

The Southern Workman

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students. It also provides a forum for the discussion of race problems. Dr. Francis G. Peabody, Plummer Professor of Christian Morals, Emeritus, of Harvard University, says: "The Southern Workman is admirable, both in its report of news and in its literary form. It should have a real influence in the education of public opinion."

Contributors: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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CHANGING INDIAN CONDITIONS

BY CAROLINE W. ANDRUS

Indian Correspondent, Hampton Institute

TO those familiar with the work of Hampton Institute the fact that records are kept of all graduates and former students is well known. The records of the Indian students were begun in 1884 (Indians having first been admitted in 1878), when Miss Cora M. Folsom spent a summer in what was then Dakota Territory, and from her observations, and letters which she received, started an individual record of each student who had gone home. The records of those days were used in a variety of ways by the Government and by mission boards, and went far toward dispelling the old illusion that "all educated Indians go back to the blanket." At that time it was even claimed by some that an Indian could not be educated "any more than a rattlesnake," a statement that now sounds so absurd one can hardly realize it was ever said seriously.

The records are no longer needed for the same purposes that they were forty years ago, but they are nevertheless of great value in many ways. To the school itself it is the greatest satisfaction to know of the worth-while lives and work of the great majority, and to be able to answer accurately the numberless questions concerning the results of training given at Hampton. To the former students, leading the isolated lives that many do, it is a great help and inspiration to know that someone is interested and cares whether or not they keep up to the standards set by Christian education. To those of us whose lives are so full of varied interests it is hard to realize what the visits of old Hampton friends to returned Indians mean. There are so many things to talk about, so many questions to ask about old friends and schoolmates, exactly where this or that new building stands, whether or not we still have "beans and corn bread," and about the thousand and one other things that make the old life dear. A portion of a letter received since last summer's trip is a good illustration of the way one of the young women feels. She writes, "On Sunday I heard how near you had been, and I almost cried, I wished so I had seen you. Why didn't you send me word? You would have made me so happy!"

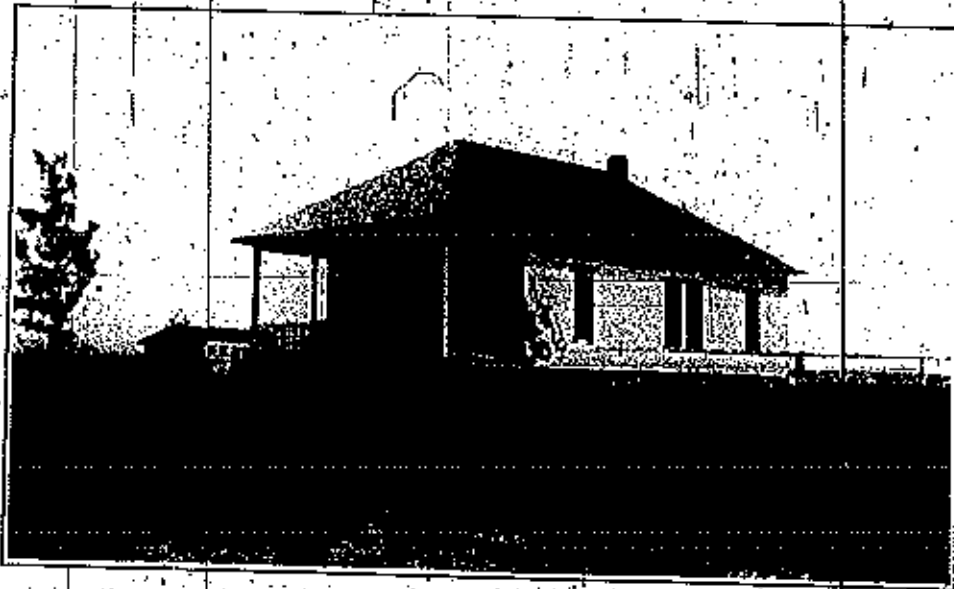
Another important factor in the keeping of the records is the replies to the letter, sent at Christmas to every student who has been at Hampton a year or more, and which always contains some little picture of a building or other familiar scene at the school. Many answers are received every year, but it is a curious fact that often those who never write are the ones who express the greatest interest when one sees them, and who tell how eagerly they look for the letter as Christmas time draws near.

The West is so large that even with the help of the omnipresent Ford it is impossible to get to all the reservations in a summer's trip, or to see all the old friends one wishes. Last summer I visited the reservations at Oneida, Lac du Flambeau, and Hayward in Wisconsin; Omaha, Winnebago, and Santee in Nebraska; Yankton, Rosebud, and Crow Creek in South Dakota; Fort Peck in Montana; and on the way East spent one hurried day at Wakpala, on the southern edge of the Standing Rock Reservation in South Dakota.

Oneida can hardly be called a reservation now. Nearly all of the land has been allotted, the Government school and agency abolished, and one clerk left in charge of the few Indians who do not manage their own affairs. Last August the Oneidas celebrated the one hundredth anniversary of their coming to Wisconsin from New York. An occasion of this sort makes one realize that, no matter how slow progress may seem at times, a vast change has taken, and is still taking, place. The Oneidas are practically all citizens now, and their vote is an important factor in local elections. They occupy a number of such offices as town treasurer, town assessor, and road supervisor, are active in the work of the school boards, and are making themselves felt in many other ways.

Oneida lies in an exceedingly fertile part of Wisconsin, and a number of the Indians have excellent farms. Others have gotten so deeply in debt since they began to pay taxes that they have lost their land, and a large number of white farmers have moved in. In some cases this has proved a wholesome lesson, and has brought the loser to a realizing sense of the value of property. Some who have lost their allotments have gone to work and acquired other land; the Indian, like the rest of mankind, prizes more highly that which he acquires by the sweat of his brow than that which he receives without effort.

The beautiful Episcopal Church at Oneida, built stone by stone by the Indians themselves, and which for so many years has been the centre of the religious life of the reservation, was struck by lightning in July 1920, and the interior entirely burned. The stone walls stood, and last summer the Indians



HOME OF HAMPTON GRADUATES IN SOUTH DAKOTA.

were busily repairing and rebuilding. A number of former Hampton students were employed on the work, the trade training received in school thus being turned to good account.

What has been accomplished at Onida is seen in different stages of progress elsewhere. Some of the reservations further West are just as progressive; some are not. Because of poor land, lack of water, and other unfavorable physical conditions, life is far harder in the Dakotas, but changes are coming rapidly everywhere, and the old free life of the West will soon be a thing of the past in most sections.



LIVING ROOM OF A WINNERAGO EX-STUDENT'S HOME

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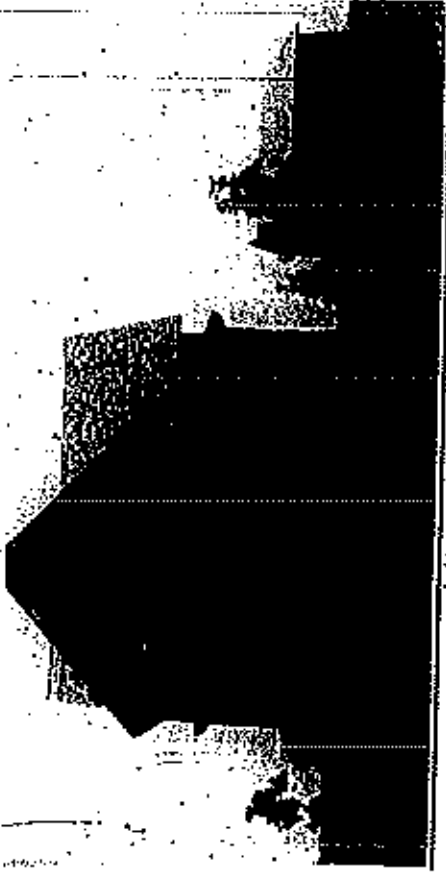
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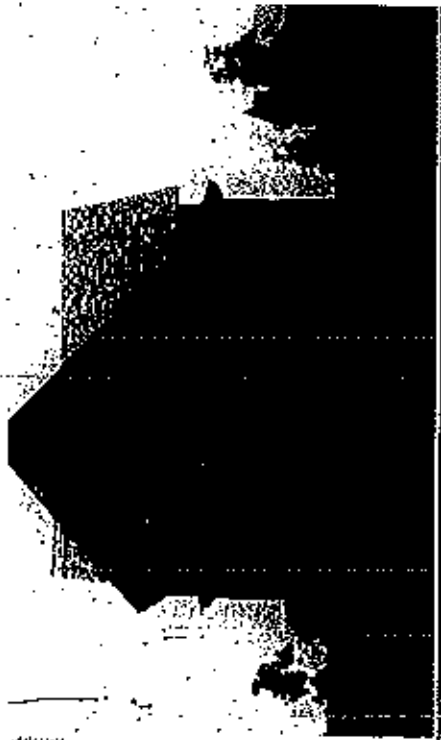
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Mr. Baker will enter the Yale Divinity School next fall, and, afterwards enter the Methodist ministry among his people in the South.

An Inside View of the Cantata.

THE curiosity of the passengers on the Cape Charles Boat of Jan. 14th, was greatly excited by a long procession of colored boys and girls in, respectively, blue uniforms and dark coats and veils, and accompanied by sundry chaperones.

But their curiosity was changed to admiration when the choruses of "Camping in the Wilderness," and "De ole steeep dun know de road," filled the cabin, and one man, the editor, as he proudly informed Mr. Daggs, of the "Pokaloke Local" (to get the full beauty of this name it must be pronounced rapidly three times aloud) took off his hat three times out of respect, by his own confession, and said we should have a rousing editorial in the aforesaid journal.

We were most fortunate in having taken the last boat up for several days, on account of the ice, though we were delayed several hours by that, and found our special car a rather uncomfortable vehicle by half-past ten that night. But the spirits of the "Troupe" were irrepressible; it was all we could do to keep our prima donna from singing all the time, in fact. The wonders of New York seemed even more wonderful by gaslight to many who had never been in a city before, while those who had, affected that blazé air, we all recognize as pertaining to those to whom Metropolitan lights have no longer the charm of novelty.

We took the elevated up-town, flashing along by second story windows at the usual alarming rate, and again afforded amusement to certain dissipated dwellers in the great city, who made friends with each other in the desire to compare ideas as to who and why, we were. The night didn't seem very long, as we had to be at the theatre at nine

our graduates who are employed at Wanamaker's to show them the lions of that city; and (to the astonishment of New York be it said) the verdict expressed by our students was that "Philadelphia is a much more lively place!"

They have seemed earnest and studious, since their return, and pronounce it, as a pleasure-trip, a classification for which we were rather unprepared, a great success. EDITH ARMSTRONG.

A School full of Workers from Hampton.

A government industrial school has recently been opened on the Oneida Reservation, Wis.

We are always glad to hear of opportunities provided for the Indian to receive the industrial training of which he stands in so great a need. We are, however, particularly interested in this school at Oneida, because a number of our own returned students are holding positions of trust among its employes.

Geo. Haus, a Pottawatomie from Indian Territory and a graduate of last year, has been put in charge of the farm work. His wife, one of our Oneida girls, is assistant laundress.

Another of our girls, Electa Cooper, is assistant cook, while Amelia Skenandore is employed to help in the sewing room.

We understand that Lyman Powless and Charlie Parkhurst are also working at the school, but we do not know in what capacity. Lyman is a carpenter and Charlie a carriage painter, so we presume they are employed in their line of work.

The school at Oneida is giving positions to our Indian students somewhat as Tuskegee is to our colored graduates. We trust they will prove a credit to the training they have received here.

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rs. H. Frances Simons, 1918, were in
ks, the class. Miss Lancaster taught
n- home economics at the Columbus
in County Training School, Whitesville,
he N. C., last year and is to return
4. there this fall. Miss Banks will
at continue for another year her work
x- as dining-room matron at the Vir-
ey ginia Normal and Industrial Insti-
h- tute, Petersburg, Va.

ed OTHER graduates who have taken
summer courses are William M.
of Cooper, 1913, Columbus K. Simango
as and Carroll T. Willis, 1919, who
at are at Columbia University, and
n- Walter B. Baker, 1920, who is con-
n- tinuing his work in music.

MARRIAGES

he ON his return from overseas with
ze the 366th Infantry, Charles O.
ng Brown, '18, went to the Calhoun
School where he has been teacher
of agriculture for the past two
years. His marriage to Miss
Florida E. Davies of Lynchburg, Va.,
took place on the 7th of September.
Mr. and Mrs. Brown will make their
home at Calhoun, Alabama.

THE marriage of Theron N. Wil-
iam, '15, to Miss Janic B. Davis
at Wilmington, N. C., on the 12th
of September has been announced.
Mr. Williams has been teacher of
manual training and athletics at the
Joseph K. Brick School, Bricks, N.
C., during the past year. He has
accepted a position at Fessenden
Academy, Florida, for the coming
year.

ON September 11, Clinton E.
Warner, '12, was married to
Miss Mabel C. Hubert. Mr. Warner
has taught manual training at
Morehouse College, Atlanta, for the
past six years.

INDIAN NOTES

THE head of the tribe of Indians
on the Oneida Reservation in
Wisconsin is Isaac N. Webster, '02,

who has been elected chairman
of the town. His wife, who was J
phine Hill, '04, is the daughter
of the last hereditary chieftain,
Johnnie Hill, and perhaps the
one among the Oneidas that can
claim to the title of princess.
Oneida Indians carried out a
celebration in August in honor
of the hundredth anniversary of
coming to that part of the coun-
try in which all of the Indian tribes
of the State were invited to
participate. It was in August,
1887, that a delegation of 25 Oneidas
arrived in Wisconsin to select a
place in which to live, their own
fishing and hunting grounds about
Oneida Lake having been encroached
upon by advancing civilization in
the area and it is this event which
they celebrated.

ANNOUNCEMENT has been
received of the marriage of
E. Hunter, '16, and Mr. John
H. Nedy. They were married on
2 at the Marble Collegiate Church
in New York City.

IN company with Philip F.
an Oberlin student, Frank
Blackhoop, '21, has been making
a tour through Iowa, speaking

WHA

INDIAN MUSIC

FOUR new pieces of Indian
music have been added to his
collection "Primeval" by Prof. Charles S.
Skilton, of the University of Kansas.
The first part of the "Suite
Primeval," which consisted of two
—"The Deer Dance" and "The
Dance"—was published in
1910 and both pieces have gained
in favor and have been played
by the leading orchestras of the
country. Only the score of the second
has been published by Carl F.
New York, to date but the
translation will follow soon. The
pieces are, "Sunrise Song,"
"Blowing Song," "Flute Serenade"
"Moccasin Game." The melodies
of Prof. Skilton's works were obtained
from Indians at the Haskell
Institute, Lawrence, Kans.

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ANNOUNCEMENT has been received of the marriage of Lucy E. Hunter, '16, and Mr. John Kennedy. They were married on July 2 at the Marble Collegiate Church in New York City.

IN company with Philip Frazier, an Oberlin student, Frank D. Blackhoop, '21, has been making a tour through Iowa, speaking and

singing, and trying to interest and help in Missions among Indians. Arrangements were arranged with Hertz, of Eagle Lake, who seem to have been

FOR a number of years Baskin, an ex-general mechanic at the Mission School in Sioux City, in the summer he has been in the presence and has been studying at an agricultural school in Sioux City.

THE marriage of Mr. and Mrs. Shaw and Mr. and Mrs. Baskin has been announced. Their home in Bertha, Robertso, has recently married a jumper of Lower

ONE of the Oneida Sampson Corn has been announced for the position of Government School teacher at Beau, Wisconsin.

A recent letter from the State, '18, tells of the marriage of August 11 to Miss M. M. M. M. They are at Apache, Oklah

WHAT OTHERS SAY

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TUSKEGEE STUDY AFRICA

ONE of the courses given at Tuskegee Institute last year