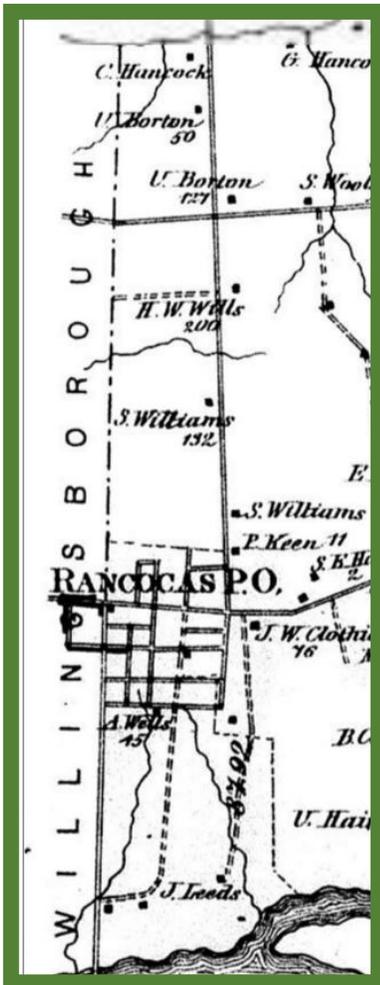


Young Women of the Carlisle Indian Industrial School

Who Went on Outings to

The Lippincott Home in Rancocas, New Jersey

For the past fifteen years I have been plodding along, looking into the descendants of Peter David Hansell 1724-1786 who settled near Darby, Pennsylvania in 1754. Finally, I got down to the fifth generation--the children of James S. Hansell 1811-1881 and Hannah Heaton 1810-1887 who lived in Willingboro Township, New Jersey. One of these children is Ella Hansell and her husband Richard R. Lippincott, my husband's great grandparents.



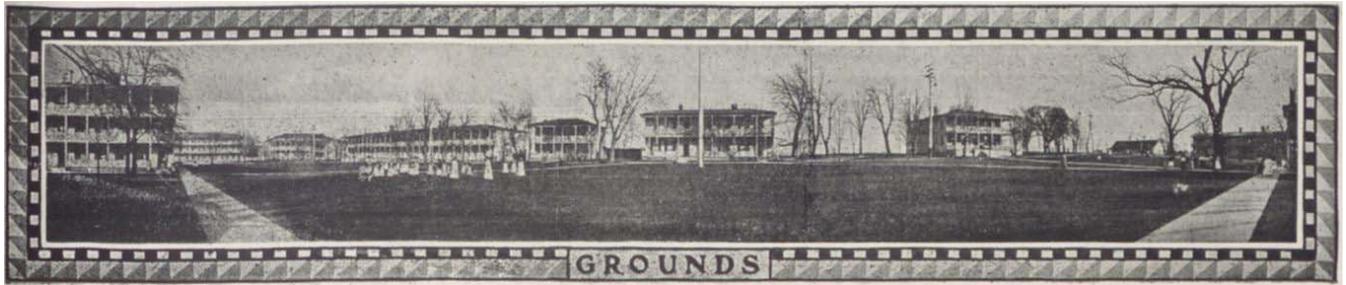
I noticed some curious entries in the 1900 Federal census. Young women, Indian by race and mostly teenagers, were living in Willingboro and nearby townships, some with Lippincott and Hansell families. Relative to the head of the household, the young women are listed as servants, with occupations of maids and cooks. Most of the girls attended school. Their birth places were scattered around the U.S. I hardly knew what to make of this.

It didn't take long to find out about the Carlisle Indian Industrial School in Carlisle, Pennsylvania. The school's Outing program placed students with white families. Here was the source of the young Native American women living with our ancestors in Rancocas, New Jersey.

Much has been written about the Carlisle Indian School, its Outing program, and its founder Richard Henry Pratt 1840-1924 which can fill in the background. My focus is on the young women who, in a life-changing experiment, passed time with our ancestors. Where did they come from? What did they do at Carlisle? Where and with whom did these young women spend their Outings? What happened next?

1876 - Rancocas Village
Willingboro/Westampton Townships
Burlington County, New Jersey

Ten years ago, the website of Barbara Landis got me pointed in the right direction. I mailed off a request to the National Archives and received a photocopy of Ida Wasee's record card which confirmed she was with R. Lippincott in Rancocas. Census records and poking around the internet brought up basic information about some of these young women. But I didn't really get anywhere until the advent of the digitized archival material found at the Carlisle Indian School Digital Resource Center. Thanks to the Dickinson College Archives team for providing this wealth of material.



Carlisle Indian Industrial School, Carlisle, Cumberland County, Pennsylvania

Outings Girls with the Lippincott Family in Rancocas, New Jersey

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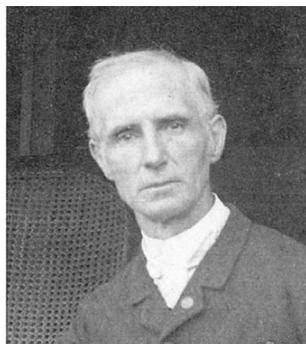
Rancocas, Burlington County, New Jersey

The Lippincott Family - Rancocas, New Jersey



Lippincott residence, Rancocas, NJ - circa 1890

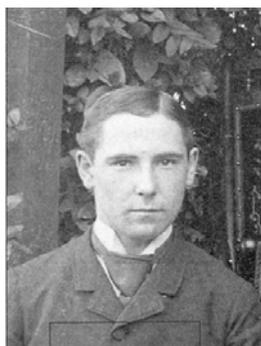
This is the Lippincott house in the village of Rancocas, Burlington County, New Jersey, circa 1890. It looks basically the same today, standing at 211 Bridge Street. Here lived:



Richard R. Lippincott
1839-1901



Ella Hansell Lippincott
1844-1914

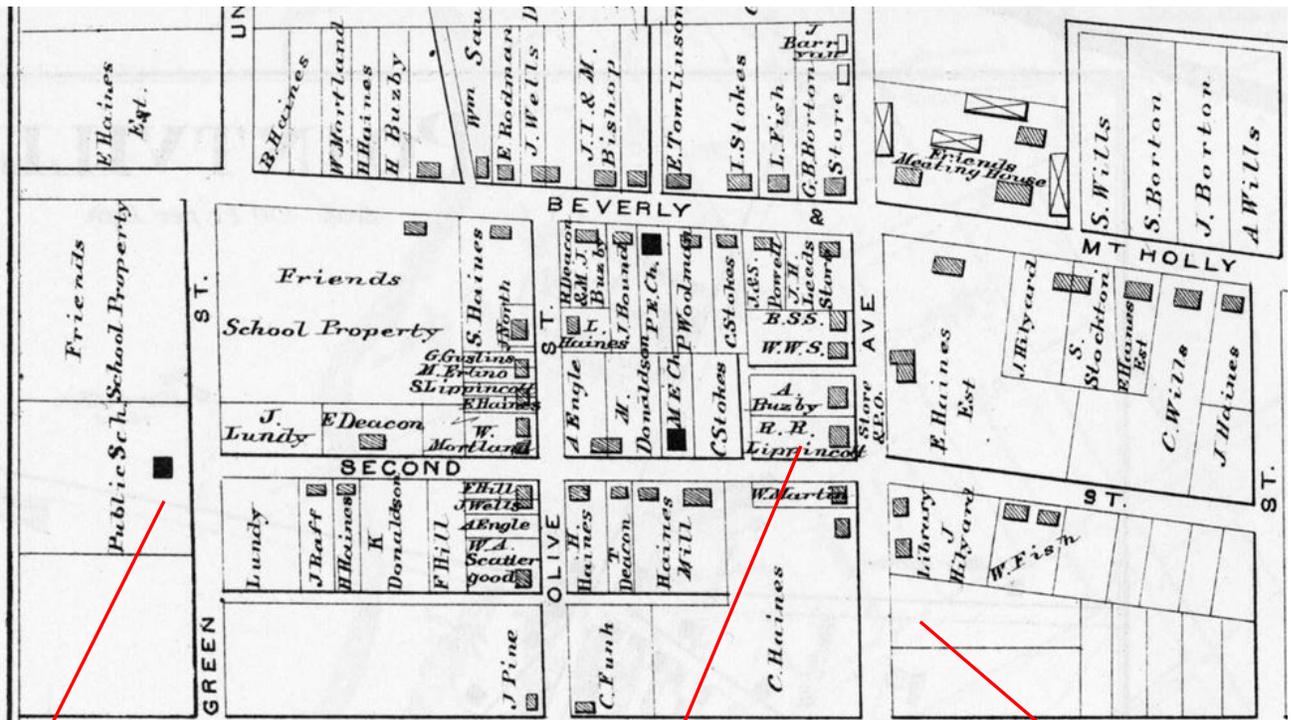


J. Hansell Lippincott
1871-1957



Ella Hansell Lippincott (Williams)
1875-1960

At one time, the village of Rancocas straddled the Willingboro-Westampton town line in Burlington County, New Jersey. The post office in Rancocas served Willingboro and part of Westampton. Today, the village is located solely in Westampton Township.



Public School

RR Lippincott Store & P.O.

Lippincott Residence 211 Bridge St.

The area was settled in 1677 by English Quakers who purchased land from the Lenni Lenape tribe. In the 1890s, Rancocas had a population around 400. The nearest railroad station was two and a half miles distant in Masonville. The village had a public school and a Quaker school. The library was situated next to the Lippincott house. The Lippincotts were active members of the Lyceum Literary Society which hosted debates, meetings and plays. There were two churches, Methodist and Episcopal, and a Friends Meeting House (established 1772).

Richard R. Lippincott was the postmaster and operated a general merchandise store--dry goods, groceries, hardware and notions. The village had a farm machinery shop, blacksmith and wheelwright shops, mills, and a candy store, as well as a shoemaker, tailor, butcher, barber and a doctor or two.

The Lippincott house was constructed around 1884. Built with local stone, it was large and comfortable. No electricity, but it did have steam heat and running water (pumped by hand to a big storage tank in the attic). There was pasture land behind the barn for horses.

By all accounts, the mother Ella Hansell Lippincott was kind and generous and had a good sense of humor. The family was active in town affairs, thought education was important, and had lots of relatives around.

One of the first young women from the Carlisle Indian School to set foot in Rancocas arrived May 2, 1888. Adelia Lowe passed her summer Outing with Richard and Ella Lippincott.

Adelia Lowe 1867-1948
Sioux, South Dakota



Adelia Lowe, Carlisle School
circa 1890

The first young woman from the Carlisle Indian School to spend an Outing with the Lippincott family in Rancocas, New Jersey, was Adelia Lowe. Adelia lived with the Lippincotts during the summer of 1888, the high point of which was a sight-seeing horse and buggy ride to Burlington with Mrs. Lippincott at the reins.

Adelia was one of 68 Sioux children from the Pine Ridge and Rosebud Agencies who traveled to Carlisle in November 1882. Fourteen were returning students. Carlisle staff member and school newspaper editor Miss Marianna Burgess was in charge of the group, aided by Rev. John Robinson, long-time missionary at Pine Ridge. Three Sioux children who had been at Carlisle for the past three years, Luther Standing Bear, Robert American Horse and Maggie Stands Looking, helped guide the new children on their journey.

The group boarded a train in Thatcher, Nebraska on November 26th, traveled up to Chicago, then southward to Pennsylvania and arrived in Carlisle at 8:30 AM on November 30, 1882.

Shortly after their arrival, John N. Choate, Carlisle school photographer, took this group photo of thirteen of the new girls. Adelia is top row, second from left.



Left to Right

Top Row - Katie White Bird, Adelia Lowe, Victoria Standing Bear, Martha Bordeaux, Rosa Dion
Middle - Carrie Black Bear, Louise Wilson, Charlotte Four Hornes, Esther Side Bear
Lower - Emma Hand, Rose White Bear, Isabella Two Dogs, Louisa Gallego

The Outing ledgers and school newspapers tell of Adelia's comings and goings and her activities at Carlisle.

Adelia's first Outing was with the John Hager family in Lancaster, Pa. She arrived at the Hagers on March 19, 1885, just as the previous Outing student Metopa was being returned to Carlisle for stealing, disobedience and sullenness. As you will see, Adelia was the perfect Carlisle emissary to patch over this bit of difficulty. She remained with the Hagers until September 10, 1886.

Adelia was on Carlisle's payroll from November 1, 1891 to June 3, 1892, employed as an assistant teacher at a salary of \$60. During the summer of 1892, Adelia was an assistant teacher in a day school on the Pine Ridge Reservation. She sent a letter back to Carlisle about her experiences. At her graduation, Capt. Pratt warmly recommended Adelia to the Indian School Service for the position of a teacher.

An *Indian Helper* column in July 1893 reported "Adelia Lowe claims to be the happiest girl in the country these days at the sea-shore." Adelia was on a one-month Outing with the family of Dr. Ovando Byron Super. Dr. Super taught French, German and Spanish at Dickinson College in Carlisle. Dr. Super, wife Emma, three young daughters, and Adelia went to Super's seaside cottage in Ocean City, New Jersey.



In 1895 Adelia wrote about another seashore vacation, this time in Ocean Grove.

At Carlisle, Adelia belonged to the Susan Longstreth Literary Society, where topics were debated and research papers presented.

Adelia graduated with the Class of 1896. The graduation was attended by thousands and received a lot of press. *The Journal* of New York City published interviews with the eight women graduates; Adelia was looking forward to teaching.

Adelia Lowe - detail of the Class of 1896 graduation photo

The March 20, 1896 issue of the Wyoming newspaper *The Fremont Clipper* (Vol. 9, No. 29) reports: *B.F. Lowe returned from Casper where he went to meet his daughter Adelia, who has been to an eastern school where she graduated. She is a young lady of education and refinement and will be made welcome to Lander.*

Mr. W.P. Campbell, formerly on staff at the Carlisle Indian School, now superintendent of the Wind River Boarding School in Wyoming, reported in the April 1, 1896 school newsletter, *The Indian Guide*, that Adelia was visiting at Wind River. May 1st brought another notice: *Miss Adelia Lowe has gone to her home in Lander, Wyoming. She received an appointment as teacher at the Fort Peck School but for some reason or other she did not accept it.*

* * *

Most interesting are the letters Adelia sent to Carlisle which are reproduced on the following pages.

In June of 1887, Adelia completed her first five-year term at Carlisle. She went home to the Pine Ridge Reservation and lived with her half brother Thomas Tyon. In July Adelia wrote to Capt. Pratt (founder and superintendent of the Carlisle Indian School).

July 1887

Morning Star, Vol. 7, No.10

Adelia Low, a Pine Ridge Dakota girl, writes after she gets home.

Dear Sir: I thought I would drop a few lines as my brother Thomas wants me to do. He wants me to write to you soon to tell you that he's going to send his first daughter with me back to Carlisle, she is between 6 and 7 years old. He wishes to know whether you think she is too small to go there, but I do not think she is too small. I want to take her along very much because she is big enough to go to school. She is a very smart girl. She could read in Dakota very nicely.

I haven't seen any of the Carlisle girls yet since I came back here, our home is about 13 or 14 miles from the agency. It is called Knee Creek the place where we live. I saw one of the old Carlisle girls here, yesterday, Nellie Robertson. She is very well looking, she called me to her house and I expect to go to see her either to-day or to-morrow.

I am sorry to say I haven't found any work to do yet for 3 months, anyway I don't wish to stay here any longer than 3 months if you would come that time. My brother was very glad to see me back and he says I could go back again if I want to. He has had a very nice place, out here in the country. I call this country because it looks like country. I like this place great deal better than at the Agency. The big white mountains around here, the green trees over the creek, the green fields all over green, it looks very pleasant to me.

My brother Thomas has a prayer house by his house. On Sunday he gathers all the young Indian boys and girls and this morning the house was full. I think they are doing very nicely they sung some songs and read the Bible; they can sing very nice. Be sure and let us know if you think she is too small to go there, and when do you expect to come. Hope to hear from you soon.



Adelia and her niece, six-year-old Adelia Tyon, each enrolled at Carlisle Indian School August 12, 1887, Adelia Lowe for her second five-year term.

Left to right: Sisters Nellie and Etta Robertson, Adelia Lowe.

Nellie graduated from Carlisle in 1890. Barbara Landis writes that Nellie taught at Carlisle for a short time, then served as administrative assistant to each superintendent, starting with Capt. Pratt, until the school closed in 1918. Nellie rescued a large number of the school's records and gave them to the National Archives.

Carlisle School, circa 1885

It was a treat to find the following composition about Adelia's trip to Burlington, New Jersey. It didn't take long to identify Mrs. L. as Ella Hansell Lippincott.



Adelia spent the summer of 1888 with the Lippincotts in the village of Rancocas, New Jersey. Frances King (Seneca, Oklahoma) was living with Miss Emily Herr, a few miles away in Masonville.

Adelia's report of the trip was to be published in the July issue of *The Red Man*. Unfortunately, a copy of that newspaper has not survived, so Frances will have to tell the tale of the girls' sight-seeing trip to Burlington, New Jersey. (Read about Frances King in the End Notes.)

Tour Guide Ella Hansell Lippincott in her younger days.

June 22, 1888
Indian Helper, Vol. 3, No. 45

The Man-on-the-band-stand received two interesting compositions this week from Frances King and Adelia Low. What the Man-on-the-band-stand enjoys reading he takes for granted the readers of his paper will enjoy. The following was written by Frances King. The other by Adelia Low, a description of the same trip, he kindly allows the editor of The Red Man to use, and it will be printed in the July number.

My Trip to Burlington New Jersey

Tuesday afternoon, June 5th, 1888, Mrs. L. took Adelia Lowe and me for a ride to this strange place. It was a nice ride for us. The ladies we stay with gave us a holiday and the lady Adelia stays with took us. We kept our eyes open to see every thing that day, and as we drove along we saw two lakes called Silver Lake. The reason it got its name was because it was Clear like silver, so it got its name as Silver Lake.

Then we were asked if we saw that line of white fog, that was the Delaware River and just beyond the fog was Pennsylvania. If we just only could see Carlisle, but we got the glimpse of it any way, I mean Pennsylvania.

Still farther on we came to a spot where a group of Chestnut trees grew out of one big stump. There were just twelve of them. They represented the twelve disciples in the Bible. One was bent over and crooked that was to represent Judas who went astray and betrayed his master. I thought it was funny to see them growing in one place. I wish you could see it Mr. Man-on-the-band-stand. You seem to know and hear lots of things but you will be surprised to hear of this place as I tell you in my composition.

Next came an old tree that is hollow where the poor tramps made fire in cold weather, not in summer because it is too warm.

Then came some houses that stood during the Revolutionary War, built in the Year 1741. They looked different from the other houses that are now built. Next was St. Mary's Church, the oldest church, also the Episcopal Church and Friend's Church. We passed the Post Office and just the other side was the library. Mrs. L. told us that this library we just passed was the oldest library in the United States.

We were just on time to see the steam boat come in from Bristol, Pennsylvania, to Burlington, to the Wharf and loaded with some things. It was called Edwin Forest. Away went Edwin on the Delaware to Philadelphia.

We then drove about a mile to where they catch shad, then we turned around and came home.

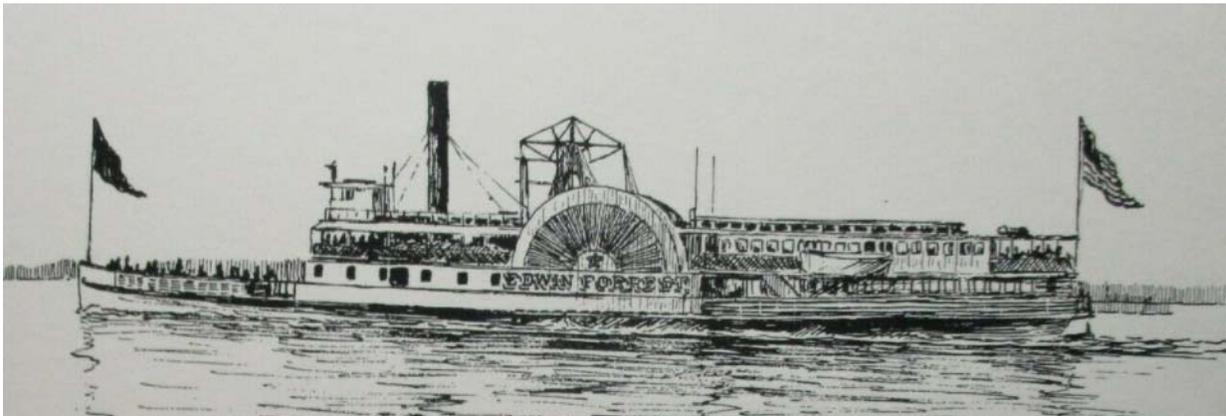
Mrs. L. told us once that on one spot it was nothing but woods and there was a stream running through. By and by a man came along drunk. He stopped to rest his weary bones and went to sleep. He heard a noise which seemed to say "Now, or never. Now, or never." When he woke up it was some frogs croaking and sounding to him as though the frogs said, "Now, or never." So he stopped drinking whiskey. The frogs taught the man not to drink any more. The stream was called "Now or Never." We came in sight of Rancocas.

We thank Mrs. L. for taking us to the first Quaker Settlement in New Jersey at Burlington.

Your Grand-daughter,

FRANCES KING.

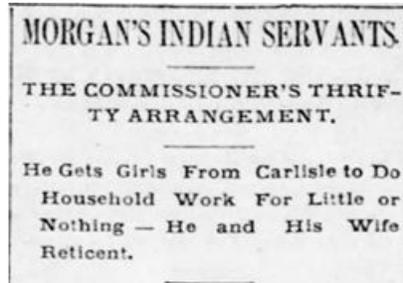
P.S. We crossed the creek called Assiscunk, an Indian name.



Edwin Forrest

The summer of 1889 found Adelia at the home of Miss Elizabeth Edge of Downingtown, Pa. Miss Edge was something of a legend in Outing history. See Laura Nalzayash for Miss Edge's obituary.

During the summer of 1890, Adelia and Lydia Harrington went on an Outing together. The patron was Thomas J. Morgan, the Commissioner of Indian Affairs from 1889-1893. Reporters were soon knocking on Commissioner Morgan's door.



Pittsburgh Post, 8-13-1890

Commissioner Morgan had little to say, but Mrs. Morgan reported:

"We employ two Indian girls to do our housework, one a full-blooded Arapahoe, Lydia Harrington, and a half-breed Sioux, Adelia Lowe. The former has been at Carlisle for nine years and the latter seven. They had worked previously in Lancaster and around the Quaker settlement in Pennsylvania. They seem to be well satisfied here and pick up quite rapidly. They are perfectly trustworthy, clean, neat and polite. Their style of cooking is somewhat crude, and it is in this they have the most to learn. No, I don't think they care to return to their homes. They speak of it, but keep putting it off from time to time, and I don't know when they will return. Adelia has a brother at Carlisle who will be there for five years yet, and she will not go back to their tribe until he goes."

It was Lydia Harrington who had a brother (Frank) back at Carlisle, not Adelia.



On the fourth of July, 1892, Adelia and Lydia visited at the Hampton Institute in Hampton, Virginia. The *Indian Helper* (Vol. 5, No. 50, 8-15-1892) carried a report from Hampton's newsletter *Talks and Thoughts*:

"We were very fortunate in having with us on Fourth of July three young ladies from Carlisle school. Their names were Adella Lowe from Rosebud, Lydia Harrington from Arapahoe, and Julia Given from Kiowa. Miss Given is a sister of Joshua Given. We enjoyed their visit very much and wish others from Carlisle might come down and visit us."

Left: Lydia Harrington, Adelia's outing and traveling companion. Detail of group photo

<https://carlisleindian.dickinson.edu/images/ledants-spotted-horse-lydia-harrington-and-kate-stocker-version-2-c1889>

Joshua H. Given was instrumental in bringing Ida Wasee to Carlisle in 1888.

After completing a second five-year term at the Carlisle Indian School, Adelia traveled home to the Pine Ridge Reservation in South Dakota for a stint of practice teaching. In September 1892 she wrote a long letter telling of her experiences.

September 23, 1892
The Indian Helper, Vol. 8, No. 2

We are sure that Adelia Lowe will forgive us for pilfering from a private letter a few bits of interesting experiences she is having while teaching a little day school in an Indian camp at Pine Ridge Agency, Dakota.

Adelia says:

Mr. Smith is in charge of this day school but he has gone to the Convocation meeting. I am helping him this winter. I opened the school on 30th of August and have kept it up ever since although this school is entirely different from the Normal school at Carlisle.

The children are large and come to school in Indian clothes but they don't paint their faces, when they come in the school. They do paint, however, outside of the school because I see the tracks of the paint on their faces. Some are larger than I am, and I was afraid of them at first, but I found they are very nice scholars. They are just as anxious to learn as children at Eastern schools.

There is nothing hardly to teach with. They have built a nice little school-house but the seats and boards are not ready yet. We have only a few broken slates, 8 or 9 First Readers, two or three charts, but not like Harry's chart and we have only one black-board not quite as large as the one in the Normal room at Carlisle. This is a board black-board. We have no ink, no paper, no pens nor lead pencils, so you can imagine what a time I am having with the school.

I wrote the Multiplication Table on the board and have them copy it from that and recite it from their slates. With the language I do the same way, and number work, too.

They are learning one of the Gospel Hymns "Pass me no O Gentle Saviour," and I had all the verses written on the board and had them read it over and copy it on their slates and then recite it. They are somewhat quick to learn I am glad to say. They have learned the tables up to 8's and this hymn very nicely for me in three weeks.

I am glad Mr. Smith is coming home on next Monday. Then he is going to have the seats and boards put in the new school house and get some more books and then we will be ready for the winter's work.

I don't forget a class of my little boys and girls at Carlisle. I would enjoy teaching them again this winter if I were there. I do hope they learned something from me last winter.

I have been trying to do my best since my return. Hattie and I lived with Mrs. Cook for two weeks, sewed and earned money for our own use. Hattie has gone to a State Normal School for Teachers in Minnesota. I want to go too and may sometime.



Hattie is Hattie Long Wolf. Adelia, Hattie, Nellie Moore and Julia Lone Bear traveled home together in July of 1892.

After a visit to the Pine Ridge Reservation, Capt. Pratt reported "Hattie Long Wolf through the interest of Mrs. Cook, the widow of Reverend Charles Smith Cook, formerly Indian clergyman at the agency, has entered and is now a student in the Normal school at Madison, South Dakota." Hattie returned to Pine Ridge, taught school and married Hall Pretty Weasel.

When Hattie and Adelia lived with Jessie Wells Cook she was the very recent widow of Charles Smith Cook (died April 25, 1892). Charles was the Episcopal minister on the Pine Ridge Reservation. At the time of the 1890 Wounded Knee Massacre, the Cooks turned their church into a hospital to care for the wounded and dying.

Left: Hattie Long Wolf, Carlisle School, circa 1884

Adelia spent the summer of 1895 with the family of Robert H. Feltwell of Sharon Hill, Pa., who took his family and Adelia on vacation to the seashore. Adelia's references to Asbury Park and square tents suggest they were in the resort town/Methodist Camp Meeting community of Ocean Grove. You can still rent tents today.

August 9, 1895
Indian Helper, Vol. 10, No. 45

Adelia Lowe says she is having a grand time at the sea-shore.

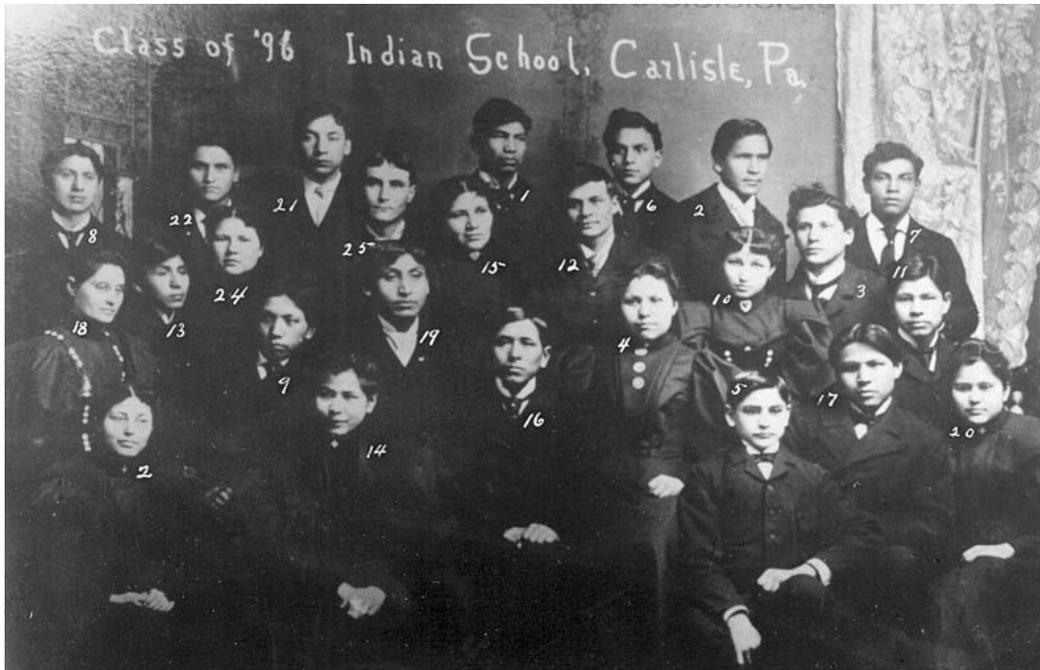
"It is a great pleasure to have such a chance as this once in your life," she says, and then adds: "I am grateful for the kind and good family I am placed with. They are doing everything that I would enjoy. I do appreciate their treatment, but the only thing I can do at present is to do my each day's duty faithfully and in that way show my happiness for being with them and having a delightful summer. While on the beach I met Miss L.A. Bender. She looked so well and healthy. Also Miss L. Jacobs, our seamstress, with her lady friends. Rev. H.B. Wile, of Carlisle, is here at Asbury Park. He preaches on Sunday and I wish to hear him preach once again and may have the chance yet. Every time I go to the beach I look across the ocean to see if Miss Shaffner and Miss Nana are facing this way. We are living in square tents and I do think it's fun."



Circa 1880 tent accommodations at Ocean Grove.

Adelia wrote: *Every time I go to the beach I look across the ocean to see if Miss Shaffner and Miss Nana are facing this way. Captain Pratt's daughter Nana and Lillie R. Shaffner, teacher at Carlisle Indian School, traveled in Europe during the summer of 1895.*

Adelia Lowe, Class of 1896



Class of 1896 - photo and names of graduates here:

<https://carlisleindian.historicalsociety.com/images/1896-graduating-class/>

Reportedly, 2,000 people attended this graduation. Adelia Lowe is marked Number 18. Delos K. Lone Wolf is Number 19.



The Journal, 4-11-1896

Page 11 of this New York City newspaper includes interviews with the eight women graduates of the Carlisle Indian School Class of 1896.

Miss Adelia Lowe, of the Sioux nation, is a delicate looking girl. A Boston maid could not wear a pair of eyeglasses with more studious grace than does Miss Lowe, on whose straight nose rests a gold-rimmed pair.

"What can I say more than that I am deeply grateful for all I have learned here at Carlisle? Next Fall, with permission of the Government, I hope to teach the children on our reservation. I love children. Oh, if Indians would only leave the narrow limits of the Government reserves and learn for themselves, they would realize more readily the grand meaning of ambition and advancement!"

Carlisle's ledger *Data Concerning Former Students* reports Adelia "worked at the Agency" (presumably the Pine Ridge Agency) and then on "December 16, 1896 married Frank Twiss." The couple apparently did not have children, but Adelia and Frank raised Agatha Hornbeck, granddaughter of Frank's brother James/Bridge Twiss.

At the 1903 Carlisle commencement, extracts of letters were read at the Alumni Meeting. Adelia Lowe Twiss, class 1896, wrote in from Kyle, South Dakota: *My only advice to you is to accept a position before you leave the east, then you are all right, for it is pretty hard to hold a position after you get back on the reservations. May these few words help you out in some way. (The Red Man and Helper, Vol. 3, No. 26.)*

Around 1912, Adelia replied to a survey from the Carlisle Indian School. Adelia reported she was married to Frank Twiss and they owned a three-room sawed log home, 964+ acres, 34 horses and 75 cattle.



US National Archives, House of Frank Twiss, Pine Ridge Reservation
<https://nara.getarchive.net/media/house-of-frank-twiss-b1bbf9?zoom=true>

The survey continues:

I have attended the Protestant Episcopal church and the women's societies to help along the uneducated women in their trying to live a Christian life. We are pulling along with them slowly but surely. Today they held a meeting in my house and they were greatly pleased that they were allowed to meet in such a cheerful and good ordered home. In their speeches they expressed a desire of having as nice clean houses in the future. I do a great deal of needle work with which I get money. I take more interest in my own house work.

Adelia's last correspondence with Carlisle is dated November 20, 1917. She sent money for a subscription to the *Carlisle Arrow & Red Man*.

I am glad the school paper will be coming to me each week for I love to read the doings of the dear old school, tho the dear old friends are no more there. We are both ex students and like to read the little paper.

The Carlisle Indian School closed in 1918.

Frank Twiss died in 1937. As reported by the South Dakota Death Index, Adelia Twiss died February 26, 1948, in Shannon County, South Dakota.



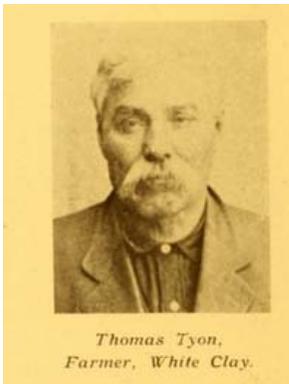
Adelia's husband, Frank Twiss, was in the first group of children brought to the Carlisle Indian School in 1879, one of the first to go on an Outing, and one of the first appointed to the Indian Service.

Frank was multi-talented. He worked at the Pine Ridge Agency as a butcher, painter and tinsmith. By 1913 Frank took up farming and stock raising. Between Frank and Adelia, they accumulated 1,200 acres of allotment land.

Frank Twiss at left, with the first boys to Carlisle, 1879

The boys identified: <https://collections.library.yale.edu/catalog/16173710>

The girls identified: <https://collections.library.yale.edu/catalog/2001750>



Adelia's half brother Thomas Tyon 1855-1914 was a man of note. His obituary reported that, for a half century, Thomas was "prominent among his Sioux brethren on the Pine Ridge reservation. In his early days he was a noted hunter, scout and guide, but his later years were devoted to the work of the Episcopal denomination."

Tyon was a writer and principal informant/interpreter on the Oglala Sioux way of life for Dr. James R. Walker, Pine Ridge's physician/ethnographer from 1896 to 1914.

Photo from *The Pine Ridge Reservation: a Pictorial Description*, 1909
<https://catalog.hathitrust.org/Record/009567677>



Adelia's father was Benjamin Franklin Lowe 1840-1908. His life history is outlined in *Progressive Men of the State of Wyoming*. He is most known as a founder of the town of Lander, Wyoming. He was a county sheriff, assessor, and representative.

Benjamin F. Lowe

Photo archived at the Pioneer Museum, Lander, Wyoming

Sallie Face 1869-1934
Sioux, South Dakota



Sallie Face arrived at the Carlisle Indian School on August 12, 1887, with a group from the Pine Ridge Agency in South Dakota.

The group included new and returning students. Adelia Lowe was aboard the train, returning to Carlisle for her second five-year term, accompanied by her little niece Adelia Tyon, age six. Nellie Robertson was also returning to Carlisle.

The Carlisle School photo to the left shows Emma Bull Bonnett left and Sallie Face right, circa 1890. Emma traveled to Carlisle with Sallie. Emma will spend the 1888/1889 school year and summer in Rancocas, at the home of Dr. Franklin T. Haines and his wife Jennie.

Emma Bull Bonnett and Sallie Face (L-R)
 Carlisle School, circa 1890

Information about Sallie's Outing with the Lippincott family is limited to her student card which does not include dates. The original Outing books for the years 1887 (last half), 1888, 1889 and 1890 (first half) are apparently missing. If Sallie did, indeed, live with the Lippincotts in Rancocas, it must have been sometime between Adelia Lowe and Ida Wasee, perhaps the summer of 1889.

CARLISLE INDIAN INDUSTRIAL SCHOOL. DESCRIPTIVE AND HISTORICAL RECORD OF STUDENT.									
3189									
NUMBER 455	ENGLISH NAME Sallie Face		AGENCY Pine Ridge		NATION Sioux				
BAND Stunk Camp		INDIAN NAME		HOME ADDRESS Face - P. R. Pt. Rushville, Neb.					
PARENTS LIVING OR DEAD			BLOOD	AGE	HEIGHT	WEIGHT	FORCED INSP.	FORCED EXPR.	SEX.
FATHER, Living		MOTHER, Living		Full	16	5 3/2	155	41	37 1/2 F.
ARRIVED AT SCHOOL Aug. 12, 1887		FOR WHAT PERIOD 5 years.		DATE DISCHARGED June 26, 1894		CAUSE OF DISCHARGE Time expired.			
TO COUNTRY		PATRONS NAME AND ADDRESS					FROM COUNTRY		
		R. Lippincott Rancocas N. J.							
Apr. 1, 90		F. Wood Torrington Pa.					Oct. 16, 91		
Mar. 29, 94		W. Harvey West Grove "					June 19, 94		
SHAW-WALKER MUSKOGON 2473									

Sallie's other Outings:

Frank Wood, Torresdale, Pa.
4-1-1890 to 10-16-1891
6-30-1892 to 9-8-1892

The Wood household included three generations--John Wood and his wife Sydney Knight; the son Frank and his wife Mary Stout and their children Marian and John, born 1883 and 1885, respectively. Frank ran the family farm. All were members of the By-berry Monthly Meeting. The Wood family had been Outing patrons since 1885.

When the patriarch John Wood died at 85 on December 19, 1904, the *Friends' Intelligencer* eulogized his passing. "He was one of those active, strong-minded, self-made men whose life seemed to be devoted to the welfare of others. Kind, thoughtful, charitable, and always happiest when performing some act of kindness or charity to brighten the lives of others."

Marie Brosius, Lansdowne, Pa.
10-12-1893 - Transferred

Sumner and Marion Brosius lived in Lansdowne, Pa. with their three young children. Mr. Brosius first learned cabinetmaking in Philadelphia then went into business with his cousin manufacturing soft drinks. Brinton & Brosius bottles are collector's items today. Sumner and Marion were active members of the Lansdowne Monthly Meeting.

Sallie attended the Lansdowne public school.

William B. Harvey, West Grove, Pa.
3-20-1894 to 6-19-1894

Sallie lived with William Harvey and his wife Frances for her last Outing before she went home. The Harveys did not have children. They became Outing patrons in 1887. Mr. Harvey's obituary reports he was secretary of the Philadelphia Yearly Meeting for 20 years. In 1889 he traveled to northwest Canada on a religious mission in the interests of the Russian Doukhobors, a pacifist sect forced to emigrate to Canada. In 1906, he and his wife became the superintendent and matron of the Westtown School. During World War 1, Mr. Harvey operated an office on Arch Street in Philadelphia to help young Friends who were conscientious objectors to the military draft.

In February 1894, a request was made by Sallie's father, Face 1836-1897±, to have his daughter returned to Pine Ridge. Capt. Pratt made a case for keeping Sallie in the east, but she was discharged June 26, 1894. Read the correspondence here.

[Request for the Return of Sallie Face](#)
[Pratt Responds to Request to Return Sallie Face](#)

By June 1895, Sallie married Jackson Bissonette. The couple had three children, Joseph, Edna and Clement. Jackson died in 1902. Sallie's children would predecease her, though Clement married and today there are descendants.

→ Miss Hill and Miss Bowersox met with surprising success in their trip to South Dakota. Their little party of eleven coming as it did from an unrepresented reservation, was doubly welcome. Neither was it bought without a price, Miss Hill's vivid description of their adventures vouches for the truth of that. To her not every spot in the Indian country seemed to have been disinfected; lonesome prairies, monotonous hills, tipping roads, and swarming insects—all forced themselves upon her notice. At times there seemed to be "trouble here, trouble there, and trouble every where," as the song goes, but no one was

the worse off for the trials. Indeed the trip was worth many times its trials, for it gives to us the hope of obtaining a large party from Pine Ridge next year. The former Carlisle pupils were delighted to see our representatives who found many succeeding even beyond our expectations. Miss Hill says she did not lose an ounce. The country of Redcloud and American Horse may be a rough one, but it doubtless has its hidden treasure worth the seeking. In the party of eleven were, Rose Bald Eagle, Mary Bird Neckless, Anna Redstar, Edna Bissonette, (a daughter to Sally Face, one of our old students,) David Redstar, Eddie Eagle Elk, Gallus Spotted Eagle, Silas Yellow Boy, Thomas and Alexander Knocks Off Two.

In the summer of 1905, Miss Hill, laundry manager at Carlisle, and Miss Bowersox, a teacher, traveled to the Pine Ridge reservation to visit old students and bring back new students. Sallie enrolled her seven-year-old daughter Edna Bissonette for a ten-year term.

Edna's school information shows she did well academically. The June 7, 1907 *Arrow* reported: *Little Edna Bisonette and Betsey Deer are great enthusiasts in the tennis line and can be seen most any day with racquet and ball practicing the game. Out of such materials the great tennis players are made.* In ill health, Edna left Carlisle on February 11, 1910.

On January 24, 1910, Sallie returned a questionnaire to Carlisle. She was a widow living in Manderson, South Dakota. Her home was located near the Day School where she sent her son. She owned 1,280 acres of land, horses and 80 head of cattle.



In October 1911, Sallie married George Little Wound 1868-1936. George had attended Carlisle from 1885 into 1889.

George, following in the footsteps of his father Chief Little Wound, advocated for his tribe and was involved in the creation of the Little Wound School in Kyle, South Dakota.

South Dakota Death Index, Shannon Co.:

Sallie Littlewound died May 1, 1934
George Littlewound died August 15, 1936

George Little Wound 1928 - Telling Stories

<https://www.digitalcommonwealth.org/search/commonwealth:5x21v936x>

Ida Wasee 1877-1952
Kiowa, Oklahoma



Ida Wasee, Carlisle School, circa 1891

The third young woman from the Carlisle Indian School to spend Outings with the Lippincott family was Ida Wasee, Kiowa of Oklahoma.

In August of 1888, Joshua H. Given, one of the first students at Carlisle in 1879, now attending Lincoln University in Pennsylvania, was on a visit to his home at the Kiowa Agency. He was asked to give a talk to the old chiefs who, he noted, were hard to convince that education is a good thing. Apparently, Given's arguments made some head-way and the tribe let him take a small group of Kiowa children to Carlisle for the fall term.

With eight other kids (all boys), eleven-year-old Ida Wasee boarded a train in Purcell, Indian Territory, and arrived at the Carlisle Indian School in the early hours of Monday morning, September 24, 1888.

For her first year of school, Ida lived at the Carlisle Indian School.

On September 13, 1889, Ida, age 12, and her 17-year-old traveling companion Myrtie Tall Chief (Osage) arrived in Rancocas. Myrtie will spend the next year with the Joseph Lundy family just outside of Rancocas Village.

Ida's Outing with the Lippincotts will span the next five years: two years September 1889 to October 1891; five months April to September 1892; a year and a half April 1893 to September 1894. In between, Ida was at Carlisle for the school term.

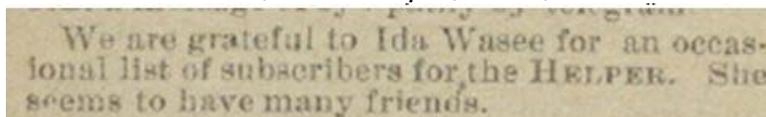


The daughter of the Lippincott family, Ella, was two years older than Ida. Ella attended the Rancocas public grammar school; likely this is where Ida went for the three school terms she lived in Rancocas.

Ida probably attended school in this building, the first public school in Rancocas, built 1874. Photo from rancocasvillagenj.org/

There are no specific clues about Ida's life with the Lippincotts except for this notice in the *Indian Helper*. Students received a small kickback for selling subscriptions to the school newspaper. It would be interesting to see a list of Ida's Rancocas subscribers.

2-9-1894, *Indian Helper*, Vol. 9, No. 20



We are grateful to Ida Wasee for an occasional list of subscribers for the HELPER. She seems to have many friends.

It's pure speculation, but, by the amount of time they lived together, you have to think Ida and the Lippincotts suited each other. Ida's role was to immerse herself in white life, go to school, and perform domestic duties for which she was paid.

Ida must have participated in the family's life. Ella Hansell Lippincott's six brothers lived nearby or in Philadelphia and had children born in the 1870s. Surely there was visiting and undoubtedly trips to the Hansell homestead in Willingboro (a mile down the road), site of apple orchards and a cider operation. Likely Ella took Ida on the same historical tour as Adelia Lowe and Frances King.

During Ida's time in Rancocas, other Outing students lived in the neighborhood. In Rancocas Dr. and Mrs. Franklin T. Haines hosted Lilly Huff and Jesse Spread Hands. Kate Stalker lived with Cora Hilyard. Just outside of Rancocas, in Willingboro Township, Lilly's sister Sophia Huff lived with Mr. and Mrs. Abel Tomlinson and the Lundy family (Joseph & Mary and their son Maurice and his wife Laura) hosted Myrtie Tall Chief, Jeannette Rice and Clarinda Charles.

In March of 1894, Ida attended the graduation of fellow Kiowa student Martha Napawat. Ida traveled to Carlisle with James and Mary Warrington and their Outing student Emma Bull Bonnett.

Ida left Rancocas in September 1894 and spent the month of October 1894 in Moorestown, NJ (about ten miles from Rancocas) with Mr. and Mrs. Warrington. Mr. Warrington was an accountant. Ida arrived on the heels of Adelia Lowe and Annie Gesis who had just passed the summer with the Warringtons.

Ida was at school in Carlisle for the winter term 1894/1895. She joined the King's Daughters Society which engaged in charitable causes. Ida was spokeswoman for the society on a trip to a YWCA convention in Bloomsburg. She also caught the eye of Delos K. Lone Wolf.

In the summer of 1895, Ida, like Adelia Lowe, accompanied Dr. Super and his family to the New Jersey seashore at Ocean City. Outing students Florence Walton, Cynthia Webster and Tenie Wirth, summer help at *The Illinois* hotel, joined Ida for a trip to Atlantic City.

In 1896, the Warrington's only child died at age eleven from pneumonia following measles. In his memory, the Warringtons presented a library of 150 volumes to the Moorestown public school.

Annie Gesis (Chippewa, Minnesota), Class of 1899, wrote about her Outing experiences for the June 7, 1918 "Outing Number" of the *Carlisle Arrow & Red Man* (Vol. 14, No. 37). She gave a nice shout-out to the Quakers: *My outings were spent chiefly with the Quakers, those dear, quaint, lovable people. Indeed, the religious spirit, love, good cheer and kindly feeling of these people are valuable to remember.*

In future years, family and friends gave Ida the name *Goosay-Tahn-Mah*, "Washington Woman," for the many times she accompanied her husband Delos K. Lone Wolf to Washington, D.C. on Kiowa tribe business. Ida first experienced Washington during her last Outing from Carlisle, January 9, 1896 through June 29, 1896.



Ida suffered ill health during the 1895 fall term at Carlisle. A change of climate was recommended. Ida didn't want to go home, so Capt. Pratt found her a place in Washington, D.C. at the home of the widow Mrs. Eugenia H. Levering, 516 A Street SE.

Mrs. Levering was running a quasi-boarding house. Others in the household were the widow of a Civil War veteran Esther L. Sweet; Eva S. Sweet, copyist; Robert McKinney, a messenger; and Mrs. Levering's grandson John H. Richter Anderson, clerk, and granddaughter Grace Levering Anderson, who was attending high school.

On March 20, 1896, Ida Wasee, Esther Sweet and Mrs. Levering's son-in-law, William Pinkney Anderson, witnessed Eugenia Levering's will. (Mrs. Levering died a year later.)

Google street photo of 516 A Street SE, Washington. Oddly, in 1978 Peter and Sandy Clark purchased and restored this house. Sandy, born in Oklahoma, decorated one of the parlors with an 1834 map of Oklahoma which showed the Indian reservations at that time.

In February, Ida wrote to Carlisle about her home in Washington:

February 14, 1896
Indian Helper, Vol. 11, No. 19

Ida Wasee, Kiowa, who is living in a Washington, D.C., home says by letter:

"I am enjoying good health and a lovely home. City life is no small experience to me for I have never lived in a city before.

You may be sure that I will not let any chances slip by me that I can make use of in learning. I have no time to study in the day time, but I may study from 7 o'clock to ten at night. Where there is a will there is a way.

I seem to be quite a curiosity to some people, but I try to show them that Indians can be like white people if they only will."

Yes, people were curious about Ida and she left quite the trail across Washington.

The Bureau of American Ethnology (BAE) got wind of the fact there was a smart, bilingual, young Kiowa woman in town. In early February 1896, on their way to Washington, a Kiowa/Comanche delegation stopped in at Carlisle for a visit and arranged for Delos K. Lone Wolf to come along as interpreter for his uncle/adoptive father Lone Wolf (the younger). Others in the delegation were Quannah Parker, Red Elk, Eschiti and Judge Chaddle-Kaungy-Ky (Black Goose). These men were all well known to the folks at the Bureau of Ethnology and undoubtedly Ida was introduced.

In the 1890s, the BAE was working to document the “fast-vanishing” culture of the American Indians. Ida crossed paths with photographer William Dinwiddie and ethnologists Alice C. Fletcher and James Mooney.

William Dinwiddie 1867-1934 worked as a photographer at the BAE for ten years, then moved on to a career as a foreign correspondent and war photographer. Dinwiddie’s most well-known photos of 1896, the last year he worked for the BAE, are of the Lakota Sioux Kicking Bear.

Dinwiddie produced four glass negatives of Ida--three face-on and one profile. The photos are dated 1896.

Search for “Ida H. Waser” at <https://collections.si.edu/search/index.htm>



Ida Wasee in Washington, D.C. 1896

This Dinwiddie photo is dated March 1896. Ida is paired with Charles Washington Dailey 1868-1937, also known as Little Smoke or Sojayinga. An Otoe delegation was in Washington, D.C. on tribal business, visiting Secretary of the Interior Michael H. Smith. Charles was probably translating for his uncle, Otoe Chief White Horse (Shungathka). Photo to the right is Charles in a native costume. Likely, the BAE did not have on hand a native Kiowa dress for Ida. (Search for "Ida Wasser")



Ida recorded three Kiowa songs for Alice C. Fletcher.

Alice C. Fletcher 1838-1923 was an ethnologist/anthropologist who traveled extensively through the west visiting Indian tribes. She is mostly known for her work with the Omaha which led to her involvement with the Carlisle Indian School. Alice helped write and pass the Dawes Act and was appointed allotting agent for the Omaha, Winnebago and Nez Perce tribes.

Alice collected native music and songs using a wax cylinder recorder. In 1890, Alice took up residence in Washington D.C., and was associated with the BAE.



On June 25, 1896, Ida met with Alice Fletcher and recorded three Kiowa songs. According to the notes on the cylinder box, Ida sang two "love songs" and "call to come out to play."

Many thanks to Judith Gray, Coordinator of Reference Services at the American Folklife Center, for providing information about this gem archived at the Library of Congress. The call number for the preservation reel on which Ida's recording is found is AFS 20390: cut 11. It is part of the overall Plains collection made by Alice C. Fletcher, identified as AFC 1948:157.

1898 Edison Standard "Suitcase" Oak Wind-Up Cylinder Phonograph. Photo found at ebay.

In the 1980s, the Federal Cylinder Project was launched to preserve the content of the wax cylinders and bring the music and songs back to the Native American communities. On the following audio clip, Gus Palmer, Jr., Kiowa language specialist, discusses playing Ida's songs to a group of Kiowa elders. The clip includes a short segment of Ida singing one of her songs. Listen here: <https://transcription.si.edu/transcribe/36282/36282-2>

This is not Ida's only recording archived in the American Folklife Center at the Library of Congress. Fast forward forty-eight years to October 24, 1944. Members of the Kiowa Carnegie Victory Club appeared on the "Indians for Indians Hour" radio program aired on WNAD in Norman, Oklahoma. Ida sang "Buffalo Dance" and her daughter Esther "Slow War Dance." The recording is on one of 113 discs, Call number AFS 26049-26170.

The transcription leading into Gus Palmer's discussion reads "Passmaquody language song." This is an incorrect assumption on the part of the transcriber and should read "Kiowa language song."

Ida was an informant for ethnologist James Mooney.

James Mooney 1861-1921 was employed by the BAE. He devoted a good portion of his research to the Kiowa culture. In early 1896, Mooney had just returned to Washington from a period of fieldwork with the Kiowa in Oklahoma.

In 1896, Mooney was working on his *Calendar History of the Kiowa Indians*, published in 1898 (<https://www.gutenberg.org/files/46479/46479-h/46479-h.htm>). In the James Mooney papers archived at the Smithsonian are five small notebooks (MS 1887) which include miscellaneous notes on Kiowa stories, beliefs and vocabulary. A name index (*A Guide to the Kiowa Collections at the Smithsonian Institution*, 1997) for these papers includes "Ida Wasie." This indicates Mooney may have consulted with Ida regarding his research.

* * *

Delos K. Lone Wolf graduated from Carlisle at the end of February 1896 and returned to Oklahoma. Ida wanted to join him.

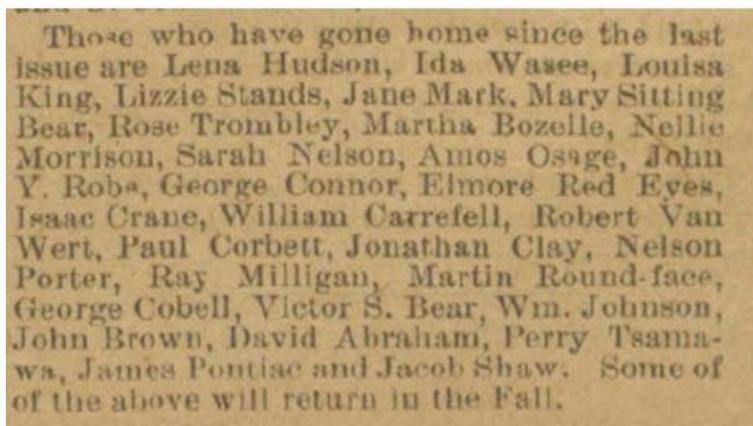
Ida petitioned the administration at Carlisle for assistance in returning home. Then she went directly to the top and visited the Bureau of Indian Affairs in Washington, looking for Commissioner Daniel M. Browning to see if he would help her go west. She sought advice from Mr. Mooney. We don't know what Mr. Mooney advised, but it is interesting that Ida knew him well enough to seek his counsel.

The Carlisle archives has correspondence on Ida's efforts to leave Washington and travel home to Delos. Ida's letter to Carlisle is reproduced on the next page. A.J. Standing was the assistant superintendent at Carlisle.

[Request by Ida Wasee to Return Home](#)
[Standing Responds to Request for Ida Wasee to Return West](#)

Ida couldn't budge the bureaucracy into an early return west. She finally made the trip at the end of the school term.

July 3, 1896
The Indian Helper, Vol. 11, No. 29



Those who have gone home since the last issue are Lena Hudson, Ida Wasee, Louisa King, Lizzie Stands, Jane Mark, Mary Sitting Bear, Rose Trombley, Martha Bozelle, Nellie Morrison, Sarah Nelson, Amos Osage, John Y. Roba, George Connor, Elmore Red Eyes, Isaac Crane, William Carrefell, Robert Van Wert, Paul Corbett, Jonathan Clay, Nelson Porter, Ray Milligan, Martin Round-face, George Cobell, Victor S. Bear, Wm. Johnson, John Brown, David Abraham, Perry Tsamawa, James Pontiac and Jacob Shaw. Some of the above will return in the fall.

16238

576/A. St. L. C. City -
Apr. 28th '96.

To the Honorable -
Commissioner Browning
Dear friend:-

I was up to the
Bureau to-day to see you
but was disappointed not
to find you there.

I have a very important
matter and a long wished
for one, too, to attend to
but first of all I need an
aid or some one to look
after my interest and I
look to you as an adviser
and defender.

I entered Carlisle in the
fall of 1888, came right from

camp and couldn't under-
stand a word of English
I have of late been in a
very poor health, there is
something about the climate
made at Carlisle that
I can not stand, had the
hemorrhage last spring
and afraid to go back
to Carlisle, but I would
like to go home about
first of June, and I would
like you to see if you
can get a place for me
as an assistance teacher
or maker, so that I can be
making something
while I am home.

I want to remain home
until about September
and then come back to
the City if you will

give me a pass so that
I can come back east and
enter one of the hospitals
as a trained nurse.
I have so much to say
but time is very scarce,
I would great deal rather
come up and see you
and then I can tell you
things plain than I
can through a letter.
I will be up next Wed-
nesday.

Very Respectfully-

Ida H. Hase
(Kiowa)

Within a month of Ida's return to Oklahoma, she and Delos K. Lone Wolf married. According to Hugh D. Corwin's short biography of Delos (written in 1961), the couple married in July 1896 during a camp meeting near the present site of the Saddle Mountain Indian Baptist Church in the Wichita foothills northwest of Lawton. The Methodist missionary Rev. A.E. Butterfield officiated.

Corwin continues: *Mr. and Mrs. Lonewolf made their home in the Old Town community, which is now a part of the city of Anadarko, living there until 1898. While there Lonewolf was employed as a commission clerk and carpenter at the Indian Agency. In 1898, he moved his family to land seven miles southeast of the present town of Carnegie where he and his wife later took adjoining allotments. He farmed this land for many years and at the same time was active in tribal affairs, and, although never striving for publicity, he became a tribal figure and leader.*

Ida wrote to Carlisle in October 1896. She was head seamstress at the Rainy Mountain School and Delos was East on business. (It transpires that the "business" was Delos joining the Carlisle football team for the 1896 season.)

October 23, 1896

Indian Helper, Vol. 12, No. 3

Mrs. Lonewolf, wife of Delos Lonewolf, who when with us was Miss Ida Wasee, now is living at the Rainy Mountain School, Anadarko, Oklahoma, and writes a newsy letter. Among other things she says: "I have not worn Indian clothes because I am not compelled to. My people are too glad and proud to see me following the white man's road, as they call it." She says she is head seamstress at the school and likes her work very much. She misses her husband Delos who is East, on business. It will be remembered that Delos and Ida were married in July last, at their home. Of ex-pupils of Carlisle, she says: "Otto Wells is here at the school as a helper. Dora Chandee and Morgan are also here working. Martha Napawat is just now at camp with her mother. Julia Given is still working with missionaries. James Waldo is married to a camp woman. Ned Brace is with his people in camp."

April 30, 1897

Indian Helper, Vol. 12, No. 29

On Easter Sunday there came to live with Mr. and Mrs. Delos K. Lonewolf, in their home at Anadarko, a little daughter. Delos says by letter dated the 20th, the baby and Ida are doing very nicely.

February 4, 1898

Indian Helper, Vol. 13, No. 16

The Indian Helper reported: Delos Lonewolf, '96, and Ida are doing well. Ida taught a little day school in her home for a while, but it was too much for her and she gave it up that she might give better care to her house and baby girl. The article also reports: Our Kiowa are still progressing, eighteen women having deposited money last month to send for sewing machines.

The photographer of this group photo is Annette Ross Hume 1858-1933, wife of Dr. Charles R. Hume, physician for the Kiowa, Comanche and Wichita Agency. The Humes came to the Oklahoma Territory in 1890 and Mrs. Hume photographed the people and area around Anadarko for the next twenty years.



Kiowa Dancers in Full Dress, 1902
Ida fourth from right



The photo can be enlarged for this detail of Ida.
<https://hdl.huntington.org/digital/collection/p15150coll2/id/10370>

The dancers are identified, left to right, White Horse, Santey, Onkeibote, Mrs. Tangoodle, Mr. Tangoodle, lola Lone Wolf, Mrs. Tom (Lizzie) Woodard, Mary Buffalo, and Mrs. Onkeibote.

A different caption gives this lineup: Whitehorse, Sauntay, Aunkeboat, Pauty, Tangoodle, Gousay [Ida Lonewolf], Lizzie Woodard, Yeagyataup, and Bolo.

A third caption: 1-White Horse; 2-Saun-tay; 3-Aun-ke-boat (Two Hatchet Jim); 4-Pau-tay; 5-Tan-gudle; 6-Gou-say (Ida Hummingbird Lonewolf); 7-Lizzie Woodard; 8-Yea-qya-taup (Mary Buffalo); and 9-Bo-lo (wife of Aun-ke-boat).

During a trip to Washington, D.C., at some point between her 1896 marriage and the year 1904, Ida made her way to the workshop of Joseph Palmer 1836-1912, the National Museum's taxidermist and modeler extraordinaire, to have a mold made of her face, from which a life mask was cast.

Mr. Palmer's shop, located at the corner of 10th and Maryland Avenue, was intriguing to newspaper reporters: From the outside, *the two-story building looked as though it might have been a storehouse for a second-hand junk dealer. Inside, the building looked like the Eden Musee struck by a cyclone, or Mrs. Jarley's waxworks gone to seed.* The shop contained a *chaotic collection of stuffed animals and birds, skeletons, bottles, boxes, cans of paint, barrels of plaster of paris... Along the rear wall are five or six rows of shelves filled with more oddities, chief of which are twenty-five or thirty solemn faced redmen. A human skeleton...lived in the back of the shop and that by a simple arrangement of overhead cords could be made to get up off a chair and walk into the shop.*



Today, Ida's mask reposes in the Smithsonian's Museum Support Center in Maryland.

"Mrs. Ida Lone Wolf Kiowa" is written on the forehead of this life mask. Inscribed on the base is "Mrs. Ida Lone Wolf, Wife of Delos Lone Wolf, Kiowa." The "27" written on the forehead is the original number of the mask. Delos K. Lone Wolf's mask is numbered "25."

Ida's Life Mask
Photo courtesy Larry Taylor

Here is Mr. Palmer in his shop in 1904 making a face mold. The subject reclined in something like a barber's chair. Quills were inserted in the nose for breathing, the face greased, and a towel wound around the head to prevent the plaster spreading. A few layers of plaster of varying thicknesses were applied to the face. The resulting mold was used to cast the life mask.



On the shelves behind Mr. Palmer, you can just about make out the "solemn faced redmen," some of the Ft. Marion Indian prisoners whose faces were molded in 1877.

Many thanks to Larry Taylor for providing information about Ida's life mask. Larry's research into the Native American casts and busts at the Smithsonian paved the way home for ten duplicate busts now on display at the Osage Museum in Pawhuska, Oklahoma, as well as a replica of Delos K. Lone Wolf's face cast, now in the Kiowa Tribal Museum in Carnegie, Oklahoma.

<https://www.facebook.com/Native-American-Indian-Molds-Cast-Bust-640049102792320/>

In 1913, Ida, Delos and their youngest child Theodore Roosevelt Lone Wolf, born 1911, traveled east. The February 6, 1913 *Carnegie Herald* reported "D.K. Lone Wolf and wife left for Hot Springs, Arkansas, to spend a fortnight in the hope of benefitting the latter's health, who is a sufferer of rheumatism." From Hot Springs, Delos continued on to Washington, D.C.

The back story of this trip starts with the philanthropist Rodman Wanamaker 1863-1928 (of Philadelphia's Wanamaker's Department Store) and his interest in Indians. To this end, he hired Joseph K. Dixon 1858-1926 to facilitate "expeditions" which photographed and filmed the lives of natives. At some point, the idea of erecting a statute and museum to the memory of the vanishing natives was put on the table. Dixon put his considerable energies into arrangements. A site on Staten Island was secured and plans were drawn for the American Indian Memorial.



Around 30 tribal Chiefs were invited to the groundbreaking ceremony. Delos was the sole representative of the Kiowa tribe.

Joseph Dixon, somewhat of a showman, instructed the Commissioner of Indian Affairs to add this caveat to the invitations:

I can not impress upon you to [sic] strongly the importance of having all the Indians invited bring their War Bonnet, War shirts, Leggings, Moccasins and entire paraphernalia. I want them to dress as though they were at a ceremonial or War Dance.

The invited Chiefs gathered in Washington. This must have been somewhat of a Carlisle school reunion. Delos and a number of others had attended Carlisle and some of the Chiefs had children who attended the school.

The Indian delegation traveled to New York City. Curious newspaper reporters followed them around until the group checked into the Cosmopolitan Hotel. On February 22, 1913, dressed in full regalia, the men boarded a boat for Staten Island. As one of his last official duties, President Taft gave a speech and did a bit of ceremonial digging. There were flags, bands, speeches, photos and filming. The Chiefs signed a Declaration of Allegiance to the US.

Ida in Washington, D.C. 1913. The sleeves are decorated with beaded American flags.
Portrait of Wife of Emhaua (Rescuer) in Self-Made Native Dress with Ornaments MAR 1913

The next day the Chiefs toured New York City. They rode in the subway to the Bronx Zoo and examined the buffalo. They looked at artifacts from their tribes in the Museum of Natural History. They spent hours at the Aquarium. An elevator took the men up to the observation platform on the 55th floor of the Woolworth Building. Delos must have seen some familiar sights. He and his Carlisle classmates had made a school trip to the city in 1894.

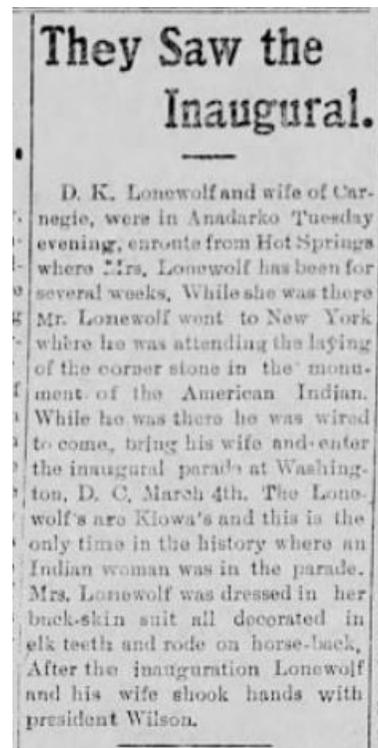
Delos and his fellow Chiefs traveled to Philadelphia, visited at the Wanamaker store, then returned to Washington. On March 3rd, from the vantage point of their hotel windows, the Chiefs (and probably Ida) viewed the Great Suffrage Parade--thousands of women marching for the right to vote.

An invitation was issued to the Chiefs to participate in the inaugural parade of newly-elected President Woodrow Wilson on March 4, 1913. After some debate, the group agreed. Horses were found and the men again dressed up in their finest. There is a poignant juxtaposition between the stately, regalia-attired Chiefs riding their horses in the parade and the 300 young Carlisle Indian School boys dressed in their military-like uniforms marching in another part of the parade.

When Ida and Delos returned home, this news was published on the front page of *The Anadarko Democrat*, *Caddo County Democrat*, March 27, 1913.

They Saw the Inaugural

D.K. Lonewolf and wife of Carnegie, were in Anadarko Tuesday evening, en route from Hot Springs where Mrs. Lonewolf has been for several weeks. While she was there Mr. Lonewolf went to New York where he was attending the laying of the corner stone in the monument of the American Indian. While there he was wired to come, bring his wife and enter the inaugural parade at Washington, D.C. March 4th. The Lonewolf's are Kiowa's and this is the only time in the history where an Indian woman was in the parade. Mrs. Lonewolf was dressed in her buck-skin suit all decorated in elk teeth and rode on horseback. After the inauguration Lonewolf and his wife shook hands with president Wilson.



The day after the parade, wishing to pay their respects to New York Governor Sulzer for his past work in Congress on their behalf, fourteen of the Chiefs, including Delos and Ida (the only woman in the group), dressed in full regalia, stopped in at the fashionable Willard Hotel in Washington for a visit.

Newspaper reporters were right on top of this. Sulzer treated his guests to tea and cake. The Indians naturally attracted a lot of attention, but the star of the show was fifteen-month-old Eddie (sic?) Lone Wolf. The ladies all wanted to hold and kiss him. Ida fed him bits of cake off a knife. Eddie tried to grab the voluminous whiskers of Sulzer's secretary Major Edward G. Schermerhorn. The child, wearing his pint-sized war bonnet, effortlessly charmed his audience.

**INDIANS IN WAR ATTIRE
CALL UPON GOV. SULZER**

**Reds Invade Peacock Alley
and White Women Shower
Kisses on Papoose.**



Ida and her "papoose" along with the rest of the delegation then visited with the new Secretary of State, William Jennings Bryan.

Ida, Delos and little Theodore and a number of the Chiefs went to the Smithsonian's Bureau of Ethnology to be photographed in their finery. For the six March 1913 photos with Ida, search for "Emhau*" at <https://collections.si.edu/search/index.htm>

Delos's uncle Lone Wolf, with a delegation of Kiowa and Comanche leaders, traveled to Washington for the 1913 inauguration. Ida and Delos joined the group for this photo. Read the accompanying "The Lone Wolfs Go to Washington" for the story of Lone Wolf's train trip to Washington and the names of the delegation.



Photo courtesy Toppah Family Memorabilia

In 1918, Ida evidently made another trip to Washington, D.C. with Delos and six-year-old Theodore. Ida and Delos worked with ethnologist John Peabody Harrington in his research on the Kiowa language. It is stated Ida and Delos both spoke Kiowa fluently.

This photo is posted at [Native North American Indian - Old Photos](#).



Kiowa women in dance clothes at the Inter-Tribal Indian Ceremonials in Gallup, New Mexico - circa 1930

L-R: unidentified woman, unidentified woman, Laura Pedrick, Ida Hummingbird, Lucy Blanche Jackson, Maggie Aukoy Smoky, unidentified woman, unidentified woman, Libby Botone, Florabel Tainp, unidentified woman, and unidentified woman.

There are 11 women and 12 names. Clearly Ida is third from the left (now married to Conklin Hummingbird).

Started in 1921, the Gallup Inter-Tribal Indian Ceremonial is a yearly celebration of tribes coming together to share their culture.

Laura Pedrick 1863-1942 was a former Carlisle Indian School student. In 1888 Laura was on the train that brought eleven-year-old Ida from Oklahoma to Carlisle. Laura's first husband Etadleuh Doanmoe had just died. Joshua Given arranged passage for Laura and her two-year-old son Richard to accompany his small contingent of new students to Carlisle.

June 1947

The Indian Leader, Vol. 50, No. 16



In 1947 Ida attended the high school graduation of her granddaughter Juanita Daugomah. Ida is 70 years old in this photo.

The *Indian Leader* is a publication for the Haskell Institute which was started in 1884 as a boarding school for native children.

Photo caption: *Juanita Daugomah, full-blood Kowa from Carnegie, Oklahoma, was chosen as "Miss Haskell Institute" to represent Lawrence in the contest for queen of the Santa Fe Trails Rodeo in Topeka, Kansas, July 4, 5 and 6. In the above picture Juanita is shown with her grandmother, Mrs. Ida Hummingbird, who was a Haskell Institute visitor at commencement when Juanita received her high school diploma.*

Ida's children are Mary Reynolds 1897-1897, Hazel Lucille 1898-1986, Margaret Belle 1901-1907, Esther 1905-1982, Celia 1907-1974 and Theodore Roosevelt 1911-1972.

Ida and Delos divorced in 1925. By 1930 Ida married Conklin Hummingbird 1876-1936.

During her years at Carlisle, Ida was known as Ida Wasee. Her headstone reads Ida Wansey as do Indian Census Rolls and her allotment record.

Kathryn Toppah was kind enough to send me her great grandmother's obituary.

Mrs. Hummingbird Services Sunday in Indian Church

Services were at 2 p.m. Sunday in the Cedar Creek Methodist church for Mrs. Ida Hummingbird, who died at 6 p.m. Thursday, March 6, [1952] in the Kiowa hospital at Lawton. She had been seriously ill about three weeks.

Rev. George Kauyedauty, pastor, was in charge of the service and burial was in the family cemetery on the home allotment southeast of Carnegie. Harvey Funeral Home of Fort Cobb had charge of arrangements.

Ida Wansey was born in the Indian Territory in 1877 and has lived in this community practically all her life. She started her education at the Old Kiowa school near Anadarko and later enrolled at Carlisle Indian Institute, Carlisle, Pa., being among the first of the Plains Indians to enter the eastern university where she finished in 1895.

Well known among other tribes in the state, she had many personal friends among the white people of this community. She sacrificed much of her time as a practical nurse and midwife and in other services to her neighbors. During World War II she was one of the originators of the Victory club that assisted young men in the armed forces. She was concerned about the affairs of her government and took an active interest in tribal matters.

She was married to Delos K. Lonewolf in 1896 and to them seven children were born. In 1924 she was married to Conklin Hummingbird who died in 1936. She was a member of the Wetselline Methodist Indian Mission at the time of her death. She served as president of the women's society and at one time was active in the work of the Native American church. While at Carlisle she affiliated with the Episcopalian church.

Survivors are three daughters, Mrs. Matthew Botone, Mrs. Edgar Toppah and Mrs. Celia Daugomah, all of Carnegie, and a son, Theodore Lonewolf, also of Carnegie. Also surviving are 23 grandchildren and 21 great grandchildren.

Relatives from a distance here for the service included Delos Botone, Albuquerque, New Mex.; Mrs. Vernon Ahtone, Oklahoma City; Mrs. Albert Boynton, Anadarko, and Simon Toppah, Lawton.



Studio portrait of Ida found on Pinterest. Probably around 1902.

Carlisle Indian School's Most Unique Outing

Delos K. Lone Wolf enrolled in the Carlisle Indian School in 1892 and graduated with the Class of 1896. See Adelia Lowe's graduation photo--Delos is marked #19. He had his moment of fame playing football for Carlisle. He is most remembered for his long service to his Kiowa tribe. But surely he is the only Carlisle student who went on an Outing to model for a sculptor.

In his four years at Carlisle, Delos went on just one Outing.

To the country: October 10, 1892

From the country: November 24, 1892

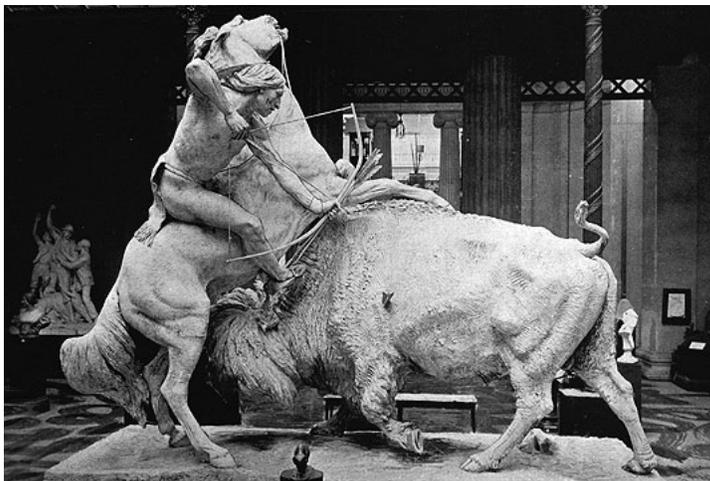
Patron: H.K. Bush Brown, Newburgh, NY

The sculptor Henry K. Bush-Brown 1857-1935 was studying in Paris when he conceived the idea of "The Buffalo Hunt." He returned to his studio in Balmville, just outside of Newburgh, New York, and assembled his models. The horse was one of Mr. Brown's favorite Arab studs. The buffalo was acquired from Austin Corbin's buffalo preserve in New Hampshire and installed in a pen next to the studio. The Indian was modeled on Delos. The November/December 1892 issue of *The Red Man* reported:

Delos Long Wolf, Kiowa, is in New York, posing as a model for sculptor Brown's statue "Hunting a Buffalo," for the World's Fair.

The 12-foot-high plaster sculpture was displayed at the 1893 World's Columbian Exposition in Chicago which opened May 1, 1893. Five hundred Carlisle students attended the fair during the first week of October 1893.

In the 1920s the statute stood in Union Station, Washington, D.C. Citing the lack of a monument in the nation's capital to commemorate the First Americans, a committee was formed and an effort made to raise \$50,000 to have the statute cast in bronze and permanently installed somewhere in Washington. Unfortunately, like the American Indian Memorial on Staten Island, funds were not forthcoming.



In a last-ditch effort, the matter was put before the House of Representatives in June 1934. It was stated that Mr. Bush-Brown, age 77, would "of necessity" destroy the statute, now stored in New York, if there was no provision for it. Funding was denied. Henry K. Bush-Brown died February 28, 1935.

Was this magnificent statute destroyed?

Nancy Tadgahsong 1876-1899
Chippewa, Michigan



Nancy Tadgahsong, Chippewa from Oscoda, Michigan, was the fourth young woman from the Carlisle Indian School to spend Outings with the Lippincott family in Rancocas, New Jersey.

Nancy was 18 when she arrived at Carlisle on February 8, 1894, accompanied by Elijah Tadgahsong (a ward of Nancy's father), Thomas David, Daniel Nah-rah-ne-gar (sic--probably Nahgahgwon) and Joe Cloud.

Elijah and Thomas were immediately sent home due to incipient tuberculosis. Daniel decided Carlisle was not for him and ran away at the end of August (he made it home and had a productive life). Joe entered the shoe-making program and left Carlisle in 1902.

Nancy Tadgahsong, Carlisle School, circa 1896

Nancy's father, Rev. John Tadgahsong 1841-1927, full blooded Chippewa, was known as "Pastor John." Traveling by foot and canoe, his ministry took him from Sanginaw to the Iosco-Alcona County line.

In the wake of white settlers, a dozen or so Chippewa families, led by Pastor John and his understudy Simon Greensky, moved to a spot twelve miles north of Oscoda where they could settle. After their houses were built, Pastor John and his son Jacob 1861-1888 directed the construction of the Oscoda Indian Mission Church (which stands today). As the story goes, the families saved their nickels and dimes and when enough money was collected someone would make a trip to Oscoda to purchase lumber, and so on until the building was finished. The church was dedicated in 1886.

Rev. Tadgahsong conducted services in his native Chippewa language and the congregation had native language hymnals.



Oscoda Indian Mission Church

Rev. Simon Greensky served the Oscoda Mission for 42 years. His children Naomi, John and Peter attended the Carlisle Indian School.

I get the impression the children in the Tadgahsong family were sent to boarding school for a period when their mother was ill. After Elijah was sent home from Carlisle, he and a sister Martha were enrolled in the Mt. Pleasant Indian Industrial Boarding School.

Nancy arrived at Carlisle with a letter of introduction from her Methodist church back home, and on February 25, 1894, she and Daniel Nahgahgwon joined the Allison United Methodist Church in Carlisle.

Nancy's only Outings were with the Lippincott family, the first for one and a half years, April 1895 to September 1896. She returned to Carlisle for the winter school term 1896/1897 then went back to Rancocas for a year and three months, April 1897 to July 1898. Her second stay was cut short by ill health.

Nancy is listed with the Lippincott family on the 1895 New Jersey state census (FamilySearch, Burlington County, Westampton Township).



* 4	13	Richard R Lippincott	/	/	/	/
	14	Ella H Lippincott	/	/	/	/
	15	J Hansell Lippincott	/	/	/	/
	16	Ella H Lippincott Jr	/	/	/	/
	17	Nancy Tadgahsong	/	/	/	Indians from Carlisle school

Events in the Lippincott family during Nancy's Outings:

Toward the end of her life, Mr. Lippincott's widowed mother lived with the family and she died December 4, 1895. Elizabeth Roberts Lippincott died at 80, her funeral was held in the Lippincott house and Elizabeth was buried in the Moorestown Friends Cemetery.

Suffering from the lingering effects of his Civil War wounds, Mr. Lippincott had to give up his store in Rancocas and took on an easier job of traveling salesman for Krause, Ingram & Hiester, a Philadelphia grocery concern.

The son J. Hansell was employed by a local farmer to run his produce stall at the Ridge Avenue farmers market in Philadelphia. The daughter Ella's future husband came courting.



Likely Nancy attended the Methodist Church on Second Street in Rancocas.

Rancocas Methodist Church
Photo from rancocasvillagenj.org/

July 22, 1898
Indian Helper, Vol. 13, No. 40

Mrs. Ella H. Lippincott, of Rancocas, brought Nancy Tadahsongin from the country, on Friday and returned the next morning with Jeanette Rice who will live with Mrs. Lippincott for a while.

Miss Barr and Nancy Tadahsong left for Michigan, the home of the latter, on Wednesday. Nancy is not well.

In failing health, Nancy was taken home to Michigan by Miss Martha S. Barr, Nurse in Chief of the Carlisle School Hospital.

Nancy, age 23, died on January 25, 1899, from tuberculosis. An entry in the Carlisle Allison United Methodist Church records notes that Nancy "died well," the greatest accolade a Methodist could receive. If you "lived well," every day honoring God and benefitting from his love and forgiveness, you would "die well."

Rev. John Tadhahsong buried his daughter in the cemetery at the Oscoda Indian Settlement (recorded on Nancy's death certificate) which is probably the Indian Mission Cemetery aka Chippewa Indian Cemetery in Oscoda, located near the Indian Mission Church.



The location of Nancy's plot is unknown. A brother Jacob 1861-1888 and a nephew Sam 1885-1888 are buried here.

Nancy's parents Louisa 1845-1923 and John 1841-1927 were married for over 60 years. They may be buried here.

Chippewa Indian Cemetery
Oscoda, Iosco Co., Michigan
Findagrave photo

Jeannette Rice 1880±-1954
Winnebago, Nebraska



Jeannette, Carlisle School, circa 1889

The November 2, 1888 *Indian Helper* announced Jeannette's arrival at the Carlisle Indian School.

Fannie Bird, Alice Green Cloud and Jeannette Rice are the three little Winnebago girls who came Sunday night. Charles Moncravey was the Omaha boy in charge.

Nineteen year old Charles Moncravie of the neighboring Omaha reservation escorted the young Winnebago girls to Carlisle. Charles had attended the Hampton Institute and was now enrolling at Carlisle in the printing program.

- Jeannette Rice, age 8, daughter of Henry M. Rice
- Alice Green Cloud, age 10, daughter of Green Cloud
- Fannie Bird, age 11, daughter of James Bird

The fathers of these little girls were Civil War veterans, members of the all Indian company, the Omaha Scouts. Henry M. Rice, educated at a white school, served as an interpreter for the Omaha Scouts. Green Cloud and James Bird were leaders in their tribe.

Alice C. Fletcher made arrangements with Capt. Pratt for the three girls to attend Carlisle. (Alice Fletcher is the woman who recorded Ida Wasee's Kiowa songs in Washington, D.C.) In 1887, Alice was recruited by the Bureau of Indian Affairs to allot the Winnebago land under the provisions of the Dawes Act.

During 1887/1888 Alice Fletcher lived among the Winnebagos (Ho-Chunk) in Thurston County, Nebraska. Apparently the Winnebagos knew and liked Alice which eased her work in compiling a list of the tribe's families. Alice's allotment book is a detailed genealogical study which has been transcribed and is available on line. Jeannette's parents are Henry M. Rice and Big Winnebago Woman. She had one full brother Charles and three half siblings Ada, Edmund and Eunice.

In any event, Jeannette Rice was assigned a 40 acre lot and Alice arranged for the child's education at Carlisle.

Alice C. Fletcher on the job at the Winnebago reservation.



Alice C. Fletcher served as Special Agent to the Winnebago, 1887-1889. Meepe and Martha used to pitch and keep the tent for the allotting agents in the field. They are standing before the house of the agent to the Winnebagos. [Gallery of the Hočąk Nation \(hotcakencyclopedia.com\)](http://hotcakencyclopedia.com)

Jeannette arrived at Carlisle on October 28, 1888, and was discharged June 26, 1900. She was at Carlisle full time until the summer of 1892 when she went on her first Outing.

R.L. Koons, Ladiesburg, Frederick Co, MD	8-8-1892 to 9-8-1892
Joseph Lundy, Rancocas, Burlington Co, NJ	5-2-1894 to 9-14-1894
Emily Maule, London Grove, Chester Co, PA	5-30-1895 to 9-13-1895
W.B. Stackhouse, Medford, Burlington Co, NJ	6-3-1896 to 9-11-1896
W.B. Tomlinson, Mt. Holly, Burlington Co, NJ	9-11-1896 to 9-10-1897
F.E. Atkins, Merchantville, Camden Co, NJ	5-7-1898 to 7-7-1898
R.H. Lippincott, Rancocas, Burlington Co, NJ	7-20-1898 to 9-15-1898
W.B. Tomlinson, Mt. Holly, Burlington Co, NJ	5-18-1899 to 9-14-1899

Jeannette was the fifth Carlisle girl to live with the Lippincotts. It was a short stay—just two months to complete the term of the ailing Nancy Tadgahsong. During these two months, Jeannette had a first-hand view of Quaker courting rituals. The Lippincott children, J. Hansell, 28, and Ella, 24, each married in the coming year.

In 1898, when Ella Hansell Lippincott brought Nancy back to Carlisle and picked up Jeannette, this was not Jeannette's first trip to the Rancocas area. In 1894, Jeannette spent the summer with the Joseph and Mary Lundy family on their farm just outside of Rancocas Village. In fact, in 1894 Jeannette may have run into Ida Wasee (living with the Lippincotts) and the Huff sisters.

The Quaker Maule family in London Grove was unusual. Five unmarried sisters, Ann, Jane, Hannah, Margaret and Emily Maul, ran the family farm. They were regular Outing patrons, taking on a girl or two each summer. The sisters lived into their 80s and 90s, Emily and Jane dying within three days of each other at ages 92 and 97, respectively.



This Carlisle Indian School photo was taken circa 1895. Left to right are Eva Rogers (Arapahoe), Rosalie Doctor (Tonawanda Seneca) and Jeannette Rice.

In the summer of 1896, Eva's Outing was with Richard Hansell and his family who lived just outside of Rancocas. Richard is Ella Hansell Lippincott's youngest brother.

Eva Rogers, Rosalie Doctor & Jeannette, Carlisle School, circa 1895

Rosalie and Jeannette both lived in Mt. Holly for a year, September 1896 to September 1897. Mt. Holly is about four miles from Rancocas. The Outing encompassed a school year and Mt. Holly had a high school. Rosalie lived with Dr. John W. Branin, a Homeopathic physician, and Jeannette with the William B. Tomlinson family. Mr. Tomlinson was a farmer and cattle dealer and director of the Union National Bank & Trust.

Jeannette went back to the Tomlinson family in Mt. Holly for her last Outing in the summer of 1899.

When Jeannette arrived back at Carlisle after spending two months with the Lippincott family, she found a windfall in her savings account. In June 1898, the Winnebago Agency started sending Jeannette annuity payments for reservation land sold to the Government and rent from her 40-acre allotment. Jeannette splurged on two items:

October 4, 1898	Bicycle	\$30.00
April 21, 1899	Mandolin	\$ 5.09

Jeannette's return to Nebraska was announced in the July 13, 1900 *Pender Republic*.

Miss Jeannette Rice, who went from Thurston in October, 1887, to the Indian school at Carlisle, Pa., is at home after an absence of nearly thirteen years.

Within four months Jeannette married Silas Lieb. The couple wed in Pender on November 2, 1900. Witnesses were Silas Lieb's father George Lieb and Julia St. Cyr.

In January 1911, Jeannette replied to a survey from Carlisle. She and Silas lived on an 80-acre farm which included hogs, cattle and horses. Jeannette went on to say: *It has been eleven years since I left Carlisle the dear old place where I spent my childhood days. I have been always glad I went to school. Now I have a big family, eight little children five boys and three girls. Three of the boys go to Pender School with the white children. I will be glad to have the "The Arrow" come in our home and oblige.*

Silas sold the farm and went into the automobile repair business. About 1912, Jeannette parted from Silas and moved to land near Winnebago.

Jeannette's eleven children:

Jesse George Lieb 1901-1979
Earl Richard Lieb 1902-1945
Roy Henry Lieb 1904-1946
Marjorie Alice Lieb 1905-1960
Eva Mae Lieb 1907-1949
James Clarence Lieb 1908-1996
Olivia Lieb 1909-1997
Silas Lieb, Jr. 1910-1983
Theodore Yellow Cloud 1914-1965
Viola Lieb 1918-1999
Pauline Lieb 1920-2008

Silas Lieb died in 1943. His obituary said he "was an outstanding musician in Pender bands during his residence here." Maybe Jeannette's mandolin helped spark her marriage.

Jeannette died in Sioux City, Iowa on April 9, 1954. Her funeral was held at St. Augustine Mission in Winnebago, Nebraska, and interment was to be in Pender.

There is one letter in the Carlisle archives regarding Jeannette dated May 8, 1896. Jeannette's mother had written to the Commissioner of Indian Affairs asking that Jeannette be returned home. A.J. Standing, assistant superintendent at Carlisle, replied to the Commissioner:

Jeannette was transferred to this school at the age of ten years by the influence of Miss Fletcher then acting as allotting agent for the Omahas and Winnebagoes. Her father gave her up to Miss Fletcher to be educated with the understanding that it would take many years to complete the work. This understanding I am told was adhered to faithfully while the father lived, but the mother, now Mrs. Walking Priest, wants her returned to her care.

The objection to this has been the known condition of things among this tribe; and the great danger to which a young girl is exposed where such conditions exist, and the desire that she be permitted to complete her course of study; each year of course giving greater strength to her character and ability for self-support.

[Standing Responds to Request to Return Jeannette Rice](#)

This letter expresses concern for Jeannette beyond the usual school policy of keeping students away from the reservation for as long as possible. The fate of Jeannette's father was probably a factor in Standing's cause for alarm.

Omaha World Herald 5-27-1895

Henry Rice, Who Was Scalped With a Sharp Hoe
by Charles Bonaparte, Dies From
His Wounds.

Henry M. Rice, the half-breed who was scalped with a hoe in the hands of Charles Bonaparte, a full-blood Winnebago, three weeks ago, died this morning. Rice is a son of the late ex-United States Senator H.M. Rice of Minnesota and a Winnebago squaw. The elder Rice died about a year ago at St. Paul and his Indian family, which consisted of a son and daughter, commenced proceedings to get their share of the property.

Five years ago Rice and three other Indians were tried for the murder of young Benjamin near this place, but were acquitted. The trouble which led to his death was caused by a drunken quarrel. Rice took a club to Bonaparte, breaking the latter's arm. Bonaparte then picked up a hoe and scalped his assailant.

One more Carlisle school photograph that includes Jeannette, circa 1889. The photo was published on the front page of the November 29, 1895 *Indian Helper*.



Top row, left to right

Nina Carlisle, Cheyenne / Artie Smith, Wyandotte / Fannie Bird, Winnebago

Bottom row, left to right

Nannie Little Robe, Cheyenne / Jeannette Rice, Winnebago

Artie, Fannie and Jeannette came to Carlisle in October/November 1888. Nina and Nannie were the two new girls, arriving in September 1889. Nina, the youngest at age 6, came with her father Thomas Carlisle who was enrolled at Carlisle.

Nina left Carlisle in 1902, worked for a while in New Jersey and eventually married. Artie graduated from the Haskell Institute in 1898. Fannie and Jeannette returned to their Winnabago Reservation when they left Carlisle. Nannie Little Robe died at Carlisle.

Last Wednesday evening Nannie Little Robe went to the hospital, feeling ill. She had not been in good health for a long time but always disliked to be on the sick list and was ambitious in sports, in her work, in her lessons, and in her music. On this evening Miss Barr put her to bed and gave her special attention, and the doctor administered remedies. Nannie was restless and could not sleep. At midnight Miss Barr found her standing in the middle of the floor rubbing her eyes declaring she could not sleep. Her temperature from that moment took a dart upward and a well developed case of pleuro-pneumonia was the almost instant result. She had too little vitality to resist the attack, and at six o'clock the next morning she was a corpse. The announcement of her death was a shock to all. Nannie was a favorite especially among the little girls. She was a member of the What-so-ever Circle who contributed an offering of beautiful flowers for the casket of their loved sister. Dr. Fryinger, of the M. E. Church, Carlisle, officiated at the funeral services, and all that remains on earth of our little comrade is laid away in the grave-yard at the east end of the grounds.

Nannie's death was reported in the February 22, 1895 *Indian Helper*.

Nannie was 18 years old when she died. At that time she owned a 160 acre allotment in Blaine County, Oklahoma. Probate records dated 1904 tell us a bit about her family.

When Nannie was one year old, her mother died and Nannie was adopted by her mother's sister Kiowa Woman, who raised Nannie as her own. Other heirs of Nannie's estate were the brothers Woodson and Charles Shortman, sons of Nannie's deceased sister Mollie Shortman. At the time of probate, Nannie's father, brothers and sisters were all dead.

In 1884, Nannie, age 6, was enrolled in the first class of the Chilocco Indian School. Her father was listed as Pawnee Man. There is an 1885 newspaper article about the Chilocco School in which Nannie Little Robe is given praise for her singing.

At Carlisle, in 1892, Nannie played the piano at a Friday night exhibition: *The piano solo by Nannie Little Robe--a surprise to all present who craned their necks to see Nannie's little fingers flying so nimbly over the keys and at the close of which there was an outburst of applause.*



Nannie's headstone, Plot B-30 (Findagrave)

Christine Childs 1882-1917
Crow, Montana



Ten teenagers from the Crow Agency in Montana, ages 12 to 17, arrived at Carlisle on February 21, 1898.

- Five girls: Avis Wells, Julia Hawks, Rose LaForge, Nellie Wentworth and Christine Childs (1906 Carlisle School photo to the left)
- Five boys: George Hogan, Thomas & Frank Gardner, Blake Whitebear and Henry Noshinbone

The children had attended school before going to Carlisle. Christine, designated Catholic on her Carlisle student card, may have attended the St. Xavier Mission School. George Hogan and some of the others were at the Crow Agency Boarding School. Family stories tell us George Hogan had been badly mistreated at the Crow Agency school (hit around the head) and chose Carlisle as an alternative to continue his education. A family story relates George's description of the day the children headed east:

...the children leaving Crow Agency by train were doing "okay" until Julia High Hawks screamed, "We'll never see our Crow country again." Then everyone started to cry.

Despite Julia's fears, the ten kids made it back home.

After seven months at Carlisle, 17-year-old Christine went out to the Country. The September 16, 1898 *Indian Helper* reported that Carlisle school teacher Miss Shaffner *went to Philadelphia on Wednesday to general her Amazons through the City of Brotherly Love.* Christine was one of these courageous and brave young women, traveling to her first Outing in Rancocas, New Jersey. Swapping places with Jeannette Rice, Christine took up residence with the Lippincott family.

Two other Outing girls were practically next-door neighbors. Lulu Coates (Oneida, New York), age 15, lived in the Hilyard home. Minnie Reed (also a Crow from Montana), age 19, lived with the Samuel Williams family. Minnie had been in Rancocas since April and could show the new girls around. The three probably walked to school together during the winter of 1898/1899.

In the future, at the Carlisle graduation ceremony of 1906, eight students gave talks on the practical courses offered at Carlisle. Christine's topic was *Housekeeping*. In this excerpt from her speech, Christine gave a nod to the Lippincott family.

The main object of the girls, who go out under the outing system, is to become one of the family and to take up the work of the house-wife. In many instances they become well trained in the art of cooking. There is no line of work more important than that of being a good cook. My first experience in taking care of a home was during the fall of 1899 (sic), when I went out to live with a family in Rancocas, N.J. and there I had the best opportunities to learn the art of cooking. Before this I had never had the chance to cook or to know the value of it.

Ella H. Lippincott must have had her home economics program down pat by now--- Christine was her sixth Outing student. The daughter Ella was on hand, when she wasn't out courting with her fiancé. The son, J. Hansell, married Lida Borton Dudley in February 1899 and brought his bride home. Add in Christine and that makes four cooks in the Lippincott kitchen!

On June 1, 1899, the daughter Ella, age 24, married Richard Downing Williams. Family history says: *Ella and Richard were married by Quaker ceremony in June 1899 at the bride's home in Rancocas. The wedding certificate was signed by all the important people in Rancocas, and quite a few from Plainfield who came down by train. It was about the splashiest thing that ever happened in Rancocas and hasn't been equaled since.*

On June 14, 1899 (after a two-week honeymoon for the newly-weds), Christine left the Lippincott house in Rancocas and joined Ella and Richard in Plainfield, New Jersey, 50 miles northeast of Rancocas.

Ella and Richard took up residence at 600 Darrow Avenue in Plainfield, a modest but very complete and attractive new home which Richard William's father had built for the couple: kitchen, pantry, dining room, living room, three bedrooms, maid's room on the third floor, bath, laundry in basement and a small glass conservatory off the dining room. There were electric lights, but each fixture was also fitted with gas mantles to avoid black-outs.

Christine lived in Plainfield through the school year.

After her long-term stay with the Lippincotts, Christine lived at the Carlisle Indian School during the winters and went on diverse Outings in the summers.

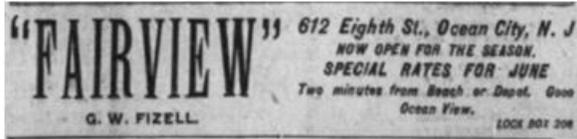
During the summer of 1900, Christine lived with the Septimus E. Nivin family on Nivindel Farm in Landenberg, Pa. The bachelor brother Septimus and his maiden sisters Anna and Ella ran a 600-acre dairy farm and creamery. On the side, Septimus held many civic posts-- Democratic State Senator, long-time school director, and County auditor.

Nivin, Septimus E.	Head	W M	Apr 1842	58	S	Pennsylvania	Delaware	Pennsylvania
Anna W.	Sister	W F	Jan 1840	60	S	Pennsylvania	Delaware	Pennsylvania
Ella M.	Sister	W F	Dec 1843	57	S	Pennsylvania	Delaware	Pennsylvania
George Annie.	Servant	W F	Dec 1853	46	S	North Carolina	North Carolina	North Carolina
Childes Christina	Servant	W F	Nov 1852	47	S	Montana	Montana	Montana
Lamont James	Driver	W M	May 1824	76	S	Ireland	Ireland	Ireland

Here is Christine on the 1900 census with the Nivin family. Annie George, Cherokee from North Carolina, graduated from Carlisle in 1905. Annie will go on another Outing with Christine in 1904.

For the summers of 1901 and 1902 Christine lived with the Quaker Lukens family in Swarthmore, Pa. David L. Lukens, wife Pheobe and three daughters made up the household. Lukens was a purchasing agent for Sellers & Co., a machine tools manufacturer; active member of the Swarthmore Monthly Meeting; and involved with Swarthmore College.

The summer of 1903 found Christine living in the rectory of the Irish Catholic priest Rev. Thomas F. Shannon in Norristown, Pa. Rev. Shannon served Norristown's St. Patrick's Church for 17 years. The rectory housed other priests and generally two housekeepers.



In the summer of 1904 Kate Fizell, in the midst of divorcing her philandering husband G.W., was running their Fairview Hotel in Ocean City, New Jersey. Mrs. Fizell hired summer help from Carlisle:

Christine Childs, age 22, Crow, Class of 1906
Annie George, age 22, Cherokee, Class of 1905
Rose Temple, age 19, Klamath, Class of 1905
Agnes White, age 19, Seneca

Christine lived at Carlisle for the 1904/1905 and 1905/1906 school years. She was elected vice president of the Senior class and treasurer for the Susans, a women's literary club.

Boston Herald, 11-4-1905



In 1905, Carlisle teacher Sadie E. Newcomer chaperoned twenty-three "Indian Maidens" to the Carlisle-Harvard football game in Boston. The girls, Christine among them, checked into the Copley Square Hotel.

The next day they cheered on their team (which lost 23 to 11) and took in a show at Keith's Theater. The following day, the girls toured Boston, viewing Bunker Hill, the Public Library, Museum of Art, State House, and Boston Commons.

In January 1906, Christine was a bridesmaid for Rose LaForge (who came to Carlisle with Christine in 1898) at her marriage to Charles Dillon, noted Carlisle football player. The wedding took place at the school. The occasion made the society pages of the *Philadelphia Inquirer*.

Leading up to the March 22, 1906 graduation, the school newspaper reported:

- *The senior class went down to Andrews to have their picture taken.*
- *The seniors who are to speak at commencement are working hard on their essays.*
- *The Seniors are kept busy writing in autograph albums of friends.*

At the graduation ceremony, instead of the usual inspirational speeches, select students gave lectures on the practical courses at Carlisle: farming, dressmaking, harness-making, laundering, printing, housekeeping (Christine), carpentry and blacksmithing. Likely the speeches were engineered by the school as PR pieces and it's difficult to discern how much was student input, but it was a delight to find Christine's reference to Rancocas.



Class of 1906 – Christine Childs top row far right

This photo found here <https://cz.pinterest.com/amp/pin/543739355003657590/>

A photo with the students numbered and identified found here:
<https://carlisleindian.historicalsociety.com/images/1906-graduating-class/>

Christine lived in Philadelphia for the next seven years. She trained to be a nurse (where is not known) and met a red-headed Irish fellow.

Christine's savings account shows debits dated December 1905 and January and March 1906 marked "Tuition" and "College." Right after graduation, Christine took up residence with long-time Outing patron Milton D. Gehris (VP & Treasurer of the Stetson Hat Company) and his family in Melrose Park, Pa. Melrose Park is situated at the northern terminus of North Broad Street which leads south through Germantown and into the heart of Philadelphia. There were several hospitals in this area.

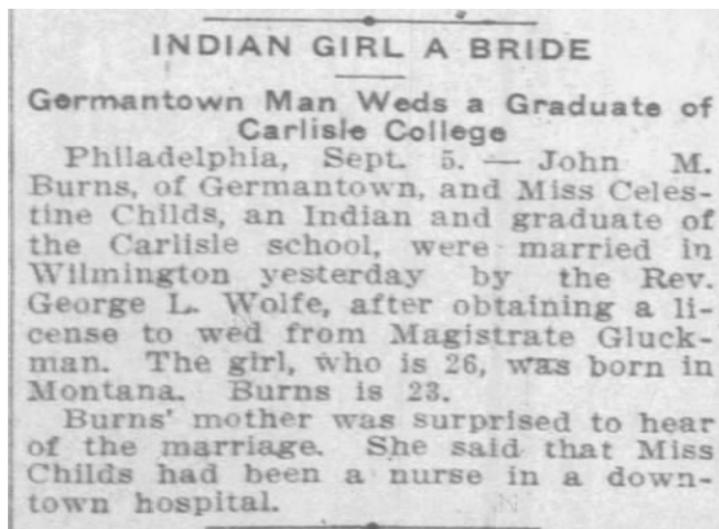
The August 3, 1906 issue of *The Arrow* reported: *Miss Christine Childs who is visiting her home in Montana expects to return soon and finish her course in Philadelphia.* The June 7, 1907 *Arrow* reports that Stella Skye (one of the Boston football maidens) and Katie Wolf, Outing students living in Germantown, see Christine Childs from time to time.

The 1910 census reveals Christine living with the William S. Jones family at 5144 Wayne Avenue in Germantown. Mr. Jones was an electrical engineer and affiliated with the Presbyterian church. While living here, Christine applied for nurses training at the Jewish Hospital (located at Logan Station/North Broad Street).

Jones William	Head	m	44	7/20	Pennsylvania	Pennsylvania	Montana
Margaret	Wife	f	45	7/20	Pennsylvania	Germany	Delaware
Rosetta	Daughter	f	15		Pennsylvania	Pennsylvania	Pennsylvania
McLure Margaret	Servant	f	35		Pennsylvania	Pennsylvania	Pennsylvania
Childs Celestine	Boarder	m	32		Pennsylvania	Pennsylvania	Pennsylvania
Childs Celestine	Servant	f	24		Montana	Montana	Montana

In 1911, Christine attended the graduation ceremonies at Carlisle.

Christine's marriage is recorded in Delaware Marriage Records 1806-1933. On September 4, 1912, she and John M. Burns of 5214 Wakefield Steet (just off North Broad Street) traveled to Wilmington, Delaware, to tie the knot. John worked as a machinist in a mill. His father was English and his surprised mother Irish.



The York Dispatch (York, Pa.), 9-5-1912

The marriage of an Indian woman and a white man generated a lot of curiosity and their wedding was reported in numerous papers. The reporter for *The Sentinel*, the Carlisle town newspaper, went over to the school to check his facts.

The last Philadelphia address for Christine, circa 1913, is 2303 North Broad Street. Christine and John lived at the residence of the wealthy shipper Michael P. Howlett (who was Irish and Roman Catholic).

After seven years in Philadelphia, Christine, husband at her side, returned to Montana. Of the original group of 10 Crow children who entered Carlisle in 1898, Christine was the last to come home to the reservation.

- Avis Wells left school in the summer of 1904, returned home, and died by 1905.
- Julia Hawks and fellow student Thomas Medicine Horse, Sioux, left Carlisle in 1902 (both dismissed “for cause;” Julia was pregnant), married, lived on the Crow reservation, and raised a family of eight or ten kids. Julia died in 1958.
- Rose LaForge graduated from Carlisle in 1904, worked at the school for a while, married Charles Dillion in 1906, then returned to the reservation. In 1916, Rose traveled to Washington with Chief Plenty Coups and others to testify about the inequities of the allotment system. Rose died of tuberculosis in 1927. (Photo of Rose, her father, husband and children https://archive.org/details/GR_2684/page/n9/mode/2up)
- Nellie Wentworth left school in 1900 and returned to the reservation where she married Richard Littlelight. Nellie died by 1906. The heirs to her allotment were Richard Littlelight (1/3) and Frank Bethune (2/3).
- George W. Hogan graduated from Carlisle in 1904, attended the Haskell Institute, worked various jobs on the reservation (construction, digging ditches), then settled into farming/stockman. His life is marked by his long service to his community, whether it was interpreting letters for his neighbors or taking on the bureaucrats in Washington, D.C., trying to stem white incursion into Crow territory.
- The Gardner brothers, Frank and Thomas, and Henry Shinbone left Carlisle in June 1903. Frank took up farming in Pryor. Thomas was employed by the Crow Agency. Henry worked as a laborer.
- Blake Whitebear left Carlisle in 1903. Reports are: Blake joined the Navy in 1903 and was honorably discharged in 1904 because of poor eyesight. He won the mile race in the Anthropological Days Olympic event at the 1904 Louisiana Purchase Exposition. In 1905 he joined the US Army, 26th Infantry, as a musician in the band and went to the Philippines. In 1907 he was at the Chilocco Indian School in Oklahoma (perhaps recruited for his athletic prowess). The year 1908 found him at the Haskell Institute in Kansas. Blake was back on the reservation by 1910. (Photo of Blake in his Navy uniform in *The Red Man and Helper*, Vol. 3, No. 40, May 29, 1903.)

February 25, 1916
The Carlisle Arrow, Vol. 12, No. 24

Superintendent Estep of the Crow Agency reported to Carlisle Indian School that Mrs. Burns, nee Christine Childs, class 1906, is employed as hospital matron at the agency. Mrs. Burns' little daughter took third prize in the baby show held by the agency last fall.

Christine's first child is Mary Cecelia Burns 1915-1995 and her second child is Jeanette Pearl Burns 1917-2000.

Just after the birth of Jeanette, Christine, age 35, died of puerperal sepsis on December 7, 1917.

February 8, 1918
The Carlisle Arrow and Red Man, Vol. 14, No. 22

Death of Carlisle Graduate, Class 1906

Supt. E.W. Estep of Shiprock, New Mexico, sent Mr. Francis the following notice: Mrs. Christine Childs Burns died at Crow Agency, Montana, on December 7. She was a Carlisle graduate, being a member Class 1906. She took training at a Philadelphia hospital where she met and married John Burns. She was matron at the Crow hospital for more than three years. She leaves a husband and two children to mourn her loss, the younger being but two days old when she passed away.

The December 21, 1917 *Hardin Tribune* (Montana) reported Mr. Burns' sister, Miss May Burns, came out from Philadelphia and took home the little girl while the baby will be reared by Mr. and Mrs. L. F. Perkins of Crow. "Mr. Burns has the sympathy of all in his affliction."

John Michael Burns 1890-1958

After Christine's death, this Philly boy made a life for himself on the Crow Reservation. Though Christine's two girls spent time with John's relatives in Philadelphia, the family regrouped when John remarried. John and his daughters inherited Christine's allotment land (160 acres).

George Hogan's daughter Alma Hogan Snell knew John Burns in Crow Agency. From her memoirs, we learn John was called Johnny "Red" Burns. Johnny owned a café (where Alma cooked hamburgers and hot dogs for a time) and a pool hall. The café had a nickelodeon and was a good place to hang out.

Johnny Burns and an elder of the community, Mary Kate Reed, tried to get Alma to represent Crow Agency in a bathing suit contest in Hardin. Alma wanted nothing to do with this scheme.

Laura Nalzayash 1885-1917
Apache, Arizona

Ella Hansell Lippincott's daughter, known to us as Great Aunt Ella, continued on with the family tradition established by her mother of hosting an Outing student from the Carlisle Indian School.

In June 1899, Aunt Ella married and moved to her new home at 600 Darrow Avenue in Plainfield, New Jersey, and took along Christine Childs who had lived with the Lippincotts for the past nine months.

On May 3, 1900, Christine Childs moved on and 15-year-old Laura Nalzayash arrived for a two-year stay.

Here is the family in the 1900 census--Plainfield, Union County, New Jersey.

Williams Richard	13	W	Mar	1874	25	M	1		
Williams Ella H	Wife	F	Mar	1875	24	M	1	0	0
Nalzayash Laura	Servant	F	Mar	1885	15		5		

The first two lines are Richard Williams and Ella H. Williams, married one year, no children. Richard was a salesman for his father's iron and steel company.

Laura is on the third line. "At school" is entered in the Occupation column, which is a departure from the usual census occupations of cook and maid given to female Carlisle students on their Outings. I laughed when I saw this because Great Aunt Ella had a reputation of being a no-nonsense person who spoke her mind (or "a force to be reckoned with"). Likely she saw to it, whether or not the census taker was amenable, that Laura's occupational description reflected her major role in the household--being a student--as opposed to the side issue of domestic duties.

Well...I don't know what Aunt Ella actually did when the census taker showed up, but I like the idea and it fits.

So, how did Laura Nalzayash, an Apache from Arizona, end up in Aunt Ella's house?

July 1, 1898
Indian Helper, Vol 13, No. 37

Supt. Lydia Hunt, of the San Carlos Agency Boarding School, Arizona, is here for a day, on her way to her home in New York State. She brought with her 7 boys and 5 girls, all Apaches. Donald McIntosh who went home a few weeks since returned with the party.

In 1898, Lydia L. Hunt, Carlisle Indian School teacher for seven years, now Superintendent of the San Carlos Agency Boarding School in Arizona, brought ten students to Carlisle. Along on the trip were Donald McIntosh who would graduate from Carlisle in 1901 and Benjamin Mahseel, the disciplinarian at the San Carlos Boarding School. In future years, Laura will marry one of Benjamin's brothers.

The Apache children arrived at Carlisle on June 30, 1898, and are listed on this government form "Descriptive Statement of Children Sent from San Carlos Agency to Carlisle, Pa."

INDIAN NAME.	ENGLISH NAME.	BLOOD.	NATION.	BAND.	FATHER'S NAME AND RANK.
Shulay	Thomas Dasalay	Full	Apache	S. C. N. 23	Dasalay
Eskuzeh	Joe Chidden	"	"	S. C. N. 28	Chidden (Uncle)
Intoneh	Martin Machukay	"	"	Coy. A. 2	Machukay
Habaday	Karl Yukhanina	"	Mohave	M. F. 10	Yokoninna (Step Father)
Weethea	Dock Yukhatanache	"	"	M. B. 11	Yukhatanache
Nawgosay	Anna Kittail	"	Apache	S. C. G. 9	Kittail (Mother)
Goastheaday	Laura Nalzayash	"	"	S. C. O. 8	Bawzeyah (Mother)
Zah-hah	Ruth Nantasnaggie	"	"	T. B. 28	Nantasnaggie
Nawgodeneh	Lulu Nabahnjo	"	"	S. C. O. 9	Nabahnjo (Aunt)
Kaiheh	Hattie Acklin	"	"	S. C. O. 7	Kahnahitel (Aunt)

https://carlisleindian.dickinson.edu/sites/all/files/docs-documents/NARA_RG75_91_b1555_29856_1.pdf

Laura lived with Aunt Ella for two years, May 3, 1900 to April 4, 1902. She would have attended school in Plainfield for two winters. There are no clues about her time in Plainfield except for this announcement in the school newspaper.

August 3, 1900
Red Man and Helper, Vol 1, No. 4

Laura Nalzeash who is at Plainfield N. J., has with her country mother, been spending two weeks at Rancocas, N. J.

Laura traveled with Aunt Ella to visit the Lippincotts in Rancocas. Maybe Laura was able to visit with Carlisle girls living in the neighborhood during the summer of 1900. The sisters Sophia and Lilly Huff were nearby. Mabel Greely was Sophia's neighbor, living with the B(enjamin) Franklin Bishop family in Willingboro. Rebecca Broncho and Lydia Clute lived with Aunt Ella's uncle Wilmot Hansell and Gertrude Jackson with uncle Richard Hansell. Millie Paisano lived with the local Rancocas physician Dr. William L. Martin (Aunt Ella's favorite doctor). Louisa Cornelius lived with Cora Hilyard in Rancocas. Sarah Jackson was a long-time Outing student with the Thomas T. Buzby family in Willingboro. Mrs. Buzby was the former Lizzie Leeds, Aunt Ella's favorite Firstday School teacher.

Laura's other Outings:

Summer of 1899, Fort Washington, Pa.

William and Carrie Rex, a young couple with a one-year-old boy and a two-month-old daughter.

Summer of 1902, Downington, Pa.

Miss Elizabeth D. Edge 1839-1924 was something of a legend at the Carlisle Indian School. Besides their regular household duties, the girls studied botany, birds and literature. Laura and Annie Escacerga, Sioux, lived with Miss Edge during the summer of 1902. Julia Tsaitkopta, Kiowa, visited for a month. From Miss Edge's obituary:

...was a member of Downington Meeting of the Society of Friends all her life and had a keen sense of her responsibilities as a steward in her Master's service. In earlier life she was unusually active in community work in the factory villages of Bondsville and Fisherville. In cooperation with Amanda Spackman...she conducted several Sunday Schools and was long in charge of a night school for the factory people and organized several Chapters of the King's Daughters.

The Indian School at Carlisle, where the Superintendent was Captain R.H. Pratt, numbered Elizabeth Edge as one of the first "country mothers," she having taken her first Indian girl in 1882 and the last in 1910, after the school had been abandoned and turned into a hospital for wounded soldiers. In all she had eighty Indian girls, mostly two at one time. Her influence over the girls was so remarkably good that the school management wanted the largest number of girls possible placed in her charge.

Many men and women whom she had helped were glad to return to "Miss Lizzie" for visits. In one day she had letters from six States and two foreign countries from her former wards.

She is at rest, but the influence of her useful life does not cease.

Sept 1902 to September 1903, Wyncote, Pa.

George E. Washburn, wife and two teenagers. Mr. Washburn was postmaster of Wyncote for 35 years.

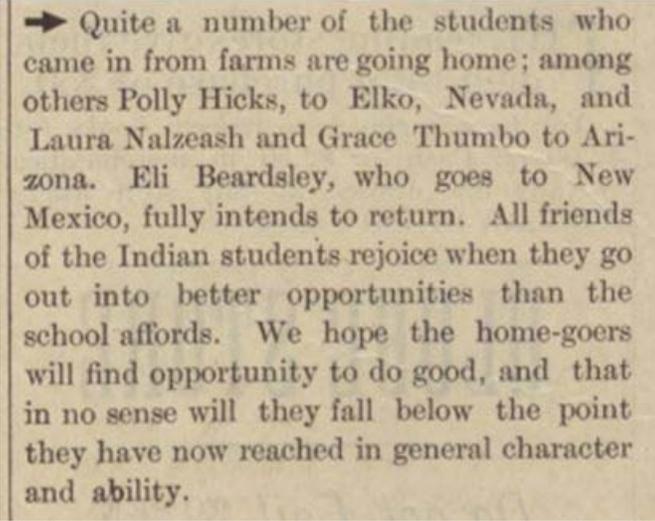
Summer 1904, 426 Spring Street, Steelton, Pa.

Laura's last Outing was in the home of Captain Pratt's daughter Nana and her husband Edgar Hawkins. Laura arrived just two months after the birth of their first child Richard Pratt Hawkins.

Miss Edge is featured, anonymously, in the June 7, 1918 "Outing Number" of the *Carlisle Arrow and Red Man*, Vol. 14, #37, Page 10, "Seventy-Eight Indian Girls Have Received Training in This Outing Home"

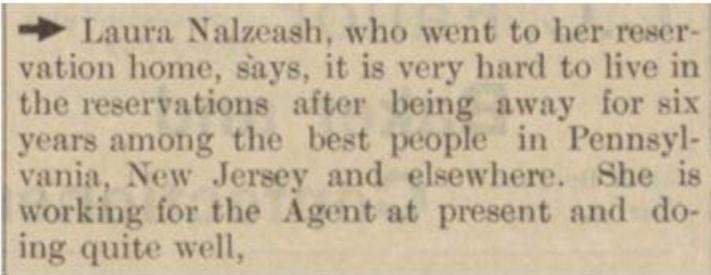
Laura's term was up at Carlisle and it was time to go home. She cleared out her savings account (\$75) and traveled with student Grace Thumbbo back to Arizona.

September 22, 1904
The Arrow, Vol. 1, No. 5



→ Quite a number of the students who came in from farms are going home; among others Polly Hicks, to Elko, Nevada, and Laura Nalzeash and Grace Thumbbo to Arizona. Eli Beardsley, who goes to New Mexico, fully intends to return. All friends of the Indian students rejoice when they go out into better opportunities than the school affords. We hope the home-goers will find opportunity to do good, and that in no sense will they fall below the point they have now reached in general character and ability.

November 17, 1904
The Arrow, Vol. 1, No. 13



→ Laura Nalzeash, who went to her reservation home, says, it is very hard to live in the reservations after being away for six years among the best people in Pennsylvania, New Jersey and elsewhere. She is working for the Agent at present and doing quite well,

Laura was home only a month before she wrote to Carlisle. It would be interesting to read the original letter. This summary tells us Laura was working for the Agent (presumably the Agent of the San Carlos Reservation, newly-appointed Luther Sage "Yellowstone" Kelly), and that she was "doing quite well." As a matter of course, the school newspapers reported that every Carlisle Indian School child, no matter where they were or what they were doing, "was happy and doing well," so we have to take that with some skepticism.

Surely Laura found life on the reservation quite different from her years away. Before Laura was born, the Apaches had been forced onto the San Carlos Reservation in southeastern Arizona which has been described as "Hell's Forty Acres."

Asa Daklugie 1872±-1955, former Chiricahua Apache prisoner and Carlisle student, reflected:

San Carlos! That was the worst place in all the great territory stolen from the Apaches. If anybody had ever lived there permanently, no Apache knew of it. Where there is no grass there is no game. Nearly all of the vegetation was cacti....The heat was terrible. The insects were terrible. The water was terrible. There are tarantulas, Gila monsters and centipedes. At times it was so hot that I am sure the thermometer would have registered well above 120 degrees.

Even Lydia L. Hunt, Superintendent of the San Carlos Agency Boarding School, the woman who brought Laura to Carlisle, couldn't take it. Captain Pratt supported Miss Hunt's request for reassignment, writing to the Commissioner of Indian Affairs in Washington, D.C. on May 23, 1898:

Her long stay at San Carlos in the prolonged and intense heat and using alkali water are beginning to undermine her rugged constitution and she feels it imperative that a change to a climate and surroundings more invigorating should be made for next year.

By 1906 Laura married Robert Mahseel/Mahsill. The couple had four or five children. Only the first child survived to adulthood--Katherine 1906-1973.

Laura died March 10, 1917, age 34. Robert died the next year from tuberculosis. Laura's death was noted on the June 1917 Indian Census Roll.

		Family No.	310 (S. B. 75).		
1590	1591		Mahsill, Robert	Wdwr	1888 M
1591	----	Died 3/10/17.	Mahsill, Laura	Wife	
1592	1592	Cseinbugga	Mahsill, Katherine	Daugh	1906 F
1593	----	Died 5/27/17.	Mahsill, --	Daugh	5-3-16

Laura's Family

Laura's native names are Goastheyday, then Nangostede after her marriage

Laura's Grandmother: Nalzayash 1827-1900±

Laura's Mother? or Aunt?: Bawzeyan/Bawzeyah aka Nababejoy, Lucy Early, Lucy Cree, Lucy Quade 1867±-1938 Lucy Quade was probably an aunt to Laura. Laura first appears in Lucy's household in 1894.

Laura's only surviving child Katherine married 1st George Astor and 2nd William Russell

Carlisle School Savings Accounts

There are five ledgers for girls' savings accounts in the Carlisle Archives.

- Jeannette Rice has the most interesting debit entries--a bicycle and a mandolin. After purchasing the mandolin, she spent \$0.35 for music.
- From time to time, Adelia Lowe paid for repairs to her spectacles.
- Ida Wasee paid for five visits to the local Carlisle dentist, Dr. John N. Bentz.
- Christine Childs' debits for December 1905 and January 1906 include payments for "College" and "Tuition." Not very helpful clues to where she went for nurse's training.
- Laura Nalzayash was thrifty--wages in, train tickets out, and a nice \$75 balance at the end.
- The most poignant purchase is dated July 19, 1898. Nancy Tadgahsong's account was debited \$4.00 for the purchase of a trunk. This was just days before Nancy packed up her belongings and Nurse Barr took her home to die.

On Wednesday, September 18, 1895, the Sells Brothers circus came to town. Jeannette and Ida, back at Carlisle from their summer Outings, bought tickets for \$0.45.

GALA EVENT OF **CARLISLE, WEDNESDAY, SEPT. 18.** First appearance in 15 years of the Big Show in the World.

ALL YEAR AT

SELLS BROTHERS

ENORMOUS, **BIG SHOW OF THE WORLD.**

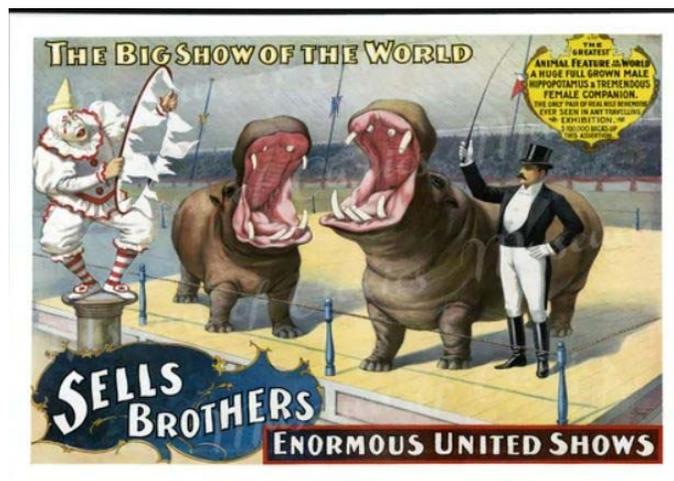
UNITED

Indisputably The World's Largest, Oldest, Richest and Most Complete Arenic and Zoological Enterprise; It's Fame Rests Securely on a Tri-umphant Success, Covering almost Quarter of a Century; Noted for It's Magnitude, Magnificence and Merit, Now Increased in Every Way Except in Price of Admission; Larger Tents, Larger Menagerie, More Animals, More Horses, More Artists, More Features, a Greater Number of Acts and Better Ones Than Ever Seen in This Country.

BEYOND ALL COMPARISON **WITHOUT A** RIVAL, BLEMISH, FALSE PROMISE.

• NOW THE BIGGEST & BEST

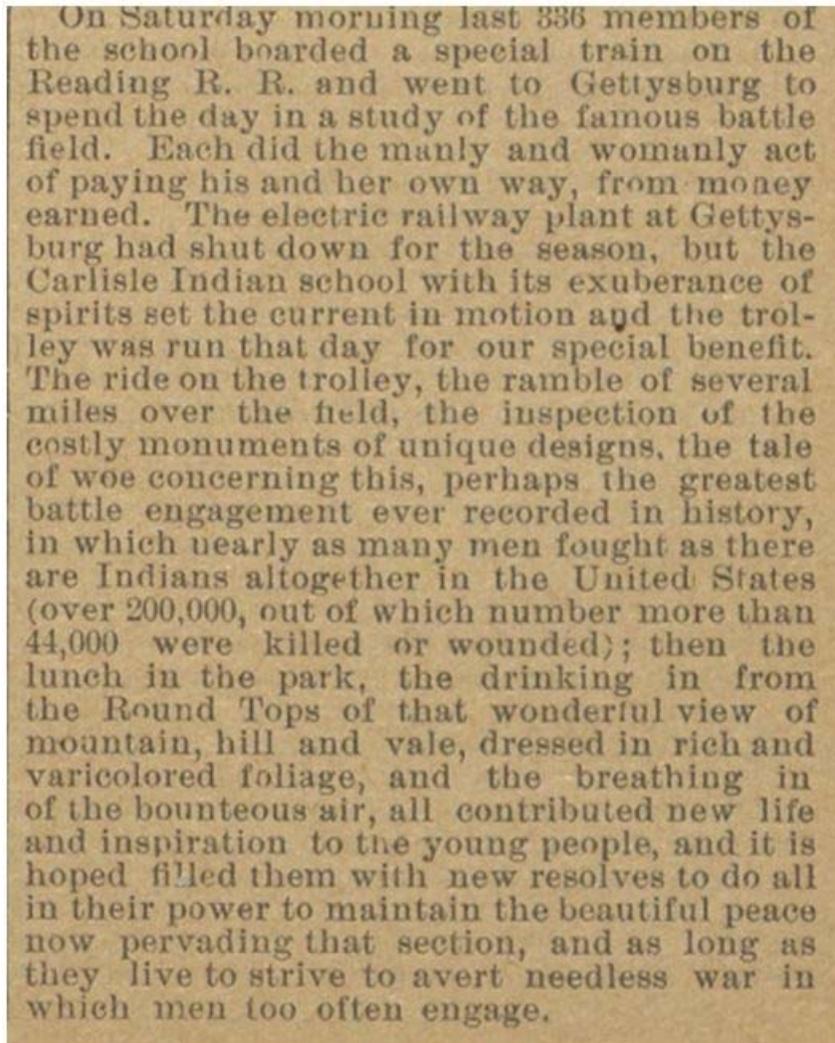
Honestly Advertised, Honorably Presented, Truthful, Moral and Instructive.



There was a school trip to Gettysburg. Ida and Jeannette each bought a ticket for \$0.65. Adelia purchased two tickets for \$1.30.

November 8, 1895

The Indian Helper, Vol. 11, No. 6



On Saturday morning last 336 members of the school boarded a special train on the Reading R. R. and went to Gettysburg to spend the day in a study of the famous battle field. Each did the manly and womanly act of paying his and her own way, from money earned. The electric railway plant at Gettysburg had shut down for the season, but the Carlisle Indian school with its exuberance of spirits set the current in motion and the trolley was run that day for our special benefit. The ride on the trolley, the ramble of several miles over the field, the inspection of the costly monuments of unique designs, the tale of woe concerning this, perhaps the greatest battle engagement ever recorded in history, in which nearly as many men fought as there are Indians altogether in the United States (over 200,000, out of which number more than 44,000 were killed or wounded); then the lunch in the park, the drinking in from the Round Tops of that wonderful view of mountain, hill and vale, dressed in rich and varicolored foliage, and the breathing in of the bounteous air, all contributed new life and inspiration to the young people, and it is hoped filled them with new resolves to do all in their power to maintain the beautiful peace now pervading that section, and as long as they live to strive to avert needless war in which men too often engage.

During the Civil War, Ella Hansell belonged to the Penn Relief Association of Philadelphia for Sick and Wounded Soldiers, an all-woman organization founded by the Society of Friends. On horseback, Ella traveled around Willingboro collecting old linen that was picked apart and used for packing the wounds of soldiers.

Lt. Richard R. Lippincott went off to war with Ella's brother Milton. Severely wounded in the Battle of Spotsylvania, Richard made it home to marry his sweetheart Ella.

Family history tells how Ella's brother George Hansell, wounded in the Battle of Gettysburg, walked 100 miles back to Philadelphia with a miniball in his gut.

How the Outing Program Came to Rancocas, New Jersey

Here is a plausible scenario.

In the 1880s, the *Friends' Intelligencer* was a weekly newsletter that published news, essays, poetry, marriage and death announcements and anything else of interest to the Society of Friends. I expect most every Quaker family in Rancocas had a subscription.

In connection with the "Indian problem," nothing is of more direct and practical interest than the experiment of putting the Carlisle School boys and girls out to farm and house work. We say "experiment," but as a matter of fact, it has been done for several years, and its details are entirely familiar to many families in southeastern Pennsylvania, as well as to the authorities at Carlisle. The results are not only satisfactory but almost astonishing. So much has been said of the indolence of the Indian that to find him a patient, steady, intelligent laborer is a reversal of what is expected. The facts are extremely creditable to the Indians of both sexes. The girls make good house help. They are diligent, anxious to learn, careful, tidy, and honest. What a list of good qualities!

If it be true that the Indian is a worker, there is no "problem" about him. His other qualities are good enough to keep him along with the rest of mankind, in the great struggle for existence, if he can only depend upon his hands for faithful and steady labor.

Captain Richard H. Pratt, founder and superintendent of the Carlisle Indian School, was no stranger to these pages. The *Intelligencer* carried news of his school starting at the school's inception in 1879.

The July 23, 1887 *Friends' Intelligencer* included the item to the left.

The December 24, 1887 issue included excerpts from Captain Pratt's annual report in which he pointed out the importance of the Outing program: *It is the most important feature of our work, bringing, as it does, our students into actual relations with the people of this country. The desire of the students to have these privileges increases from year to year, and applications for them by good farmers and others have been greater this year than we could supply.*

Perhaps motivated by articles in the *Intelligencer*, in January of 1888, Jennie Haines, wife of Dr. Franklin T. Haines, was the first person in Rancocas to send an application to Carlisle, hoping to qualify as a patron in the Outing program. She and Franklin were integral members of the Rancocas Meeting. As well as being a physician, Dr. Haines was a well-known Quaker minister.

BLANK SENT TO THOSE APPLICANTS FOR HELP WHO ARE UNKNOWN TO US.

INDIAN INDUSTRIAL SCHOOL,
Carlisle, Pa., _____, 189 .

Our object in placing pupils in families is to advance them in English and the customs of civilized life. We send out as many as we can spare towards the end of the school term, then visit them before our school opens in September, and if everything is satisfactory and persons wish to keep them, arrange for them to remain one or two years.

Pupils remaining out over winter must attend school at least four months continuously, and their labor out of school hours must pay their keep.

They are paid, as other persons, according to ability: Girls from 50 cents to \$2 per week; boys from \$5 to \$15 per month. Wages can be arranged after a two weeks' trial and advanced as deserved. I must be kept informed of the wages fixed upon and any changes thereafter.

R. H. PRATT,
Capt. and Supt.

Please answer the following questions, tear off at this line, and return to me.

1. Who are your references?	5. Does your family attend religious services, and would the pupil have the same privilege?
2. Who compose your family?	6. What is the age of the _____ you wish?
3. What other employes do you keep?	7. What will be the nature of _____ work?
4. Is the use of tobacco or liquor allowed in your household?	

Date _____

Signature _____
P. O. _____

Application - https://carlisleindian.dickinson.edu/sites/all/files/docs-publications/BIA-Annual-Report_1891_Narrative_OCR.pdf

Salient points of Jennie's application are entered in the *Register of Applications For Student Workers* ledger (image 26) and the Remarks column for her entry reads "too far out of reach." Subsequently this line was crossed out and "will send one after May 2nd" was entered. What caused this change? I expect Carlisle received a reply from the person Jennie provided as a reference, Barclay White.

Barclay White 1821-1906 lived in Mt. Holly (close to Rancocas). He was a leader in the Society of Friends. From 1871 to 1876 he lived in Nebraska where he was Superintendent of all the Indian agencies located in that area. In 1877 he was appointed to value the land and improvements on the Sac and Fox reservations in Kansas and Nebraska. In 1877 and 1878, he acted as Indian Inspector for the Society of Friends, reporting on all the Indian agencies in their care.

Undoubtedly Mr. White gave Jennie and Franklin Haines a superb reference. Now that the caliber of the prospective patron was known to Carlisle, all of a sudden the Quaker enclave of Rancocas wasn't that far off the beaten track.

After Jennie's application was accepted, four more applications (image 27) rolled in from Rancocas in mid-February 1888:

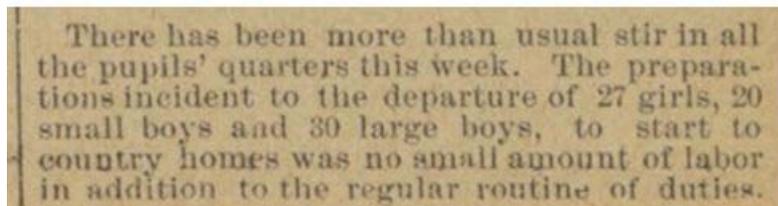
- Richard Lippincott Reference: Jennie Haines
- Joseph Lundy Reference: Barclay White
- Wilmot Hansell Reference: Barclay White
- Hannah Haines Reference: Barclay White

The Remarks column for these four applicants reads: "A good sized girl after May 2nd."

* * * *

The Carlisle Indian School newsletter reported preparations for the coming Outing season.

April 4, 1888
Indian Helper, Vol. 3, No. 38



There has been more than usual stir in all the pupils' quarters this week. The preparations incident to the departure of 27 girls, 20 small boys and 30 large boys, to start to country homes was no small amount of labor in addition to the regular routine of duties.

Perhaps the Rancocas patrons met their young women at the train station in Philadelphia. From there it would be a ferry ride across the Delaware River to Camden, New Jersey; a train to Masonville; then horse and carriage for the last leg of the trip to Rancocas.

For his new patrons in Rancocas, Capt. Pratt put forward his best young ladies.

Here are the first young women to set foot in Rancocas, arriving May 2, 1888.

	<p>Jesse Spread Hands 1867-1946 Arapaho, Oklahoma</p> <p>Jesse lived with Dr. Franklin T. Haines and his wife Jennie during the summer of 1888 and she came back for a second summer in 1890.</p>
	<p>Dorothy Naiche 1876-1946 Chiricahua Apache</p> <p>Dorothy lived with the Wilmot Hansell family from May 2, 1888 to October 16, 1891. Wilmot was a druggist/chemist and Ella Hansell Lippincott's second youngest brother.</p>
	<p>Naomi Kohten 1874-1945 Chiricahua Apache</p> <p>Naomi lived with Hannah A. Haines from May 2, 1888 to October 16, 1891. The widow Haines was a mainstay in the Rancocas Meeting.</p>
	<p>Adelia Lowe 1867-1948 Sioux, South Dakota</p> <p>Adelia lived with Richard R. Lippincott and Ella Hansell Lippincott for the summer of 1888.</p>
	<p>Frances King 1871-1947 Seneca, Oklahoma</p> <p>Frances lived with Emily Herr and her parents Henry C. and Frances Herr for just one month prior to her departure date from the Carlisle Indian School. The Herr family belonged to the Rancocas Meeting. Read about Frances in the End Notes.</p>

In time, about 23 Rancocas families were patrons for the Outing program. Some families had one student for one summer; others entered into long-term relationships with a student or a series of students. If students lived with a family over the winter, they attended the local school.

A list of Rancocas patrons follows.

Outing Patrons of Rancocas

A Carlisle Indian School Outing patron with an address of Rancocas physically resided in either Rancocas Village, Willingboro Township or the western part of Westampton Township.

Benjamin Franklin Bishop 1838-1920 / Hannah Pugh 1838-1921	
Thomas T. Buzby 1861-1925 / Elizabeth "Lizzie" Leeds 1863-1938	
Michael Clark Cadmus 1815-1899 / Martha Boyle 1830-1927	
Caleb Franklin Gaskill 1844-1929 / Mary Jane Worrell 1844-1931	
Emily Herr 1861-1944 & parents Henry C. Herr & Frances Kinsey	m. Benjamin Lippincott 1899
Cora Hilyard 1857-1926 & family - See Tracking Down a Rancocas Reference	
Franklin T. Haines 1843-1926 / Jane/Jennie Jones 1843-1936	
Hannah A. Haines 1835-1920	widow of Michael Haines daughter of Granville Haines and Phebe Woolman
Horace E. Haines 1858-1936 / Sue Clement 1853-1904	son of Hannah A. Haines
Richard Hansell 1852-1930 / Annie M. Uber 1857-1933	brother of Ella Hansell Lippincott
Wilmot Hansell 1849-1933 / Virginia Tracy 1854-1917	brother of Ella Hansell Lippincott
Jacob H. Leeds 1826-1901 / Margaret Woolman 1832-1901	
Aaron B. Lewis 1852-1920 / Mary Anna Tomlinson 1854-1930	
Richard R. Lippincott 1839-1901 / Ella Hansell 1844-1914	
Joseph Lundy 1840-1916 / Mary Evans 1841-1927	
Maurice E. Lundy 1865-1943 / Laura Thomson 1872-1955	son of Joseph Lundy
Dr. William L. Martin 1927-1903 / Lucy M. Haines 1840-1899	
Julianna N. Powell 1816-1902	
Abel H. Tomlinson 1840-1919 / Mary B. Allen 1843-1917	
Daniel B. Wilkins 1855-1941 / Ida J. Tomlinson 1856-1936	
Samuel Williams 1820-1903 / Sarah W. Stockton 1820-1899	
Rachel A. Williams 1852-1943	daughter of Samuel Williams
William M. Winner 1847-1932 / Miriam E. Buzby 1855-1906	Miriam sister of Thomas T. Buzby

Tracking Down a Rancocas Reference

"Miriam Tyler's Stories of Old Rancocas," posted on the Rancocas Village website, contains a reference to Indians.

The Bakers' house directly across from the firehall has an object like a big watermelon in the front yard. Amos Hansel found it one day in the field of his farm near Rancocas. He said he did not know how it got there. People always said it must be a meteorite that dropped from the sky. Quakers who once lived in this double house employed Indian servants. They slept up in the third floor of the house. There are little windows in the bedroom doors. No one is sure why this was built this way. This house, like many of the old houses had front and back stairways. Most of the back stairs were curved, which made them dangerous to use as people frequently fell on these stairs. All of the old houses had wells to supply the water for the house. The water in Rancocas was considered good tasting.



202 & 204 Main St, Rancocas, NJ, circa 1973
Photo from rancocasvillagenj.org/

When I first read this story, my mind's eye conjured up an image of women clad in saris. Now that I know better, it was easy to figure out the tax map number of the double house, work back through the deeds, and cross reference the property owner with the Carlisle Indian School Outing records.

Today, the street address for the double house is 202 and 204 Main Street. Back around 1900 it was owned by the Hilyard family--the widowed mother Hannah T. Hilyard, two bachelor sons Jonathan and Frank and two unmarried daughters Anna and Cora. Cora was the designated Outing patron.

From 1897 through 1906 the Hilyard family hosted young women from Carlisle. Some girls lived with the Hilyards for just the summer; others for a full year that encompassed the winter school term.



Sarah Williams, Carlisle School, circa 1894

The summer of 1897 was unusual in the Outing scheme of things. Two Chippewa girls who had come to Carlisle from Mt. Pleasant, Michigan, spent three months with the Hilyards. Sarah Williams was 25 and her little companion Mary Stone was 10 years old.

Perhaps they walked around the corner and up Bridge Street to the Lippincott house for a visit with Nancy Tadgahsong, Chippewa, Oscoda, Michigan.



Mary Stone, Carlisle School, circa 1896

Cora Hilyard, Rancocas, NJ - Outing Girls

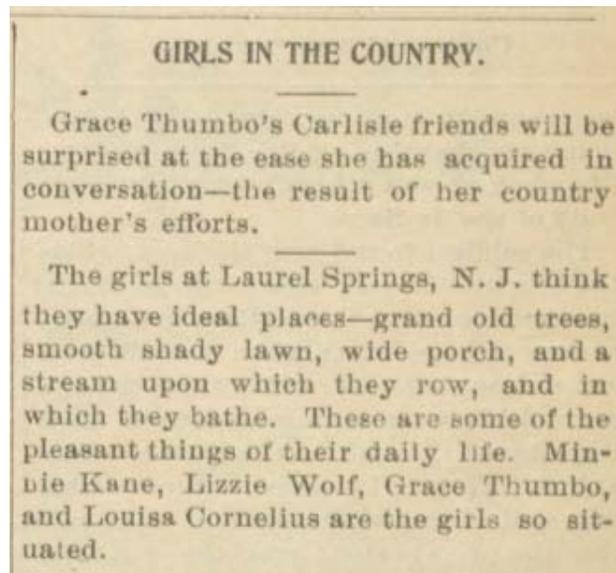
Apr 1892 - transfer	Kate Stalker, Cheyenne
June 1897 - Aug 1897	Sarah Williams, Chippewa
June 1897 - Aug 1897	Mary Stone, Chippewa
Apr 1898 - Sept 1898	Minnie Kane, Klamath
Sept 1898 - Apr 1899	Lulu Coates, Oneida
Apr 1899 - transfer	Rose Temple, Klamath
Apr 1899 - transfer	Minnie Kane, Klamath
Sept 1899 - transfer	Susie Face, Sioux
Apr 1900 - Sept 1900	Louisa Cornelius, Oneida
Sept 1900 - Sept 1901	Cornelia Cornelius, Oneida
Sept 1901 - Aug 1902	Bernice Pierce, Seneca
Sept 1902 - Sept 1903	Adelia Fielder, Sioux
Sept 1903 - Mar 1904	Lena McKay, Klamath
Apr 1904 - Sept 1904	Phoebe Schanandore, Oneida
Sept 1904 - Sept 1905	Maggie Tarbell, Iroquois
Sept 1905 - Sept 1906	Louisa M. Bidos, Ottawa

Two of Cora's sisters married twin brothers and lived in Laurel Springs, Camden County, New Jersey. Sarah Hilyard 1852-1928 married Ephraim Tomlinson, Jr. 1846-1888 and Emily Hilyard 1854-1926 married Benjamin Albert Tomlinson 1846-1925.

After their stay with Cora Hilyard, Lulu Coates, Rose Temple and Minnie Kane were transferred to Cora's sister Emily (B.A. Tomlinson) in Laurel Springs. Emily also hosted Lizzie Wolf for the 1900 school year and the summer of 1904.

Sarah Hilyard Tomlinson hosted Grace Thumbo from May 1900 to September 1901. (Grace is the girl who went home to Arizona with Laura Nalzayash in 1904.)

August 17, 1900
Red Man and Helper, Vol. 1, No. 6



END NOTES

Barbara Landis - <https://carlisleindianschool.org/> and <http://ciis.blogspot.com/>

Digitized archival material for the Carlisle Indian Industrial School found at the Carlisle Indian School Digital Resource Center <https://carlisleindian.dickinson.edu/> - I used everything!

Unless noted otherwise, photos of the young women are from the Carlisle Indian School Digital Archives.

The Carlisle Indian School newspapers, a great source of information for tracking down these girls, are a bizarre mix of lively, funny writing, overt propaganda and relentless brainwashing. Assembling a paper trail for my Outing girls required working around Marianna Burgess's editorial biases and her alter ego The Man on the Band Stand to find the gems of information these newspapers hold. (An interesting find: Miss Burgess was a Quaker.)

Jacqueline Fear-Seagle and Susan D. Rose, Editors, *Carlisle Indian Industrial School, Indigenous Histories, Memories & Reclamations*, 2016

David Wallace Adams, *Education for Extinction*, 1995

John N. Choate - about the photographer and a photo of the man behind the camera
Cumberland County History, Vol. 13, No. 2, Winter 1996
<http://gardnerlibrary.org/sites/default/files/vol13n2.pdf>

Choate's photos at the Smithsonian
<https://sova.si.edu/record/NAA.PhotoLot.81-12>
<https://sova.si.edu/record/NAA.PhotoLot.73-8> not digitized

Carlisle Indian School panorama
https://carlisleindian.dickinson.edu/sites/all/files/docs-publications/CIS-MC-004_b01f07.pdf

The Internet, Ancestry.com, FamilySearch.org, Archive.org, HathiTrust.org, Jstor.org, Newspapers.com, GenealogyBank.com, FultonHistory.com, interlibrary loans.

The Lippincott Family & Rancocas

Read about the Lippincott family <http://ancestorsandothers.net/Lipp.htm>

Dr. Franklin T. Haines cared for Ella Hansell Lippincott's mother, Hannah Heaton Hansell 1810-1887, during her last illness.

Ella Hansell Lippincott and Jennie Haines attended the 1893 graduation at the Carlisle Indian School.

Quaker marriage certificates include signatures of all who witnessed the marriage (which could be over 100 people). The certificate for the Lippincott/Williams marriage of June 1, 1899 is long gone, but I wonder if it might have included Christine Childs' name.

Rancocas Village/Westampton Township Historical Society - <http://rancocasvillagenj.org/>
Old photos of Rancocas Village including 211 Bridge Street
Great Aunt Ella Lippincott Williams' reminiscences of childhood in Rancocas
Miriam Tyler's Stories of Old Rancocas

Rancocas Village Map 1876 - <http://www.historicmapworks.com/Atlas/US/11096/>

Adelia Lowe

Adelia Lowe's journey to Carlisle is outlined in the archives:

[Recruiting Students from Various Sioux Agencies](#)

[Arrival of 68 Students from Rosebud and Pine Ridge Agencies](#)

[Itemized Statement of John Robinson for Escorting Students to Carlisle](#)

Group photo of 13 girls with identifications, National Anthropological Archives, NAA Photo Lot 81-12, INV 06821700

Frances King - reporter of the sight-seeing tour with Adelia and Ella Hansell Lippincott

Frances King (Seneca, Oklahoma, 1871-1947) was enrolled in Carlisle from May 1885 and to July 1888. Frances was on her last Outing, living with Miss Emily Herr of Masonville, NJ, when she accompanied Adelia Lowe on the sight-seeing trip to Burlington.

In 1889 Frances married Joseph Bassett (reported in the *Indian Helper*). In 1904 she married John Crow (1856-1931). According to his obituary, John Crow was the last Chief of the Cayuga Indians and it was feared that with his death many of the tribal rites would be lost. In lieu of anyone versed in the traditional burial rites, Quaker minister Harvey L. Wallace conducted Chief Crow's funeral ceremony. In 1933, Frances married Henry Young.

Frances was by John Crow's side during his years as Chief. Frances apparently did not have children but in 1908 became a step grandmother to John Crow's 18-month-old granddaughter Maude Lee Mudd. When Maude turned 14 she came into an inheritance of land and mining leases, reportedly worth thousands to millions of dollars. To "protect" her interests, a lawyer was appointed guardian and Maud was removed from the Crow home. Frances took Maude back. The resulting guardianship battles, law suits and activities of Maude's life were reported in the newspapers for years.

The plucky lass Frances, who reported on her sight-seeing tour with Ella Lippincott and Adelia Lowe, was laid to rest, with traditional rites, in the Bassett's Grove Cemetery, Grove, Oklahoma, located within the Seneca-Cayuga Bassett Grove Stomp Grounds where the traditional Green Corn Festival is held.

Edwin Forrest pen and ink drawing sold on e-bay

<https://www.ebay.com/itm/163807002852>

Tiyospaye - An Oglala Genealogy Resource

<http://freepages.rootsweb.com/~mikestevens/genealogy/2010-p/index.htm>

Twiss Family

<https://amertribes.proboards.com/thread/261/agent-thomas-twiss?page=1>

Sallie Face

Face, Bissonette and Little Wound Families

Tiyospaye - An Oglala Genealogy Resource

<https://freepages.rootsweb.com/~mikestevens/genealogy/2010-p/p108.htm>

Images of George Little Wound and his parents

<https://amertribes.proboards.com/thread/1955/george-little-wound>

Ida Wasee

Joshua Given convinces Kiowa chiefs - *Indian Helper*, Vol 3, No. 52, 8-10-1888

Boys who traveled to Carlisle with Ida: Calvin Kauley, James Waldo, Theodore Kaha Kome, Frederick Dangerous Eagle, Hector Cat, Luther Dah-hah, Elliot Kiowa and John Lowry (Seminole).

Elliot Kiowa, age about 18, died May 21, 1889 and is buried in the cemetery at the Carlisle Indian School.

One other Kiowa child is buried in the Carlisle cemetery. Zonkeuh/Zonekeuh, age about 22, died of consumption on April 27, 1880. Ft. Marion prisoner (extant ledger art, cast & bust from face mold). To Hampton with Capt. Pratt, then to Carlisle. Hampton's school newspaper *Southern Workman* provides an obituary: *He had a lovely and Christian character and died very peacefully, saying "Oh no, I am not afraid to die. I want to go to God's house."*

Kiowa/Comanche delegation to Washington via Carlisle - *Indian Helper*, Vol. 11, No. 17, 1-31-1896
The Evening Times, 2-3-1896

Ida named Goosay-Tahn-Mah

http://www.geocities.ws/kiowaprincessorority/members_2010.htm

"Indians for Indians Hour" radio program index

Ida Hummingbird and Esther Toppah, October 24, 1944

<https://libraries.ou.edu/locations/docs/westhist/pdf/IndiansforIndiansTapeList.pdf>

James Mooney integrated himself with the Kiowa and was given the Indian name Guatki or "Picture Man." James Mooney's photos - <https://www.cartermuseum.org/artists/james-mooney>

Hugh D. Corwin biography of Delos K. Lone Wolf (1961)

<https://gateway.okhistory.org/ark:/67531/metadc1760996/>

Ida's Life Mask

Larry Taylor

<https://www.facebook.com/Native-American-Indian-Molds-Cast-Bust-640049102792320/>

Delos K. Lonewolf's duplicate face cast - *Kiowa News*, Vol. 1, #3, 11-9-2017

https://img1.wsimg.com/blobby/go/716ce6c5-e07c-43a7-a685-6d934b9f51c3/downloads/1d0mtc1jc_64032.pdf

Joseph Palmer - article and photo

"Making Life Masks," *Public Opinion*, 1905, page 751

https://www.google.com/books/edition/Public_Opinion/lAg4AQAAMAAJ

Kicking Bear - persuaded by ethnologist James Mooney, photographed by William Dinwiddie, and cast by Joseph Palmer (with difficulty) - *Evening Star*, 5-30-1896

Joseph Palmer's experiences - *The Washington Times*, 10-2-1904

Workshop like Eden Musee, Indian heads on the shelves

New York Tribune, Illustrated Supplement, 12-4-1904

Building looks like a junk dealer, molding a whale, adventures of Joseph Palmer and his son William - *The Brooklyn Daily Eagle*, 4-2-1905

Skeleton in the workshop - *Evening Star*, 10-23-1913

Ida's 1913 Trip to Washington, D.C.

Russel Lawrence Barsh, *An American Heart of Darkness: The 1913 Expedition for American Indian Citizenship*, 1993 - <https://digitalcommons.unl.edu/greatplainsquarterly/751/>

A section of the C. Hart Merriam papers at the Bancroft Library can be found in Archive.org. Included is a document assembled by Rodman Wanamaker titled "Memorial to American Indians 1913," featuring numerous newspaper clippings and photographs of the Memorial activities. The agreement signed by the Chiefs is pictured, as well as a panorama photo of the entire contingent, with identifications, which ran in the Picture Section of the Sunday *New York Times* on March 9, 1913. The photos in this document are very dark. Start at page 238 of this link. https://archive.org/details/bancroft_chartmerriam_1556_95/mode/2up

At an auction in 2019, collector Sherry Howard bought an original of Wanamaker's publication and scanned a few pages. Delos K. Lonewolf far right at edge of photo below. <https://myauctionfinds.com/2019/06/10/early-native-american-monument-that-never-materialized/>



There is a copy of the panorama photo at Newspapers.com: *New York Times*, March 9, 1913, page 20 <https://www.newspapers.com/image/20430243/> Delos K. Lone Wolf is the first guy from the right with a war bonnet.

The New York Times archives also has a copy of the panorama photo <https://timesmachine.nytimes.com/timesmachine/1913/03/09/issue.html>

Delos K. Lone Wolf Carlisle class trip to New York City in 1894 - *New York Times*, 4-14-1894

1913 sight-seeing tour of New York City - *The Sun*, 2-24-1913

Events in Washington, D.C.

Inaugural Parade

New York Times, 3-4-1913

The Washington Post, 3-5-1913

The Washington Herald, 3-4-1913 printed a photo titled "Col. Dick Plunkett and His Red Men," showing the group of Indians who will ride horses in the inaugural parade. The photo is too dark to identify anyone except Peter Pamonicutt 1858-1945 (Menominee from Wisconsin), identified by his tribal costume (third from right in above panorama photo).

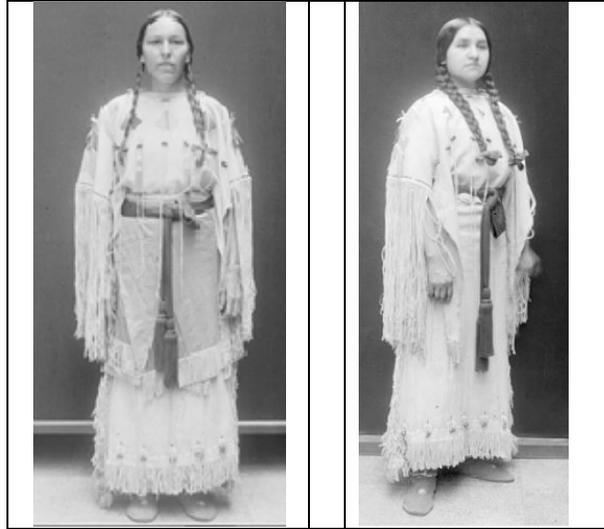
Tea at the Willard Hotel

New York Tribune, 3-6-1913

The Washington Post, 3-6-1913

The Washington Times, 3-6-1913

Two Women. Same Party. Same Dress.



At the March 1913 photo session after the Inaugural Parade, De Lancey W. Gill took photos of Ida (left) and her family and (right) Mrs. Sophia Basner (nee Smart 1890-1953). What is a Chippewa woman from Wisconsin doing in a Kiowa dress? Descriptions of Ida's photo says the dress was "self made" or "wearing a dress that she made." Looks like Ida lent her dress to Sophia (and her shoes, too). Here is an interesting article: *You Can't Believe Your Eyes: Inaccuracies in Photographs of North American Indians* by Joanna Cohan Scherer, 1975 <https://repository.upenn.edu/svc/vol2/iss2/3>

1918 Papers of John Peabody Harrington - Ida and Delos informants for Kiowa language.

<https://www.si.edu/media/NMNH/NMNH-jpharringtonguide-volume5.pdf>

The Buffalo Hunt Sculpture - Information about the sculpture is taken from the more credible accounts in numerous newspapers found mostly at FultonHistory.org. Also C. Hart Merriam papers and the Congressional Record.



The New Era-Lancaster (Pa.) 6-19-1904

Mr. L. C. Reisner, manufacturer of Elks and Masonic goods, came by this dress, decorated with 1,500 elk's teeth. The newspaper reported the dress's provenance:

The garment was finished in 1874, after several months work for a state robe for the squaw of Little Boy, Chief of the Kiowas. After the death of the chief's wife it became the property of Kiowa Anna, belle of the tribe. This Indian chieftess retained the dress until the tribe was defeated in a small skirmish with a neighboring tribe, and then it came in the possession of the victor, Chief Lonewolf, who presented it to the wife of his nephew, Ida Lonewolf.

About three years ago, it was purchased by an Indian curio collector named Mossey who sold it to Mr. Reissner.

We are left to wonder how many members of the Benevolent and Protective Order of Elks sported these teeth, repurposed into rings, fobs, pins and tie tacks.

Nancy Tadgahsong

About Rev. John Tadgahsong

Neil Thornton, *Northern Trails - Along the Historic Riviere Aux Sables*, 1987

Michigan Conference, United Methodist Archives

The Historical Messenger, Fall 1997, Vol. 25, No. 3

http://adrian.edu/umcarchives/hm/messenger_fall1997.pdf

Oscoda Indian Mission Church

<http://www.huronshoresgs.org/hsgs/HSGS%20Newsletter-Dec2017.pdf>

Mt. Pleasant Indian School Register

<http://www.mainlymichigan.com/nativedata/MtPleasantIndustrial/countyresults.aspx?County=losco>

Allison United Methodist Church, Carlisle, Cumberland County, PA

Ancestry.com, Pennsylvania and New Jersey Church and Town Records 1669-2013

Nancy's death certificate

Ancestry.com, Michigan, U.S., Death Records, 1867-1962

Jeannette Rice

Alice C. Fletcher - Winnebago Allotment Book

[Alice Cunningham Fletcher Papers- Winnebago Allotment Recordbook Box: 4B, 1887-89 | Smithsonian Digital Volunteers \(si.edu\)](#)

Henry M. Rice Family [Viewing page 100 of 194 | Smithsonian Digital Volunteers \(si.edu\)](#)



Barn at the farm operated by the Quaker Maule sisters in London Grove, Pa. Jeannette lived here for the summer of 1895.

Joan T. Mark, *A Stranger in Her Native Land, Alice Fletcher and the American Indians*, 1988 - This book has a chapter devoted to Alice Fletcher's year with the Winnebagos.

Jeannette, Silas and their kids are easy to find in newspaper articles, census records, etc.

Christine Childs

Christine's Student File

https://carlisleindian.dickinson.edu/sites/all/files/docs-ephemera/NARA_1327_b155_f6096.pdf

List of students at Crow Agency Boarding School, Montana as of June 30, 1896

<https://archive.org/details/reviewreviewsan18shawgoog/> (page 305)

1906 Carlisle Indian School graduation speeches found in *The Arrow*, Vol. 2, No. 31, 3-30-1906

George Hogan beaten at Crow Agency Boarding School

Lillian Bullshows Hogan, *The Woman Who Loved Mankind: The Life of a Twentieth-Century Crow Elder*, 2012

Julia Hawk cried on the train. About Johnny "Red" Burns.

Alma Hogan Snell, *Grandmother's Grandchild: My Crow Indian Life*, 2000

Rose LaForge Dillon goes to Washington, D.C.

Opening of the Crow (Mont.) Indian Reservation, Volumes 1-4, by United States Congress Senate Committee on Indian Affairs

Christine's Crow Family

Christine's marriage record: parents Reuban Childs and Margaret Dawes.

Carlisle School Record Card dated 1898 reports both parents are dead and Home Address lists Albert Anderson (brother) and written above this name is Reuben Childs.

Allotment patent Doc. #601746 reads "Bes-ekah-hoos, or Comes to the Buffalo, or Christina Child."

Indian Census Roll: Before 1901 Christine recorded as Comes to the Buffalo. 1902 to 1917 Sees Buffalo Coming/Christine Childs.

This entry in the 1892 Indian Census Roll is the most representative family unit before Christine left for the Carlisle Indian School.

899 902 Mchuer	Wart	Female Widow 68
903 Mmakoh Kowoo	Bad Woman	Female Daughter 38
904 Chatur Alpradus	Walks With a Wolf	Male Son 16
905 Beshan Ahose	Comes to the Buffalo	Female Daughter 11
906 Kuchuis	Mint	Male Son in Law 48
907 Echedesach	Comes out first	Female daughter 1

- Wart b. 1824, died probably by 1900
- Bad Woman b. 1854
- Walks With The Wolf 1873-1953 (obituary - father Gets Down First, mother Bad Woman, half sister Libby Childs)
- Comes to the Buffalo - Christine Childs 1882-1917
- Mint b. 1844
- Comes Out First - Libbie/Libby Childs 1892-1965 (obituary - wife of Otto Bear Cloud; death cert - father Charles ?, mother Bad Woman)

Of interest: Photo of smiling mothers at a baby show - *The Carlisle Arrow*, Vol. 8, No. 1, July 21, 1916

Laura Nalzayash

Elizabeth Downing Edge obituary

https://www.calntownship.org/uploads/9/9/7/5/99755464/chestnut_dell_school.pdf

Jerry Keenan, *This is a Fine Hot Old Country: Yellowstone Kelly at the San Carlos Apache Reservation, 1904-1909* <http://www.jstor.org/stable/41696857>

Asa Daklugie describes the San Carlos Reservation.
Eve Ball, *Indeh: An Apache Odyssey*, 1988

Paul and Kathleen Nickens, *Old San Carlos*, 2008

How the Outing Program Came to Rancocas, New Jersey

Friends' Intelligencer - <https://catalog.hathitrust.org/Record/000544040>

Barclay White - <https://history.nebraska.gov/collections/barclay-white-rg4002am>

R.L. Brunhouse, *Apprenticeship for Civilization: The Outing System at the Carlisle Indian School*, 1939 (found in the Carlisle Indian School Archive)

Joseph E. Illick, *Some of Our Best Indians Are Friends... Quaker Attitudes and Actions Regarding the Western Indians during the Grant Administration*, 1971 - <https://www.jstor.org/stable/967835>

Rayner Wickersham Kelsey, *Friends and the Indians, 1655-1917*, 1917

Robert A. Trennert, *From Carlisle to Phoenix: The Rise and Fall of the Indian Outing System, 1878-1920*, <http://www.jstor.org/stable/3639003> (\$)

Blank forms and regulations for the Outing program are reproduced in Capt. Pratt's 1891 Annual Report to the Commissioner of Indian Affairs.

Barbara Landis has posted an Outing contact - <http://ciis.blogspot.com/2019/09/outing-contract-revised-dec-8-1900.html>

The November/December 1892 issue of *The Red Man* features excerpts of letters to Carlisle from Outing students. This young girl found herself, from time to time, attending a Quaker Meeting. Though a bit baffled, she handled this strange experience with aplomb.

I am getting along right well. This is a very nice place but in winter time it is so lonesome. I never will learn any thing if I go to their meeting all the time. There is no reading, no prayer, nobody never say a word. They all sit very still about an hour and then they shake hands each other and come out, very different from our meeting. I go to meeting only once in a while, but I had rather go to church. The first time I went to meeting I was wait and wait for the man to preach but he never move. At last I saw the people get up and shake hands each others came out. So I stand up and shake hand with the old woman that was set by me and go out side.

The Triple Exposed Mystery Photo



By a convoluted series of events, we came by a box of Lippincott family memorabilia. One item in the box is a 9.5" x 12.5" book of prints which was turned into a scrapbook. Pasted on each page are colorful advertising cards, scrapbook cut outs, greeting cards, etc.

There is nothing of a personal nature in this scrapbook, except for two items. The first is a trade card for "Hansell & Bro." Ella Hansell Lippincott's brothers Amos and George were druggists, located at 2000 Market Street in Philadelphia.

The second item is this 3.5" square photograph. It looks as though there are at least three exposures on the print. The finish is blemished. It is thoroughly glued down and I might wreck it trying to see if there is writing on the reverse. Despite its shortcomings, this photo was important enough to save and glue into the scrapbook.

One exposure on the print is of four people at the front of the Lippincott house at 211 Bridge Street in Rancocas.

Who is this young woman? Adelia, Sallie, Ida, Nancy, Jeannette, Christine or Laura?

