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One Dollar Per Year

THE INDIAN CRAFTSMAN

FEBRUARY, '09



THE CARLISLE INDIAN PRESS
U. S. INDIAN SCHOOL, CARLISLE, PA.

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Indian Crafts Dept.

Carlisle Indian School



A magazine not only *about*
Indians, but mainly
by Indians

The Indian Craftsman

A Magazine by Indians

Published by the Carlisle Indian School

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ILLUSTRATIONS: Carlisle Indian School Views; Elizabeth Penney, an Indian Student; Nez Perce students in Native Costumes; Flathead views of Montana; Commissioned Officers of Carlisle School.

¶ THE INDIAN CRAFTSMAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work and all the art work is executed by Indian students of the school.

¶ All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE INDIAN CRAFTSMAN, United States Indian School, Carlisle, Pennsylvania.

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The Improvements at Carlisle Indian School: *By the Superintendent*



IN SPEAKING of the changes and improvements which are being made at the Carlisle School, I should preface my remarks by informing you that nothing of a reckless nature is being attempted. Our aim is simply to develop the school along natural lines. Nor do I wish to convey the impression that there has not been much good done by this school—because there has been and its work has been recognized; but there are certain legitimate improvements that can and should be made. Institutions, like individuals, are susceptible of growth either in a material way or because of their influence. When a school gets such a magnificent reputation and the people who are laboring within its gates are satisfied and conclude that it has reached the climax of usefulness and cannot be improved, then something, somewhere, is radically wrong.

I shall take up in their order first, the student body, and second, the improvements which have been made and are contemplated.

During the month of June, the Indian Office issued a circular doing away with the soliciting of students by superintendents of nonreservation schools. This circular placed the entire matter of sending students from reservations to nonreservation schools in the hands of agents and superintendents who are in charge of the reservations. As you are undoubtedly aware, the nonreservation schools have been obtaining their quota of students to a very large extent by sending soliciting agents into the field to win the consent of parents for the sending away to school of their children. At present the initiative must be taken by either the students or the parents themselves. They signify to the agent their preference and he places transportation for them to the schools which they select. Students

from nonreservation points are gathered as heretofore, by the superintendents in charge of nonreservation schools, with the change, however, that no soliciting by an agent must be done. Regarding this circular, I made comment in my annual report as follows:

“This regulation has been one of the most drastic taken in the history of Indian education, and withal one of the most necessary. It saves to the government thousands of dollars each year in useless expenditure and avoids the reckless waste of time by sending employees into every quarter of the field, where competition for students became so keen that schools were openly working one against the other. Charges and counter-charges were made by nonreservation schools and there was an intensely acrimonious feeling between some of them. This action cannot but have a good influence upon Indian education, because it means that the Indian will be compelled to put forth some personal effort to get it. People appreciate most that which they have to strive for. Because of the loyalty of graduates and returned students of this school, the new regulations will not affect Carlisle.”

I did not think when this statement was made that the response would be so hearty and that our expectations for enrollment would be more than fulfilled. At this time Carlisle undoubtedly has the finest body of students in the Service. There are hardly a score of children on the grounds who are under the age of fourteen years. Whereas many of the larger nonreservation schools have from fifty to one hundred fifty and two hundred of these little ones. Not only has the age of our students improved, but it is generally recognized that the character of the students themselves has improved. Taking them all in all, the young men and the young women who are at Carlisle today are there for a purpose. More and more, the correspondence from parents and students indicates that the Indian race is fast awakening to the splendid opportunities which a school such as Carlisle has to offer.

The Commissioner of Indian Affairs deserves great praise and credit for having the courage to issue regulations which in this particular case have done more to place Indian schools on a common sense basis where they must justify their existence than any other regulations that have ever gone forth.

Hereafter nonreservation schools must stand on their own feet and the unnecessary ones will rapidly disappear.

During the year about thirty-five students under the age of



A CAMPUS VIEW OF THE CARLISLE INDIAN SCHOOL—LOOKING WEST FROM THE ADMINISTRATION BUILDING



THE ADMINISTRATION BUILDING OF THE CARLISLE INDIAN SCHOOL

fourteen years have been returned to their homes in New York. These children should be educated at home where day schools have been supplied. The nonreservation school can only be defended when it is in a position to supply advanced training in the trades, in business and in domestic life. Insofar as it is impossible to teach a trade to boys and girls who are not yet twelve years of age, the nonreservation school is simply duplicating the work of the reservation day school when it fills up its dormitories with them. These children can get academic and elementary industrial training in the day school and, because of their age, they certainly cannot get anything in addition by coming to a distant nonreservation school where they are away from their homes, out of touch with their people, and, because of their extreme youth, in many cases, lead a very lonely life.

Some of the nonreservation schools are, for the present, serving a distinct purpose because of the fact that they localize a large diversity of avocational training, which the day school, because of the limited number of students and inadequate equipment, cannot offer. But the usefulness of the nonreservation school speedily ceases when it does not limit its enrollment to students who can take advantage of the training which it offers, and is dissipating its efforts and the money which is furnished by Congress in simply caring for a number of small children who are held and attracted for the purpose of "filling up" and because each one is worth \$167 per year to that particular school.

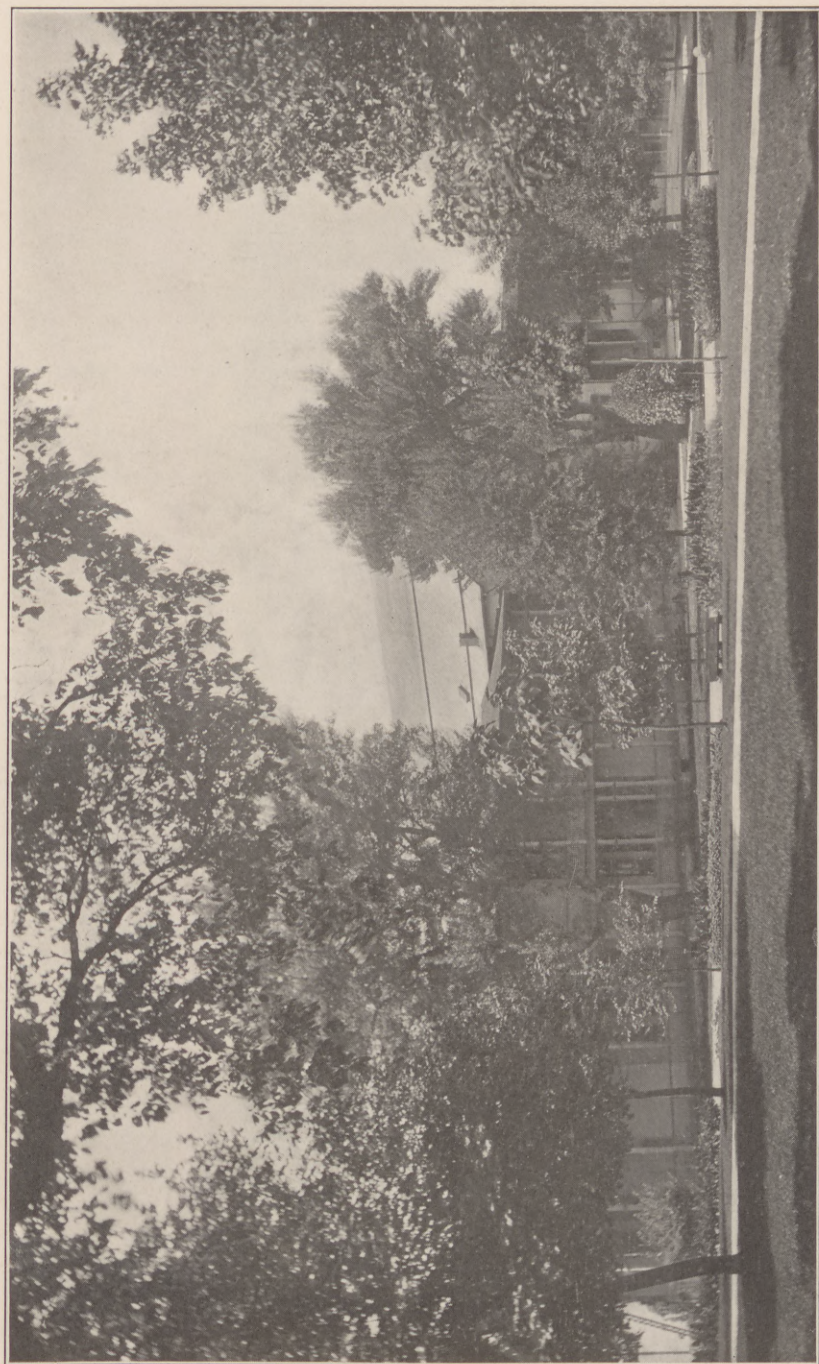
Recognizing the importance of giving instruction only in essentials and avoiding the loss of time incident to imparting information for which the students would have absolutely no use when they go back to live on the reservation or remain to compete in the teeming civilization of the East, I took up the matter with the principal teacher of the revision of what had previously formed the course of study. The teachers were cautioned to eliminate everything which was not adapted to the peculiar work we have in hand, and all with a view to giving our students a thorough working knowledge of English, arithmetic, geography, elementary science, etc. Courses in Morals and Manners, Nature Study and Native Indian Arts have been added in order to give breadth and character to the training. At present a synopsis of this course of study is completed. Before being published it will be carefully tested and

altered as experience proves best in the class room. Indian boys and girls, like the youth of the laboring classes of any race, have not much time to spend in school and our teachers have been urged to hew closely to the line of common sense, because we cannot afford to have our students fritter away the time they choose to devote to training and education in the study of matters which might well be omitted and when every moment is needed and should be spent in gaining a solid education.

Another element of the work in the class room which should be mentioned here which has been receiving much attention at Carlisle is the development of the work with the students of Indian legends, customs, history, etc. This work offers a splendid field in making particular and effective the instruction in English and history, besides bringing into existence certain valuable historical, mythological and sociological information which it is important to have brought to light now if it is to be preserved for future generations.

Arrangements are being made for a practical course in Commerce and Business. There will be no aim to make this the feature of the school, but rather to furnish definite instruction in down-to-date business methods for all our students. If there are young men and young women who are pre-eminently fitted for this work, they can receive practice and instruction in type-writing, stenography and business accounts. I believe the custom of allowing all students, regardless of their native ability, to spend a number of years in preparation for a clerical career only is not for the best interests of the Indian and is wasteful for the government. After all, many of the young people so trained are not made expert clerks and accountants and will never be satisfied to engage in the honest toil of the mechanic and farmer.

For a couple of years the position of instructor in agriculture has been filled at this school, but as very little opportunity was given for organized class-room and experimental instruction, the full benefits have not been derived from this position. Agriculture, as it has been commonly taught in many nonreservation schools, amounts to just so much automatic work and drudgery. Some of the smaller schools on the reservations are doing much better work in proportion to their equipment than the large schools. A certain amount of farm land is available and is laid out by the farmer,



A GLIMPSE OF THE CAMPUS AND SCHOOL BUILDING AT CARLISLE



COMMISSIONED OFFICERS, BOYS' SQUADRONS, UNITED STATES INDIAN SCHOOL, CARLISLE

the latter does all the planning and the students perform the manual toil. These young men know nothing of, and are taught practically nothing concerning the study of soils, the rotation of crops, the conservation of moisture, etc. A place is now being provided in the school building where definite and regular instruction in these various subjects can be given to those students who are studying farming. To some extent, this will be work covering the principles of agriculture, but it will be given a practical turn by the use of a greenhouse which is being built as an addition to it. Hundreds of plants can be cultivated in connection with truck gardening, and work in planting, grafting, etc., can be successfully carried on. I do not think it is wise to make a specialty of giving instruction to all students in farming whether they desire it or not. There are a certain number of students, however, who, owning large tracts of land, are desirous of developing it with profit to themselves, and this class-room work in agriculture, together with the work on the school farm and the outing experience, would give them excellent preparation.

I omitted to mention that in connection with the class-room work, plans are now being made, and letters have been sent out to secure the material for an agricultural and industrial museum. A number of cases will be built and products will be obtained from various parts of the country illustrating the agricultural and manufacturing industries. When one of these subjects is up for discussion in the class room, these products will serve as practical illustrations and will add zest and interest to the work.

Extensive changes are being made in our industrial departments. This has always seemed to me a fertile and undeveloped field. The Indian is naturally a craftsman, having inherited from long lines of ancestry, interest and skill in the execution of mechanical things. The new arrangement of the shops is being made such as will result not only in larger production, but will be conducive to better results in connection with the instruction as well.

After all, the important thing for us to do is to give real instruction in whatever lines we undertake; the small amount of product which is manufactured is inconsequential in comparison with the large outlay which is made for education. However, I have always been a firm believer in the efficacy of training, and

know it to be true that when more excellent instruction is given in the various trades and industries more productivity results. With this idea in view, a regular course of study and practice will be inaugurated in connection with each industry. A number of these courses are now finished so that an excellent beginning has been made. Our instructors in the industries have readily fallen in line, and have evinced a strong interest in this work. The great trouble in many schools is that the instructor in the industries is looked down upon as occupying an inferior position from that held by the teacher in the academic department. It is now well understood at Carlisle that the instructor in the industries is considered as much a teacher as the teacher of arithmetic or the teacher of geography. Better results can be obtained when the school room and the shop work hand in hand.

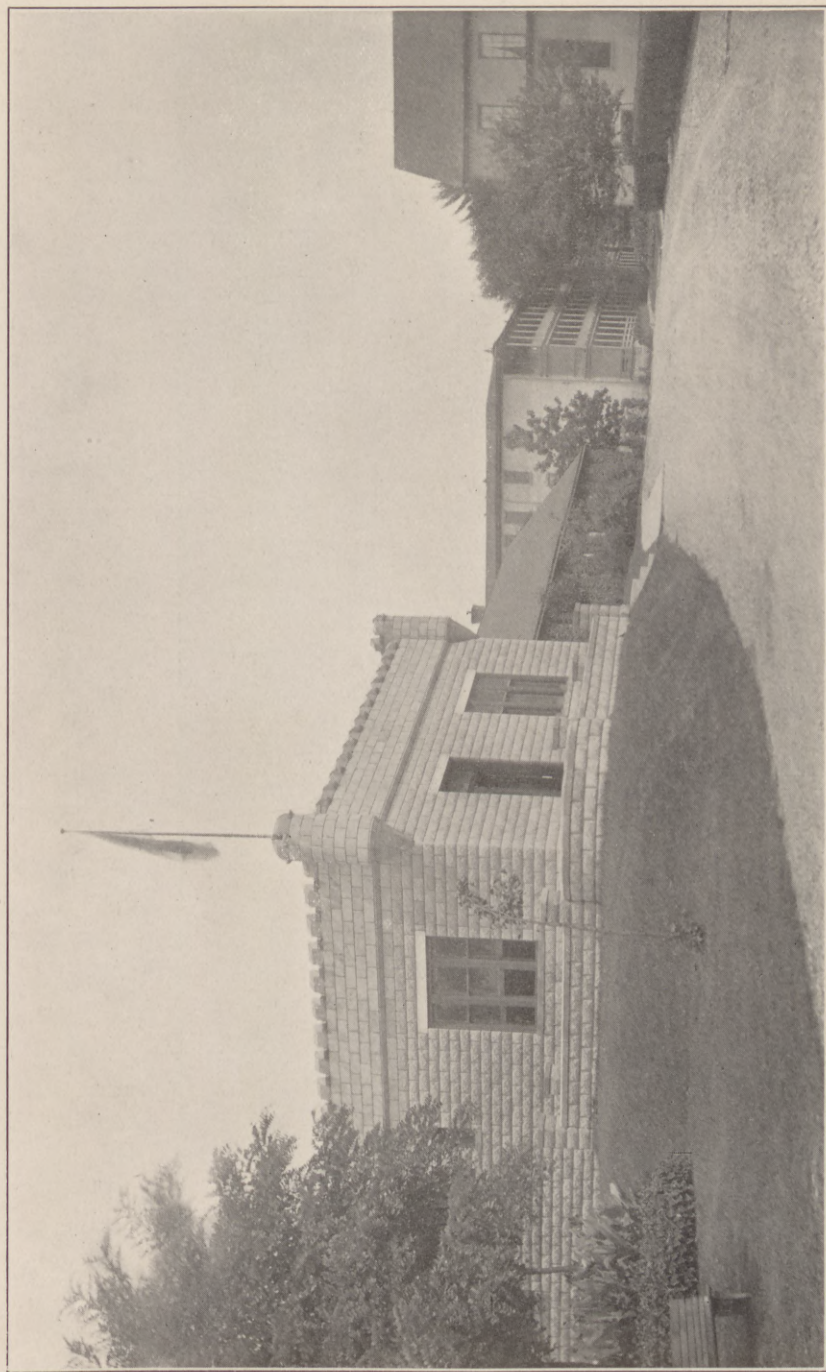
It is aimed to make the products of our shops distinctive, not only by reason of their designs, but because of the excellence of the workmanship and the perfection of the construction.

Work in the building trades, such as carpentry, joining and house-building, brick laying, masonry, and plastering, is being thoroughly organized and the departments of carriage building, tailoring, harnessmaking and printing are likewise being developed.

Recently the position of mechanical drawing teacher was authorized and this will at once give an intelligent bearing to the instruction in the industries. Every student will be given definite instruction in making simple working sketches. Only enough time will be devoted to this subject to give practical instruction, and no effort will be made to specialize in the professions of architecture or machine designing.

The instruction in mechanical drawing should serve as a vehicle for making our boys better mechanics and give them a better chance in competition with trained white mechanics on the outside. It will also aid them, if they are efficient and ambitious, to rise to the posts of foreman and superintendent.

The native Indian arts are this year receiving extensive development. Excellent results have been obtained in making rag rugs, which offers an opportunity for utilizing a large amount of waste from the sewing rooms in our school and throughout the Service. This will enable the girls when they go home, to spend some of their spare moments in a practical way, and I am sure that,



MAIN ENTRANCE TO THE CARLISLE SCHOOL GROUNDS—LEUPP STUDIO, LAUNDRY, GIRLS' QUARTERS, DINING HALL



ELIZABETH PENNEY
NEZ PERCE

Student of Carlisle who led the Nez Perce number
at the Cleveland N. E. A. Meeting

when this work is further perfected, many of the schools will take it up.

The weaving of rugs by the Persian method of weaving will also be continued, with the application of Indian designs which are to be originated and applied by the students themselves.

Facilities will be provided for instruction in beadwork, and in the making of belts, slippers, bands, chains, purses, etc. A number of Navajos from Arizona and New Mexico are now at Carlisle and will aid in developing the work of silversmithing. Work will also be done in copper, in the making of vessels, escutcheons, doorplates, hardware, trimmings, etc.

In connection with the work in wood, the art department can be made of practical use in decorating furniture by means of pyrography, and in the application of color. Distinctive Indian designs can be applied by means of carving and in-laying. Certain standard designs can be made by the art students and, because of their simplicity, will be easy to apply, and will give our vehicles a distinctive appearance.

Great interest is being aroused among the students in art by having them design borders, center pieces, etc., for interior decorations for walls, ceilings and panels.

A fine field is possible in connection with the work in leather. Various colored leathers can be decorated for use either as decorations in themselves or in connection with the upholstering of furniture. Beautiful screens can thus be made and there is a vast field in connection with the work in making book covers which can be bound either by the students or by manufacturers.

For many years the outing system has been one of the most important features of the school's work, and a beneficent influence in moulding the lives of our students. As this work is conducted at Carlisle it is unique. I do not know that just such a system and organization would be as successful in a Western school because of the prejudicial attitude and the impatience which is manifested toward the Indian.

The outing naturally furnishes fine industrial training, but because of our rule that students who are out must attend public school, a fine academic training results as well.

Then, too, those into whose homes our young people go, take such a personal interest and do so much towards bringing the boys

and girls into active touch with the highest type of civilization, and with the best methods of living, that if nothing else were done, this character training would be a sufficient excuse for the outing system.

The industrial training which our girls receive in the country home is incomparably superior to any domestic science which I have ever seen taught in any Indian school. They learn by doing, and when they return to the school after an extended experience in a Pennsylvania home, they know how to cook, to housekeep, and to wash and iron in a way which would shame many of the graduates from some of our expensively maintained domestic science departments in the service.

Acting on the suggestion of Mr. Leupp, I have already taken steps to accomplish results in the way of giving our young men specific training along the lines of their trades when they go on the outing, instead of having all of them, regardless of desires and previous training, work on the farm.

It seems unwise for a boy who has spent several years in our carpenter shop, for instance, to go out into the country and work on a farm for a year, or two years, when he does not expect to follow farming as a vocation after his school days are over. With a view, therefore, of adapting and applying the outing system to our trade students so that they might gain, not only knowledge of manufacturing conditions on the outside, but that valuable experience which comes by rubbing shoulder to shoulder with the trained white mechanic, we have obtained the names of about 150 manufacturing firms, and of men who own small shops, together with contractors, etc., who would, in another year be able to use our boys in connection with the work they are doing.

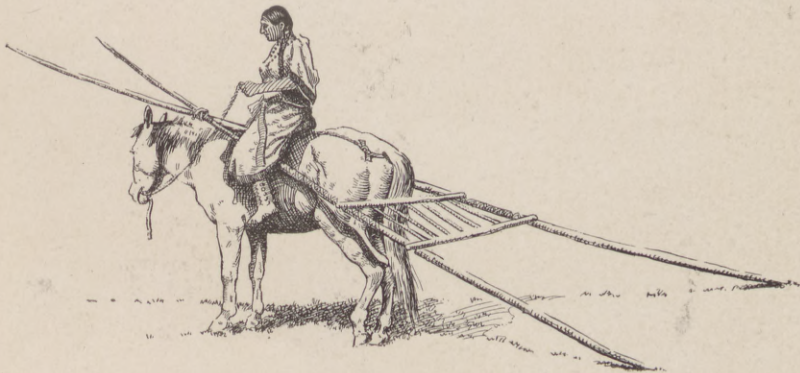
We made a beginning last summer by placing out ten boys who worked in wagon shops, paint shops, vehicle factories, etc., and were not only a credit to the school, but gained valuable experience. On account of the opposition of trade unions, this work will necessarily have to grow, but I feel confident it will prove as much of a success as the outing system in general.

When properly taught, there can be no doubt that the Indian makes progress. This is especially so in the instruction in the arts and crafts. I know, from actual experience in the shop, that Indian students make rapid headway in learning the mechanical trades. They are interested, are naturally skilled with their hands, have a

keen eye for accuracy, are patient and painstaking, and in fact, have all the natural characteristics which would make them, or the members of any other race, competent workmen.

Going back to the reservation, numbers of young men are found who have spent many years at nonreservation schools and are apparently idling away their time, making little use of the education which has been given them. I do not believe that this is due so much to a reversion of type as it is to the natural conditions and obstacles which they have to overcome; but above all many such failures are due to the fact that many of those young men and women have not thoroughly mastered any vocation while they have been away at school. In other words, their training has not, in all cases, been of that efficient type which would fit them to be able to cope with difficult conditions or compete with trained mechanics on the outside. I feel sure that, with the improvements that are fast being made throughout the Service by this administration, in rationalizing the instruction in our schools, fewer and fewer of these failures will occur.

The coming year looms up as an auspicious one in the history of the Carlisle school. As a national school, standing on the broad platform of service, it cannot afford to hesitate—it must go backward or forward. From the spirit of co-operation and mutual helpfulness which has already been manifested by both students and employees, there can be no doubt but that its usefulness will spread and that it will render greater service in the common cause of training the younger generation of the Indian race for the duties of right living, honest doing and clean citizenship.



An Indian Study—From the Pen of a Carlisle Student

VIEWS OF THE FLATHEAD RESERVATION IN THE STATE OF MONTANA

Photographs by J. H. Reynolds



A FLATHEAD HOME



A FLATHEAD BRAVE

A Sketch of The History of The Flathead Indians: *By J. H. Reynolds*



THIS almost one hundred years since the recorded history of the Flatheads had its beginning. Somewhere about the year 1812 McMillan's trading post was erected at the junction of the Missoula River with the Flathead River, the latter now being called the Pend d'Oreille, the two forming what is generally known as Clark's Fork of the Columbia.

Hither in 1813 came a young man named Cox who had been sent out by John Jacob Astor to represent the Northwest Fur Company in this almost unexplored region.

On Cox's arrival at the above-named post he found a large party of Flathead warriors encamped there, with a number of Blackfeet, whom they had taken prisoners in a recent raid. He and his companions witnessed the infliction of the most fiendish tortures upon a Blackfoot prisoner. This so incensed Cox that he called up the chief and threatened to leave the country unless a promise was given that no more prisoners would be tortured. His good intentions were violently opposed by the medicine men and the old women, but in the end he obtained the chief's promise and it is said that it has been religiously kept ever since.

It appears that prior to this time the Flatheads had been a tribe of considerable numbers and power but their almost constant wars with the Blackfeet on the north and the Sioux and Crows on the east had thinned their ranks and shorn them of much of their prestige.

The name Flathead as applied to these Indians is a misnomer, their own name for themselves being "Selish"—a word whose significance has been lost. It seems that the name Flathead was first applied to them through an error on the part of the early trappers and fur traders. These adventurers had come into contact with the coast tribes at and near the mouth of the Columbia and had there been told of the lands of the Flatheads, lying to the east.

In some way they missed the real Flatheads, whose habitat was along the Columbia River below the falls, and came into the country of the Selish. Supposing they had reached the land of which the coast Indians had told them, they called the Indians "Flatheads" and this name has been applied to them ever since.

The real "Flatheads" were the Cathlamahs, Killmucks, Clatsops, Chinooks and Chilts. These Indians flattened the heads of their infants by binding upon the upper front part of the head a block of wood. Their reason for this piece of barbarism was that all their bondmen had "round" heads, and so the flat head was a mark of aristocracy among them. This practice seems never to have obtained among the Selish.

The earliest records of these people tell us that the Selish were honest, truthful and cleanly; brave in war, and faithful in their social relations.

Their dress did not differ materially from that of other tribes in this section of the country, being made of buckskin and consisting of a shirt, leggings and moccasins for the men, and a loose robe and moccasins for the women.

They did not depend upon their principal chief, who held his office by hereditary right, for leadership in time of war, but trusted that office to an elected warrior, chosen because of his strength, bravery and strategic skill.

They seem to have been a healthy tribe and the decimation of their numbers seems to have been due to the inroads of hostile tribes rather than to the attacks of disease.

Their religious belief, at the time the white men first came among them, seems to have been that the forces and happenings of nature were ruled over by a good spirit and an evil spirit, that the good Indian, after death, would go to a land of eternal summer, where he would spend his time in fishing, hunting buffalo, and enjoying himself in the society of his wife and children; that the bad Indian would be condemned for a period to wander homeless in a land of snow, tormented by the sight of fires he could not reach and of game that he could not kill. His abode was separated from the Land of the Good by an impenetrable jungle. However, after years of punishment, in proportion to the evil of his earthly life, the bad Indian would have expiated his sins and was then permitted to pass over to the Land of the Good.

The present organization of these Indians had its beginning in 1883, when Senator Vest, accompanied by Major McGinnis, representative of the territory of Montana, visited and counceled with the "Flatheads and Confederate Tribes." Major Peter Ronan, at that time U. S. Indian Agent for the Flatheads, gives a graphic ac-

count of Senator Vest's reception by the Indians: When he landed at Arlee, on the then newly completed Northern Pacific Railway, he was met by the Indians under the leadership of Arlee, chief of the Flatheads, Michel, chief of the Pend d'Oreilles, and Eneas, chief of the Kootenais. They welcomed Senator Vest with one of their old time barbaric dances, much to the terror of some 500 Chinese railroad laborers, who seemed to think that they were in imminent danger of parting with their scalps.

The real object of the senator's visit was to induce Chief Charlot and his band to remove from the Bitter Root Valley to the reservation. Accordingly, after having counceled with the Indians at the Agency, he proceeded to Stevensville, where he called first on Father Ravalli, a Jesuit missionary, who had a great deal of influence over the Indians. Father Ravalli summoned Charlot and the principal men of his band and the interview with them was held at his house. It was a stormy council and little was accomplished. The senator was compelled to return to Washington, leaving matters in no better shape than they had been before.

*Let me digress here to say something of Charlot and his attitude toward the white man. In 1855 Governor Stevens, representing the United States, had made the Hell Gate treaty with Victor, chief of all the Selish and father of Charlot, by which an immense tract of land was ceded to the United States. Victor insisted upon holding the upper Bitter Root Valley as a special reservation for his people. By this treaty, however, the President was required to have the Bitter Root Valley surveyed, and to then determine whether the Selish would be permitted to remain there or required to remove to the present Flathead reservation.

In 1872 James A. Garfield was sent as a special commissioner to induce these Indians to remove to the Jocko reservation and, after counseling with them, an agreement was drawn up and signed by Garfield, and by Arlee and Adolf, second and third chiefs of the Selish, Charlot refusing to sign it. (See note). Under this agreement a part of the tribe, under the leadership of Arlee, removed to Jocko, but some 375 of them remained with Charlot in the Bitter Root Valley. Through some error the treaty above referred to was published with Charlot's signature attached. This embittered

*NOTE: A full history of this matter will be found in the Report of the Commissioner of Indian Affairs for the year 1872.

him against the whites and made him distrustful, and though the matter has since been explained to him fully, and in spite of the fact that he assured Secretary Garfield, in the summer of 1907, that he had become convinced that General Garfield was not responsible for this error, yet he seems to place little faith in the white man's promises, and when letters from white men are read to him and talked over in his presence he usually contents himself by saying, "I don't believe it."

In 1884 Major Peter Ronan, Indian Agent at Jocko, accompanied Charlot and other Indians to Washington and the whole matter was gone over with the Secretary of the Interior. Charlot was offered a number of inducements to remove with his band to the Jocko Reservation, but all to no purpose. He still declared that he would never leave the Bitter Root alive.

Finally in 1891 the removal of Charlot and his band to the Flathead Reservation at Jocko was accomplished. He still lives near the Agency, and, while conceding that General Garfield was not responsible for the publication of the treaty with his signature attached, he yet holds his grudge against the white man and seems to feel that the "paleface" is not worthy of his trust and confidence.

Of the status of these Indians at present, their property, their work and their prospects I hope to write at another time.



Indian Tepees—by a Sioux Indian of Carlisle

The Handling of Tuberculosis at One Indian School: *By F. Shoemaker, M. D.*



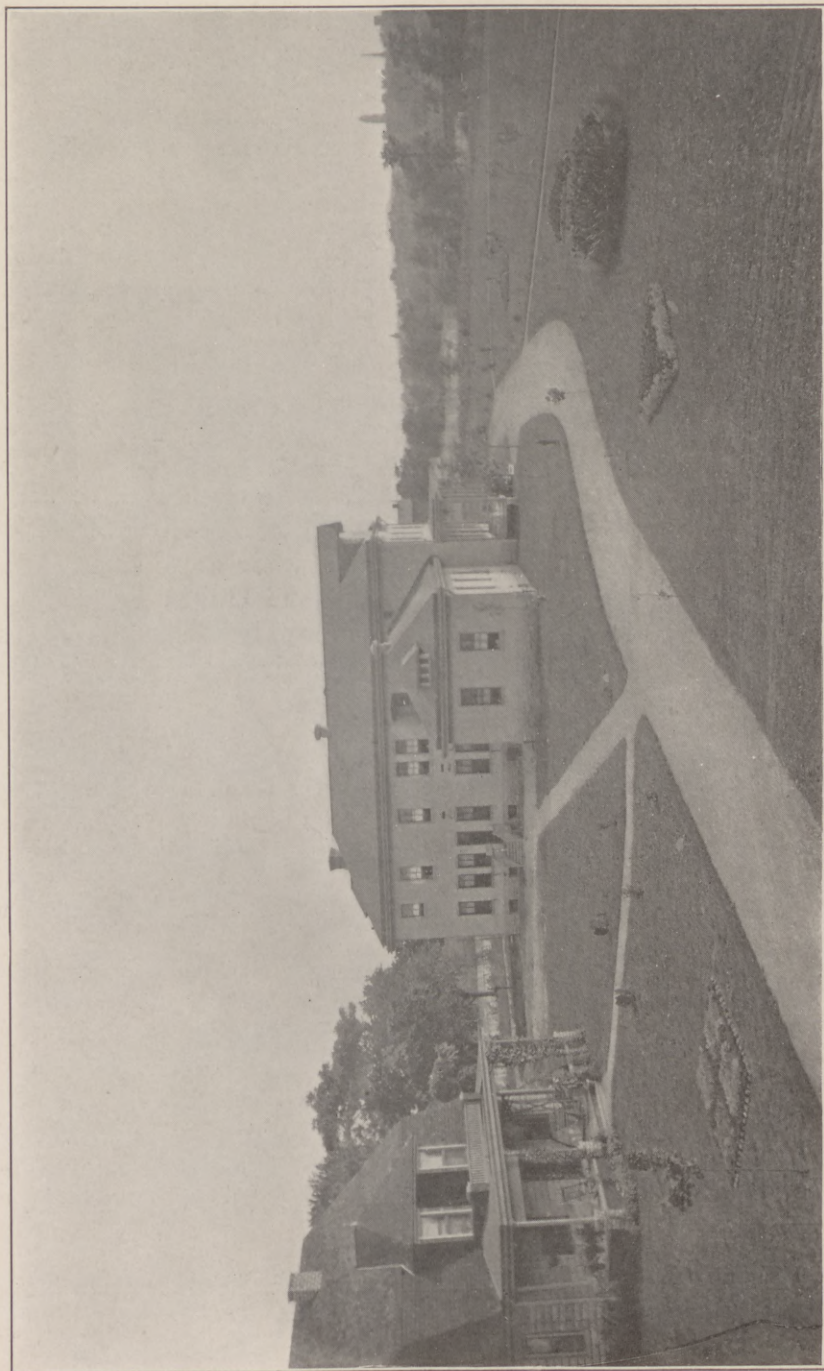
UBERCULOSIS is a disease that for years has been a widespread scourge among the North American Indians as, indeed, it is among the white race. This is, no doubt, due to the difference in the mode of life, habitations, etc., made necessary by the advent of civilization. It has also been thought that it is detrimental to the Indian to take

him from the environment of home and remove him to distant non-reservation schools. Whatever may be the case in less healthful climates or less well-equipped institutions, the records of the Carlisle school show that during the past eight years there have been two hundred cases diagnosed as tuberculosis, or an average of twenty-five per year out of a population of over a thousand. As these students come from all sections of the United States, and from all conditions of life, it does not appear to be a large percentage of cases—no larger than will be found in their own homes on the different reservations from which they come.

The outing system which is in vogue at this school is conducive, in a large measure, to the general good health of our pupils



THE CARLISLE INDIAN SCHOOL HOSPITAL



THE PHYSICIAN'S RESIDENCE AND HOSPITAL, CARLISLE INDIAN SCHOOL

and to the comparatively small number of cases of tuberculosis. The change of scene, food and air which it gives them is of untold value.

It is not our purpose to send tubercular cases to the country to work, as in fact, they are always examined as to the condition of their health before being sent out. Owing to the large number of philanthropic friends this system has made for the school it has been possible, in a number of suspected incipient cases, to send them out to some quiet country home solely for the benefit of their health without any systematic work being expected of them. This has resulted in marked improvement in health in most cases.

It has been the rule during the past four years that every student on entering the school is given a thorough physical examination and a record kept of the same. If the student is found on arrival to be afflicted with tuberculosis he is returned to his home, but this does not often occur. In some instances we have received students in whom the disease was undoubtedly latent and the confinement incident to school-life has seemed to light up an active process. This I consider the correct explanation of those few cases that manifest themselves within a short time after coming here, rather than that the disease is contracted after entering school. The fact that every precaution is taken to properly ventilate the dormitories, school rooms, and other places where the students congregate, and the immediate isolation of every case as it appears, makes them no more liable to contract it here than if they had remained at home.

Tuberculosis cases are treated here as any other infectious disease. When a case manifests itself it is immediately placed in the school hospital and, whenever possible, isolated in a separate room.

When there is no marked rise of temperature the patient is made to spend as much time as possible out of doors. At night his windows are kept open. He is given a nourishing diet of three meals a day in addition to several eggs and as much milk as it is possible to get him to take. It is sometimes a difficult matter to get an Indian patient to take eggs or milk, but this is rather the exception. If fever is present the patient is made to rest in bed. Very few drugs are given except with a view of building up the system and increasing the resistance the individual, and to meet disagreeable symptoms as they arise. He is furnished with individual

eating utensils and also with sputum cups that are burned every day. These cups are carried about with the patient if he is in the ambulant class and he is cautioned not to expectorate anywhere in the buildings or on the grounds. Under this general line of treatment, if the patient continues to grow worse, it is the custom to return him to his home. This procedure, though not often curative, at least has the effect of prolonging the patient's life and, in a fair proportion of cases, arresting the progress of the disease. It is also due to the inadequate facilities for handling cases of this kind and the consequent danger of infecting others that it is deemed advisable to send them to their homes.

The method of having the patient sleep out of doors both day and night has been tried here with poor success. It seemed impossible to convince the patient, in the cases in which it was tried, that it is for his best interest and that we were not purposely working a hardship upon him.

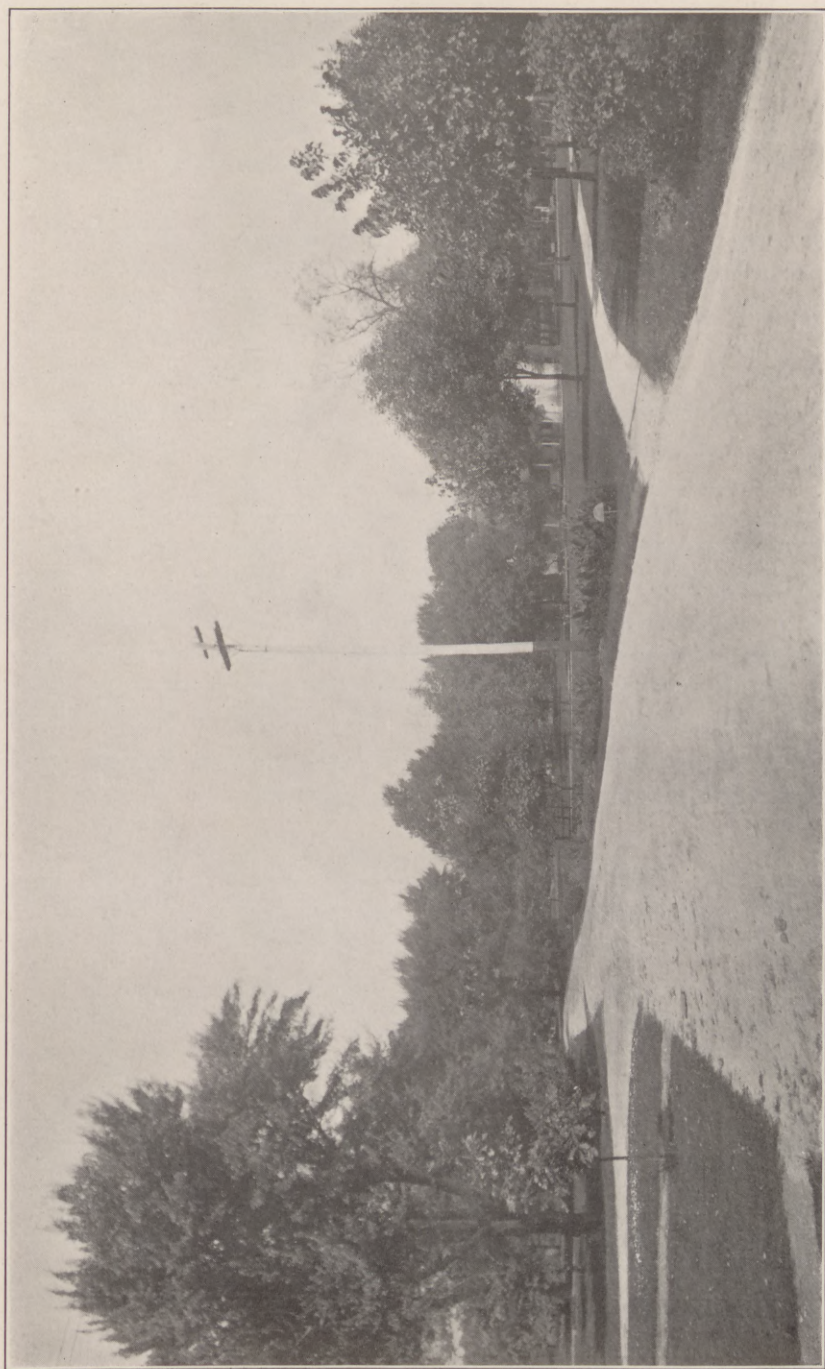
When a tubercular patient is sent to his home he is invariably instructed in regard to the best way of living—to the necessity of an out-of-door life, good food, etc.

This winter a series of papers on the subject will be prepared, the subjects of which will be as follows:

1. Early History of Tuberculosis in the Indian.
2. Nature of Tuberculosis.
3. Mode of Invasion and Spread.
4. Symptoms and Clinical History.
5. Methods of Prevention.
6. Treatment.

This is directly in line with the crusade that is everywhere being waged against it at the present time, and it is hoped it will result in a better understanding of the disease.





A PARKWAY ON THE CARLISLE CAMPUS—LOOKING NORTHWEST FROM THE OLD GUARDHOUSE



THE OLD MAN OF THE SKY

WILLIAM BISHOP, *Cayuga*

THE Iroquois point out to their children a cluster of stars which they call the "Old Man." White people do not always know why it is. They tell this story of his reaching the sky, or the "Great Blue Wigwam":

An old chief was tired of life and of his people. He took his bundle and walking stick and went to the highest bluff. There he sang his death chant. His people followed, but waited at the foot of the bluff. While they were watching they saw him slowly rise into the air, his voice sounding fainter and fainter. The spirit of the four winds raised him to the "Great Star Lodge". He was given a place among the stars.

His stooping form, his staff and bundle, are now pointed out to Indian children as they watch the stars at night.



MY HOME IN IDAHO

JOHN RAMSEY, *Nez Perce*



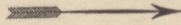
MY home is in Idaho, in the northern part of the state. I live nine miles from the state of Washington. There are hills on each side of the valley in which I live. My home is also among white people. The river flows near my home and there is a railroad about a quarter of a mile away. There are towns also close to my home. Idaho is a mountainous country. Its mountains are white with snow nearly all the year. The houses out there are mostly made of boards and my home is made of the same material. My home is not very large, it has only four rooms, and stands near the bank of the Clearwater.

The work I do out there is mostly making hay and hauling wood from the mountains. Sometimes some other Indians hire me to help them haul hay. After I finish all the work we then go out camping in the mountains for the rest of the summer.

When July comes the Indians select one place where the camps will meet to celebrate the Fourth of July. When the time comes for the Indians to move to the place where the camp-meeting is to be held they hurry for the place and make their tents in a round circle, and on June 30 there are over ninety tents. When the first of July comes they have war dances and all kinds of games. They also have what they call "medicine dance" in winter.

Most of the white people wish to see the war dances and so every Fourth they come around where the Indians are celebrating. There are all kinds of sports. Fishing and hunting are what the Indians like. They love the lofty hills and mountains and the valleys and forests.

My Indians are mixed with white people. Our industries are mostly farming and blacksmithing. The customs of the Indians are nearly the same as those of the white peoples'. Half of the Nez Perces are Christians.



THE COMANCHE TRIBE

MICHAEL R. BALENTI, *Cheyenne*



THE tribe of Indians called the Comanches is an offshoot from the Shoshone Indians, now in Wyoming. The dialect of these two tribes is practically the same. They lived adjacent to one another about two hundred years ago, in the southern part of Wyoming, or somewhere near the headwaters of the Arkansas river.

The Sioux made war on the Shoshones and drove them north, and with some prairie tribes helping them they drove the Comanches south. When the Kiowas moved south they found the Arkansas river to be the northern boundry of the Comanche's stamping ground.

In 1719 the Comanche Indians were known to the Sioux as the

Padouca Indians, and they lived in western Kansas. North Platte was known as Padouca as late as 1805. The Comanches wandered over Colorado, Kansas, Oklahoma and Texas, and along the Arkansas, Trinity, Red and Brazos rivers.

They did not like the Spaniards of Mexico and carried on a steady war against them.

The Comanches were always very friendly to the Americans, but they hated the Texans because they took possession of some of their best hunting grounds. They carried on a relentless war against the Texans for forty years.

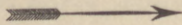
The Comanches have been close confederates of the Kiowas since 1795.

The first treaty the Comanches made with the Government was in 1835.

In their second treaty, at Medicine Lodge in 1867, they agreed to go on their reservation, but they did not go until after the outbreak of 1875. Their reservation is between the Red and Washita rivers in Oklahoma.

Within the last fifty years sickness and wars have thinned the Comanches, until in 1904 they numbered only 1,400. They were nomad buffalo hunters. They lived in skin tepees and did a little farming. They have long been noted as the finest horsemen of the plains. They have a reputation for bravery and daring deeds. Their sense of honor is very high.

They hold themselves superior to other Indians with whom they associate. They are well built and rather corpulent. The chief characteristic of their dialect is a rolling "r." Their language is the trade language and spoken by almost all neighboring tribes. There are twelve recognized clans, or divisions, in the tribe of Comanche Indians.



STORY OF TEKAKMETHA

JOE F. TARBELL, *Mohawk*

ONCE there lived an Indian chief who had a beautiful daughter. She wanted to become a Christian and go away to help the poor people, but the proud father tried to make her stay at home. So one day her father went out hunting, and not long after

he was gone, an Indian from another village came to see her father, but he was gone, and the man started to go away.

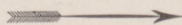
The girl urged him to take her with him, but the man was afraid that her father might shoot him; she was determined to go and said she would go or kill herself.

When the man left she went too, and when her father returned and saw that his daughter was gone he started to look for her, but could not find her. He asked some people about her and they told him that they saw her with a man from another village. Then he knew who took her, so he started after them with gun in hand. He said that if he saw the man with his daughter he would shoot him. After two days' travel he came upon the man, but could not see his daughter. He was very much disappointed, so turned back and went home. Because she was to be a Christian God had protected her from being seen by her father, although all the time she was walking by the side of the man. When they reached the village they all welcomed her into their homes. There she lived for many years, teaching the people to be Christians.

Her name was Tekakwetha.

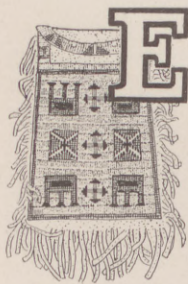
When she died she was buried on the top of a hill.

It is said that the stars in the sky shone on her grave for two weeks.



THE PASSING EARTH LODGE

IRENE M. BROWN, *Sioux*



EARTH lodges are circular dwellings with walls six feet high, having dome-shaped roofs. The entrance is on the east side and about eight feet high. At the top of the dome is a hole about two feet in diameter where the smoke goes out. In building these lodges the Indians first drew a circle which they excavated about four feet. They then made a circle about one and a half feet from the outside, with poles set six or eight feet apart. Large beams were placed in the forks of these poles. Other poles were braced against the earth at one end, while the other rested on the beams, forming a stockade. About midway between the center and stockade another circle was made. The beams and poles were stripped of their bark.

Long, slender, tapering trees were laid over the beams. The large ends were tied with elm strings to the stockade and the small ends were cut so as to form an opening in the roof. The outside was covered with willows. The work of binding the willows was started at the bottom and worked upward until the hole in the roof was reached. Over the willow was placed bunches of grass, arranged to shed water; over the grass was placed sod cut and lapped like shingles. The walls and roof were tamped and made impervious to rain. The grass on the sod continued to grow, so the dwelling was brightened by wild flowers on the roof.

Within, the floor was made hard by a series of tappings, fire and water being used. The fireplace was in the center of the dwelling. It was circular in shape and slightly excavated. A skin, hung at the entrance, served for a door. Couches were placed around the room near the walls. Sometimes more than one family occupied the same dwelling. In such cases each family took different sides of the dwelling. Directly opposite the door was a dark room where sacred objects were kept. It was also used as a reception room or parlor. In the winter curtains of skin were hung from the beams of the inner circle, thus forming a small room around the fire place.

Few if any earth lodges exist today. They could not be made so as to last longer than two generations.

A great many ceremonies were connected with the building of an earth lodge. The men did the heavy work, like hauling, cutting and setting the posts, but the women did all the binding, sodding and thatching.

The Pawnee have very elaborate ceremonies and traditions connected with the building of this lodge. It is supposed that the Indians got their idea of building it from the animals, like the badger digging the hole, the beaver sawing the logs, the bear carrying them, and all under the direction of the whale.

Each of the four central posts stood for a star, the morning and evening stars, symbols of male and female, and the north and south stars, symbols of the direction of chiefs and the abode of perpetual life. Posts were painted symbolic colors—red, white, black, yellow.

The Pawnee earth lodge is said to be typical of man's abode on earth, the floor would represent the plain, the wall the distant horizon, the dome the arch of the sky, the hole above the zenith, the dwelling place of Tirawa, the giver of all life.

REMODELING OF SHOP BUILDING

AMONG the numerous improvements which have been made at Carlisle during the past half year, the reorganization of the industrial departments has been deemed very necessary and the consummation, to some extent, of this work is very gratifying.

The large two-story, U-shaped building of brick construction devoted to the boys' industries has been entirely remodeled with the result that we now have the most complete and best arranged shop building in the service, and one of the best buildings for the particular purpose for which it is used possessed by any industrial school in the country. The largest dimensions of this building are one hundred eighty-six feet by one hundred forty-nine feet.

Most of the departments have been rearranged and a large amount of additional floor space has been obtained for the shops by utilizing two large store rooms and six dormitory rooms which formerly took up a part of the second floor, and by moving the printing office, which occupied part of one of the wings of the first floor, into a building of its own.

Although the betterment of the shop building is by no means complete, the improved appearance of the building at present has been the cause of much favorable comment by patrons and visitors who saw it in its former condition. When the plant of the Carlisle School was first used as an army post, this building was used as a stable for the cavalry horses. Later on, during the year 1894, a second story was added. Many of the small openings used for windows and vent holes for the horses' stalls remained; these have now all been enlarged so as to make the fenestration of the entire building symmetrical.

The interior of all the shops has

been made bright and cheerful by the liberal use of paint and kalsomine. A pale green is being used on the walls and a green of a little lighter shade on the ceilings, the resulting combination being a good one, which is restful to the eyes, and giving plenty of light.

The whole building will be liberally provided with wash rooms, which will contain lockers for the students' clothing.

THE CARPENTER SHOP

ONE of the boys' industries very popular among the students is the department of carpentry, cabinet making, and building. This shop has been completely refitted and enlarged. Twenty feet has been added to the length of the shop which was taken from the space formerly used as a tin shop, the latter shop having been moved to the former quarters of the paint shop.

An entire complement of individual tools and new machinery has been installed. Twelve large double work benches have been built containing ample drawer space so that every student in this department has his own kit of tools under lock and key, for which he is held personally responsible.

Several new lathes and other wood-working machinery of an improved type have been installed so that the facilities for mill work are thoroughly modern and complete. Power for all of the machines is furnished by individual motors.

A carefully graded course of exercises in carpentry, cabinet making and house building has been prepared and is now being followed with keen interest and much profit to the students.

The carpenter shop has been a very busy place during the past eight months and its instructors and students have played no mean part in placing the school plant on a basis which will enable the various departments of the

school to do more successful work. Aside from the two cottages mentioned in another paragraph, this shop has done all the wood work in the erection of a new fire-engine house, remodeling a farm residence and remodeling the school building so as to accommodate the art classes. All of the mill work and carpentry on a fine new print shop, containing five rooms, was also done. The mill work, including the doors and door frames, window frames, and cabinet work in this shop has been executed in as workmanlike a way as is ordinarily done in our best equipped planing mills on the outside.

In addition to effecting most of the improvements in the large shop building above mentioned, and the erection of a much needed two-story shop warehouse with store rooms for the wagon and blacksmith shops and the paint shop, the carpenters have also made twelve double work benches for their own use, eight double tables for the laboratory of the agricultural department, twenty-four oak desks for the business department, twenty-four oak drawing tables for the mechanical drawing room, eight looms for the art room, besides a large number of small articles and the execution of a large amount of repair work.

It is aimed, in subsequent issues, to give a more detailed description of this and other shops, which will include carefully drawn plans of the equipment and photographs of the interiors, all of which, it is believed, will be of suggestive value to schools in and out of the Service.

APARTMENT BUILDING FOR EMPLOYEES

THE very much needed quarters for married employees of the school have been completed. This is a well proportioned building situated at the south end of the row

of buildings to the west of the school building, provided with wide porches in the front, on the sides and in the rear. It contains four flats, each of which has four rooms and a bath. The rooms are well lighted and conveniently arranged. The large basement, which is of the same size as the building, will be of great service to the occupants. The interior wood work has been finished in natural wood, and the plastering is sand finish. By careful planning, almost the same degree of privacy is obtained as would be afforded in separate cottages. Each of the living rooms has a mantel and grate, with tile hearth.

All of the carpentry work on this building was done by our carpenters. The installation of the steam heat and plumbing was done by the engineering detail, and is certainly finished in a thoroughly workmanlike manner. The exterior painting and the interior finishing was done by the students in the painting department.

The two lower flats of this building will be occupied by Mr. and Mrs. Dietz and Mr. and Mrs. Taylor; Mr. and Mrs. Henderson and Mr. Venne and his family will occupy the second floor flats.

THE NEZ PERCE NUMBER AT CLEVELAND

IN further explanation of the Nez Perce illustration in another part of this number of *THE CRAFTSMAN* we quote from the current Annual Report of the Commissioner of Indian Affairs: "An interesting feature of the Cleveland Institute was a talk entitled 'My People,' by Elizabeth Penny, a fullblood Nez Perce and a member of the 1908 graduating class of the Carlisle (Pa.) Indian School, where she contributed this feature to the Commencement programme. She explained the customs and ceremonies of her tribe, which

were illustrated with native songs and dances by a band of Nez Perce Indian pupils in full tribal costume. The exercises illustrated the striking contrasts between the old and the new life, and were a forceful demonstration of what education is doing for the civilization of the Indian. Another interesting exhibition was a demonstration in rug weaving by two pupils from Carlisle, under the direction of Mrs. Angel DeCora Dietz, showing what that school is doing, through the young people gathered there to preserve the aboriginal arts and crafts."

A DISTINGUISHED VISITOR

WE were very highly honored recently to have the noted Irish statesman and sociologist, the Right Hon. Horace Curzon Plunkett M. P., D. L., visit the school. Sir Horace is a very genial and cultured gentleman, who after obtaining his education at Eton and Oxford, became a successful ranchman in Wyoming and Montana. Since 1889 he has spent most of his time in Ireland promoting various schemes for the agricultural and industrial development of the Irish people. He was the originator of agricultural co-operation in that country, forming in 1894 the Irish Agricultural Organization Society, of which he has since been president. He served for two terms as a very useful member of Parliament from South County Dublin, and, during his term of office, he always advocated measures for the economic and social advance of the inhabitants in Great Britain. He has promoted the establishment of village libraries, large numbers of which have been opened through his influence and generosity, and have served to lighten Irish country life and make it less desolate.

Sir Horace is a zealous advocate of the opening of banks wherever there is concentration of population and in-

dustrial effort. These banks are managed by the people themselves, who take keen interest in the business responsibility thus assumed. The loans made are invariably repaid and the hold of the "Gombeen Man" on the people has been nullified and the exaction of usurious interest done away with.

During his visit here Sir Horace showed much appreciation of our work and was a very earnest and accurate inquirer concerning the efforts of the American government in behalf of the Indian. He expressed gratification that so much has been accomplished in the short time since a campaign of education has been established for the solution of the Indian question, and in the way of making our wards a real factor in our national life.

The results which he has inspired in his own country have been brought about as much because of his great sympathy for the common people as by the possession on his part of experience and a keen intellect. Sir Horace is a humanitarian as well as a thinker.

HOME FOR DIRECTOR OF ATHLETICS

THE Director of Athletics, Mr. Glenn S. Warner, is now comfortably housed in a very attractive cottage which was erected for his use by the Athletic Association. This building is of frame construction, the first story being sided with drop siding, and the second finished with shingles, making a very attractive appearance. It is located opposite the Leupp Art Studio.

The first floor contains a living room, reception hall, dining room, and kitchen; the second story has three bedrooms and a large nicely equipped bath room. The lower floor is trimmed with chestnut, having a dark stain which is waxed. A large brick fire place in the living room, built in colo-

nial style, gives this room an air of cheer and comfort. The wood work upstairs is finished in white. A large porch on the front, with fluted columns, gives the building a very fine appearance, and will be a source of much pleasure during the warm months.

NATIVE INDIAN ART

NEARLY every one who has given thought to the elevation and assimilation of the Indian people seems to be interested in the development and utilization of what is available, distinctive and appropriate in the Indian life. The Indian possesses much that is not only valuable for historical reasons, but should be preserved because of its intrinsic worth. Acting upon this principle, there has been established at this school, through the efforts of Commissioner Leupp, a department of Native Indian Art. The instructors in this department are Mrs. Angel DeCora-Dietz, a Winnebago Indian, and her husband, William Dietz, a Sioux. Some of the results they have obtained can be seen in this initial number of the INDIAN CRAFTSMAN. The cover page, embellishments, initial letters, and borders have all been designed by Indians, and indicate that after all the art of the aboriginal American has much in it that is beautiful and valuable.

OUR OWN PHOTOGRAPHS

THE photographs of the school which appear in this number, and will from time to time appear in subsequent numbers of the CRAFTSMAN, are the product of the Leupp Art Studio. This building was erected by the Athletic Association about two years ago. It is a medium for distributing some of the handwork of our students and the products of the older Indians on the reservations. We aim to help the older In-

dians dispose of their blankets, baskets, pottery, beadwork, etc., at a price which will be a fair remuneration to the worker, as well as a reasonable price to the buyer. The Studio is not conducted for making money, but rather in order to assist in the development of Indian art and Indian handicraft.

A photograph gallery is operated in connection therewith, affording some of our boys an opportunity for the study of photography.

INDUSTRIAL EDUCATION

A COPY of *Methodes Americaines d'Education Generale et technique* by Omer Buyse, a prominent French educator, which has recently been received, presents one of the most thorough reviews of American educational methods which has appeared in many years. It contains chapters on Elementary Instruction, Secondary Technical Instruction, Professional Instruction, and Commercial Instruction. It also contains chapters on industrial training schools and technological schools. Chapter V gives an excellent word picture of the work which is being done by Hampton Institute toward the education of the Negro, and by the Carlisle School in the education and development of the Indian.

Industrial education has been given a tremendous impetus during the last ten years. Educators are everywhere making an effort to bring the school into closer touch with the home, and adapt the courses of study to the real needs of the people. Although, like the Young Men's Christian Association, industrial education had its birth in Europe, it has seen its greatest development and most universal application in the United States. This book by Mr. Buyse gives us the favorable impressions of a foreigner, and is a distinct contribution to the bibliography of industrial education.

NEWS NOTES CONCERNING FORMER STUDENTS

Charles A. Bender, Class '02, the great Carlisle Indian pitcher for the Philadelphia Athletics, is also a marksman. "Chief" outshot a glassy field of gunners who participated in Thursday's special live bird shoot of the Penrose Gun Club. The Indian was the only gunner to kill all his birds, bringing down the fifteen pigeons in decisive fashion, killing five of them with one barrel. Nine gunners entered the event, and although Bender had Fred Coleman, the ex-champion of Pennsylvania, to shoot against, he won by two birds.—Carlisle Sentinel.

Homer Patterson, a former student of this school, writes the following good news: "I am so thankful for what education Carlisle has given me. I took up a carpenter's trade. I am now building houses among the white people; am busy all the time. I have a wife and one daughter. My wife Bertha was a Carlisle student. I hope the school will forever be progressing. I will close with twenty-five cents for the Arrow."

Mrs. Fred W. Canfield, once Annie Goyituey, a graduate of Class 1901 and also a graduate of the Bloomsburg Normal School, is now living at Zuni, N. M., where her husband is teaching. They are both very happy as they have a little daughter who is now about six months old. Mr. and Mrs. Canfield were both former teachers here.

Low Whiteley, now at Adams, Oregon, writes that Frances Ghangraw, Class '07, is doing well on a ranch, raising chickens; Anna Minthorn, Class '06, is an earnest Christian worker among her people; August Mishler, an ex-student, is working hard for his wife whom he married some time ago, and William Jones is talking of returning to the school soon.

Dr. James E. Johnson, class 1901, and his wife Florence Welch Johnson, class 1905, are spending the winter in Porto Rico. They are on what may be termed a prospective tour. If Dr. Johnson finds conditions satisfactory, he will likely settle there and practice his profession, that of dentistry. They write they have met many of our former Porto Rican students who are doing well.

Josephine Charles, an Oneida, was appointed Assistant Matron in the Wahpeton, N. D., Indian School after passing a successful Civil Service examination a few weeks after her graduation. Has had one promotion since entering.

Paul White, Thomas Walton and William S. Jackson, all former Carlisle pupils, are living at Sitka, Alaska, and doing very well. Paul White is in the boat-building trade, Thomas Walton holds a position as clerk in the W. P. Mill Company's large store, and William S. Jackson is working in the saw-mill for the same company.

Fred E. Smith, an ex-student, who is evidently making his own way in this world, sends in a dollar for the CRAFTSMAN and the Arrow. He is located at Chadron, Nebraska, and his letter heading gives us this information: "Teacher of Music, Cornet Soloist and Band Director."

Grace Primeaux, an ex-student who has been working as clerk in the Central Telephone Office, Fort Yates, N. D., was recently married to Mr. Roy Spangler. They are living happily at their home in Fort Yates.

Lottie R. Styles, an Arickaree, is now at Merchantville, N. J., doing housework for a private family, while awaiting an opening in some hospital where she can continue her training as a nurse.

John B. Farr, a Chippewa, is at the school taking special instruction from the Mechanical Drawing Teacher, and completing his trade (carpentry) preparatory to going into business as a builder.

James Schrimphser, an ex-student, is captain of the Palmyra, Pa., baseball team. James is considered the best short stop in the league in which he plays and is a great favorite with the fans.

Vera Wagner, an Alaskan, is attending the State Normal School at West Chester, Pa., working out of school hours for her board.

Elizabeth Penny, a Nez Perce, is studying music and taking the Commercial course here.

Percy Parroka is attending public school at Anadarko, Oklahoma, and is kept busy with his studies.

Archie Dundas, an Alaskan, is working at his trade, carpentering, at Metlakatla, Alaska, near his home.

Fritz Hendricks, a Caddo, is attending Conway Hall, the Dickinson College Preparatory School in Carlisle.

Herman P. Houser, a Cheyenne, is completing the Business course at the school.

OFFICIAL CHANGES IN AGENCY
EMPLOYEES—DECEMBER, 1908

APPOINTMENTS:

Elmer F. Kinne, Physician, Leupp, 1000.
J. J. Henry Meier, Logger, San Juan, 55 mo.
George A. Landes, Physician, Yakima, 1000.
Carl H. Phillips, Electrician, Mescalero, 720.
Robert D. Mosher, Asst. Clerk, Blackfeet, 900.
Norris D. Richey, Blacksmith, Ft. Totten, 800.
Roy L. Gleason, Physician, Fort Mojave, 1000.
Wm. R. Bebout, Physician, Lower Brule, 1000.
Wm. G. Schneers, Blacksmith, Green Bay, 720.
Isaac Z. Stabbery, Physician, White Earth, 1000.
Arthur M. Hyler, Engineer, Colorado River, 900.
Charles J. Laffin, Physician, Warm Springs, 1000.

REINSTATEMENTS:

Arthur C. Plake, Farmer, Osage, 720.
Joe Prickett, Asst. Clerk, Kiowa, 720.
John F. Irwin, Blacksmith, Western Shoshone, 720.

TRANSFERS:

Wm. J. Lovett, Clerk, Red Lake, 1000, to Clerk, Kiowa, 1000.
Abraham Chadwick, Asst. Clerk, Rosebud, 720, to Copyist, Indian Office, 900.
Commodore P. Beauchamp, Carpenter, San Juan, 720, to Carpenter, Jicarilla, 780.
Spencer Hilton, Financial Clerk, Kiowa, 1000, to Trade Supervisor, Kiowa, 1500.
David H. Roubidoux, Additional Farmer, Vermillion Lake 60 mo., to Additional Farmer, Nett Lake, 60 mo.

RESIGNATIONS:

Geo. W. Hawkins, Physician, Siletz, 1000.
Wm. J. Griffin, Physician, La Pointe, 1500.
Joseph Kuck, Wheelwright, San Carlos, 780.
J. C. Crocker, Financial Clerk, Seneca, 720.
Wm. V. Seifert, Carpenter, Cantonment, 720.
Edwin W. Smith, Farmer, Standing Rock, 780.
Henry C. Goodale, Farmer, Fort Berthold, 780.
Simeon L. Carson, Physician, Lower Brule, 1000.
Geo. B. Perce, Additional Farmer, Santee, 65 mo.
Henry C. Lovelace, Blacksmith, Crow Creek, 780.
Fred S. Bever, Additional Farmer, Pawnee, 60 mo.
David W. Peel, Carpenter, Uintah and Ouray, 720.
Chas. W. Davidson, Stenographer, Uintah and Ouray, 900.
Geo. J. Robertson, Additional Farmer, Truxton Canyon, 60 month.

APPOINTMENTS—EXCEPTED POSITIONS.

Shows His Gun, Apprentice, Crow, 360.
Field Young, Line Rider, San Carlos, 780.
John Mail, Asst. Engineer, Fort Peck, 400.
Hosteen Yazze, Stableman, San Juan, 480.
Joe Alvares, Asst. Engineer, Fort Peck, 400.
Wm. B. Connell, Financial Clerk, Kiowa, 900.
David D. Dean, Financial Clerk, Sac and Fox, 600.
Max Brachvogel, Financial Clerk, Coeur d' Alene, 900.

RESIGNATIONS—EXCEPTED POSITIONS.

Luke Rock, Apprentice, Crow, 360.
Wm. Spier, Stableman, San Juan, 480.
Daniel Frazier, Teamster, Santee, 480.
Tom Benton, Carpenter, Yankton, 400.
Fred Lydy, Stableman, Lower Brule, 480.

John Howard, Engineer, Southern Ute, 600.
Grace King, Financial Clerk, Yakima, 900.
Joe Alvares, Asst. Engineer, Fort Peck, 400.
Glen L. Coffee, Line Rider, San Carlos, 780.
Katherine M. Hill, Financial Clerk, Sac and Fox, 600.

APPOINTMENTS—UNCLASSIFIED SERVICE.

Walter Dorsh, Laborer, Kaw, 360.
Jonas Johnson, Laborer, Colville, 660.
Harry G. Grantham, Laborer, Kaw, 360.
James Pambrun, Laborer, Blackfeet, 480.
Joseph Pelkey, Laborer, Winnebago, 360.
Henry Lodge, Laborer, Fort Belknap, 400.
James Brown, Laborer, Fort Belknap, 400.
Albert Anderson, Laborer, Crow Creek, 540.
Richard Left Hand, Laborer, Cheyenne River, 360.
Wm. O' Neil, Laborer, New York Warehouse, 900.

RESIGNATIONS—UNCLASSIFIED SERVICE.

Joe Phillips, Laborer, Otoe, 600.
Walter Dorsh, Laborer, Kaw, 360.
Asbury A. Neer, Laborer, Kaw, 360.
Jonas Johnson, Laborer, Colville, 660.
Pipe Chief, Laborer, Fort Belknap, 400.
Anson Simmons, Laborer, San Carlos, 420.
Albert Evenson, Laborer, Crow Creek, 540.
Thomas Shawl, Laborer, Fort Belknap, 400.
Harry Sturgis, Laborer, New York Warehouse, 900.

OFFICIAL CHANGES IN SCHOOL
EMPLOYEES—DECEMBER, 1908.

APPOINTMENTS:

Ivy L. Quinn, Cook, Shawnee, 450.
Lucy I. Balfé, Teacher, Santa Fe, 600.
Ethel V. Main, Teacher, Klamath, 600.
Mary A. Craft, Cook, Lower Brule, 480.
Emilie Nitschke, Asst. Matron, Seger, 420.
Elena B. Lincoln, Seamstress, Navajo, 600.
Chas. V. Sunday, Carpenter, Hayward, 600.
Matilda A. Hunt, Asst. Matron, Moqui, 540.
Elizabeth Good, Asst. Matron, Carlisle, 600.
Sadie F. Robertson, Teacher, Chilocco, 600.
Martin A. Reier, Teacher, Colville day, 720.
Americus A. Furry, Carpenter, San Juan, 720.
Ella M. Dickisson, Laundress, Bismarck, 480.
Jno. F. DeJarnette, Teacher, Tonkawa, 60 mo.
Norena Hummer, Matron, Canton Asylum, 600.
Marie Pavlik, Laundress, Cheyenne River, 500.
Glen C. Lawrence, Principal, Cross Lake, 800.
George Houser, Teacher, Cheyenne River, 60 mo.
Florence S. McCoy, Laundress, Hoopa Valley, 540.
Isabel M. Boughman, Asst. Matron, Cantonment, 420.

REINSTATEMENTS:

Ellen E. Sexton, Matron, Blackfeet, 540.
A. Elma Martinez, Teacher, Riverside, 600.
Addie Cooper, Asst. Matron, Fort Shaw, 600.
Minnie P. Andrews, Matron, Vermillion Lake, 450.
Jacob H. Camp, Industrial Teacher, Leech Lake, 600.
Effie E. Sparks, Industrial Teacher, Lower Brule, 600.

TRANSFERS:

Ret Millard, Agent, Osage, 2500, to Supt., Osage, 2500.
Sanford E. Allen, Agent, Sisseton, 1500, to Supt., Sisseton, 1500.

Rush J. Taylor, Agent, Yankton, 1600, to Supt., Yankton, 1600.
 Ernest Stecker, Agent, Kiowa, 1800, to Supt., Kiowa, 1800.
 Samuel G. Reynolds, Agent, Crow, 1800, to Supt., Crow, 1800.
 Fred C. Morgan, Agent, Flathead, 1800, to Supt., Flathead, 1800.
 Simon Finley, Discip., Pipestone, 720, to Discip., Flan-dreau, 900.
 John T. Frater, Agent, Leech Lake, 1800, to Supt., Leech Lake, 1800.
 Jno. R. Brennan, Agent, Pine Ridge, 2200, to Supt., Pine Ridge, 2200.
 Luther S. Kelley, Agent, San Carlos, 1800, to Supt., San Carlos, 1800.
 Olive C. Ford, Seamstress, Navajo, 600, to Seamstress, Phoenix, 660.
 Mary Lydy, Matron, Lower Brule, 540, to Housekeeper, Colville, 300.
 John W. Lydy, Principal, Lower Brule, 800, to Teacher, Colville, 720.
 Robert K. Belle, Discip., Mescalero, 780, to Discip., Hayward, 600.
 Capt. J. McA. Webster, Agent, Colville, 1500, to Supt., Colville, 1500.
 Edward B. Kelley, Agent, Rosebud, 1800, to Supt., Rosebud, 1800.
 Mary Lawrence, Teacher, Chilocco, 540, to Teacher, Cross Lake, 540.
 S. W. Campbell, Agent, La Pointe, 2500, to Supt., La Pointe, 2500.
 Thomas W. Lane, Agent, Crow Creek, 1600, to Supt., Crow Creek, 1600.
 John R. Howard, Agent, White Earth, 1800, to Supt., White Earth, 1800.
 Daniel B. Sherry, Teacher, Pierre, 660, to Principal, Tongue River, 800.
 Pearl S. Johnson, Asst. Matron, Fort Yuma, 520, to Asst. Matron, Genoa, 500.
 Wm. L. Belden, Agent, Standing Rock, 1800, to Supt., Standing Rock, 1800.
 Agnes M. Capleese, Asst. Teacher, Haskell, 540, to Teacher, Pierre, 600.
 Thos. J. Hunt, Teacher, Pine Ridge, 720, to Teacher, Canyon, Ariz., 72 mo.
 Mattie S. Forrester, Seamstress, Sac and Fox, Okla., 450, to Matron, Colville, 660.
 Dwight J. Henderson, Teacher, Osage, 720, to Principal, Sac and Fox, Okla., 840.
 Peter Collins, Engineer, Cheyenne and Arapahoe, 720, to Engineer, Navajo, 920.
 Louis J. Rising, Farmer, Tongue River, 720, to Industrial Teacher, Crow, 600.
 J. B. Mortsoff, Day School Inspector, Rosebud, 1200, to Supt., Hoopa Valley, 1400.
 Nellie F. Hunt, Housekeeper, Pine Ridge, 300, to House-keeper, Canyon, Ariz., 30 mo.
 Euphemia O. Barnes, Seamstress, Fort Lapwai, 500, to Seamstress, Lac du Flambeau, 540.

RESIGNATIONS:

Say Lynch, Supt., Yakima, 1600.
 Finley Long, Teacher, Sia, 72 mo.
 Elizabeth Sipes, Cook, Jicarilla, 500.
 Moody S. Russell, Farmer, Otee, 720.
 Lilla D. White, Cook, Oraibi, 40 mo.
 Cora C. Cooter, Teacher, Morris, 600.
 Agnes I. Nickell, Cook, Colville, 540.
 Sarah E. Evett, Asst. Matron, Crow, 500.
 DeWitt S. Harris, Supt., Cherokee, 1500.
 Ida A. Middleton, Matron, Colville, 660.

Wm. H. Mayfield, Clerk, Kickapoo, 900.
 Flora L. Ward, Asst. Matron, Genoa, 500.
 Thos. W. Voetter, Clerk, Santa Fe, 1200.
 Carrie L. Russell, Asst. Matron, Otee, 420.
 Lucy Hall, Kindergartner, Fort Totten, 600.
 Anna M. Shafer, Seamstress, Bismarck, 500.
 Kathryn Nelson, Teacher, Southern Ute, 660.
 Mamie Sholtz, Laundress, Fort Belknap, 500.
 Viola M. Caulkins, Laundress, Santa Fe, 540.
 Cornelia Marvin, Seamstress, Springfield, 420.
 James Irving, Attendant, Canton Asylum, 480.
 Katherine M. Gohen, Asst. Matron, Chilocco, 600.
 John W. Shafer, Industrial Teacher, Bismarck, 660.
 Gilbert Satrang, Nightwatchman, Canton Asylum, 480.
 Effie E. Sparks, Industrial Teacher, Lower Brule, 600.

APPOINTMENTS—EXCEPTED POSITIONS.

Edith Collins, Cook, Navajo, 600.
 Susie Archie, Cook, Fort Bidwell, 500.
 Margaret Lawrence, Baker, Osage, 360.
 Beatrice Defoe, Cook, Cross Lake, 420.
 Louisa P. Sitting, Cook, Cross Lake, 420.
 Martha Burd, Seamstress, Blackfeet, 480.
 Pearl Bonser, Laundress, Pryor Creek, 500.
 Margaret Stillday, Laundress, Cross Lake, 420.
 Samuel P. Johns, Physician, Fort Bidwell, 480.
 West Foineeta, Asst. Carpenter, Chilocco, 660.
 Grace Swinford, Housekeeper, Colville day, 300.
 Frank Youpee, Nightwatchman, Fort Peck, 400.
 John Howard, Asst. Engineer, Mt. Pleasant, 480.
 Rebecca Brigance, Housekeeper, Pine Ridge, 300.
 Raymond Nibs, Nightwatchman, Cantonment, 360.
 Dr. Thos. M. McLachlan, Physician, Bismarck, 400.
 Andrew J. Geer, Nightwatchman, Cheyenne River, 400.
 Olive M. Houser, Housekeeper, Cheyenne River, 30 mo.
 H O. Davidson, Band Leader and Laborer, Fort Mojave, 600

RESIGNATIONS—EXCEPTED POSITIONS.

Celso Rivera, Baker, Osage, 360.
 Ivy L. Quinn, Cook, Shawnee, 450.
 Emma Long, Housekeeper, Sia, 30 mo.
 Edith Collins, Teacher, Chilocco, 600.
 Agnes P. Ryder, Cook, Bismarck, 500.
 Anna Eyer, Cook, Colorado River, 600.
 Beatrice Defoe, Cook, Cross Lake, 420.
 Evelyn Toupin, Cook, Rapid City, 500.
 Pearl Bonser, Laundress, Fort Lapwai, 480.
 Lawrence Quaderer, Discip. Hayward 600.
 Elena B. Lincoln, Asst. Cook, Navajo, 500.
 Susie M. Rayos, Asst. Teacher, Isleta, 55 mo.
 J. T. Meredith, Physician, Fort Bidwell, 480.
 Mary E. Halsey, Housekeeper, San Felipe, 30 mo.
 John Potvine, Blacksmith, Lac du Flambeau, 600.
 Russel Tallbull, Nightwatchman, Cantonment, 360.
 Agnes V. Witzleben, Teacher, Standing Rock, 540.
 Ethel Shelton, Housekeeper, Cheyenne River, 30 mo.
 Chas. P. Wells, Financial Clerk, Fort Belknap, 800.
 Manford Bachelder, Asst. Engineer, Mt. Pleasant, 480.
 Mary C. Dupris, Housekeeper, Cheyenne River, 30 mo.
 Chas. M. Seely, Financial Clerk, Canton Asylum, 1100.
 Hal O. Davidson, Band Leader and Laborer, Ft. Mojave, 600

APPOINTMENTS—UNCLASSIFIED SERVICE.

Ralph Kennedy, Laborer, Otee, 480.
 Elmer Crow, Laborer, Umatilla, 480.
 John Quajada, Laborer, Phoenix, 500.
 Samuel H. Smith, Laborer, Blackfeet, 360.
 Joseph C. Omen, Laborer, Cross Lake, 600.
 Alfred F. Spring, Laborer, Fort Belknap, 500.

RESIGNATIONS—UNCLASSIFIED SERVICE.

Fred Shipley, Laborer, Otee, 480.
 Harley Gray, Laborer, Umatilla, 480.
 John Hunsberger, Laborer, Blackfeet, 360.
 George Rock, Laborer, Fort Belknap, 500.
 Andrew Anderson, Laborer, Rainy Mountain, 480.

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, its first students having been brought by General R. H. Pratt, who was then a lieutenant in charge of Indian Prisoners in Florida, and later for many years Superintendent of the School. Captain A. J. Standing also brought some of the first pupils and served as a faithful friend and teacher of the Indians for twenty years. The War Department donated for the School's work the Carlisle Barracks, composed of 27 acres of land, stables, officer's quarters and commodious barracks buildings. The Guardhouse, one of the School's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East enabling them to get instruction in public schools, imbibe the best of civilization and earn wages, which is placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indian men and women as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service, leaders among their people, or as industrial competitors in the white communities in various parts of the country.

FACTS.

Faculty	75
Number of Students.....	1004
Total Number of Graduates	538
Total Number of Students who did not graduate.....	3960

RESULTS. These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.

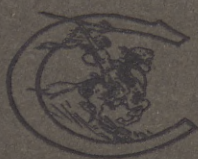
HANDICRAFT OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way

INDIAN CRAFTS DEPT
of the CARLISLE INDIAN SCHOOL, PA

The NEW CARLISLE RUGS



CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them for sale any other place. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they somewhat resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversable Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

The NATIVE INDIAN ART
DEPT., *Carlisle Indian School*