THE RED MAN

An Illustrated Magazine Printed by Indians

OCTOBER 1915

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Education for Efficiency

DUCATION for efficiency is my subject. By efficiency I mean effective power for work and service during a healthy and active life. This effective power every individual man or woman should desire and strive to become possessed of; and to the training and development of this power the education of each and every person should be directed. The efficient nation will be the nation made up, by aggregation, of individuals possessing this effective power; and national education will be effective in proportion as it secures in the masses the development of this power and its application in infinitely various forms to the national industries and the national service.

DR. CHARLES W. ELIOT,
President of Harvard University, Emeritus.

A magazine issued in the interest
of the Native American

The Red Man

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Contents:

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OSCAR H. LIPPS, Superintendent.

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A NEZ PERCE INDIAN CAMP

The Indian—Federal and State Responsibility:

By E. A. Allen, Superintendent Chilocco Indian School.

GOOD many years ago a superintendent of Indian schools had an Indian Service institute to which all were urged to come and several persons were invited to contribute papers. There were six addresses of welcome and as many responses delivered, most all of them beautiful verbal bouquets, after which, there being a little time remaining before that stage was reached when the laudatory resolutions the appointed chairman had prepared were to be read, and adopted as read, a few papers were presented. Earlier in the year when several persons had been asked to prepare these papers they were at the same time requested to send copies to the superintendent in advance. I did not realize the import of the last portion of this request until the place of meeting was reached and one gentleman showed me what remained of his paper after it had been censored and emasculated. My production had not been completed until about time to take the train, so it went to the reading desk unrevised. This failure to have the objectionable expressions deleted made me a lot of trouble; for presuming the conference to be a free clearing house for ideas I had written down those which occurred to me and presented them for what consideration they were worth. The consideration they were accorded was—and I speak advisedly—something fierce. The distinguished superintendent called me to a curtain lecture that was hair-raising for daring to say anything that it had not been intended by those in charge of the conference should be said. The rebuke closed with the statement that plans looking to my promotion must be changed, as I had manifested a sad lack of discretion as well as of ability to keep my ear to the ground.

I am sure that this is a different sort of deliberative assembly and that the leaders will, if my doctrine is believed to be unorthodox, choose to pulverize it rather than the honest though perhaps illogical author.

*A paper read at the Conference of Indian Workers at San Francisco, August 10, 1915.

The expression, "The Indian—Federal and State Responsibility," used to describe the matter under consideration, suggests to us that in their relation to the Indian both the Nation and the several States of his residence must take credit or blame as he is saved or damned. In the past he has been exclusively a Federal problem; at present his welfare seems the subject of both Federal and State interest, and in the not distant future it appears that the States will become the sole guardian so far as one is required.

It should be observed at this time that we in all probability are not in harmony as to the definition of an Indian. A few years ago there came into existence an organization of great influence and usefulness in which none but Indians may be active members. Persons who are one-half, three-fourths, seven-eighths, fifteen-sixteenths, or thirty-one thirty-seconds white are eligible to active membership. This fact indicates that in the eyes of this organization the possession of any percentage of native blood constitutes Indianhood. Such a definition generally accepted would insure us an Indian question for many generations. It would mean that anybody may be of that race from the Mojave racing through the mesquite trees arrayed in a gee string with his hair done up in Colorado River mud to the blonde princesses who twang their harps before New England groups of sentimentalists and tell the sad history of "my people," said people as aborigines being entirely mythical. It is extremely frequent that the most pitiful and moving tales about the wrongs of "my tribe" are recited by those who have never been accepted by any tribe, have no tribe connection, and are professional Indians because being such is a lucrative business.

You may have heard in comparatively recent days of an "Indian Joan of Arc" going up and down the land with a pale-face consort pleading for the rights of her people. Who are her people and what is their status? Indians, yes, but clothed with every right that any American citizen possesses except that an attempt has been made by statute and regulation to keep white people aided by the brighter members of the tribe from stealing or buying for a song the roof from over the heads of the less competent. It is true that a State statute forbade the sale of liquor to them, but such special legislation, while well meaning, was unconstitutional and inoperative. It is my understanding that other champions of the liberties of the Indian have demanded that the legislature formally repeal this attempted abridgment of the privileges of the native American.

In Oklahoma there are one hundred thousand members of the so-called Five Civilized Tribes, running the scale of civilization from Crazy Snake to members of Congress and Register of the United States Treasury—two of them. In color they vary from almost ebony to the most pronounced

strawberry blonde. In shrewdness there is all the variance from the poor simpleton who will sell a million dollars worth of oil for a quart of whiskey to the one who is giving points to an astute ex-leader of Tammany Hall. Three-fourths of this one hundred thousand people have no earthly business to be looking to the Government for any special consideration and should be ashamed to class themselves as Indians for any advantage that is expected to be gained thereby. Many of them, it is only fair to state, do not desire different treatment from that accorded other citizens.

In the Osage nation some of the most dissipated and worthless of the tribe are the princes and princesses who, while clinging to their Indian rights and privileges with a tenacity that would be admirable if devoted to a better cause, infest the towns about the reservation too indolent to do anything more laborious than pressing the button on the starter of an automobile. Many are too white to be recognized as Indians, but still the Government maintains expensive machinery for administering their affairs. They are invariably dissatisfied with what is being done for them, mainly because money is not always forthcoming with sufficient regularity to keep up their expensive establishments.

A number of years ago I was detailed to make allotments to a northern band of Chippewas numbering about twenty-three hundred, only two hundred twenty-five of whom were full bloods. All the remainder of the band were mixed bloods descended largely from the French trappers of Canada. Hundreds of them gave little evidence, if any, of Indian origin and the native tongue was French. After the Riel rebellions in Canada had been quelled the Dominion Government settled with its mixed bloods and notified them that nothing would be coming to them as Indians. They then transferred their residence to our side of the border and began a new campaign for land and money in this country. They are now counted with us, great numbers of them, and are a portion of our responsibility.

Returning to the Five Civilized Tribes, it should be mentioned that twenty-six hundred whites, intermarried, were treated by the Government as Indians, so eager have we been to have a really big problem; and all know, who know anything about it, that one white man made over into an Indian can make fifty-seven varieties of trouble to every one created by the genuine article.

What do you think of this definition of an Indian?

One whose father is a full blood or both of whose parents are not less than one-half Indian.

If you refuse to indorse it you must make your own and defend it, but my assumption is that it is so reasonable that you are in agreement with me. If so, we can at this juncture eliminate from special, Federal, or State interest and responsibility in the neighborhood of one hundred thou-

sand that are now being counted and looked after as Indians. It is probably no exaggeration to state that from this portion of the population originate nine-tenths of the demands for greater consideration that are pouring in unending flow into the various departments in Washington. We should have the courage to let loose of these people and allow or even force them to swim alone, even though it should make the census shrink terribly, cause the problem to appear comparatively insignificant, lessen the need of special machinery, take magnitude and consequent impressiveness from our work and even threaten the existence of our cherished jobs.

Of the Indian population falling within the definition above, a very large class have attended the many schools, Government, mission, and public, that are open to them and have there gained training of mind and hand that makes them stronger for meeting the issues of civilized life than the average non-Indian. Scan the lists of graduates of our schools for the race, visit the colleges of the land, and you will discover hundreds every year that are equipped in everything unless it be courage and the power to stick to render not only good but even distinguished service to society. They have had that contact with the Caucasian by virtue of which they can measure power with him and know that they are his equal. This being true, and you know it to be true, why should there be for him such a special problem? He can live and thrive if he is willing to work, and no person has a right to live who will not persist in exercising to a reasonable degree the powers given him by his Maker and cultivated through the instrumentalities provided by parents or society. He will work. He may not when first turned loose with an unearned property to squander, if he has such, but just wait until he feels the spur of privation. Many of you know, as I know, from a hard experience, that it is not comfortable to be extremely poor; but that condition beats all other known inducements to hustle.

The country is full of young Indians with superior training who are marking time about the agencies and the towns around them and deteriorating daily while waiting for an expectancy from the Government. It may be a patent in fee to land, it may be a portion of a capitalized trust fund, it may be a share in royalties collected and disbursed by the Department, or it may be the hope that a treaty broken years ago will be redeemed and something realized therefrom. Shall we not put an end to such an enervating condition, give these young people every cent coming to them, discount their expectancy, and turn them loose, knowing that henceforth they will have all that they earn and nothing more? This disposes of another larger body for whom the Government is responsible now in so far as it continues the degenerating policy of holding back something that constitutes a basis for the hope to live without work, and greatly simplifies and reduces the task of Nation and State. I am aware of the

existence of that considerable body of people who, moved by sentiments of the most lofty order, contend that we are greatly indebted to these earlier inhabitants because we have dispossessed them and broken many treaties made with them. These good people never fail to wake the echoes from California to Washington if an Indian, no matter how shiftless he may be, is reported hungry. The dispossession and the broken agreements must be admitted, but there is no power that can restore the old order. Whatever debt is yet unliquidated must be discharged by making this formerly unenlightened people a part of the most wonderful civilization known, to be a part of which for a generation is a blessing worth more than centuries of unenlightened existence.

Having turned loose the whites, masquerading as Indians, the blue-eyed, fair haired and blonde Indians and those of darker color who have been taught to walk alone, effort can be concentrated on those who have not yet enjoyed educational advantages sufficient to give them proficiency in any occupation, whose contact with the white man has not been intimate enough to make them able to compete with him. Such are the adult, uneducated full bloods and their children that are found on the reservations or former reservations like the Navajo, Pima, Papago, Mojave, Zuni, Cherokee, or Creek. They are our proper responsibility and must be so long as any remain. Even with them there should be a constantly lessening control as they are able to assume charge of their own affairs.

An expensive organization is being maintained wherever there are allotments or funds to look after, for however little attention we pay to the Indian as a human being we are most assiduously caring for his property, preserving it, leasing it, collecting his rents and royalties, helping him to invest his money, and in general putting off as long as possible the day when he will have to sweat. Our Indian farmers, as a rule, have little to do with actual farming. For every one busy in teaching the adult how to make the best use of his resources there are a half dozen actively engaged in assisting him to scrape along with the property he has, coupled with the industry of a usually poor grade of lessees. Were the leasing business abandoned except in so far as it has to do with the guardianship of the mentally or physically immature or infirm it should prove a most efficient incentive to industry. Do not understand that a reduced organization is at this time advocated. It should rather be increased *now* that it may be abandoned *soon*. However, the increase should not be in the form of more poorly paid and therefore usually incompetent teachers of industry. It would be vastly better to pay liberal salaries and require from the recipients much greater ability and industry than is now displayed, and have it *all* exercised along the line of real live leadership and instruction in making best use of the resources in hand. Once while temporarily connected with an agency it was neces-

sary for me to stand by without permission to do anything and witness the waste of hundreds of thousands of dollars' worth of the resources of a tribe of Indians without there being any attempt made to teach the mastery of the calling involved. The man put in charge of this gigantic enterprise swore upon the witness stand in my hearing that he had no practical knowledge of the bussiness waich he codtrolled by the Government order. How long do you think it would take such teachers to place a tribe of full bloods upon an independent economic footing, able to handle wisely the millions of dollars' worth of property belonging to them? If you had a few billion feet of timber, for example, would you be contented for the free hand to be given men who were without experience in either logging, lumbering, or any other allied business to handle not only the timber but several hundred thousand dollars in money previously accumulated? When men competent to handle and teach the business can be secured they should be used to the end that in fulness of time the native owner may be fitted to displace the hired man. Our job is often so badly bungled that it is a wonder to me that we can look an Indian or a salary check in the face without a consciousness of guilt. We may rest assured that no considerable advance toward independence can be made by these dependent people until they have been taught in class room, in shops, on the farm, in the lumber camps, on the range, or wherever it may be by experts who are interested in imparting their knowledge to their pupils, be they children or adults. Let the profession of a high conception of responsibility be reduced to practice.

While redeeming every promise made in the past and while protecting the hopless element composed of the old and otherwise feeble in mind or body, we should make a supreme endeavor to get hold of all young, with their consent if possible, without it if necessary, put them in proper environment and give them throughout the years of their youth efficient schooling—not for a term of three years, but until manhood and womanhood is reached. This should be supplemented by strong industrial training after formal school days are ended. A follow-up program will be futile unless committed to a sufficient body of able and interested men and women, and the work of the schools will be made fruitful to the highest degree only if such a program is adopted.

When the Indian has been placed in a position where economic independence is possible, by the method described above, give him command of all his resources to use or misuse, and let him enjoy or suffer the consequences. The adoption of this course will be hard on any plans for the perpetuity of the Indian business, but it is my belief that whatever makes for permanency of the Federal system of supervision or control is destructive to those for whom its activities are continued.

Thus far I have discussed almost exclusively the relation of the

Federal Government to the Indian because practically all plans looking to the amelioration of his condition have had their inception with the National Interior Department. The States have exhibited very little concern for his welfare so far, their concern with respect to him being chiefly that his property be listed for taxation at the earliest possible date. In more than one State have the courts refused him their relief for no other reason than that he did not contribute to the revenues. Indians have been permitted to live without regard to marriage laws and in various other ways offend society, and offenders against them, even to murder, have gone unpunished for no better excuse than officials declined to use for their benefit any portion of the public funds. In many localities, and the number is constantly growing, it is true that the copper colored children are being allowed the privileges of the public schools, but most of those attending are the lighter colored and more advanced.

The present indifference of most of the States to the interests of this portion of their population teaches us that they will become active in their behalf only when all reservations have been broken up, the lands added to the tax rolls, the families distributed among the general citizenship, and a fair degree of advancement been attained.

Let the General Government, then, by all possible means strengthen and hurry its primary educational program, making the care of property which now receives the lion's share of attention and therefore operates as an efficient bar to progress, subordinate to the development of humanity, bringing quickly the day when the entire responsibility in this matter may in safety be bequested to the several States. When that can be done there will no longer be an Indian problem any more than there exists an Irish problem among us, the commonwealths having only the duty of seeing that no "grandfather clause" legislation is attempted, but that all citizenship of whatever race or color *and without respect to race or color* be accorded equal rights and equal opportunity.

Congress on Indian Progress:

Held under the Auspices of the Northern California Indian Association, in Co-operation with the Conference of Officials and Employees of the United States Indian Service, and the Returned Students Conference.—Called by Hon. Cato Sells, Commissioner of Indian Affairs, at San Francisco, Cal., August 9-15, 1915.

GENERAL REPORT OF MEETING.

Monday Morning, August 6, 1915.

General Remarks by Chairman Eliot.—He talked about the work of the Board of Indian Commissioners, giving an outline of its duties, its purposes, and the conditions of the Indians under its jurisdiction, so far as it had authority to make suggestions. He made special reference to legislation needed. He spoke of the rules and regulations of the Service, and gave it as his opinion that the superintendents should be allowed greater latitude in the discharge of their duties, inasmuch as they were bonded and responsible for their actions. It was his opinion that superintendents in the Indian Service should be judicials of the State in which they were placed. He also spoke of higher education for the Indian and the conditions surrounding the returned students, encouraging all people present to do everything in their power to help the student get well on his feet when he returned home after a period at school. One of the greatest menaces to the Indian, outside of the liquor traffic, to his mind, was the activity of the grafter. He said the Indian was entitled to all reasonable protection in this matter.

The chairman introduced Rev. Matt S. Hughes, pastor of the M. E. Church, Pasadena, Cal., who spoke on the subject "Education for Efficiency." His remarks were of great benefit to the members of the Congress. Among other things he said that the function of all education is to fit us for complete living—the development of the whole man. The keynote of his speech was that students should have moral training as well as educational training. He said our moral obligation in training the Indian was to train for character. A prominent theme in his talk was that what a man is stands between what he knows and his results. His closing remarks tended to show that our great work was to find truth for men and men for truth.

Monday Evening Session.

The meeting was opened by Mr. C. E. Kelsey, secretary of the Northern California Indian Association.

Mr. Kelsey introduced Mr. Mathew K. Sniffen, secretary of the Indian Rights Association, Philadelphia, who spoke on the subject "What Should

A TYPICAL NAVAJO HOGAN AND FAMILY

A VIEW IN THE NAVAJO COUNTRY

(Photo by permission of Schwemberger)

Be Done with and for the Indians of Alaska?" The speaker told of the conditions of the Indians in certain parts of Alaska, as noted by him on a recent trip to that country. He said he was there seeking information about conditions between the whites and the Indians, and the relation of the Indian native to the white so far as his opportunities afforded. In making his suggestions for improved conditions in that country he said there should be better protection of Indian homes and fish camps, better control of the liquor traffic, enforcement of the law preventing poison in the use of trapping animals, for the Indian natives will not use poison in their trapping operatioms. Mr. Sniffen said that there should be increased and larger appropriations to the Bureau of Education for its work in Alaska. He said an urgent necessity was more hospitals; and more church workers to aid in the improvement of the bad moral conditions caused by the incoming of the whites were badly needed.

Tuesday Morning Session, August 10th.

The meeting was opened by Supervisor Peairs, who introduced Mr. Joseph E. Daniels, librarian of the Public Library, Riverside, Cal., who spoke on the subject "Influence of Books." Some of his good points were: Relation of pupil and teacher with books and the proper use of books; books Indian Service people should read; class of books helpful to all teachers; how dieffrent styles of construction aided in the manner of reading books and assisted the reader in getting all there was to get out of a book. He showed copies and spoke particularly of the use of the following books as aids to work in the Indian schools: "School Craft," "Catlin's Indians," McKinney & Hall's "Indian Tribes," and Dillenbaugh's "North American Indians of Today." He demonstrated the points of his lecture by showing the delegates present a number of valuable and interesting books he had brought with him.

Rev. Eliot here took charge of the meeting and spoke generally concerning the importance of the subject for the morning. He cited the situation of the Indians in Washington State, as showing the great necessity for the Federal and State Governments to get together for the purpose of avoiding confusion and confliction so far as the Indian and his status is concerned.

The chairman introduced Superintendent Edgar A. Allen, of Chilocco, Okla., whose paper was entitled "The Indian—State and Federal Responsibility." Mr. Allen's paper engendered intense interest and he was frequently applauded by the large audience present. After reading his paper he spoke generally concerning the bright future for the Indian.

(Superintendent Allen's address is published in full in this issue of *The Red Man*. See page 39.)

Chairman Eliot here called upon Mr. S. M. Brosius, of the Indian Rights Association, to enter into the discussion of the subject in hand.

Supervisor H. G. Wilson here spoke on "Race Prejudice against Indian Children in Public Schools."

Special Agent Asbury talked on the conditions in Nevada and northern California as appertaining to the question under discussion.

Supervisor Elsie E. Newton spoke on the status of "Near-citizenship" of the Indian as it affected his home conditions.

Supervisor Peairs talked on the conditions of the Indians in California, so far as the school problems went. He particularly emphasized the fact that the present conditions warranted a campaign of education to better the feeling between the Indians and whites, and for the purpose, if possible, of engendering a kindlier feeling toward the Indian in northern California.

The matter of taxation and public school attendance came up for discussion, a number of delegates taking part.

Special Agent L. D. Creel, of Salt Lake City, who has charge of the scattered bands of Indians in Utah, spoke on the public school attendance, and conditions surrounding that attendance, of Indians in the State of Utah. His remarks were very encouraging. He said there was no race prejudice in Utah, but that a great percentage of the Indians of school age in the State of Utah were afflicted with trachoma, which virtually barred them from attending public school.

Rev. Sherman Coolidge, president of the Society of American Indians, here addressed the delegates of the Congress. The keynote of his speech was that a campaign of education seemed necessary in order to improve conditions between whites and Indians.

Dr. Barrett, of the Federation of Women's Clubs, invited cooperation of the Federal officials with that organization, with the object in view of improving conditions in northern California.

A number of other women present talked of race prejudice, and offered assistance in the matter of disseminating literature bearing on the question, and authoritively produced by the Commissioner of Indian Affairs.

Mr. Levi Chubbuck, Department of the Interior, Riverside, Cal., made a few remarks concerning the matter of white children being allowed to attend Indian schools.

Tuesday Evening Session.

Lecture.—"Housing in Relation to Health and the Spread of Disease," by Dr. James H. McBride, member of State Commission on Immigration and Housing, Pasadena, Cal.

Introduced by Supervisor Peairs, Dr. McBride talked on and pictured the necessity of providing sanitary homes and houses for Indians; that their lives may be perpetuated and conditions under which they lived be improved. He showed bad and good types of Indian homes. Many pictures from towns and cities of England were shown. These pictures showed the great and beneficial results to be gotten through the medium of proper housing, and the investment as to greater efficiency in workingmen through these improved home conditions. A great part of this lecture will be published in pamphlet form and will be soon ready for distribution by Dr. McBride.

Wednesday Morning, August 11th.

Chairman, Dr. Eliot.

Lecture.—"The Knowledge of Books by mere Handling," by Joseph E. Daniels.

Address.—"Improvement of Primitive Homes," by Miss Jessica B. Peixotto, associate professor of social economics, University of California. This number was highly appreciated by all present. In her remarks Miss Peixotto asked the question, "Is the step from the primitive home to the apartment an improvement?" She spoke of the importance of modern conveniences as allied to the improvement of primitive homes and that running water was a necessity toward improvement. She said the fundamentals for improvement for the primitive home were to get water in, get light in, get air in, and have it in motion. The speaker said that eating and cooking had to do with the improvement of primitive homes, and that we had to improve the Indian's cooking if we improved his health conditions and his home conditions. She said the matter of furnishing a house was another serious problem. She said that after the cultivation of the "bump of order" came the cultivation of "taste." She remarked that when we improved the home of the primitive people we will teach them to dress for effect on their personality and for utility. A very fine point made by Miss Peixotto was this: Before we offer anything to primitive people *let us be sure it is good.*

Remarks by Dr. Eliot.—He spoke of conditions confronting the returned girl student and said that to him a pathetic sight was that of an Indian girl who had been trained with modern improvements in the school, and who had to return to a primitive home where she hardly had anything to do with. The chairman here called upon Supervisor Newton, who said that the greatest problem so far as home conditions of the Indian were concerned was to create in the Indian an ideal of and desire for home. It is rather more important to give him the equipment to take care of a home than to give him a house. An important feature of uplifting the Indian home life is in teaching Indian girls good taste.

Lecture.—"Agricultural Education," by Prof. T. J. Newbill, State club leader, State College, Pullman, Wash. Mr. Newbill's talk was a pleasing part of the program. Some of the things he pointed out were: No individual develops faster that his environment. Ninety-five per cent of the white child's education is of no use. There is just as much culture in agriculture as anywhere else. There was no home life in the world until we reached the agricultural stage. He said that we should teach agriculture as soon as a tendency is found for it. In his opinion, the highest type of Indian was when the Indian had the care of certain things. Our hope lies in the younger generation; the older ones are bundles of habits and cannot change. The one thing most needed in Indian education is initiative. It is not what you have done for the Indian, but what you get him to do for himself that counts. In Oregon canning contests, the Chemawa Indian School won first prize. The greatest need of Indian education is the earnest, intelligent field worker who will help Indian boys and girls at home. Until you better home life there will be no " Back to the Farm" movement. It is not growing plants and animals that make for better home conditions, but the effect of such an activity on the boys and girls.

Thursday Forenoon, August 12th.

Dr. Eliot opened the meeting.

Lecture.—"Books that Please People Whose Race History Is Like that of the Indians, " by Joseph E. Daniels. Among other things said by Mr. Daniels in this lecture are the following: Beware of the man of one book. Too much reading leads to mental dyspepsia. Thinking after all is the whole business.

He named a number of books that would be good for Indian students to read, as "Robinson Crusoe," "Before the Mast," "Treasure Island, etc. The speaker invited attention to the fact that the histories of all races of men are very similar; that all races had progressed along practically the same path from a state of primitiveness to the complexity of civilized life. The vital experiences of every race, involving questions of life and death and destiny, are in fact the bases of ethic values and the foundation of philosophy. The groundwork, therefore, of literature, said the speaker, was laid during primitive conditions, before the security and safety of civilization deprived men, to a large extent, of the opportunity of personal adventure. A number of books were cited.

Lecture.—"The Organizanization of Boys' and Girls' Clubs," followed by canning demonstrations, by O. H. Benson, Bureau of Plant Industry, Washington, D. C. The theme of Mr. Benson's lecture was the utility of the waste product of the farm. After the lecture he gave a practical

demonstration showing how to can fruits and vegetables. He showed two styles of canning machines, or sterilizers. Mr. Benson was ably assisted by Professor Newbill and several Indian Service people. This was a highly satisfactory and instructive program number. The speaker had to quit at noon time, but was requested by the Congress to return after luncheon and continue his demonstration. He worked until four o'clock, assisted by his co-workers. His demonstrations were simple and contained many valuable hints for cooks, matrons, etc. A great point about the demonstrations was in showing how vegetables at Indian schools can be conserved and made use of. Mr. Benson seemed impressed with the opportunity afforded him before such an audience and requested that he be asked questions. He remarked that he was not there for amusement or entertainment of others, but for the purpose of disseminating help of a nature that would benefit the Indian Service people and schools in general. As indicated, great interest was manifested in this lecture and demonstration. It furnished an important and successful part of the Congress.

Thursday Evening Session.

Meeting opened by Supervisor Peairs.

Lecture.—"Development of Religious Work Among Indians," by Thomas C. Moffitt, superintendent of Indian Mission Work of the Presbyterian Board of Home Missions. Paper read by Supervisor Wilson.

Address.—"The Future of the Indian," by Dr. Coolidge.

Address—"How I got rid of the Indian Medicine Man," by Mrs. Gilchrist, of the Northern California Indian Association, missionary and field matron at Coarse Gold, Cal.

Friday Morning, August 13th.

Supervisor Peairs, Chairman.

Lecture.—"Literature," by Joseph E. Daniels.

Lecture.—"Vocational Education," by Arthur H. Chamberlain, editor Sierra Educational News, San Francisco, Cal. Some of the points made in this address were: Our schools are very inefficient (this refers to the public school system). The speaker pointed out the difference between training and educating a man; forty per cent of the people are misplaced. Twenty per cent are in blind-alley occupations. The keynote of this address was that there is too much industrial work done without putting real thought into it. Vocational work of any kind is not thorough unless the best thought is given to it. There must be a motive in all things we do in teaching. In vocational training you must

take into consideration the local economic conditions. Always use the material you have at hand. Make your education fit the needs and conditions. Do not limit it to this, but use this thought. Teachers must think in terms of to-day.

Arthur H. Chamberlain, in behalf of the California Educational Association, invited all Indian Service people in California to join the State Association of Teachers. He said it would not only be a good thing for the association but a fine thing for the teachers.

Friday Afternoon, August 13.

Indian Congress Day at the Panama Pacific International Exposition.

Most of the delegates assembled at Scott Street entrance and paraded to California building, escorted by exposition officials.

Delegates to Congress, members of the Northern California Indian Association, and exposition officials filled the auditorium to beyond its seating capacity.

Chairman, Supervisor H. B. Peairs.

Presentation of commemorative bronze metal by Official C. S. Scott, representing the exposition.

Acceptance and response, Rev. Samuel Eliot, of Boston, Mass.

Following the official ceremony, which was listened to with very great interest, the Northern California Association was the host of the visitors at a reception which was a prominent and pleasing feature of the Indian Congress. (The bronze medal was left at the Indian Exhibit, Panama Pacific International Exposition.)

The chairman introduced the Rev. Mr. Coolidge, who spoke on "My Responsibility for Overthrowing the Vices that Undermine My Race."

Mr. Coolidge's address included an encouraging talk to ex-students. He spoke of his labors in behalf of the Indians and whites in order to get the whites and Indians together. He referred to old conditions and to the new. He told us that the Indian as a rule made many efforts to help his race and his country. He appealed to the returned student to live an honorable, right, and Christian life that he might be an example for other members of his race. He referred to the great importance of the returned student starting off right when he returns from school. The speaker gave us a picture of the temptations and conditions surrounding the returned student as shown by his own life. He pictured the struggle he had to make in order to stand out for what he thought was right living. He pictured the Indian as being very conservative and slow, so far as making progress was concerned. He said we should have great patience in our work with the Indian. Mr. Coolidge emphasized the fact that character building was the fundamental thing about

our work with the Indian. He called the attention of returned students to the terrible effects coming from the use of liquor, mescal, peyote, etc, He cited a number of instances. He said the tobacco habit was another handicap to the Indian. His message to the returned students, to whom most of his words were directed, was a strong and urgent appeal for faith in the Government, Christian character, and greater results for the benefit of the Indian.

Chairman Peairs introduced Commissioner Cato Sells.

Mr. Sells addressed the Congress, and among other things left the following thoughts with those present: He was delighted at having the privilege of face-to-face contact with so many Indian Service workers and old students. He said he was also glad to know the members of the California Indian Association. The Commissioner spoke of his many endeavors to be present at other such meetings and of his gratification at being able to meet with, and speak to, the members of the Congress. He spoke of southern Arizona conditions, among the Apaches, Pima, and Papagoes. He said that these tribes were badly in need of assistance which they were going to get. Mr. Sells referred to the fact that in this work with the Indian he felt that the most important word was "Patience." He said there was great need for being patient, both by Indians and whites.

The Commissioner next said he wished to speak a few words to returned students. He spoke of the wonderful opportunity before every returned student through agriculture, and laid stress upon the fact that they had a very favorable chance for becoming independent. He spoke of the conditions in Texas, and compared those conditions encountered by immigrants and settlers with the opportunity of the returned student. He told of the great advantages of the reimbursable fund, and made an urgent appeal to the returned student to accept this opportunity and become a self-supporting and self-respecting citizen.

(The Commissioner was frequently interrupted by applause, and the enthusiasm and interest caused by his remarks made the gathering a noted one.)

The Commissioner said the eyes of the world were upon the Indian young men and young women, and that they were expected to measure up to the proper standard and that everything depended upon the record they made themselves. His words to them were, "If you fail, you fail at your peril;" "Everything depends on your making good;" "If this generation of Indians fails to make good, following generations of Indians will not be given the same chance as the present race."

The Commissioner gave his reasons for believing that the Indian race was not a vanishing one and that it should march on for centuries arm and arm in progress with the white race. In speaking of the health prob-

lem Mr. Sells pointed out the affects of inherited diseases. He said a campaign as wide as the Nation, which should include Congress, should at all times be waged. He said it was very urgent and important that every Indian Service employee, and other friends of the Indian, should do everything in their power to prevent the rapid death of Indian children He made a strong and urgent appeal to all workers to aid in this great work. The speaker declared that if the race was to be restored we must begin by giving the Indian child the strength and health to live; taking proper care of and preserving the life of Indian children should be our first consideration; this was necessary to perpetuate the Indian.

The Commissioner said he did not give out that he had any policy, but that if he did have a policy he would have to declare it as this: "In working with the Indian problem I settle all problems as I would if dealing with whites or anybody else." As Indian Commissioner, he takes his job seriously and will do his duty without fear or favor. This work demands that we all take it in a serious way.

The Indian Bureau and the things associated with its administration involves, practically, control of a government within a Government.

The Commissioner spoke of the great responsibilities assumed by the man named as Indian Commissioner and gave some instances to show how hard it was to please everybody and be absolutely impartial.

The Commissioner's remarks concerning the work of the people in the field was highly instructive, very interesting, and decidedly pleasing to all Indian Service people. He said his impression was that every employee should fit his job. He was very sincere in his statement when he declared that in all his actions, so far as employees were concerned, that merit should decide all matters. Some of his thoughts presented to us were these: Every man in the Service, and woman, too, should earn more than he or she is paid; there is nothing we should not do for the Indian, at any time, when it is possible to assist in his training. The employee tramp is a menace to the Indian Service. Employees could not hope to be transferred during the school season unless for a vital and necessary cause. The student tramp is a detriment to our work. We should do everything we possibly can to get along together; if we are to suceed in our work we must work shoulder to shoulder.

The Commissioner here pointed out some of the abuses of privileges offered Indian Service people and said that he even found some supervisors wanted to be detailed to Arizona or southern California in the winter time and Wisconsin or Idaho in the summer time. He said he had even been told there were trouble makers in the Service, and had ran across several, with the result that there were one or two less on the Government pay roll. He said it was nothing but polite robbery for superintendents to send chaperones on long journeys with students who were

able to travel alone. He said he believed it was better to educate an Indian boy or girl near to his or her place of residence. The Commissioner spoke of the probability of administrative action on the matter of sending boys and girls long distances to school. A number of Indian Service abuses were mentioned by the Commissioner which served to let the members of the Congress present know that he was in close touch with every detail of the field work and that his endeavors were for better results in every department of the Service.

Mr. Sells appealed to all Indians to use their lands to advantage. He said that the Indian world must be rapidly made into producers. He cited an example of a wrong kind of industrial school training, where at this school they purchased everything and produced nothing. He spoke of the great and urgent need for better results in Indian school work. He said all schools must get results in proportion to their cost, and that if all schools do not become producers Congress will refuse to appropriate for them.

Mr. Sells stated that the whites are just as much interested in the settlement of the Indian problem as the Indian. He spoke on the moral side of the work in the Indian Service, taking up especially the use of whisky and other intoxicants. He said this evil was the greatest confronting the American Indian, and that every effort within the power of every man and woman in the Indian Service should be made to assist him in his endeavor to release the Indian from this terrible evil.

Commissioner Sells spoke feelingly of the conscientious service of employees of the Indian Service. He said that six thousand employees under him were most devoted, able, and capable in the United States Government service, and that he enjoyed more than any other feature of his work the knowledge of this and the response that comes from such earnest assistance.

In closing his remarks he stated that his object in attending the meeting at San Francisco was to further the good work in behalf of the Indian and to appeal to the members of the Congress to exert extraordinary conscientious efforts toward a continuance of this great work in which he was so interested.

Supervisor Peairs here spoke of the present optimistic feeling throughout the Service and of the present fine outlook for the Indians. He also told of the wonderful advantages furnished by these meeting of this Indian Congress and of the success of this conference both from the view point of attendance and the good derived by those attending the sessions.

Singing by the Hampton Quartette was followed by an impromptu reception for the Commissioner, so that he might meet the Indian Service people present and identify them with their positions in the Service.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915.

NAME	POSITION	POST OFFICE
Asbury, C. H.	Special Agent	Reno, Nev.
Asbury, Ida M.		Do.
Asbury, Laura		Do.
Asbury, Esther		Do.
Allen, Edgar	Superintendent	Chilocco, Okla.
Allen, Mrs. Edgar		Do.
Allen, Esther		Do.
Arnold, Mary G.	Assistant clerk	Riverside, Cal.
Amon, Anna	Matron	Leupp, Ariz.
Acord, Enola	Teacher of housekeeping	Ft. Totten
Alexander, Emma S.	Field matron	Lakeport, Cal.
Adams, Chas. H.		Upper Lake, Cal.
Andrus, Caroline W.		Hampton, Va.
Arkeketah, Mary L.	Assistant matron	Stewart, Nev.
Boyle, Mary M.	Teacher	Jemez, N. Mex.
Buchannan, Jas. W.	Teacher	Toreva, Ariz.
Buchannan, Matilda	Housekeeper	Do.
Bullard, Chester A—	Teacher	Taholah, Wash.
Bison, Little	Teacher	Bedwell
Bledsoe, Mrs. L. L.	Teacher	Wardner, Idaho.
Brosius, Mr. and Mrs. S. M.	Indian Rights Association	Wahpeton, N. D.
Baker, Fred A.	Examiner of inheritance	Klamath, Oregon.
Bunch, Jas. S.	Blacksmith	Sherman, Cal.
Bunch, Mrs. L. B	Baker	Do.
Boggess, Eva H	Nurse	Mission, S. D.
Bates, Mary	Teacher	Tacoma, Wash.
Bowman, H. M	Missionary	Fort Bidwell, Cal.
Blake, Susan M.	Delegate from Bandini Indian Association	Pasadena, Cal.
Barrington, R. E.	Musician	Exposition Grounds.
Barrett, Dr. Kate W.	Florence Crittendon Mission	Alexandria, Va.
Brown, Minnie		Dulce, N. Mex.
Baker, W. L.		San Francisco, Cal.
Boyd, Dr. Carl B.	Superintendent and physician	Campo, Cal.
Boyd, Ruth	Teacher	Do.
Bentley, Evelyn	Field matron	Toreva, Ariz.
Burbank, Dr. H. E.	Teacher	Calusa, Cal.
Brown, Mrs. W. L.	Housewife	Schurz, Nev.
Barrington, Mrs. R. E.		Loyalton
Creel, L. D.	Special agent	Salt Lake, Utah.
Corwin, Miss L. R.		Chilocco, Okla.
Chase, Georgia A.	Teacher	Alburqurque, N. Mex.
Cherrick, Elizabeth	Teacher	Birney, Mont.
Cherrick, R. E.	Teacher	Do.
Colville, Helen	Kindergartner	Whiteagle, Okla.
Cobb, Anna D.	Seamstress	Hoopa, Cal.
Cowles, Gertrude		Stewart, Nev.
Chubbuck, Mr. and Mrs. Levi	United States Agricultural Department	Riverside, Cal.
Cook, Mrs. J. W.	Teacher	Do.
Chapman, Harriet	Matron	Nixon, Nev.
Chase, Martha E.		Los Angeles, Cal.
Coolidge, Sherman	Clergyman	Faribault, Minn.
Conser, F. M.		Riverside, Cal.
Carmond, Joseph		San Francisco, Cal.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915—Continued.

NAME	POSITION	POST OFFICE
Dagenett, Chas. E.	Supervisor	Washington, D. C.
Dushane, Chas.	Teacher	Pine Ridge, S. D.
Devel, M. L.	Teacher	Chemawa, Ore.
Duncan, Margaret	Teacher	Juni, N. Mex.
Dunham, Margaret	Matron	Wyandotte, Okla.
Duclos, A. F.	Superintendent	Ft. Mohave, Ariz.
Davis, E. W.		Mt. Harmon, Cal.
Dutton, Dorrie H.	Teacher	Greenville, Cal.
Delzell, Mrs. F. H.	Teacher	Chiloquin, Ore.
Duclos, Mrs. A. F.		Mohave, Ariz.
Duclos, Mrs. Clara H.	Clerk	Do.
Denetsouenbega, M.	Pupil	Shiprock, N. Mex.
Davis, Neno		Stewart, Nev.
Enyeart, S. H.	Minister	Los Angeles, Cal.
Enbank, Roma F.	Matron	Riverside, Cal.
Earlongher, Katherine	Teacher	Albuquerque, N. Mex.
Elloit, Mrs. Loyd		Wadsworth, Nev.
Eliot, Samuel	Board Indian Commissioners	Boston, Mass.
Farrand, Helen B.	Teacher	Klamath, Ore.
Fennell, Mary	Teacher	Isleta, N. Mex.
Ferris, Gertrude	Assistant clerk	Riverside, Cal.
Flower, Mrs. R. C	Field matron	Winnebago, Neb.
Friday, Rose B.	Matron	Zuna, N. Mex.
Femming, Sadie	Teacher	Riverside, Cal.
Goen, F. L.	Teacher	Big Pine, Cal.
Gorman, M. E.	Clerk	Covela, Cal.
Gorman, Anna P.	Teacher	Do.
Gilchrist, Harriet	Field matron	Coarsegold, Cal.
Gilchrist, Una C.	Field matron	Do.
Gary, Solom C.	Teacher	Carter, S. D.
Garver, Harry L.	Teacher	Nespelem, Wash.
Gilman, French	Superintendent	Ft. Bidwell, Cal.
Gilman, Sarah	Teacher	Do.
Gilman, Carrie A.	Seamstress	Sacaton, Ariz.
Goodrich, H. E.	Physician	Nixon, Nev.
Gray, Christabel	Clerk	Millerton, Okla.
Geisdorff, Charlotte	Teacher	Wahpeton, N. D.
Green, O. J.	Superintendent	Shawnee, Okla.
Hendrix, Jane R.	Teacher	Phoenix, Ariz.
Hennessy, John C.	Chief Clerk	San Francisco, Cal.
Hutchinson, Emily B.	Financial clerk	Covelo, Cal.
Hoffman, F. L.		Newark, N. J.
Hazen, Amy	Assistant clerk	Umatilla, Ore.
Hazen, Ada	Assistant clerk	Warm Springs, Ore.
Hutchinson, E. A.	Superintendent	Covelo, Cal.
Hardy, Lee C.	Financial clerk	Taholah, Wash.
Howard, Jennie	Matron	Parker, Ariz.
Ivan, Barbara	Teacher	Alturas, Cal.
Jacobs, Viola N.	Laundress	Klamath, Ore.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915—Continued.

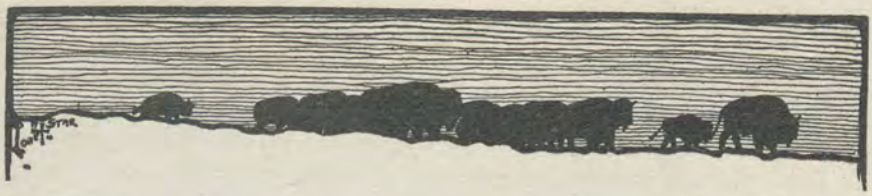
NAME	POSITION	POST OFFICE
Judd, M. C.	Writer, Wigwam Stories	Minneapolis, Minn.
James. Elizabeth	Teacher	Nixon, Nev.
Jones, Angeline	Seamstress	Do.
Johns, Isaac		Placerville, Cal.
Kighttinger, E. E.	Clerk	Riverside, Cal.
Kirkland, J. H.	Principal	Toreva, N. Mex.
Kelsey, C. E.	Sec. Northern Cal. Indian Association	San Jose, Cal.
Kelsey, Mary		Do.
Keck, Geo. O.	Field Service	
Kelly, H. H.	Teacher	Fruitvale, Cal.
Kennedy, P. M.	Motor man	San Francisco, Cal.
Loomis, Emma	Teacher	Klamath, Ore.
Laverty, Leon K.	Teacher	Neah Bay, Wash.
Laverty, Mabel	Teacher	Do.
Loveless, Marshall	Stockman	Covelo, Cal.
Lobdell, Fred M.	Principal	Shawnee, Okla.
Lobdell, Gertrude	Teacher	Do.
Leaming, Geo. L.	Principal	Ft. Mohave, Ariz.
Leaming, Wana	Laundress	Do.
Loveless, Bertha W.		Covelo, Cal.
Langford, Lena	Teacher	Polacca, Ariz.
Lelless, Susan	Teacher	Ft. Washakie, Wyo.
Laffin, Mrs. C. J.	Field matron	Warm Springs, Ore.
Lebbetls, Eleanor F.		Twolumme, Cal.
Miller, Edgar K.	Superintendent	Greenville, Cal.
Mitchell, F. W.	Teacher	Chemawa, Ore.
McLean, D. R	Tailor	Do.
Moore, Mars.	Teacher	Marietta, Wash.
McCue, Belle	Laundress	Leupp, Ariz.
Marshall, Ella G.	Teacher	Rosebud, S. D.
Manuel, Rose	Cook	Sacaton, Ariz.
McClellan, J. R.	Farmer	Riverside, Cal.
McClellan, R. N.	Assistant	Do.
Mills, Bion E.	Bandmaster and industrial teacher	Yuma, Ariz.
Mansfield, Francis	Shoe and harness teacher	Stewart, Nev.
Marsh, Florence B.	Domestic science teacher	Riverside, Cal.
Mitchell, Margaret	Seamstrees	Chemawa, Ore.
Mortself, J. B.		Hoopa, Cal.
Moore, Cora	Teacher	Glenburn, Cal.
McConnell, T. F.		Pala, Cal.
Mack, Mrs. John		Riverside, Cal.
Newton, Elsie E.	Supervisor	Washington, D. C.
Nelson, Alex. T.	Farmer	Sacaton, Ariz.
Noyes, Mary	Teacher	
Noyes, Katherine	Housekeeper	
Naff, Maggie	Teacher	Lawrence, Kan.
Olsen, Chas. A.	Superintendent	Grinde, Cal.
Olsen, Mrs. Chas.		Do.
Peairs, H. B.	Supervisor of schools	Washington, D. C.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915—Continued.

NAME	POSITION	POST OFFICE
Peel, C. V.	Chief clerk	Carlisle, Pa.
Philipson, A. M.	Teacher	Tucson, Ariz.
Philipson, Mary T.	Housekeeper	Do.
Peets, Mrs. W. F.	Teacher	Mankato, Kan.
Paulding, Christina	Field matron	Spalding, Idaho.
Parks, Chas. H.		Escondiano, Cal.
Parrett, Roy R.	Teacher	Valley Center, Cal.
Parrett, Mrs. Roy	Housekeeper	Do.
Palmer, Alice	Teacher	Seminole, Okla.
Pearson, W. L.	Farmer	Whiteagle, Okla.
Royce, James	Superintendent	Stewart, Nev.
Royce, Mrs. James	B. S. T.	Do.
Ryan, L. Pearle	Matron	Hoopa, Cal.
Rice, Ada H.		Klamath, Ore.
Richards, E.	Student	San Jose, Cal.
Ripley, Mrs. E. A.	Sec. Indian Industries of North California.	Do.
Rieklin, F.	Principal	Mohave City, Ariz.
Smith, Roy H.	Clerk	Nespelem, Wash.
Smith, Mrs. Roy		Do.
Smith, Herbert M.		Do.
Spalsbury, Ross	Superintendent	Bishop, Cal.
Schramme, Mary S.	Teacher	Jemez, N. Mex.
Surne, Walter	Clerk	Schurz, Nev.
Schnell, Mrs. Eva L.	Teacher	Ukiah, Cal.
Swain, Melvin B.	Teacher	Lakeside, Cal.
Swain, Mary E.	Housekeeper	Do.
Shawk, Dr. Wm.	Physician	Cahnulla, Cal.
Shawk, Emily	Teacher	Do.
Sheridan, Anna	Teacher	Leupp, Ariz.
Sarracino, Ache	Field matron	Isleta, N. Mex.
Smith, W. O.	Farmer	Bishop, Cal.
Smith, James	Engineer	Ft. Mojave, Ariz.
Smith, Elizabeth	Teacher	Do.
Sniffen, M. K.	Indian Rights Association	Wahpeton, N. D.
Smith, Mrs. J. P.		Sherman, Cal.
Swain, Leonidas	Teacher	Port Gamble.
Sheahan, Helen C.	Kindegartner	Stewart, Nev.
Shoemaker, Dr. E.	Physician	Nixon, Nev.
Stevenson, Mr. and Mrs. R. M.		Fair Oaks, Cal.
Semple, Mrs. Mary H.		Santa Cruz, Cal.
Seward, Mrs. S. L.	Missionaries' home	Long Beach, Cal.
Singleton, I. F.	Photographer	Riverside, Cal.
Shoemaker, Ferdinand	Assistant medical supervisor	Washington, D. C.
Swayne, Francis A.	Superintendent	McDermitt, Nev.
Swayne, Nellie	Clerk	Do.
Seward, A. L.	Minister	Long Beach, Cal.
Sanke, John	Police	Shawnee, Okla.
Schiffbauer, Jos.		Supulpa, Okla.
Scroggs, Ellen	Matron	Tohachie, N. Mex.
Stanley, Mrs. May	Teacher	Lawrence, Kan.
Smith, James	Assistant clerk	Lac du Flambeau, Wis.
Sells, Cato		Washington, D. C.
Sandall, L. B., Sr	Physician	Santa Isabel, Cal.

List of Persons in Attendance at the Congress on Indian Progress, San Francisco, Cal., August 9 to 15, 1915—Continued.

NAME	POSITION	POST OFFICE
Tonlan, R. C.	Superintendent	San Francisco, Cal.
Teter, Mary A.	Teacher	Juni, N. Mex.
Taber, Edwin	Teacher	Upper Lake, Cal.
Towurhend, Ruth A.	Teacher	Crow Creek, S. D.
Thorne, Milton	Clerk	Ft. Hall, Idaho.
Thorne, Mrs. Milton		Do.
Thomas, Mrs. B. J.		Do.
Thomas, Mrs. M. E.		Washington, D. C.
Thompson, Mary R.	Matron	Parker, Ariz.
Terrell, John J.		Austin, Texas.
Thompson, Emma	Stenographer	San Francisco, Cal.
Van Voorhis, W. A.	Superintendent	Fallon, Nev.
Van Denbourgh, E. D.	Vice-president	Los Gatos, Cal.
Virtune, V. Minnie	Housekeeper	Porterville, Cal.
Wilson, H. G.	Supervisor	Roseburg, Ore.
Wilson, A. Hiawatha		Do.
Walters, Emma	Matron	Klamath, Ore.
Wright, Mary E.		Washakie, Wyo.
Woodruff, Jeanette	Field matron	Wadsworth, Nev.
Waite, M. E.	Farmer	Phoenix, Ariz.
Waters, Geo. A.	Physician	Pawnee, Okla.
White, L. W.	Superintendent	Lac du Flambeau, Wis.
White, Allace S.	Teacher	Do.
Washington, Jesse	Stenographer	San Francisco, Cal.
Wilson, T. B.	Superintendent	Tacoma, Wash.
Wilson, Alfretta	Nurse	San Jose, Cal.
Young, S. A. M.	Superintendent	Winnebago.



Our Indian People:*

By E. B. Linnen, Chief Inspector, United States Indian Service.

I WAS born and brought up in the West, and have been associated with Indians more or less during all of my life. Among my earliest recollections is that of Indian uprisings. When a little boy they struck terror into my heart and caused me to remember very distinctly the many wild rumors circulated at various times about Indians going on the war-path and Indian massacres, etc.

My father was one of the pioneers of Minnesota, settling there in 1853. He took a very active part in the Indian wars in 1860-1862, being associated with General Sibley. The Minnesota massacre by the Sioux was a dreadful affair, the Indians killing many, people burning their homes, and carrying women and children into captivity. This Indian massacre, with the subsequent frequent alarms of Indian uprisings, is one of my earliest recollections. Suffice it to say that this Indian uprising was put down and the Sioux Indians were largely moved to the Dakotas, where they now live in peace and happiness.

Subsequently through all the years following, I have lived in the West and have been connected in one capacity or another with the Government, and have been thrown in contact with the Indians a great deal; and in later years it has been my pleasure and duty to visit many Indian reservations and investigate conditions as they obtain, in the best interest of the Government and the Indian.

The conditions on various reservations are quite different, occasioned largely by the character of the country, soil, climatic conditions, etc. The northern Indians, viz., the Chippewas in Wisconsin and Minnesota, the various bands of Sioux in the Dakotas, the Crows, Blackfeet, Northern Cheyennes and Flatheads of Montana, are a hardy, rugged race of people, who are largely a stock-raising and a beef-eating people. They have done but little in the way of farming until recent years, and in fact could do but little because of climatic conditions. Some of these reservations are so far north and the climate is so rigorous that but few crops can be grown

*An address given at a meeting of the Washington Auxiliary of the National Indian Association, January 20, 1915.

and most of the country inhabited by the northern Indians is best adapted to stockraising. Exceptions of course must be made for such reservations as Omaha and Winnebago, in Nebraska, and some of the reservations in Wisconsin.

The northern Indians now live in houses while they formerly occupied the wigwam or tepee, and during the summer months they thrive and prosper and their health is good because they are continously out of door breathing the fresh air. During the winter months, in the northern rigorous climate which is very cold, going sometimes to 40 and even 50 degrees below zero, they are housed up a goodly portion of the winter in their little homes or cabins, and it is undoubtedly true that considerable of the sickness, pulmonary troubles, trachoma, etc., are occasioned by these people being so closely housed together and lack of proper ventilation and sanitation during these long winter months when they congregate thickly in these cabins to keep warm. When these diseases once gain a foothold the progress of the disease is very rapid, and the northern Indians are dying off to an alarming extent by reason of the spread of that dreaded disease consumption. Many of the Indians still adhere to the moccasin, their feet get wet, they catch cold, and lack of proper food and clothing hastens this disease. These northern reservations, as heretofore stated, are more adapted to stockraising, and a vigorous effort is now being made to stock these reservations with herds of cattle, which, if properly handled, will in time make these Indians self-sustaining and the cattle barons of this country.

There is a continual effort on the part of the white man through Congress to encroach upon reservations and have them thrown open to settlement by the white man after the Indian is allotted. This system has been going on for many years past, and the Indian has been gradually crowded back, generally on the poorest lands, until such time as the white man again wants these lands for further settlement, when again there are vigorous efforts to confine the Indian to his small allotment and to take the surplus lands for settlement by the whites.

This system of curtailing the Indian reservations will eventually go on until undoubtedly the Indian will be confined to his allotment. The residents of the Western States, through their Senators and Members of Congress, are continually urging the throwing open of the various Indian reservations in their States for settlement. In view of the fact that most of these western Indian reservations are best adapted to the cattle industry, it would be a serious mistake and hardship on the Indian to deprive him of these lands and the opportunity to make his livelihood by stock-raising.

The southern Indians, in their milder climate, with lands which are more generally adapted to agriculture, have made more progress in the line of farming. They are less needy, as a rule, and do not receive the same

NEW DINING ROOM—GIRLS QUARTERS—CARLISLE INDIAN SCHOOL

CORNER OF RECEPTION ROOM—GIRLS' QUARTERS—CARLISLE INDIAN SCHOOL

amount of support from the General Government as do the northern Indians; for instance, the Navajo Indians, a large tribe comprising about thirty thousand inhabitants, situated in Arizona and New Mexico, on two and one-half million acres of land, are self supporting, and have always been so. These Indians raise large herds of cattle, horses, sheep, and goats; they till some of the land along the irrigable valleys; raise fruit; weave baskets; make silverware and pottery, and are a thrifty, law-abiding, good people. All they desire is to be let alone and not to have their reservations thrown open or interfered with by the white man.

The Pueblo Indians of New Mexico, of whom there are some twenty odd tribes, are also a self-supporting people, and receive no general aid from the Government except schooling. These Indians reside on their league or two-league square of land, which was formerly allotted them by the old Spanish Government in New Mexico prior to our taking over that country in the treaty of Guadalupe Hidalgo. These Pueblo Indians live in small villages and operate as communities. Their villages are built in a compact form, in squares generally, and of adobe, and are two and three stories high. Entrance to these houses is gained by ladders from the outside. The Indians live on the second, third, and sometimes fourth floors. The first floor is not provided with doors or windows, and the entrance to same is made through a trap door from the second story. This first story of these buildings is used much the same as we use our cellars, for the storing of provisions. These Indians are a thrifty, peaceful, hard-working, law-abiding people, and they work and store their provisions in common and the whole system is treated as a community proposition. They provide ahead for their necessities and provisions for the winter. The climate in this section of the country is mild and they get along very nicely.

The Pima Indians, living in southern Arizona, are a thrifty, farming community, who are also self-supporting. They irrigate their lands and their ancestors have farmed under the irrigation system for at least one hundred years past. The Fort Apache and San Carlos Indians are more of a stock raising people, their lands lying in the mountainous section. These southern Indians are experts in basketry weaving, making of pottery, silverware, blankets, etc.

The remains of many old Indian villages are to be found in the south western section of the country—in Arizona, New Mexico, and southwestern Colorado; in fact these are wonderful villages which were formerly occupied by the cliff dwellers. These villages are sometimes found in the sides of the cliffs and mountains and overhanging cliffs in the sides of a mountain. Many of these villages are still in a good state of preservation and though as much as a thousand years old show wonderful skill in architecture. Many of the rooms in some of these cliff dwellings are hewn out

of solid rock in the sides of the mountain; entrance to some is only gained by ladders from the top of the cliffs. These quite inaccessible habitation, formerly occupied by these cliff-dwelling Indians were so selected to safeguard them from their enemies. Some of these old ruins now form a part of national parks which have been set aside by the Government, and these old historic places of interest are now being cared for and preserved by the Government.

The southern Ute Indians, of which we have three members present to day, are divided into two bands, one band living at Navajo Springs in the southwest corner of Colorado where the corners of four States join, viz, Arizona, New Mexico, Colorado, and Utah; and about 125 miles distant the other band resides at a place called Ignacio, in southwestern Colorado. In this locality there is some good farming land in the valleys, and although the altitude is quite high, being upwards of five thousand feet in the mountains, they raise good crops of cereals and vegetables there. The branch of the Southern Utes residing at Ignacio are doing considerable in the way of farming and making good progress. Those at Navajo Springs have as yet done nothing in the farming line, but depend wholly on stock raising and derive some revenues from the permits granted for grazing stock on their reservations. This is also true of a large number of other reservations, both north and south, where the Indians derive a large amount of money from grazing white men's herds on their reservations.

In connection with these various reservations, the Government has established a system of schools. On many of the larger reservations there are boarding schools which accomodate from 100 to 200 or 300 Indian pupils. There are also numerous day schools scattered over the various reservations presided over by a day-school teacher and housekeeper, at which the noonday meal is furnished the pupils. At these day schools the pupils are also generally furnished with clothing. The boarding schools are,as a rule, up-to-date schools where the pupils are housed, clothed, schooled, and fed. This requires the necessity for good dormitory buildings, good schoo rooms, dining rooms, and all that goes to make a complete institution where pupils can be housed, fed, clothed, and instructed. In many of these schools there is also an industrial feature, where the Indian pupils are taught various trades, such as carpentry, blacksmithing, shoemaking, harness-making, tailoring, gardening, farming, dairying, and the girls are taught housekeeping, cooking, baking, sewing, laundry work, etc. So it is apparent that it is necessary to have a very well equipped up-to-date plant at each school to furnish these necessary things required to be done in the training of the pupils and maintenance of such an institution.

There are also quite a few non-reservation boarding schools,—large colleges if you please—where more advanced pupils are taught various

trades and given academic instruction. Such schools as Haskell, located at Lawrence, Kansas; Carlisle School, in Pennsylvania; Chilocco School, in Oklahoma; the Riverside School, in California; the Cushman School, in the State of Washintgon; and the Chemawa School in Oregon are very fine plants, where the higher branches of education and industrial work are taught in the Indian Service. These schools are equipped with machine shops, foundries, blacksmith shops, wagon shops, paint shops, tin shops, tailor shops, and shoe and harness shops, and instructions are given in farming, dairying, gardening, and many other lines; while the girls are taught to cook, sew, mend, bake, nurse, etc., and are given instructions in music, shorthand, bookkeeping, and many other branches. In fact some of these schools equip and turn out young men and young women of the Indian race who can compete fully with their white brethren in the doing of things and obtaining of a livelihood, and many of such pupils are holding positions and are doing a good work, both in and out of the Government service, and making a success.

It is highly important that these various institutions of learning, various Indian reservations which have to deal with a dependent people of upwards of 300,000, should be regularly and carefully supervised and inspected, so that it may be known that these schools are being properly conducted and the agencies honestly and properly conducted, and the administration of all matters affecting the Indian properly handled. When it is considered that the value of the Indians' property is upwards of $900,000,000, it can readily be seen that proper safeguards should be thrown out to prevent the despoiling of the Indian and the ever ready greed of certain classes of the white men from attaching himself to too much of the Indians' property.

It is gratifying to observe that the condition of the Indian is gradually improving. It is not many years ago that a great many of these western Indians were savages who depended wholly on the chase for their living and who abhorred work in any form and who were opposed to all of the various kinds of civilization advanced by the white man. Today conditions have so changed that a majority of the Indians speak the English language. They do not oppose education, but are anxious that their young people attend the schools and make themselves proficient in the industrial trades as well as gaining book knowledge. Where farming conditions will permit, a majority of the Indians farm to a greater or less extent. Many of them are churchgoers, and instead of being the warlike savages that they since were, they are now a tractable, peaceable people. As a rule they are honest. They love their families and children. They are generous and are warm, true friends if properly treated.

The civilizing of the Indian and his progress and advancement is sim-

ply a question of education. His coming in daily contact with the white man along the lines of agricultural pursuits and of the training in schools is what benefits him and changes his mode of life. He has come to realize that the buffalo and depending on the chase for his living is a thing of the past and that he must now till the soil and work and do as the white man does to gain his living. He realizes that all things come from the ground, whether it be the garden stuff or grain that is raised or the grasses that fatten his cattle and horses—that all things come from the ground. He is being taught to know that it is honest and good to labor and to look around him and follow the ways of the white man.

The Five Civilized Tribes of Oklahoma are properly named because of the fact that civilization has caused their advancement and progress beyond that of any other Indian tribes. There you will find many bright, capable Indians who grace any position of trust and who you will find in every walk of life to be as bright, intelligent, and capable as is the white man.

One of the greatest evils of the Indian has been the liquor habit, and I am pleased to say it is being vigorously stamped out, and the Indian is made to know that this curse, liquor, is his greatest enemy, and that he must shun it as he would the fire if he would succeed.

The Indian Bureau, with its upwards of 6,000 employees, is a large, unwieldy body to handle, with a majority of its various Indian schools and reservations in the Western States and the many intricate problems which are constantly arising, honest, vigorous, active, capable employees are required to handle the many vexatious problems in a proper manner and do justice to all concerned.

This whole matter of handling the Indian problem is one of education, in all its various lines is one of competent, faithful employees, who have their hearts in their work. The matter of the question of employee whether it be physician, field matron, superintendent, teacher, blacksmith, carpenter, clerk, farmer, or in whatever capacity he may be employed, is one which requires a love for his work—faithful, honest effort—to be able and to do what is needed in the best interest of the Indian; in fact, some of these positions require that a Christian missionary spirit enter to accomplish best results. This is particularly true of the field matron, teacher, matron, physician, and numerous other employees.

I could go on for a day reciting in detail many things which might be of interest and which shows the magnitude of the Indian problem and the interest for honest effort on the part of the Government's employees to train and aid these people, but suffice it to say that the whole problem is one of education, requiring the honest efforts of faithful employees who will do their duty.

The Lesson of the Indian:

By Clark McAdams in the St. Louis Post-Dispatch.

IN THE discussion of war and its probable effect upon civilization, it may do us good to recall what it did to the American Indian. We are accustomed to thinking of the Indian as having always been about what he is, which is very far from the truth and does us no credit as students of humankind. It is possible to look at the Indian with some information as to his status and how he arrived at it much as one looks at a Greek bootblack in the light of what one knows of Greece in palmier days. The howling red man of the Wild West show is not so typical of primitive America as he is of a condition which war can produce anywhere on earth. It sounds ridiculous to say that wild men from Europe may be similarly attractive in such shows over here in the course of time, but there is nothing ridiculous about it. War is a great reducer, and if one keeps at it long enough the time comes when it is worth 50 cents to see one perform and hear one yell. Savagery is no more physiological in an Indian than it is in a Briton or a German. War delights in nothing more than to remove a man from a high level of life to a low one, to exchange a feather for his silk hat, and call him no less than macaroni. It has been done many a time.

It is fair to assume that society was once very much the same on both sides of the sea. There were a great many people on both hemispheres, they were all using the bow and arrows, and they were all looking up. Just how it happened that people on the other side progressed faster and climbed out of barbarism quicker is not apparent. However, they did, and at the time this hemisphere was discovered they had gone so far beyond similar achievements over here that we never think of the Indian as having been anything else. Yet he was something else, and had he been left to his own devices he would probably have worked out a scheme of ex-

istence comparing favorably with anything they had done abroad. To employ a nicety of our language, he was beaten to it.

AND why? Not that men abroad had better heads, goodness knows, for one can look over the heads of the cliffdwellers in the Colorado State house and find Shakespeare, Socrates, Caesar, Omar, Homer, Moss, Pericles, Gallileo, Beethoven, Daniel Webster, Spinoza, Jefferson, Leonardo, Aristotle, Herbert Spencer, Confucius, Augustus, Joan of Arc, Sappho, Ibsen, Washington, Tolstoy, Lincoln, Disraeli, Napoleon, Attilla, Paul, Jane Addams, Shaw, Neitsche, Plutarch, Roosevelt, Edison, Marconi, Carl Marx, Chesterton, Phidias, Rameses, or Rabindranath Tagore. We had nothing on the Indian. Men, indeed, were created equal.

Somehow the Indian got a late start. Either he liked to camp out too well, or the climate induced an idleness that was not good for him. Still, he had started up the long stair of civilization, when what should confront him but War! How war did for the Indian is not a matter of speculation, but knowledge. At about the time Columbus discovered America the Indians were living in villages and engaged in farming. They had domesticated the wild corn of the Mexican highlands and the wild tobacco of the Southwest, and had made these the two great common staples of agriculture wherever they could be raised. Their advance out of the lower stages of barbarism under these conditions was inevitable. It was in this period of their national life that they built the great Cahokia mound group, made an excellent start in architecture in the southern temples and the southwestern cliff dwellings, and evolved their religion. Had they continued uninterrupted upon that plan they would have risen as surely as the morning sun, and instead of mere warhoops and wood nymphs we should have found the Indians lined up behind Plymouth Rock in about as good military array as the times afforded. What happened was that the Great Spirit, trying to be good to the Indians, overdid it in the most singular fashion, delivering them bodily to the mercy of war.

THE Indian was undone by the buffalo. Coming like an interruption out of the Northwest, this animal multiplied with such rapidity and ranged with such persistence that within a comparative short time it was found from the Canadian plains to the Gulf and as far east as the Alleghenies. Like trade with the Europeans, the buffalo became something for the Indians to fight over. One tribe after another gave up its village and its planting and followed the buffalo in its recession into the West. The Sioux started on the Southeast seaboard and went to the Dakotas. Other tribes came out of the Rockies, and still others from the regions lying along and east of the Mississippi. Cahokia was abandoned to the

Appropriations Committees of the Illinois Legislature. When De Soto marched from Florida to Arkansas he saw no buffalo until he crossed the Mississippi. Two hundred years later they were common as far southeast as Florida, and the French in Louisiana were hunting them, too. The Great Plains, to which the buffalo had receded, were rimmed around by the hunting tribes, each one regarding the buffalo as its own. Even the Iroquois, we are told in Harmon's journal, partially left New York and settled in what is now Manitoba.

That was an American war much like the war in Europe now. When the Sioux found the Crow buffalo hunting, they fought. So did everybody else. War kicked them all down the stairs of civilization from a fair order of barbarisn into the lower order in which they were found by the whites. Castenada, who was the chronicler with Corodanl, says the Commanches were no better than the wolves hanging on the flanks of the buffalo herds. They followed the herds to and fro, and ate the flesh raw. Wherever the buffalo did not penetrate, the Indians remained as they had been, and so some of them remain today. In Mexico and Peru where they escaped the kindly intentions of the Great Spirit, we found them in a higher state of barbarism and one which, undisturbed, was capable of civilization. They had about reached Salem.

Look out for the warring tribes of Europe!

Home Life of the Navajo Indians:

From the Norristown, Pa., Herald.

TO SEE the Navajo properly, one should travel by stage from Gallup to Shiprock, N. Mex. By taking this route, one can see the Indians living their own natural way, and it is hard to believe that they live practically on the ground day and night unless one sees them in their homes.

Our party, seated in a four-horse rig, rode 25 miles the first afternoon, staying that night at an Indian school named "Tohatchi" (meaning "scratch for water"). Here we found nice comfortable buildings, and the teachers of the Indians treated us to the best they had and we felt quite at home. The next day we covered 45 miles, stopping at a trading post long enough to eat luncheon. That night we put up at another Indian school, named "Toadalena" (meaning "running water"). This place is 7,000 feet above sea level, and the scenery is very pretty. The people here gave us good meals and a nice place in which to sleep. The third and last day we made 50 miles without any stop, but ate our luncheons as we rode along. As we traveled we were fortunate enough to miss the awful sandstorms so common at this season. The sun shone about 12 hours each day, and we were traveling early enough in the spring to miss the heat.

Very Little Clothing.

THE Navajos live in hogans and tepees, built low and small, with no floors and little ventilation. They usually have a rough door or hole in the top. One of these small houses seldom has more than one room, which accomodates a family of almost any size. These Indians sleep on sheepskins, and cover themselves with the blankets they make. Very little clothing is worn by them, and very seldom a hat. Most of the men have kerchiefs around their heads to keep the long hair out of their faces, and the women usually have blankets over their shoulders, and their hair is tied in a knot back of their heads.

The jewelry worn by the Indians consists principally of silver rings and bracelets, made by them, set with turquois, and worn chiefly by the women.

Any one traveling in the desert would never think it so thickly populated, but if an Indian should be shot, there would be several

A TROOP OF INDIAN BOY SCOUTS

NAVAJO CHIEFS BLACK HORSE AND TYONI

hundred at the scene of the shooting in less than half a day, as they have reflecting mirrors to use in signaling their distress calls.

The Navajo rugs are noted for their beauty and durability; but one would be surprised to see how some of them are made. They have a frame set up on the outside of their hogans and here they sit in the sun, taking days and sometimes weeks in making a single rug. The average price they receive for their rugs is about $15 each. The genuine Navajo rug is made from their own sheep's wool.

Dislike Paper Money.

ON AN average of one every twenty-five miles along the roads on the Navajo Indian Reservation white men have stores or trading posts. Here the Indians bring their rugs, wool, and so forth, and trade for the necessities of life. The trader ships to the different parts of the United States the things he buys from the Indians. If in course of business the Navajos get any paper money they have it changed into coin before buying anything, as they do not understand the value of currency.

When a Navajo becomes sick the medicine man or woman of the tribe is sent for to drive away the "evil spirit." For this service the man or the woman is given ten sheep or goats. If the Navajos think one of their people is going to die, he or she is carried a hundred yards or more from the hogan, for the reason that when one dies in a hogan the hogan is burned, as none of the tribe will live in it afterward.

The Indian school at Shiprock, in San Juan County, New Mexico, is one of the best in the service, although it is only ten years old. There are about 160 students in attendance, in ages ranging from six to twenty years. Most of the children are bright, and want to learn, but their capacity for learning does not go far beyond the sixth grade. The Navajo children's singing and reciting would do credit to that heard in most white schools, and they can answer more Bible questions and repeat more Scripture than the average grown white persons. These little Indians are taught to do all kinds of work, such as sewing, tailoring, kitchen and dining room work, carpentering, farming, and, in fact, everything that an American should know. Many of the girls take positions with white families, and prove themselves very capable in doing their work properly. Their success in any line of work is due to the superintendent and the teachers, who take great care in their training.

Uncle Sam has spent several thousand dollars in constructing comfortable buildings and in beautifying the grounds in this part of the Navajo country. These Indians have a fine greenhouse, ice plant, laundry, acetylene light plant, hospital, and every other up-to-date convenience. The school grounds contain about 300 acres and are quite level. The San Juan River runs near by, and supplies ample water for irrigating. This land produces large crops of alfalfa, grains, fruits, melons, and other agricultural products. The school has for its use and study fine cows, horses, sheep, hogs, and, in fact, everything of the best that one could wish for, and naturally the Indians appreciate all that Uncle Sam is doing for them.

Every fall, to encourage the Indians in their work, a big fair is held at Shiprock, and the Navajos take much pride in bringing in for exhibition the best of everything. This is a time of great rejoicing among the natives, and many white people come from far and near to see the wonderful things made by the Indians.

About two years ago this region experienced a cloudburst that caused the rivers to overflow their banks and water covered the entire school grounds. All of the inhabitants and live stock had to move up on higher ground, where they were compelled to remain for several hours before the flood subsided. A new steel bridge over the San Juan River, which cost $10,000, was washed away; a few cottages that were built of adobe, crumbled down; basements were filled with water; clothes and eatables ruined; and the pretty school grounds were covered with mud about a foot thick. Something like $50,000 damage was done, and everything was in a very deplorable condition, but in the face of this the Indians went to work, and after a long period of patient toiling everything was put in a condition better than it was before the flood.

Whisky is not allowed on the reservation even backed by a doctor's prescription, because of its demoralizing effect on the Indian.

MAN should have a farm or a mechanical craft for his culture. We must have a basis for our higher accomplishments, our delicate entertainments of poetry and philosophy, in the work of our hands. Manual labor is the study of the external world. The advantages of riches remain with him who procured them, not with the heir. I feel some shame before my wood chopper, my ploughman, and my cook, for they have some sort of self-sufficiency; they can contrive without my aid to bring the day and year round, but I depend on them, and have not earned by use a right to my arms and feet.

EMERSON

THE country is full of young Indians with superior training who are marking time about the Indians agencies and the towns around them and deteriorating daily while waiting for an expectancy from the Government.

EDGAR A. ALLEN,
Superintendent Chilocco Indian School.