vegetables and fruit to give the variety necessary for proper nutrition, will accomplish as much for the temperance of the Indian as the work of the Government agents in the suppression of the liquor traffic. A poorly nourished body is dominated by an unsatisfied feeling, an unrest, the call of starved tissues for nutriment which is too often hushed by the use of narcotics and intoxicants.

No course in home economics is complete without including the basic principles of bacteriology, for it is in the daily contacts of the home that infectious diseases are so largely disseminated; and the mother is the prime offender; she keeps the infections going. Through kisses; through trying the nursing bottle to see if it draws; through testing the temperature of the baby's spoon in her own mouth; through careless washing of her hands; and in numerous ways she proves to be the center from which infectious diseases radiate. Women must learn to prevent this interchange of discharges before infectious and contagious diseases can be overcome. The teacher of home economics should be an efficient aid to the health department in exterminating trachoma and tuberculosis among Indians.

It has been estimated that the average length of life in the sixteenth century was between eighteen and twenty years. In 1909

the average in different countries was from twenty-five to fifty years. Longevity keeps pace with improved sanitation, and from 1880 to 1909 six years were added to life's span.

The Indian has little knowledge of values real or comparative. How should he have? In his native state he took what he could get without thought of value. In school he has had his necessities and his pleasures freely provided for with little consideration of the cost. To the manager of the home, the expender of the income, we naturally turn to teach the keeping of accounts.

The Indian girl studying home economics should be given a certain amount of the circulating medium used to represent money to run her cottage home or her class activities for a month. All supplies should be purchased at retail prices from the person who issues them, change made, and a systematic account of receipts and expenditures kept. Such work carried on for a term of years could not fail of good results to the individual and the home she will found.

No housewife is fitted to cope with question of furnishing a home however small, clothing her family, and keeping up repairs who has had no training in domestic arts, sewing, repairing, and laundering.

In conclusion I may say that while physiology, hygiene, and sanitation, bacteriology, cookery, and general housekeeping, the care of children, sewing, laundering, and the keeping of household accounts may not be "all a girl ought to know," she, her home, and her community must surely be benefited through their study.





The Individual Indian Farm:

By *W. O. Hodgson.*



DATING far back in the history of the great Southwest, preceding any definite knowledge of the Aztec who built cities and irrigation systems the ruins of which are to be found in all the fertile valleys, the principal occupation of man was agriculture.

The Pima Indian, if he be not a descendant of that race whose history lies so far back in the dim past, at least took up the work and the life of those whom he followed, and became in his primitive way an agriculturist.

His methods of cultivation, like those of the former occupants of the land, were crude in the extreme, yet he found no particular incentive to inspire progression. If he could make the soil produce sufficient for his immediate need and enough for seed to plant the following year he was content, as there were no markets to consider and no bills to meet. But the years that followed brought with them the ever-advancing wave of civilization of the white man, together with a division of the broad and fertile valleys to accommodate the increasing demand for homes to shelter and land to provide for the multiplying thousands of population.

It was at this period that our Government began to realize that a primitive race was being crowded out of existence, and took up the matter of establishing schools and equipment designed to place the Indian in a position to compete with his white brother in the race for achievement and success, from the viewpoint of the civilization that has gradually surrounded him.

At first the progress was slow. The Indian was slow to see the necessity for the change and the officials were slow to realize the real conditions that naturally surrounded the Indian. But the differences of thought and purpose of both the white man and the red have in the past decade undergone a marvelous change, and a

brighter and better side of a stupendous undertaking has come into view.

The Pima, Papago, and Maricopa Indians, who live in this country and who are the particular subjects of this article, are primarily farmers and stock raisers. By disposition and habit they are well adapted to these industries. The logical occupation of most of these Indian school boys, when they leave school, will be that of farmers and stock raisers, for it is here, as Longfellow puts it, "Kind Nature invites them to excel."

Theoretically, the plan evolved by the Indian Office at Washington in the education of these Indian boys in the Government boarding schools has been to give them such practical training along with their knowledge of text books as would properly fit them to become self-supporting after their school days were over. In this plan of education, the principal object of the Government is to encourage the development of character on the part of the pupils in its schools, for it is this which furnishes the foundation of all really successful lives.

Secondary to this upbuilding of character, the purpose in view is to create a laudable ambition in these Indian pupils to compete in the world's markets along with the rest of human kind in the products of brain and brawn.

Last year authority was granted by the Indian Office in Washington for sixty acres of the school farm at Sacaton to be divided up into ten-acre fields. This unit of ten acres was deemed advisable because in all probability when the Indians receive their allotments in severalty, each allotment will consist of a ten-acre tract of tillable land. Each of the six fields segregated from the Sacaton School farm was leased to two of the larger pupils. As one-half of their time is spent in the school room, this arrangement would allow one boy on each field daily. An agreement was drawn up between the Government and the pupils leasing the tracts, whereby the latter agreed to cultivate carefully and thoroughly the land leased, and by the terms of the agreement they would receive as their reward one-quarter of all the proceeds of the land under their care, the Government to supply all the necessary teams, tools, seed, and water necessary to produce the crop.

The plan has proved successful far beyond all expectations, not only because of the intense interest which the boys have taken in their fields, but because it is fast developing the faculty of manage-

ment, which is kin to providence and thrift. For instance, the boy working tract No. 1 has some work to do which requires the assistance of his neighbors. He gets as many of these as he needs and while they are working for him he is in charge and dictates the way the work shall be done. In this way, also, the boys develop a tendency to be neighborly, which acquirement will be of value to them when they commence to farm their individual allotments.

Intensive farming must be the rule in all countries where the land must be irrigated artificially, and the methods they will learn on their ten-acre leased farms will teach them to derive the maximum crop yield that the land will produce. The good of the system does not stop here. Already the older Indians and returned students are watching the progress of these pupils and to a certain extent are copying their methods.

Another lesson these farms will teach is the economical use of water in the matter of irrigation, and the value of thorough cultivation. It is the practice of nearly all Indians and of many white farmers to irrigate their crops with floods of water instead of cultivating them, and this method, besides being wasteful of water, lessens the crop yield. All grain crops on these farms were harrowed with a spike-tooth harrow two or three times after they were up and required but three irrigations. All made a bountiful yield.

A peculiar fact and one fraught with an interest of its own in the matter of these pupils who have leased their farms from Uncle Sam is the new spirit that animates them in their work. Their occupation is no longer that of the mere hireling, but of the independent proprietor. The perfunctory and time-serving efforts have disappeared, and not only do the pupils themselves derive a considerable revenue from their labor, but the Government profits likewise in getting returns of better and more bountiful crops. For the first time in its history the farm at Sacaton Indian School is paying for its up-keep.

In this connection, one is reminded of John Smith, who, when he arrived to take charge of his little colony in Virginia, found the colonists apathetic, unresponsive, and indifferent. They were operating on a community basis, and for them, at any rate, it was not a success.

John Smith, being very much of a philosopher, saw this. Being also very much of a leader, he promptly changed it. He gave to every man a piece of the colony land, and immediately every man

voiced the magic utterance, "This is mine." From a common drudge without any particular incentive to excel, he began to be an independent being with power to exercise his own initiative and to stamp his work with his own individuality. That colony straight-way revived, and around it centered the colonization of Virginia.


There is too much in the ordinary Indian school that is communistic, collective, mine-and-yours. The pupil can say of scarcely anything "This is mine." Thus there is developed that passive resistance on the part of the pupil that is the despair of all conscientious Indian Service employees. It amounts to an inertia that nothing can successfully combat or dispel except a radical change in methods. No more earnestly does a dog proclaim himself the sole proprietor of a bone than a human being contemplates and cherishes the right of independence and the ability to say of a thing "This is mine."

We cannot afford to ignore this primal quality of human nature in our education of the Indian. We must individualize him in educating him, and this can never be done until we give him the rights of an individual.

"To have and to hold" is the idea that supplies the animus of the Indian pupils who have leased parts of Uncle Sam's farm at Sacaton. They are property owners, and in consequence there arises that excellent and desirable spirit of emulation in their individual work.

Initiative, emulation, individuality—of these three the greatest is individuality. These qualities, among other things, the pupils on the farm at Sacaton are acquiring of their own free will in a manner that is delightful and attractive.

The effect on their characters cannot but be lasting and salutary. It is a source of highest gratification to note that the financial returns accruing to the Government as a result of this experiment mark it as an entire success, while the pupils from year to year during their school days are accumulating a constantly growing fund of money placed at interest which will establish them on their allotments when they leave school to make a home for themselves. Truly it may be said of this experiment in constructive education, "It is not for school but for life."

<p>Chas. E. Dagenett <i>President</i></p> <p>Gustavus Welch <i>Vice President</i></p> <p>Mrs. Emily P. Robitaille <i>Secretary-Treasurer</i></p>	 <p>Leander N. Gansworth and Rosa B. LaFlesche <i>Alumni Editors</i></p>	<p><i>Board of Directors</i></p> <p>President Vice President Secretary-Treasurer Charles A. Buck Mrs. Nellie R. Denny Hastings Robertson The Superintendent</p>
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The Alumni Building

WORK on the Alumni Hall has been delayed somewhat, but Mr. Herr and his corps of carpenter boys have done creditable work on the building and it will soon be ready for occupancy.

The furniture for the Alumni Hall is completed and was made in the carpenter department of the school. It is mission style and the work on it is excellent.

The class pictures of each graduating class of Carlisle have been suitably arranged for framing and will be hung in the reception hall of the Alumni Building.

Our stock of Carlisle pennants and novelties are now on display and are being sold to visitors and the students of the school. The pennants and pillow covers are of the best grade felt and made in the school colors of red and gold. Our catalogue for these goods will be sent upon request.

Alumni Notes

That a large number of our ex-students are doing well is evidenced by the following notes:

George McDaniels, ex-student, is district agent for the United States Government at Sapulpa, Okla.

Mrs. Ida Warren Tobin is employed at the Indian school, Bismark, N. Dak., and is considered highly proficient in her department.

Theodora Davis completed her course in nursing at St. Joseph's Hospital, St. Paul, Minn., and is now one of St. Paul's successful nurses.

Jerome Walker has sold a tract of land and will build a house for himself and family with a part of the proceeds.—*The Nez Perce Indian*.

Mrs. W. T. Wade, nee Ida Bluejacket, of Vinita, Okla., is residing at Idaho Falls, Idaho, where her husband is in the merchantile business

Frank Jude, Class 06, is playing ball with the Dubuque in the 3-I League. Frank lives in Minneapolis, Minn., where he and his wife have a cosy little home.

Mr. Charles M. Guyon, who played football at Carlisle in 1905 and was mentioned for all-American end for that year and who was also a famous baseball player, was a visitor at the school with Mr. St. Germaine on Thursday,

June 11th. Mr. Guyon is now manager of a branch office in Atlanta, Ga., for the Spalding Sporting Goods Co. Mr. Guyon came up primarily to arrange a game for Carlisle at Atlanta, Ga.

Mrs. Rosa B. LaFleshe has severed her connection with the Society of American Indians at Washington, D. C., and has accepted a Government position at Rosebud, S. Dak., as lease clerk.

George Peake, Class '01, is living with his family in Minneapolis, Minn., where he has a good position and is taking the night course at the Northwestern College of Law. It will be remembered that George won the gold medal for oratory when he attended Conway Hall.

Another Nez Perce has the idea, that is, he believes in progress. Harry Wheeler is laying pipe to conduct water from a spring on the hill back of Ahsahka to the three houses that he owns in the village. Aside from the convenience of the system, it insures pure water and good health.—*The Nez Perce Indian.*

The conference of the Society of American Indians will be held at the University of Wisconsin, Madison, Wis., October 6th to 11th, 1914. All persons of Indian blood who can possibly attend this conference are urged to do so, as well as others interested in the Indians, to express their views on matters affecting race betterment.

One of the finest gardens noticed this year is Paul Corbett's. It contains a large variety of vegetables, is well cultivated, and clean of weeds. Paul and his wife were both Carlisle students, but that does not make them ashamed to work. And besides that they have the older children at work as well. To teach the children to work is as important as it is to teach them to read, if they are to know how to take care of their property after awhile.—*The Nez Perce Indian.*

Mrs. Pearl Bonser Saunooke, living in Altoona, Pa., in a letter to Mr. Lipps, says in part: "I am beginning to know that my work while at Carlisle has helped to make me the woman I am trying to be. Sam and I are living in the refined home of Mr. and Mrs. Krape, and as Mr. Krape is one of Sam's shop-mates, we feel very much at home. I have been taking turns in getting the meals, and so with what I know in the sewing and nursing lines I ought to keep my own home quite nicely."

A new enterprise in the business world has recently been made by an Indian. Chief Bender, Class '92, the famous Indian pitcher, has gone into the sporting goods business in Philadelphia, Pa. Mr. Bender entered business last March and is doing well. Eighteen leagues have already adopted the Bender ball as their official ball. Mr. Thomas St. Germaine, another Indian and a graduate of Yale, is in business with Mr. Bender and handles the college trade, acting as traveling salesman for the firm and making his headquarters at Philadelphia. Mr. St. Germaine was a student at Carlisle at one time and played with the Carlisle football team in 1909.

Extract From Letters Received From Graduates and Non-Graduates at Commencement Time.

Clarence Faulkner, Class '06, living in New York City and employed as chauffeur, says in part: "Like many of you, I am striving onward and trying to make good use of what I learned at Carlisle."

Mrs. Mattie Parker Nephew, Class '01, of North Collins, N. Y., writes to the Class of 1914 and says in part: "Dear Young People: When you go from the home there at Carlisle, go slow, keep up your courage, keep a brave heart, and don't give up. Keep everlastingly at whatever you make up your mind to do. People who keep changing about and roving around never accomplish much."

Mrs. Dora Labelle Mitchell writes from her home in North Dakota: "We deeply regret that we cannot accept your kind invitation. We are living in Whapeton, N. Dak., and have a comfortable little home. My husband, Lawrence J. Mitchell, an ex-student of Carlisle, is in business as a dry cleaner and tailor here and is doing well. We have one little daughter, Florence, who is now four years old and is a great comfort to our home. Miss Charlott Geisdorff, Class '03, who is now visiting me, is the primary teacher at the Wahpeton Indian School."

Mrs. Esther Miller Dagenett, Class '89, of Rocky Ford, Colo., pays this tribute to General Pratt: "Through all the intervening years since leaving Carlisle I have never forgotten the kind, fatherly care of our beloved school father, General Pratt, whose noble life so influenced the boys and girls whose good fortune it was to be under his care. Like the story of the sower, much of the good seed fell on good ground and the results have been all that the sower wished, but even those of us who failed to reach the high aim set for us, we at least feel unbounded gratitude for all we received at dear old Carlisle."

George W. Hogan, of Saint Xavier, Mont., writing to the Class of 1914, says among other things: "While at the school you are surrounded by all manner of friends and discipline to help you. You are hedged about. Please remember that the world you will encounter has not the spirit of Carlisle. You go out as individuals. Are you able to stand alone, to face unknown difficulties? Have you learned to think a question clear through and stand for your conviction? I have tried to stand for the teachings of General Pratt, a man whom we all loved and respected. . . . We hope under the Hon. Cato Sells' administration we will be allowed to march. We believe in him and trust him."

Joseph B. Harris, residing at Langhorne, Pa., who graduated from the first class at Carlisle, writes: "I am proud of the fact that twenty-five years ago the Carlisle Indian School graduated seven boys and seven girls and I, Joseph B. Harris, was among the lot. As I write this letter the memory of that great and eventful time comes back to me and I can see every member of our



INDIVIDUAL INDIAN FARMS
(Pima Reservation, Arizona)

This corn was planted July 2, 1913, on the same ground where oats yielding 94 bushels per acre were harvested on May 16, 1913. Date of this picture, September 13, 1913



HARVESTING GRAIN ON INDIVIDUAL INDIAN FARMS
(Pima Reservation, Arizona)



TEACHING HOUSEHOLD ECONOMY TO INDIAN GIRLS
(Albuquerque Indian School, New Mexico)

class of 1889. Schoolmates, let me impress upon your minds to follow the teachings of Carlisle, for it never taught us anything but what was right. As time rolls by, it has left but seven of us, but may we the remaining class of 1889 and all other members of the Alumni Association be an honor to Carlisle and to our country."

The following are answers to the circular letter sent out by the Alumni Association:

CHEMAWA, OREGON, July 30, 1914.

MRS. EMILY P. ROBITAILLE, *Carlisle, Pa.*

DEAR MRS. ROBITAILLE: I have just read with great pleasure the circular letter sent out by Mr. Dagenett, in which he states at length the many good things which are taking place at Carlisle. It makes me long to see the dear old school once more. I often look back with pride and pleasure to the good old school days, which were very happy days to us all. It is gratifying to know of the good work which is carried on from year to year. Here and there we meet young men and women of high standing, possessed with good moral principle, and they are the efforts and fruits of the old school.

I am very glad to know that you are soon to have an Alumni Building. This in itself will add strength to the Association and should inspire the under-graduate to reach out and grasp everything that the school affords.

Enclosed find fifty cents for which please send me the Alumni stationery; also send catalogue of Alumni goods.

Very truly yours,

E. A. SMITH, *Class '01.*

O. R. GRAVELLE

J. G. MORRISON, Jr.

THE CHIPPEWA TRADING COMPANY
GENERAL MERCHANDISE
RED LAKE, REDBY, AND PONEMAH, MINN.

RED LAKE, MINN., July 30, '14.

MRS. EMILY P. ROBITAILLE,

Secretary-Treasurer Alumni Association, Carlisle, Pa.

DEAR CLASSMATE: In response to the letter sent out by Mr. Dagenett, president of the association, I am enclosing herewith my check in the sum of \$10.00, same being for my dues for 1914 and donation to the association.

It is unnecessary for me to state that I am very much interested in this movement, but being nearly always too busy to take an active part, I have to leave it to others to do the work.

Sincerely yours,

J. G. MORRISON, Jr.

School Takes Uppe To-Daye

Oh, bark, ye Dogge, in purest joy, and gayly wag thy Tail,
And purr full loud, ye Thomas Catte, who much are wont
to wayle,

And yonder in ye Pasture Lot, where roves ye placid Cowe,
Shall Sweet contentment surely reign some few brief
Houres now.

For ye small Boye hereafter shall have but brief space
to playe,

For know ye creatures, one and all, that School takes uppe
to-daye.

No more ye Dogge need scuttle down ye Pike in sad
voiced woe,

Because he hath a clanging String of old tin Cannes to tow.

No more ye Catte may only feel in calm Securitye

When couched upon ye topmost Bough of some far
spreading Tree.

No more ye Cowe ye air-gun views, and runs in Feare awaye.

Ye Boyes no more at Large doth runne, for School takes
uppe to-daye.

Ye Mothers who no minute knewe how long the House
might stand,

Now find a little Time to do, the work that falles to Hande.

Ye Babies small that howled full sad, when harpooned with
a Pinne,

No longer add their dismal Waile to swell the horrid Dinne.

And all the Noise and Moil and Strife have vanished
quite awaye,

For all ye Boyes are absent nowe, and School takes uppe
to-daye.

—Portland Oregonian.



INDIAN PROVERBS

Doubt always travels on snow shoes.

When the fox walks lame, old rabbit jumps.

The Paleface's arm is longer than his word.

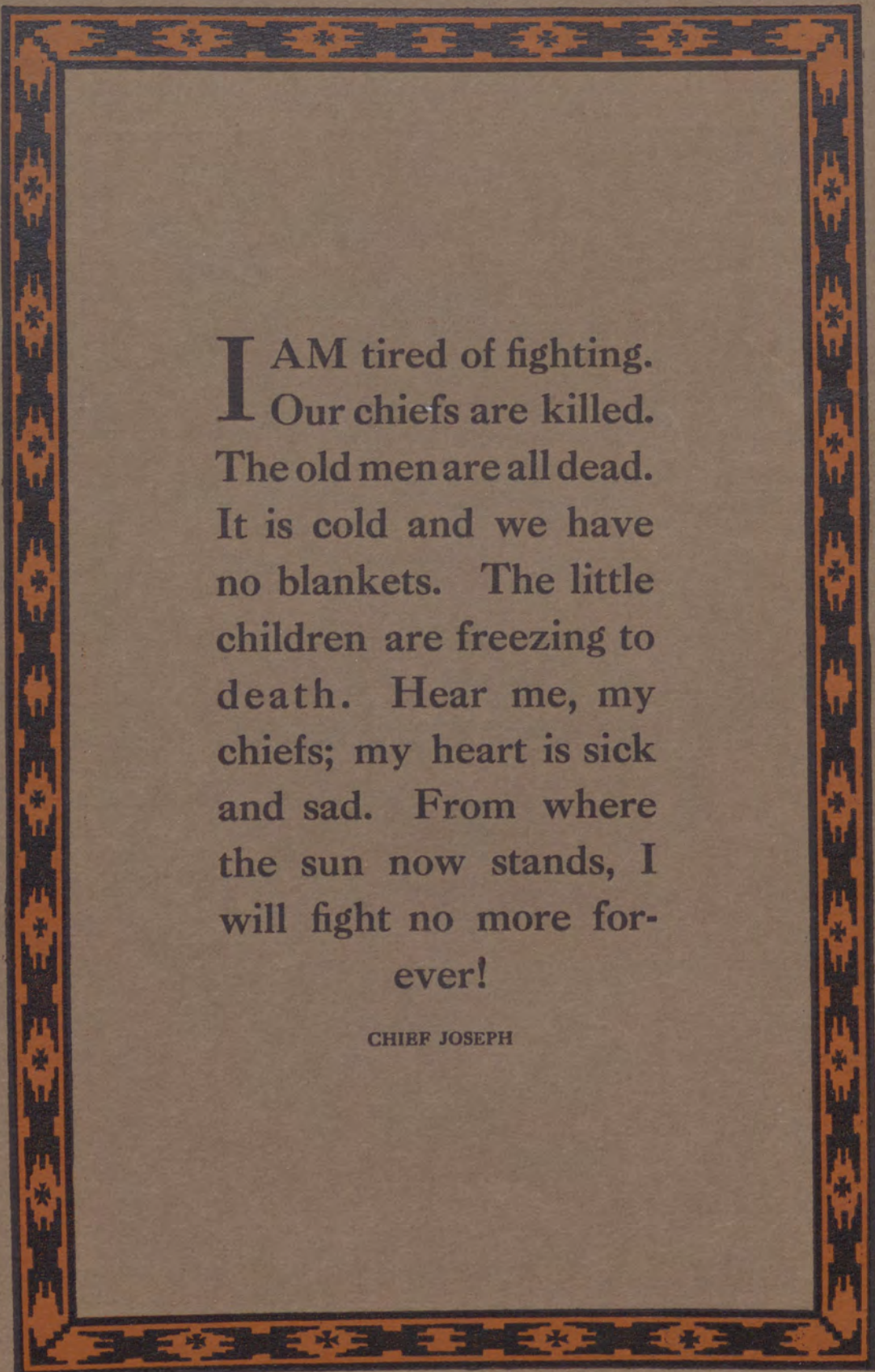
A squaw's tongue runs faster than the wind's legs.

Before the Paleface came there was no poison in the Indian's corn.

The Indian takes his dog to heaven; the Paleface sends his brother to hell.

There will be no hungry Palefaces as long as there are Indian lands to swallow.

When a man prays one day and steals six, the Great Spirit thunders and the Evil One laughs.



I AM tired of fighting.
Our chiefs are killed.
The old men are all dead.
It is cold and we have
no blankets. The little
children are freezing to
death. Hear me, my
chiefs; my heart is sick
and sad. From where
the sun now stands, I
will fight no more for-
ever!

CHIEF JOSEPH