

CUMBERLAND COUNTY
HISTORICAL SOCIETY and
HAMILTON LIBRARY ASSOCIATION

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Mr. Marcus McKnight (T1S1)

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Q We are in Mr McKnight's office. It's the 22nd of January. Is it? Is it the 21st? I've been sending all my checks with the 21st. Well, I guess it's the 21st.

A It's my birthday tomorrow and I'll be 82. (Mr. McKnight is looking through a large book and shows me an entry) This is a Pennsylvania history, biographical. Biographical tells about....

Q Personalities and....

A Well, people and this is written and it tells about the Hendersons who owned all the property... well they had control of all the property up to Bonnybrook and through Carlisle. Their property, they owned on each side acres and acres of ground. They had about five hundred, six hundred acres. And the farm was part of it. But it came right along the Indian school. But before that it was a frontier barracks, a fort. But, General Pratt was authorized by the Congress to find...he was representative of the Government to the Indians. And he came with a story... now get this, he used to visit our house and talk with my grandfather, and he used to come for meals, he used to sit back - in those days children were to be seen and not heard, so I kept quiet and I heard a lot of things. So, he told about why he brought the Indian school here. He wanted to take them far away from their home land and their parents so that they ... in other words so that they could educate them, and their parents wouldn't be snatching them away, believe it or not. And they got the princes and the chieftains daughters that was causing them the most trouble by breaking off the reservation and brought them first to the first classes. That was the whole idea. To, well, to educate the Indians by educating some of their children of the heads of the tribes. And then returning them to the tribes and they in turn would civilize the Indians. Because absolutely as long as the Indians were uncivilized they wouldn't live with anyone. Well, William N. Henderson was the son of Matthew - Margaret Henderson and was born in 1705 in Cumberland County. (referring to the Biographical Pennsylvania History) and died at his residence, which was the Oakland Farm in that picture there (on the wall) just east of Carlisle October 16, 1886. That's when he died.

Q That would be your great-grandfather? Is that so? So he was here when the school started.

A Well, he was later than that. He was, his son was one of the instigators, my grandfather, this was the great-grandfather, he was one of the trustees of the Indian School when it was first formed. He was a very good friend of General Pratt, General Pratt was the founder of it. It was first in Florida, and the Indians who were taken to Florida from the west had tuberculosis, they had trouble with tuberculosis. So they moved... on his recommendation, General Pratt... at that time he was Lieutenant Pratt, on his recommendation they moved the Indian School from Florida to Carlisle. Taking the site that was an army, an obsolete Army barracks, I guess. He was in ... establishing the early settlers at the time when this was occupied by Indians.

Q What were your first memories of the students, or the administration or General Pratt?

A Well, my mother was a Henderson and she married a McKnight, and the McKnights were Pittsburgh in the iron business. My father was president of Franklin Refining Oil... I did say iron, it was iron too but it was oil business, my own father was president of the Franklin Refining Oil Company. So I was born and raised in Pittsburgh. But every summer we'd come and spend two months... all my sisters and brothers. It amounted to six boys and two girls, would spend the summers with my grandparents who were the Hendersons, Judge Henderson, his two sons were lawyers. One was a miller

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who operated ... who used to take charge of the operation of this Henderson Mill. Well, you say something about a boy. Well that was all established, and the mill as a boy, we used to like to go down there's a lot of... it was run by water power. An undershot wheel. And it used to make an awful lot of noise, it not only scared us but we used to enjoy it. (Laughter) And we, when my uncle, he was in charge of the mill - he employed a miller- who knew all about flour making to operate the flour... the manufacturing. And he, my uncle, William N. Henderson, was the business manager of the mill. Well, we'd go down there to play, we used to like to hang on the rope that they would put... the farmers would bring their grain they would put this rope around three bags at a time, three hundred pounds. And they'd take it up three floors - I think it was four floors, actually. And we would sometimes hang onto that until my uncle would come out and in no delicate terms would tell us that we were not to play around there, that we would get hurt. But, I was just a child and we would enjoy the mill and its operation, and rather marvelled at how it would grind up... they used those stones to grind it on. And by the way, later... the reason they went out of business is that after being in business for a hundred or so more years, why the steel burrs came in and ran at very high speed, and they could make better flour and cheaper by that method, by electric.

Q But isn't it funny now, they're going back to products that say 'stone ground flour - natural ingredients....

A Well, stone ground flour was often a little coarser. But just like bran, the best part of everything is the outer shell, now to get pure white flour they take that away. That's called bran, they feed the best part to the cows. (laughter) Well, what was it you wanted to know particularly.

Q Well, this is all interesting. How was it... did the mill coexist with the Indian School. Was there any commerce between the two, or...?

A Well, the Indian... it was not an Indian School, it was a frontier barracks.

Q Well, when did the mill stop and ... did it stop before the barracks became a school?

A Off hand I couldn't tell you without looking it up. When the Indians came there or how long they stayed, but my first knowledge was that would be around nineteen hundred because I was born in 1899. And I knew them at six years of age. I began to know and even play with them. I was old enough to play with the Indians by just going across the Spring. The Hendersons owned that property and they were my grandparents. That is they owned a good portion of the property that the Indians used. In winter time, at that time, they flooded two very large meadows and they had skating for the Indians, and I used to skate with them.

Q I wish they still did that.

A Well, that was very good. the water was not very deep, maybe a foot, ten inches deep, so even if you broke in you wouldn't go very deep. But they had to flood it. And later on it got so they couldn't flood it, naturally flood it. It used to be they would put some gates down and it would dam it up and it would run in and flood it. But the last couple of times they did it they had to get fire engines out there and pump the water out of the Spring. Well, I know why. On account of the mill's operation they would go in there with big equipment= steam shovels- and they'd go in there and dig out all the moss and the bed of the stream would fall, and after a while they couldn't get the water to flow into those meadows.

Q Werethe children easy to get to know?

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cont The Indian boys... we had very little to do with the girls... they kept them separate, the Indian boys would.... let's take the girls. The girls would go to churches in Carlisle on Sunday- the churches of their choice- we had maybe thirty, maybe forty boys, and maybe sixty girls that went to the First Presbyterian church from the Indian School. Now they weren't old people but they wore long dresses, clear down to the pavement, to the tops of their shoes. (Laughter)

Q Now did other children wear.. /

A It was a uniform. In winter time they'd wear serge dresses I guess, and white blouses with a blue cape on top. But they always dressed alike and they always marched, both the boys and girls. But what I was going to say was they'd leave the girls out about fifteen minutes ahead of the boys to walk to church and Sunday School that they'd signed up to attend. And about fifteen minutes later they'd leave the boys out, and the boys would come out... and they'd be passing Sharon up there where I lived, they would take long steps so that they could pass the girls and say hello to them, because they didn't have too much opportunities in the school to fraternize with the girls, they kept them separate. And of course, another funny thing was when they'd have fire alarms - everything was wooden, they had plenty of fire alarms, some of the buildings went as high as four storeys, I guess, most of them are torn down. At least the top storeys are gone. Why they used to have to slide on an iron post from one floor to the other, and (laughter) and believe it or not, when they had a fire, it might be just a drill, the boys would come down so quick from their dormitories ^{catching up} so quick and they'd run over to see the girls come down, because ordinarily they wore dresses to their ankles, coming down on those slides, why it would make balloons. (Laughter)

Q See an ankle or two.

A Yeah! Why, so since we lived right across the stream from them, we not only went over to play with them sometimes, but, largely when they were skating we spent a lot of time skating, sometimes I'd miss school. And they always gave my grandfather who was a Director there, he was a judge in Cumberland County Court, but he was just one of the directors that would help govern the school, why they'd give him these tickets and we attended all the comm - as children, myself and a couple of other boys would go over and attend all the festivities, particularly at Commencement time. And that was grand, because sometimes, because some of the older, the older older chiefs would come to see their sons and daughters graduate. and they would still be dressed up... not necessarily with feathers, but in, like westerners would dress at that time. But they would put on their feathers when they were requested to and do some dancing on the stage. And that to use was quite thrilling. (Laughter)

Q I wonder what they made of the school, what they felt about it?

A Well, the Government, of course, General Pratt, who had been in charge of getting Indians back on the reservations and take them away from plundering the ranchers out there, he thought that if the young people were educated and they could send them back to the tribes, particularly the ones that were giving them trouble, they would act as ambassadors and they could straighten them out. And it did work, wonderfully so. And I think, and I think, these ones that we saw that came as parents to see them graduate, they could talk a little English but not very much, among themselves they talked - different - I don't think Indians talk the same, but, we would take, as I said, every afternoon for a week off when their commencement... to take in all the activities. There would be from climbing greased poles

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cont. to football games, to races, track, to even lining a group of students up - braves- then leaving a greased pig loose. (Laughter) And that's when your hair whether you wanted it to or not, because they would shout so, and enter into that chase after that greased pig, that it really scared the onlookers. But the one that would catch the pig and hold it, why he got a money prize. And some of the other things, the greased pole where they'd climb up and when they..- and anyone that got to the top would get - could reach up and get a silver dollar up off of the pole. So they did it, of course they didn't have many clothes when they were climbing that greased pole and they got pretty greasy looking and the ones that finally got it were the ones that came out later on after the first fellows had wiped all the grease off. And get all tired out.

Q Hardly fair. Were those things, like chasing a greased pig, or climbing a greased pole, were those things that white kids would do, were those typical...

A No, no. Actually, they didn't.... few people would go, few white people would go - no, few citizens went over there, you had to have a permit to go over, on account of my grandfather being on the board, just myself and some boys could take these things in and other people wouldn't be fortunate enough. See, they had it opened up to,... they wanted to get people from the western area, from the tribes there, and they didn't necessarily... it wasn't an entertainment for Carlisle people.

Q What I meant though by, not that white people would climb that pole or chase that pig, but was that something that people did at a Fourth of July picnic or at a...

A: In Carlisle?

Q: Yeah.

A: No.

Q: I wonder if Indians did that at home or in their own...

A: No, I've never seen them.

A: In Carlisle, I never saw any Carlisle people chasing a green pig. A greased pig I mean. (Laughter) Why, but they had races like anything else, they had Lacrosse, they were very strong in lacrosse. They could play colleges with football and lacrosse and win, win, win, and they generally did. But it took a lot of work on the part of the coach to teach them to play under certain rules and regulations.

Q: As a team?

A: As a team. Yes, Pop Warner was really wonderful, was wonderful at that. Glenn Warner was his real, his proper name.

Q: I've spoken with Mr. Martin, who was his secretary for a time, and also to Mr. Flickinger whose parents had a store on Garrison Lane, and he would sell pies and cakes to them...

A: As a matter of fact, the person I later worked for on a farm was a treasurer, a banker, over at the Indian School, and he has told me that they had lots of money. And they were mostly wealthy because they were the sons and daughters of chiefs, and but, being the banker they wouldn't let them have the money.

they would take them all and do their banking for them but, on certain days when they were permitted to go to town, or some other outing, why he would give them some of their own spending money. But they wouldn't, they couldn't go out. But there's one thing I don't...Thorpe must have had money on the side because I've never seen Thorpe walk in town yet... I mean... He would always get in a trolley car and lay down. (Laughter) Yeah. He wouldn't walk to town, he rode to town, so he must have had some extra money - most of the Indians there couldn't do that. But you see the trolley car at that time went right to the entrance to Pratt Avenue. And the conductor, the motorman, would get out and carry his tools and walk to the other end. No, the trolley car didn't turn around. But he would get out the one end and go round to the other. These old trolley cars could go either way, back or forth. Then he'd run into town and he'd run out to the Creek, Conodoguinet Creek, come back, run out to Ridge street. Stop at the Square, and come out to the Indian School. That was the run we had. We only had one, two trolley cars on at one time. One would be out at the Creek and one was at the Indian School.

Q: The children whom you would skate with, play with, were they generally about your age, what age would that be?

A: No. They had some small boys, younger boys, and they were not in the school proper, Culbertson. Mr. and Mrs. Culbertson seemed to look after them. And they only came because older brothers or sisters were there. But they didn't want particularly these little children. But they did have a few. I would say twelve or fifteen children. But, no, it was the boys. Now the Indians were older but although they played colleges, they didn't give them ^{more than the} first grade in grammar school over here. This was not a college. It was a school and they started in.. many of the early scholars came and they'd just hold up a cup and say "cup" "pitcher", they didn't know even objects and they'd have to ... They made wonderful progress, because they... I don't think many Indians were more than three to five, maybe six, seven, maybe as much as six years over there. But they had, as I said, sometimes to bring them in to teach them to talk, first, before they could go ahead with anything else. But, of course, their main thing in teaching was not scholastic, it was ... and I'm going to show it to you...maybe you've seen some pictures, it was shop work. They taught them to build carriages, to build wagons, to shoe horses. Paint, they taught them to paint and to build. and that took up most of their teaching time, and although they had to, on account of reading records, they had to learn some school work too. But it was to make them useful was one of their biggest projects - excuse me just a minute.

Q: Yes. I'm just going to check it to make sure it's doing all right. (I checked it and caused the machine to malfunction. I returned to Mr. McKnight another day to re-record another conversation. The last statement on this earlier conversation is barely audible.)

Q: (I am asking whether in his dealing with students he could say that they spoke colloquial English, whether they sounded as you and I?)

A: No, they'd grunt a lot. (Laughter)

Q: We are back again with Mr. McKnight in his office. Now that didn't sound all that great either. You never know whether the tape is working or not. Now, there we go. Where we had left off, the tape, whatever it did, I had been asking you, or you had been telling me about, the students and going to commencements and things like that, and I had asked you whether or not the student that you met, when

met, whether they spoke English well?

A: Very well. And often, very advanced. If you were playing a pick-up game of ~~-----~~ (skinny?) or hockey, once I hit one of the Indian boys I was playing with across the shin, and he let out a very loud war hoop, it made my hair stand on end, that's right, but he could talk very plainly, very good, yes indeed, they talked very good English. Of course that was required of the school because that was one of the things, that they speak good English. I never heard them speak any other dialects to themselves, never.

Q: I wonder whether you'd be able to distinguish ones who came ...

A: From one tribe to another?

Q: Yeah.

A: Absolutely not. absolutely no, and you know actually we had about twenty or thirty in our church, in our Sunday School, they'd go in every Sunday morning, and you couldn't even tell them from ^{the rest} any of the other students. ^{Outside of the ...} Oh, no, they were generally very husky, but no, no they mixed right in. Of course, we knew what the Indian was. High cheekbones and so forth, but not much different from us. And when they had on clothing like we were wearing they mixed in very well.

Q: Were you ever in a Sunday school class with them?

A: Oh, yes.

Q: What church was that?

A: Well they could select the church themselves. And they would march in in groups, and someone was appointed to look after each group. The largest group was those that went to the Catholic Church. But we had ^{fifty} fifty or sixty boys and about twenty girls came to the First Presbyterian Church.

Q: Now that used to be down on Hanover?

A: It's always been on Hanover, North Hanover, the oldest church in town.

Q: That's the one, is that the one that's now out in Chapel Hill?

A: It's always, it's not, it's been there and it's still there.

Q: Oh, okay.

A: Off the cuff. We had a church there, ^{that} it was for farmers, that was the original group. You see it was the oldest church in this area, even before this was a nation. Then there was a college group of presbyterians, but we were the farmer group. But somewhere along the line we had a split. They didn't agree- well- they didn't agree in calling a pastor. The group that I call the college group became the Second Presbyterian Church, wanted to have a minister from the old country - ordained- we were satisfied at the First Presbyterian Church to have a man that was called, but not necessarily a graduate of a seminary in Europe, everyone had to be graduated from Europe at that time because we didn't have any universities. So that was a change there. We were the happy folks stayed in the old building, ~~but they got the~~ while the other group that became the Second Presbyterians, they got the money. (Laugh) That was the---

(agreeme-t) they got the money and we got the property.

Q Was Mr. Keller a ~~Suda~~ Sunday School teacher in your church?

A: I don't know him.. The Mr. Keller I'm thinking of now was at the bank for a long time.

Q Well, the one I'm thinking of taught a Sunday School class of Indians.

A: No, no. Now, in my day, Mrs. Haggerty had charge of the Indian girls, she was the wife of the pastor. Reverend Haggerty. Now the boys were taught by our best teacher - they were taught by a man.

Q Did people ever take the students home for Sunday dinner after church?

A: No. I never knew of it. And I never knew that we ever had any at my grandfather's home either. Indians, I don't they actually enjoyed going into other peoples' homes, They, like young college boys and students, they like their own fellowship.

Q That's understandable, I guess.

A: Yes, they're young. But we had athletic meets against them, even the young boys you'd just pick up teams and just play over in their grounds or over in what were the meadows. And the meadows were flooded in the wintertime for ice skating along the Letort Springs.

on Route 11,

Q Was this area here, where we are, called Henderson Woods?

A: Yes. But, not here, this was the farm, the second farm called the dairy farm. And the other Henderson farm was called Farm #1, and then they lived at a place called "Sharon", that was about thirty-five acres, just a residence. But, what was your question?

Q Where the Henderson Woods were?

A: Henderson's Woods belonged to the mill property, you see on account of the Henderson's running the grist mill, making flour under their own name, they had control of the Letort Spring from Bonnybrook down past the mill. And they changed it, they moved it on ~~account-of~~ along of the Indian School, they moved it over close to the Highway. They didn't have trucks in those days, but they had horse drawn vehicles and they could come and get their flour from the mill.

Q Did people ever play in the Woods? Indians and kids from town. ~~They-rented~~

A: They rented it from the Hendersons, as they rented each field along Pratt Avenue that they flooded for skating. That was rented from them.. But the Indian School had a Farm #1 and a Farm # 2, but it was on the other side of the Letort Spring. But the property you're talking about it was connected with the mill, it was on this side.

Q It sounded like such a good play place, the woods, I wondered if the students would come and climb trees or build forts or...?

A: No, when the Army people came, they were the ones that played there. The Indians, *couldn't play* they didn't play like white people.

Q They didn't.

A: When we first had the Carlsle Barracks. It was first a hospital, an Army Hospital.

Q: There were no other - like discipline problems - that would have occasioned... because I had heard that only... I guess Mr. Martin had mentioned the athletic fund, but that there were food problems, that the students didn't feel that they were fed enough.

A: No. I wouldn't think so. Never believed that.

Q: Well, I wondered how the townspeople might have responded to the Hearings. To the fact of the Hearings.

A: Well, the Indian School was always very well operated, and the Indians were always very well behaved. ^{in this community.} And we felt very honored to have them here.

Q: I saw a picture in a friend's home. A picture of Geronimo ^{Tewanima,} up on her living room wall. We were playing bridge. There were three, I don't know who the other two were, they were children, but they were wonderful...

A: I don't know who Geronimo is. I thought he was a western ^{chieftan} but I didn't ^{think} know he was ever here.

Q: I wondered if he had some connection, perhaps a person from his tribe was here.

A: Tewanima, are you saying "Tewanima"? He was a little fellow who ran twenty-five miles in an Olympic Meet. Tewanima, but I never heard of the other fellow except as being a chieftan leader in the far west.

Q: That's who he's supposed to be, that's who she says he is.

A: But he never came as far as I know to Carlisle.

Q: No. Perhaps she had him mixed up with some other person.

A: The few parents that came to graduating exercises couldn't talk English - very well -

Q: I wonder what they made of the... Did the students at the graduation exercises speak?

A: Very well, fluently. Really, as I understand it they were very good students. They didn't fool around like they do in our schools. (Laughter)

Q: Do you suppose that ones who graduated could speak well...

A: Very well.

Q: But one's ^{who} ~~that~~ might have come at the same time that the graduates came were still at the school and perhaps still having trouble learning? Like, you know in our school system you go in at kindergarten and you come out twelve years later, unless there's a severe problem and you might lose a year or two, but I was wondering if it was the same for the Indian School, or whether they kept them until they had reached a certain level of proficiency, or whether they just kept them for four or five years and just...

A: Oh, no. They were finished students when they left.

Q: So that everyone would have attained a certain level...?

A: They would graduate. ~~-I don't remember ever anyone-~~ And since they... I never heard of

anyone being expelled. I heard of them being locked up in the Hessian Guardhouse.

Q: What would occasion that I wonder?

A: Get drunk. Biggest trouble that I know of with Indians were those-that were working out on the farms and they'd either buy liquor or use the corn juice that came out of the bottom of the silo and they'd get drunk and get very much intoxicated..

Q: I'll bet. That would be really something. What is that, silage or...?

A: Corn liquor. (~~Liquor~~ (Laughter) The cows would drink that and give better milk.

Q: I was wondering whether there would be students who were slower than others or less willing.

A: Oh, yes. With this exception, they brought the best. They didn't bring any that were dumb, they brought the best. They were sons and daughters of Indian nobility.

Q: As a rule that was true, yes?

A: That was the method of selecting a method of selecting that was actually to the benefit the United States with the use of western lands. To be able to understand.

Q: You mentioned, when I was here before... oh, dear, where did it go? Let me see.

END OF TAPE 1, SIDE 1.

Q: I was going to ask was the Guard House (hessian) used frequently? But you just mentioned how it was used mainly when the alcohol problem happened.

A: Well, I think it had other methods than discipline than locking them up. I don't think they locked them up very often.

Q: What would other methods be?

A: But if Indians working out or something got a hold of liquor they've got to be controlled. It actually worked, seemed to work, harder on them than it does on white people.

Q: That may be true, that may be true, there may be genetic differences. Do you recall any epidemic in the general area, small pox or typhoid that might have affected the school?

A: Never.

Q: Or how that would work, whether they'd quarantine or...

A: As far as I know after they started they never closed their doors. They'd work it all, they'd use it all summer, twelve months of the year.

Q: Or whether there was any T.V. trouble/

END OF TAPE 1-SIDE 1.

(Mr. McKnight talked through the changing of the tape. He is talking about an early business venture in which he supplied a ~~medical doctor~~ at the Indian School with rabbits or guinea pigs for ~~personal~~ medical research on diseases common at the School.

A: They'd do exactly with my guinea pigs... to find cures for it or to keep it under control. I think one of them was T.B...I don't know.

Q: Oh, that's interesting, who would buy them? Would a doctor buy them?

A: Medical Department.

Q: Now, was that under the Bureau of Indian Affairs, or...?

A: That would be all...it ^{everything was} would be ~~all~~ under the Superintendent. And that's an appointment from Congress.

Q: This is the thing that was eluding me before,, you mentioned that your father was on the Board of Directors...

A: Grandfather.

Q: Grandfather was a Director, would he sit - and he was a judge in town, in this area, would he sit with any group from the school, any administrative group, to hear discipline problems? Or that kind of thing?

A: Oh, I imagine so, certainly.

Q: Did he ever speak of definitive...?

A: No, ^{as far as I was concerned,} I was only about twelve years old. Those things were not discussed at the table, that is the family table.

Q: Not problems, just good conversation, hm? Did Indians ever work on your farm, the family farm, or at the Mill?

A: As far as I know, we didn't employ any of them, but our neighbors, yes..

Q: I haven't been able to find too many people who remember more than the fact that yes, there were some people on the farm, but they don't remember..much more than that.

A: It was only summertime.

Q: Well, ^{two}, I found in Boiling Springs who did go to school, ^{here (C)} in Churchtown, ^{I guess} who did go to school through the year, but whether that was a farm ~~where~~. maybe with no one to help, I don't know.

A: I only knew one boy that graduated from the School and then went to Conway Hall (a preparatory school) and I think ^{he} then went for a year or two ~~at~~ Dickinson. But he was a splendid student, and well liked by all the town boys. But I only know one who went on through our schools.

Q: Who was that, do you remember?

X: Oh, I just can't recall the name right now.

Q: Conway Hall is a preparatory school?

A: Dickinson, for Dickinson College.

Q: I wish they still had a school like that...

A: Well, the public schools take care of that, you see, there you have to pay.

Q: Hmmm. I was... we talked a little bit about the Congressional Hearings, but I was just wondering if you, in living in town, could... there must have been press coverage in the Sentinel, or the Evening News or whatever. No? Why not, I wonder?

A: Number one, we didn't, the press wasn't ^{involved or} interested in anything that...was ordinarily... they only took Extras, and things ran very smoothly at the Indian School, they had a very good arrangement, and I doubt very much whether they would let the press in there.

Q: Oh, in the Hearings?

A: Oh, I don't know what you're talking about, the Hearings, as far as I know there were no Hearings.

Q: Oh, in Washington. (I am uncertain whether Hearings were held here or in Washington)

A: Well, I wouldn't know what was happening down in Washington.

Q: Well, I was wondering whether the papers, the Carlisle newspapers, ...

A: Oh, I don't think they had anything to do with Washington at all, they practically ran all their (unintelligible- but he means school functionings) over here. I don't know why, the only thing, they started to (? money) in Washington, and they stopped? (stocked?) it with a government run organization, but it was not in Washington. It was right here.

Q: Hmm. You must know...you're related to Mr. Henderson, right?

A: You mean the one that's living at the shoe store?

Q: Yes, and also Mr. Steck? Roger Steck.

A: Oh, yes, he's a very young boy.

Q: He is. Well, I was going to ask him, I wanted to know more about this area at that time, how the land lay, and where places were.

A: Well, when the Indians were here, I don't think he was nine years old.

Q: Really, well he's down at the Society (historical), and I see him but I still haven't gotten to talk to him.

A: I don't think he'd know too much. ^{Now} His older who was our age, we'd play ball, or hockey, or ice skate, but no, Roger was just a baby.

Q: Now, in the summertime, wouldn't there be times when the Indians, like after ^{the} supper ^{time}, would have free time to be able to play with you guys?

A: No, they couldn't get off their property, at any time., that was a reservation.

and the only time they got off the Reservation was with overseeing personnel.

Q: Hmm.

A: They had their own officers among the Indians. There was Corporals and Sergeants and so forth, and some of them would come out to go to church or ^{to a picnic} to a picnic and they had a Sergeant, an Indian, in charge of the group. Not a white person

Q: I see, I didn't know that.

A: Yes, Yeah, it was all... run like an Army unit.

Q: So, you'd have to earn that privilege to be in charge of...?

A: Oh, yes, you'd have to be considered by your peers as being trustworthy.

Q: Hmm. Did the students, on their Saturdays visits go the movies at the Opera House, or things like that?

A: They had a banker, they weren't allowed to have any money, the person, the farmer that I worked with was the Treasurer, Will H. Miller, and he had, he was the banker for all the Indians. And they were not given spending money except at special times, and then it was under supervision.

Q: I can see the need for that to be like going to the movies or something, but would the movies be considered a special...?

A: They were without the law. They were a law unto themselves, they wouldn't consider ever, even if they were doing something wrong, locking them up in the local jail. They'd have to inform the Indian School, and they would come and take care of it. They were a government reservation, and local authority has no jurisdiction over that.

Q: So it was like Military Police?

A: Yes,

Q: Now, who would ^{if they got in trouble in town} go to get them, in town, would it be other Indians, Sergeants...?

A: Yes, that's right. But they never did give trouble, I never heard of a problem that they ever had.

Q: Yeah. I wouldn't think so.

A: ~~The police brought them.~~ A police problem, I never heard of a police problem. I never heard of a problem they would have.
Well,

Q: Well, the students were generally older, after a while...

A: Around twenty years old. Twenty-one.

Q: It's hard to think of that many young men, together, keeping such discipline. Happily. All the time. That they wouldn't want to jump over the fence once in a while. It would be hard for anybody to be that confined, for so long. You know.

A: Well, they weren't to me, but they were a select people, select Indians. They were the best that we had. Like if we would send someone over to Europe, we wouldn't expect them to get into trouble, because we selected them to go there, they had the ideals. ✓ They were the best.

And so were these Indians.

Although the tribes were maybe coming off the reservations, these boys and girls that we had here were very well behaved. We didn't have any flirting or any difficulties whatsoever.

Q: Hmm. You mentioned seeing Louis Tewanima running by here, every day. Did he do that? Was it you who told me that he ran to Harrisburg one day.

A: He could do that. We have Carlisle boys who do that. (Unintelligible phrase) to Harrisburg.

Q: Oooohh.

A: Somebody was talking about certain dogs came out, he don't want to run fast, but the dogs make him stop.

Q: There was someone at the school too, who had dogs. An Indian who kept Russian Wolfhounds, or something very exotic.

A: I don't think it was an Indian, unless he had graduated and became a teacher. No students had any property at all. They lived in Barracks, *and the girls lived in theirs* and the boys lived in their barracks, and when they were supposed to be in their bunks, they were in there. And they were confined to quarters, and when they went off the reservation it was under supervision. Well, they had their own personnel.

Q: Do you think that... I can remember when I was in high school, there was always a certain group of students who did everything right. They played basketball, and played football. And they were their class presidents and they were... I assume, since it was a school and there were young people, that there were probably ones like that at the school, too, who were just good at everything, or who were achievers. And I wondered how the rest of the students ~~would~~ might feel about that, or whether they were happy with them? Or wish they were that way, or?

A: Oh, sure, The ones that... oh, athletes. You mentioned one of them, Tewanima, and...

Q: Jim Thorpe?

A: Jim Thorpe, he didn't make good at what he wanted to do. He wanted to play ball, but he never won any laurels at playing ball. That's what he wanted. He played football, but he ^{enjoyed} wanted baseball for some reason or another. But, they worked under their coaches, and ^{coaches} coaches are very important. Pop Warner understood, and he was pretty important. But when he went to the University of Pitt after he left here he wasn't important.

Q: Oh, yeah...

A: His message didn't go across to the college students.

Q: I wonder why, what his message... why it worked?

A: His message was, "Do this!" If he didn't do it, he'd boot the fellow. You do that to a college student and he'd quit. (Laughter) You even talk rough to them and they'll quit. He'd insult them, you know, insult them. I wouldn't like to work for

Glenn Warner. ^{Can} He's too rough. I wouldn't want to be booted or pushed. But the subjects he had, that was the only way to get to them.

Q: Do you suppose that that was the only way to get to them because...?

A: Because when some of them came here they couldn't even write their own name.

Q: But, if they were the sons of important people in their own area, I wonder how they liked being booted? Too, I wonder.

A: I don't know whether they liked it...

Q: But they did it anyway. (Laughter) I don't know. I don't think I'd like that either.

A: Well, you had a little different thing now, when you were teaching ^{colored} college people you have to teach them differently, if they're really southern, they're thinking different. Just anyone can't go and teach them, it would rub them the wrong way. but whatever your students are, -if you've got to teach them a certain way. If you've got a backward student group of students, you've got to teach them a little bit different. I remember when these boys came over here, they couldn't read or write, now that's first grade.

Q: I wonder what the teaching staff was like, would you describe that as a devoted kind of teaching staff - they must have been to take that on. Do you think that - I used to work for Yale, and Yale used to pay us in the honor of working for Yale but not very well in money, I wonder if that...?

A: I think that was largely ^(so) here.

Q: Yeah, it was a lot of prestige but not money. It was really must have been prestigious.

A: I think the coaches enjoyed it. They had a chance to work with people they had a chance to make good athletes out of.

Q: Well, there must have been lots of raw material there.

A: And, I don't think the Indian teachers themselves had experience with one when they went out to a public school, like Warner himself, he quit. He was only out there a few months and his team quit. Pitt. Why, it took a different type of teacher to teach Indians. He had to know a little bit about their personality and how they think. And that's true of any teacher that really does a good job. You might do a good job with one class and not so good with another. Particularly in different parts of the country.

Q: Now you say that some of the students he had went on to be coaches too? And they didn't do so well, or did they go on to Indian Schools to coach, I wonder? Whether they'd stay within that system.

A: I wouldn't know.

Q: I wonder what became of the students after they left?

A: Well, I ran across some a couple of years ago, when I was in Standing Rock, ^{Res.} I think that's in South Dakota. I met some of his students out there. And they're back again. What were they (unintelligible) the one's that I saw, owned ranches, but the one I was talking with mostly was standing by the entrance to Standing Rock Reservation

to attract tourists.. They had a wigwam up. And here was an Indian who had actually graduated from the Carlisle Indian School, was sitting like a chief with his bare chest exposed, and his muscles flexed, and his squaw was getting dinner in the teepee. And I stopped to see him. And he was well educated, but he was doing that just to get trade, or people to get them to come in and spend money on the Reservation. (Laughter)

Q: Public Relations - advertising.

A: Yeah. I

Q: I wonder if most of them went back.?

A: I think a great many of them went into industry.

Q: Here?

A: No, not here, they were spread all through the United States.

Q: I wonder why not here? There was Frog, Swich (local industry).

A: Well, we had a couple. As I said we had one that went to Dickinson, but probably ^{they} got back to more spaces, this wasn't open spaces to them. As a matter of we have, there's three, I know of three that stayed around Carlisle and worked. One was a small boy, and he was adopted by a white family because he was less than twenty-one, I think he was about ~~five~~ fifteen years of age when he was adopted. I don't know where he is now, but he went, he also went to Carlisle schools.

Q: Oh, he did.

A: Yes, one of the teachers over there took such a liking to him that she adopted him.

Q: Hmmm. I wonder whether - like between the shop masters and the students, whether there wouldn't have developed close friendships.

A: Not too close in four or five years,

Q: I wonder if they were very quiet?

A: Yes, their thinking was somewhat different.

Q: In what way do you think?

Living in A: As my thinking is from yours. I was in the forestry service, and I enjoy the forestry service, ⁱⁿ getting my own meals, and sleeping on the ground, and conversing with the ~~wild~~ animals. I've lain for hours watching the beavers at work, you have to be very quiet if you want the beavers to work. Even if you breathe heavy they all -(slap) slap their tail on the ground - ^{only} they have a lookout, and they all disappear. There's not a ripple in the pond. But anyhow, you have different - different characters enjoy different things. A lot of people don't, wouldn't, enjoy living in a forest, and this was in the state of Idaho. A lot of people - it's hard to get people to protect our forests. To get people to go into that. Cause you have to take care of yourself.

Q: I see, but I was thinking that, if you saw the same man and he helped you learn how to build a carriage, every day,

A: Oh, I'd probably go ~~into~~ industry, either that or go out there and make carriages ~~out there~~ in the reservation, on the Indian Reservation, their families are there you know.

Q: But to become a friend of that man...?

A: Oh, very ^{friendly,} possibly, and just like they say, they never forget, they're different, they remember an injury and they remember good too.

Q: I guess we've probably recaptured most of what got squashed out of that thing somehow, but, um, I guess the only other question I had was whether they ever decided to send the students home for any reason?

A: I never heard of any discipline action like that...

Q: Or for illness, or something like that? Whether anything would ever be done to send them home, ?

A: I don't know that they'd send them home...

Q: Like if they had a medical ^{we} problem that they couldn't handle? If they used the Carlisle physicians or...?

A: No one, not in Carlisle, no. The days we're talking about, we had no hospital in Carlisle. They had a little house out on West Street. With about, oh, just about a two-storey house, that was supposed to be operated as a hospital. For years ~~while~~ ^{we} I was growing up that was the only hospital. ~~we had.~~

Q: Where was that on West Street? I've never heard of that?

where the hospital was.
A: It's still standing, the house is still ~~is~~ standing, it's on the corner. But somewhere ^{later on} in my lifetime, I think I was even out of school before that was moved and they ~~went to~~ ^{built up} where they are now.

Q: Well, I think that's all I have...

END OF INTERVIEW.