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THE INDIAN CRAFTSMAN

APRIL, 1909



THE CARLISLE INDIAN PRESS

U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

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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 U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT. - - - EDGAR K. MILLER, SUPT. OF PRINTING

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

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.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



The Record of Four Years:

For the past three decades there has been a consistent improvement in the condition of the American Indian. It may be that the government's policy of education has had much to do with this, or that Congress is dealing with the nation's wards in a more rational, disinterested and humane way. But whatever truth there may be in this there can be no doubt in the minds of those who have closely followed conditions that an unprecedented crusade for the uplift of the Indian has been going forward for the past four years. This policy has been guided by common sense, common honesty and real sympathy. The reforms during the last administration of Indian Affairs have been the most thorough and comprehensive in the history of our dealings with the Indian people. Commissioner Francis E. Leupp has been the backbone of the whole movement, incessantly carrying on his campaign of helping the Indians to help themselves. It is with much pleasure and a feeling of gratification that the publishers of The Craftsman present in this issue a history of the past four years in Indian administration. It is the brightest page in the history of our dealings with the Red Man.—The Editor.

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AT THE outset Commissioner Leupp started with the idea that the Indian problem is a human rather than a mere race question, and that its settlement must be on common sense and not theoretical lines—following the course of nature instead of concocting artificial devices. In pursuance of this idea, the Service has been enjoined to keep steadily in view the necessity for turning the Indian into a citizen in the broadest and best sense of the word, realizing the importance of his conforming in his own mode of life generally with the mode of life of his fellow countrymen of other races, but never forcing him into such conformity in advance of his natural movement in that direction. Hence, nothing has been done to interfere with his preferences as to the clothing he shall wear, or the sort of dwelling he shall live in, or what and how he shall eat and drink, beyond insisting generally that he shall observe those rules which will spare him needless friction with the social order prevailing among other races in our com-

mon body politic. For example, he must observe the decencies in his attire, keep his eating and drinking void of offence to his neighbors, and follow the simpler laws of sanitation in his settlements.

Beyond that he has been left to himself, on the theory that any group of men is governed best when governed least. In his native arts, Mr. Leupp's policy has been to save all that is best and make the Indian thus a contributor to the aesthetic and industrial development of the American people. He has been encouraged in every way to learn the language in which the laws which he must obey are written and in which the business he must do is uniformly transacted; but he has been won over to this plan, as far as possible, by making the reasonableness of the requirement apparent to him instead of by bringing force to bear to accomplish a wholesale transformation against which he would naturally revolt. Indeed, Mr. Leupp's main hope for the Indian's future has rested on his natural tendency to absorb ideas of civilization from what he sees about him when white men settle in his neighborhood or when he is induced to go out and earn his living among them. Even in applying such punishments as are necessary here and there to check his wrongdoing, where it is impracticable to bring him before the regularly organized courts of justice, the Commissioner has endeavored to make the penalties as nearly as practicable parallel to those established among our own people for the correction of similar faults among them.

Mr. Leupp's first important act after entering office was to establish a labor bureau for the purpose of finding employment outside of the reservations for those Indians who were willing to go forth and seek their fortunes, and, in turn, gathering up and transporting the Indians to their labor market, always aiming to bring the white employer and the Indian laborer together under conditions which would stimulate initiative in the Indian and inspire him with a desire thereafter to make his own contracts.

The method of purchasing supplies for the Indian Service has been changed in several particulars. The dates of awarding contracts for certain perishable articles of food, dependent for their prices upon the quantity and quality of each year's crops, have been postponed from spring to fall, so that bidders are able to make more intelligent offers to the Government. A better quality of supplies have been purchased than used to be, an effort being made to furnish each school and agency with the particular things its local con-

ditions require, rather than to distribute uniform articles throughout the Service. The medical supplies Mr. Leupp found in a condition a long way behind the times, and it has been his constant effort for four years to bring them abreast of the latest scientific developments, till the medical list may be said now to be very modern and practical. In the methods of receiving bids and awarding contracts, sundry distinct changes for the better have been made. All bids are now opened in Washington and tabulated, the samples being sent, as heretofore, to the several warehouses and the Commissioner visiting each warehouse in person and deciding on the awards. A high class of experts have been employed in the inspecting branch, including men of independent means who could not have been hired by the Government on any basis of compensation, but who have patriotically consented to contribute their services in order to insure the Government's obtaining the very best goods. The mere change in the place of opening bids has saved thousands of dollars to the Government, by avoiding the cost of transporting a small regiment of clerks from warehouse to warehouse to do work which they could do equally well at their desks in the Indian Office.

In preventing the sale of liquor to Indians great strides have been made in the last four years. This has been in spite of an adverse decision in the case of *Albert Heff* by the Supreme Court of the United States, which held that liquor could be sold or given to a citizen Indian without rendering the seller or giver liable to the penalties of the law. Congress has gradually increased the appropriation for fighting the illicit liquor traffic from \$10,000, which was the sum appropriated at the time Mr. Leupp entered office, to \$50,000, the amount named in the bill passed by the current session. Thanks to this generous provision, it has been possible to place in the field a large corps of courageous and efficient special officers whose business it has been to move from point to point as circumstances required, and carry on campaigns against the unlawful sale of liquor.

There has been a constant liberalization of the policy regarding Indian traders. It has been felt that the Indian must be gradually taught how to take care of himself in ordinary mercantile transactions and that he must have the benefit of competition. More persons therefore have been permitted to trade with Indians, and wherever it was practicable the Indians have been encouraged to go outside of

their reservations if they could get better prices in neighboring towns than in the local trading stores. Also the habit of Indians of running into debt to the traders has been discouraged in every possible way. Believing, however, that the traders could be made a useful educational force where they were disposed to assist the work of the Office, the Commissioner has induced a number of those who have stores among tribes engaged in blanket-weaving, mat-plaiting, basket-making, silver-working, wood-carving, and like native industries, to exercise a paternal discrimination in buying the Indians' wares, paying higher prices for good than for poor products, and thus convincing the Indians of the actual profit of holding to their best ideals instead of catering to meretricious tastes and demoralized markets.

The traffic in relics from ancient Indian ruins has been curbed so as to prevent, as far as possible, the destruction of some of the most remarkable archaeological landmarks all over the country for the mere purpose of commerce in relics. At the same time the greatest possible encouragement has been given to all genuine scientific researches in these fields, of which the whole public gets the benefit gratuitously.

In the handling of inherited land sales and the conservation of their proceeds, a great improvement has been made, the Indians' moneys being deposited in those national banks which would put up bonds satisfactory in amount and character and pay the highest rate of interest compatible with safety. Within the last year all individual Indian moneys have been taken up by the several local agents and superintendents on their accounts, each agent or superintendent being bonded to the Government in the amount necessary to protect the funds passing through his hands, and the banks in which he deposits the moneys being required to bond to him in turn. All the accounts of these individual Indian moneys have been brought into systematic shape and passed through the office of the proper Auditor of the Treasury, where they are subjected to the same scrutiny as ordinary Government accounts.

The enactment of the Burke law, amendatory of and supplementary to the Dawes severalty law, was brought about by the cooperation of the Indian Office. The new law has transferred to the Secretary of the Interior the discretion formerly exercised by Congress as to issuing patents in fee to competent Indian allottees. The citizenship conferred by the Dawes law upon an allottee as

soon as the trust patent to his allotment was issued to him, is deferred by the Burke law till the patent is exchanged for a patent in fee. This amendment has had two effects: first, it treats the acquisition of citizenship as a privilege rather than as a perfunctory form, a change which can hardly fail to have its moral influence upon the Indian directly by encouraging him to fit himself for proving to the Secretary of the Interior his capacity to care for his own affairs; and it accomplishes a result very distinct and valuable to the body politic, in stopping the abuse of the ballot by giving to a man legally branded as an incompetent the power of voting to dispose of the affairs of the competent citizens all about him. By way of testing the competency of allottees, moreover, several experimental devices have been adopted, the most important of which, in some respects, has been to grant permission to all who could make a satisfactory *ex parte* showing for themselves to lease their own allotments independent of Governmental interference. The local agent is always at hand to advise them if they feel the need of a little friendly counsel, but the Department permits them to find their own lessees, make their own terms and do their own collecting, if they wish to—and take the consequences if they make mistakes. This policy is already proving a great educator, and the results, which are watched and noticed in each case, go a long way towards proving whether an allottee is as able to take care of himself as he is willing to try.

The expenses of printing for the Indian Office have been reduced, and at the same time there has been turned to some real profit the time and labor of the Indian pupils at schools where the printer's trade is taught, by having all the official printing of the Office done at the schools, as far as that is practicable and lawful. In the same spirit the Commissioner has interested the teachers of the English language in the schools to train the children in composition and penmanship by having them write descriptions of their home life, the customs of their people and the tribal traditions which they have heard narrated around the family fireside. This has stimulated the interest of the learners, who enjoy composition under such conditions, while it is already resulting in a collection of folk lore which may be of great value ultimately to the ethnologist, but which is in danger of slipping away unless captured and embalmed now.

Mr. Leupp, with the cordial co-operation of Congress, has set

on foot the machinery for wiping off the books of the Government the perpetual annuities for which large appropriations have to be made every year to a number of tribes, under old treaties. Special agents are now at work among these tribes, trying to show them the wisdom of petitioning the Government to capitalize these annuities and distribute the capital sum, either in cash or in purchased benefits, of which all the members can have an equal enjoyment.

At the instance of the Office, Congress has by legislation provided a means to enable any Indian, on satisfactory proof of his competency to handle his own affairs, to have his individual share of the trust funds of his tribe segregated and handed over to him irrespective of what the rest of the members of the tribe are prepared to do. A goodly number have taken advantage of this privilege and withdrawn their money, but as a rule the Indians are reluctant to cut loose from Government guardianship. Other beneficent provisions have been procured, enabling the Secretary to segregate the shares of blind, crippled or helpless Indians, and to sell under certain conditions the lands of non-competent Indians, and dole the proceeds out for the relief of their necessities. Several tribes have funds which are merely "paper"; that is, the interest on a certain capital sum, which by an amiable fiction is treated as if in the treasury, is paid to them annually. The Commissioner is procuring from Congress, year by year, appropriations of the actual capital, with provisions for its distribution under rules and regulations prescribed by the Secretary of the Interior.

Believing that the home is the unit of civilized social life, and that the desire of Indian parents to have their children near them may be made a power for good to both parents and children, Mr. Leupp has been steadily increasing the number and improving the quality of the day-schools, and lopping off the schools at a distance from the reservations as fast as any showed themselves no longer essential and the necessary legislation could be procured. In the day-school, the pupil leaves his home every morning and returns every evening, carrying with him some of the atmosphere of the school, of which the parents get the benefit in the ordinary course of family communion; the day-school teacher, also, becomes acquainted with the parents as well as with the children, and thus the whole body of adults in any Indian community shares in the improvement

wrought among the children by the school's presence close at hand. The idea of the Commissioner is that the big and remote schools educate only individuals, instead of the mass, and that the artificial life and discipline inevitable as features of the "institutional" regime are liable to weaken the constitutions of children brought up mostly out of doors and increase their susceptibility to epidemic diseases. But he has undertaken no drastic measures, preferring to let the natural course of evolution be followed.

Incidentally to all this, the Indian Office has been persistently working to induce Indians to send their children to the nearest district school established and maintained originally for non-Indians, paying for the tuition of the Indian children where the school authorities wish such payment; per contra, legislation has been procured opening Indian schools in the frontier country to white pupils, so as to help settlers in a sparsely populated region to procure school privileges for their children before their county government is prepared to support common schools of its own in the neighborhood. Both arrangements have the virtue of bringing the little people of the two races into friendly contact during the most plastic period in their lives. As Mr. Leupp puts it: "They will have to get along as neighbors when they grow up, so why not start them on a footing of mutual good feeling?"

There has been begun a systematic campaign to stamp out tuberculosis, and, though battling against dreadful odds, it appears that the plans adopted are making progress. One physician, an expert in tuberculosis, is kept constantly in the field, moving from school to school, his duty being to sift out the diseased pupils and those under suspicion from those obviously unaffected. The diseased are sent home; the suspects are segregated and put under surveillance, and the sound remnant are surrounded by every safeguard against infection. The physicians attached to all the agencies have been clothed with the powers of health officers and put in charge of the sanitary conditions in the Indian camps and cabins. The work done in this line has been complicated recently by the discovery of the ravages of another serious disease—trachoma—which is liable to result in blindness if disregarded or unwisely treated. Thanks to the completeness of his sanitary organization in the field, the Commissioner was able to present such an array of details soon after the first notice of the progress of this pest, that within fifty-six hours

both houses of Congress had passed a special bill appropriating money necessary to enable him to begin the task of its suppression.

The attitude of the Office toward the Field employees and toward persons outside of the Service has undergone a most satisfactory transformation. A little more than four years ago, a thinly veiled spirit of antagonism existed between the Office and the Field, the Office holding itself the superior body. Mr. Leupp reversed this understanding at once. Field employees, as the group who are actually handling the Indians and held responsible for them, he marked as the one to be first considered, treating the Office more as the engineer and stoker of the great machine. Since that time a rule of courtesy and consideration between the two branches of the Service has been rigidly enforced; the Field has been encouraged to ask for what is needed, and the Office instructed always to assume, on general principles, that the Field knows its needs better than anyone else, and to grant every reasonable request, holding the beneficiary directly accountable for the results accomplished through such concession; both Office and Field have been required to employ a sympathetic and pleasant tone in their correspondence with each other, and to avoid all curt and sarcastic phraseology tending to cause needless friction and impede friendly co-operation.

Vacancies in the Washington Office have been filled, wherever practicable, by bringing in employees trained in the Field, and Office clerks have been encouraged to ask for transfers to the Field when they were tired and felt the need of a change of occupation, either permanent or temporary. There has been procured from Congress the authority and money necessary to enable the Commissioner to send clerks from the Office into the Field to investigate particular matters. The effect of this policy has been to bring the two branches into harmonious and mutually helpful relations, each appreciating the difficulties of the other's tasks, and the members of both establishing kindly personal relations which have greatly facilitated the smooth running of business.

In the case of outsiders coming to the Office with requests or suggestions, the Commissioner has insisted that the Office not only must be polite and patient, but must presume the good faith of the other party, and, instead of eyeing each overture with suspicion, ask itself the question: "Is there not some way in which we can lawfully and properly do this?" The old theory that the forces which

develop the Western country, open it to civilization and promote a more highly organized social order there, are necessarily hostile to the Indian's best interests, has been steadily combatted, as Mr. Leupp believes that whatever upbuilds the country in which the Indian lives, in its way upbuilds the Indian with the rest; and because the struggle for a livelihood and a prudent regard for the possible needs of the morrow lie at the basis of the supremacy of the white race all over the earth, his whole effort has been to urge Indians into competition with whites rather than away from it.

In matters of law, there has been steady encouragement instead of discouragement of test cases in the courts, because it is believed that that is the only means for settling peacefully the open and undecided questions of the Indian's status. Even in instances where it has been feared that the Indian would lose, the Commissioner has never changed his view, but has repeatedly made tentative decisions which would be sure to bring about litigation. This has been owing not to any undue desire on his part for judicial warfare, but in every instance for the sake of learning definitely where the Indian, or the Office, or some party in relations with both, stand before the law.

The distinctions which used of old to be made between the Government schools and the mission schools have been swept aside, Mr. Leupp maintaining simply that every Indian child must be given an opportunity to acquire the rudiments of knowledge somewhere, and accepting attendance at a mission school as the equivalent of attendance at a Government school. Indeed, in carrying this principle to its logical conclusion, he framed an item of legislation which Congress accepted and passed, authorizing the issue of such rations to pupils in a reservation mission school as, under treaty provisions, the same children would have been entitled to if they had remained at home. In the Government schools, moreover, where children of different religious faiths mingle together, the regulations regarding the religious assemblies in which all take part, have been so revised that, while all the essentials of a devotional exercise are left undisturbed, every feature has been eliminated which could justly give offense to any one of the denominations concerned. The revision was made after consultation with leading representatives of the several churches maintaining missions in the Indian field, with the result that harmonious relations exist now in places which

were formerly regarded as storm centres of ecclesiastical controversy.

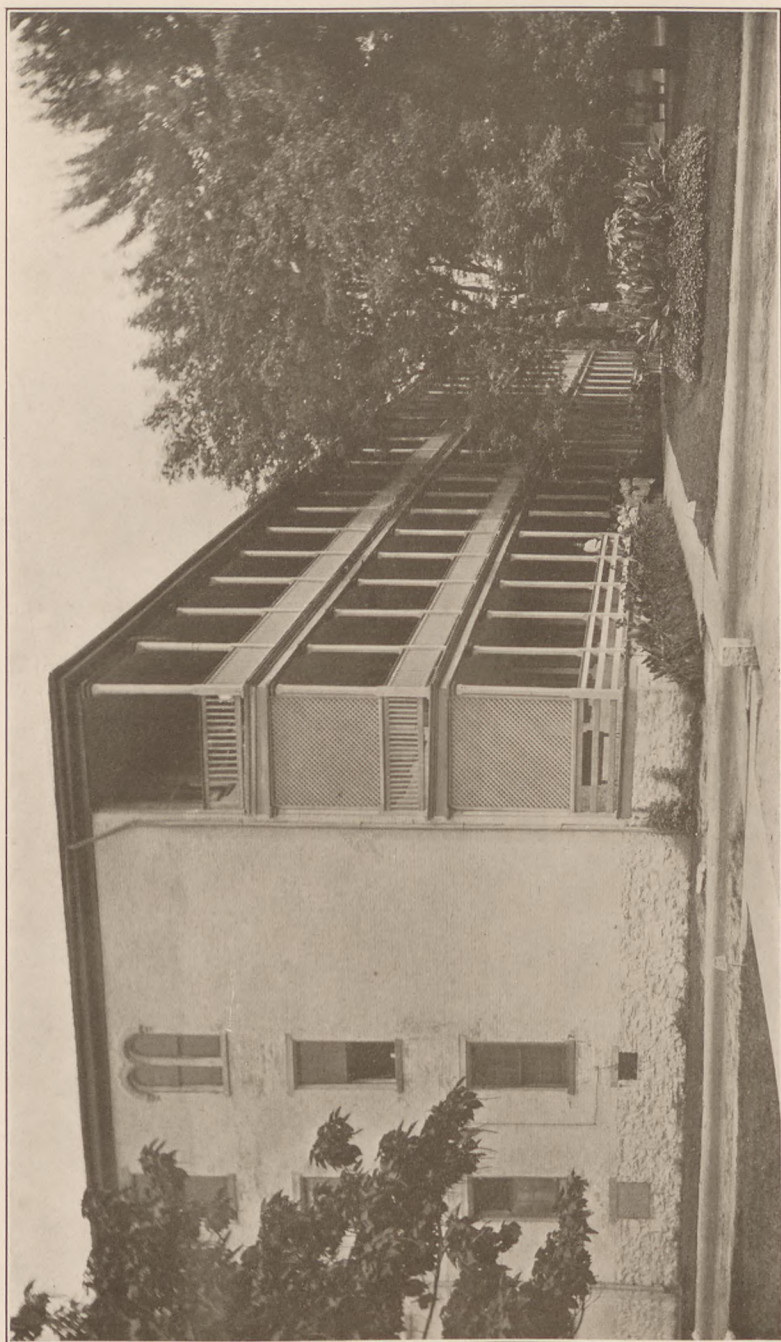
The "outing system" has always had a staunch supporter in Commissioner Leupp, who regards it as so important as an adjunct of school life and discipline that he has authorized superintendents to carry on their rolls, as in attendance, those pupils who have been placed out at labor on farms, or in domestic housework, or in mechanical shops, or in places where they could be instructed in the industrial arts, as an appendage to their ordinary school training. The children have really learned more in some of these places, through contact with the big world, than they could have learned in thrice the time in the one-sided life of an institution; and when they have come back to school after such an interim they have shown an increased zest for knowledge, for they have learned to what end all their school studies point.

A thorough reorganization of the methods and the payroll of the Indian Office was effected during the fiscal year 1908. The substitution of the flat filing system for the old, cumbersome patchwork plan, the revision of the indexes, the elimination of the redundant phraseology in Office correspondence and of the number of letters which had to be written in each transaction, have greatly reduced the space occupied by the permanent records as well as the volume of useless manuscript that had to be weeded out for destruction every few months. The saving of the labor of the clerks on frivolous details has enabled them to spend more time and energy on important business, with the result that there has been a saving of thousands of dollars a year in money, and the average time between the receipt and the answer of letters has been cut down about five-sixths; while improvements in the practice of examining accounts has reduced the time one-third, and the modernization of its book-keeping enables the Office now to answer questions from Congress and elsewhere in a few hours which used to consume days or even weeks. In addition to these reforms, nearly every clerk in the Office has been furnished with at least one understudy, so that the absence of a single clerk on sick leave or vacation no longer causes the suspension, to await his return, of all the work he was accustomed to attend to in person.

The payroll has been overhauled so that all persons doing work of a particular kind receive uniform compensation for it,



FRANCIS E. LEUPP
COMMISSIONER OF INDIAN AFFAIRS



A CORNER OF GIRLS' QUARTERS

ranging between a certain minimum and maximum. Efforts have been made to procure larger appropriations for clerical help, but little advance has been scored in that line. To procure the most and best work from the force already at hand has therefore been the problem the Office had to meet. It has involved making some demotions and some promotions, but all these have been made without reference to personal or political considerations, and with an eye solely to increasing the efficiency of the Service.

Commissioner Leupp has made a practice of spending from three to five months each year in the field, inspecting with his own eyes the local conditions and getting into personal touch with the superintendents and other responsible officers and employees at the several schools and agencies. This has had the double effect of comforting the Indians by letting them see that there is someone of actual flesh and blood who has their affairs in hand and at heart, and reminding the Field staff that they have a place as living beings, and not mere names or abstractions, in the mind of the Commissioner.

Substantially the entire Indian Service has now been brought under the Civil Service rules, the last of the agencies having been converted into superintendencies, by due process of law, in the early days of December, 1908. This unifies the Service and promotes good discipline.

During the last four years, nine reservations have been opened, wholly or in part, to settlement, about 21,000 Indians have received allotments of land, and the work has been started for allotting and opening a number of additional reservations. It has been Mr. Leupp's purpose to push this business as rapidly as it could be done with safety to the Indians' interests. He believes that in such a policy lies the one great hope of saving something of value to the Indian from his once vast estate; for the people of the country are becoming every year more and more impatient of the continuance of the "Indian problem" as a heritage from the past, and one day there may come a sudden triumph of the reactionary over the conservative forces in our Government, which, though only spasmodic and temporary, will last long enough to sweep everything off the map and the books which distinguishes the Indian as a special creature of privilege. In order to facilitate allotments in parts of the country where, owing to peculiar local conditions, the general allotment law could not be applied with justice to all par-

ties, the Congress has, at the instance of the Indian Office, granted authority to the Secretary of the Interior to adapt the acreage of the allotments to the peculiar needs of the situation.

By concurrent action of the Indian Office, the Department and the delegation in Congress from Oklahoma, legislation has been procured for the relief of the restrictions on a large fraction of the lands of members of the Five Civilized Tribes in what was formerly the Indian Territory. The question with which all three are now struggling is how to frame a law which will close up the affairs of these tribes as tribes, and open more of their land to taxation without damage to the owners, so as to bring it into line with the land of non-Indian owners in Oklahoma who bear their share of the cost of maintaining schools, highways, and the like.

Not only in Oklahoma with its peculiar conditions, but through the Indian country generally, Mr. Leupp has lent his aid steadily to every practicable effort for the development of natural resources. He has encouraged Indians to negotiate for the opening of their mines and oil wells to the markets on a satisfactory royalty basis, so that they would be in receipt of income from the same sources from which white landowners would draw one under like conditions, and and at the same time would cease to bear, in the minds of their neighbors of other races, the brand of obstructionists and pullbacks.

It is in pursuance of this idea that he has done so much to promote plans for bringing beet sugar factories to the edges of Indian reservations, and advised Indians to enter into contracts which would enable them to utilize profitably their available lands while obtaining remunerative employment for themselves and their families at an occupation for which wide experience has proved them especially well adapted. In the same line has been his proposal that a certain part of the Crow Reservation should be set apart for a horse-breeding farm, to be run by the Indians themselves subject to some necessary white supervision. Under this general head might properly come up for consideration his plan for incorporating Indian tribes who have an estate needing administration. This scheme can hardly be rehearsed here, but it may be found described in the Annual Reports for 1906, pages 25 to 27, and for 1907, pages 100 to 103.

Cooperative relations with the Bureau of Animal Industry, the Bureau of Plant Industry, and the Bureau of Forestry of the Department of Agriculture, and with the Reclamation Service in the

Department of the Interior, have been established, and put upon such a plane as to enable him to close out much of the work formerly done in a small and often ineffective way by the Indian Service and put it into the hands of one of the great Services maintained by the Government to promote their respective specialties. This not only prevents much duplication of work and thereby reduces expenses while procuring the services of experts and thus increasing efficiency of performance, but, by gradually reducing the scope of the activities of the Indian Office itself, hastens the day to which all good citizens look forward when that Office may be abolished as an anomaly which there is no longer excuse for maintaining.

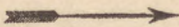
On nearly all the reservations where the Indians are in receipt of occasional distributions of any capital funds, has been established a so-called Roll of Honor, on which is placed the names of all Indians who can satisfy the Indian Office that they are leading a law-abiding, sober, reputable life, showing reasonable prudence in money matters and a sense of responsibility when entrusted with the property of others. They, and only they, are permitted to take their minor children's per capita shares of the money paid. The shares of the children of the rest are returned to the Treasury to bear interest till the children come of age or until the proscribed elders change their ways and show that they have effectually learned the lessons impressed upon them.

Legislation has been procured to enable the Commissioner, where he has more of any class of supplies at one school than is needed there, to transport these to another where there is a deficit, thus saving the expense of purchasing new goods, and incurring only the freight charges.

Having observed, from long study of the Indian in his own home, that the Government employee who succeeds best with him is the one that gets, and stays, closest to him personally, Mr. Leupp has, as fast as financial and other conditions would permit, been breaking off pieces of the big agencies where the agent could make the round of his substations only a few times a year, and setting up each fragment as an independent little superintendency, in charge of a day-school teacher or farmer. This arrangement brings a responsible Government representative into the most intimate and confidential possible relations with the people he has in charge, so that they take a mutual interest in each other.

The multitude of disputes which have grown out of the fact that illiterate Indians who signed documents by mark, never did more than touch the tip of a penholder in the hand of the clerk who made the cross on the paper, led the present Commissioner, early in his administration, to experiment with the use of the thumbprint for a mark. It has worked well, and is now almost universally used in dealings with the more backward tribes.

This summary does not begin to cover all the changes wrought in four years, or describe any one of them at length, but may serve measurably as a record of advance. According to Mr. Leupp's invariable statement, scarcely an appreciable fraction of them could have been accomplished but for the hearty and unfailing support he has received from his superiors in office, and the ready response made by Congress to his proposals for progressive legislation. He is authority for the statement that when you have a piece of constructive work to do, you have only to convince the lawmakers in Washington that your plan is sensible and "square," and they take it up with good will and liberality.



A Word to the Service.

SO MANY conflicting reports have got into circulation regarding my plans after the fourth of March that I have been fairly deluged with friendly inquiries. To set these at rest, I seize this opportunity of saying that I have never before authorized any publication whatever concerning my retirement from office, nor do I know positively from what source they sprang, though I have discussed with a few intimates the possibilities of the future.

On the fourth of March I tendered my resignation of the Commissionership of Indian Affairs, but I have been requested to remain, and under such conditions as to leave no question of my duty while my health permits.

When the time comes for me to retire, I sincerely trust that the whole Service, who number among them some of the staunchest, most loyal and most deserving persons I have ever seen in public life, will give to my successor the same willing help, in season and out, that they have given me.

FRANCIS E. LEUPP.

Washington, D. C., March 31, 1909.

Indians To Foster Their Native Art: *From The Philadelphia Ledger*



AMONG the student body of the School of Industrial Art are two Indians, one a Sioux, and the other of the Seneca tribe.

They are Thomas Saul, or "Wanyeya"—Speeding Arrow—and Reuben Charles, whose Indian name, "Gwee-yeh-is," means Sundown.

They have been awarded the Gillespie Scholarship by the Carlisle Indian School and are being trained in art. Saul is taking a course in illustrating and Charles will study interior decorating.

Just as Greek and Egyptian art have been made much of in schools, it is the aim to foster the artistic instincts of the Indian instead of blotting out all his tendencies and civilizing him too completely.

Francis E. Leupp, Commissioner of Indian Affairs at Washington, introduced the study and fostering of native Indian art at Carlisle. Superintendent Friedman, of Carlisle, is entirely in sympathy with this movement and during the year he has been in office has done wonderful work in developing it.

Mr. Friedman has eight Navajo Indians who are expert workers in silver, on their way from the Southwest to Carlisle.* They will carry on their craft at the Indian school with the advantage of instruction in design and the most modern equipment.

The art department at Carlisle is under the direction of Mrs. Angel de Cora-Dietz, a Winnebago Indian, and her husband, William Dietz—Lone Star—who are working to develop the arts of blanket weaving and working metals.

Mr. Howard Fremont Stratton, director of the art department of the School of Industrial Art, in an interview, says of this work:

"We have here in our country an opportunity for studying the transition of a primitive people from their peculiar elemental art to a more advanced type. I refer, of course, to the native Indian.

"The policy of the government, which assumes the guardianship of these tribes, has hitherto been to stamp out all natural tendencies, fancies, traditions and feelings, and all individual spirit in

*These Navajo Indians arrived at the school recently from Arizona. A number of special benches have been built in our carpenter shop and tools have already been purchased. This important division of the work will soon be under way.—EDITOR.

these wards of the nation. It has tried to transfuse the white man's thought and methods into the current of the Indian's being and make a washed-out character of him, instead of directing the elements of his personality, which have force, and worth, and meaning, into channels suited to their normal development, and evolve a distinctive American art.

"His first efforts to decorate his bowl, his axe, or his boat, are no less artistic than those made by our master, the Greek, in his archaic age, and the natural sequence of his efforts might reasonably be expected to produce results gradually representing an advance in appreciation, in taste, in execution, and with a higher purpose in view.

"It has been a wretched error to so nearly obliterate the virility of a race richly endowed by nature to grow, and conspire to conform it to artificial standards of art.

"The reaction has begun in the direction of restoring the Indian's faith in his powers and his rights of expression, but this does not signify that he is to go on making products which are merely curiosities for cabinets and museums.

"It means that he is to be shown how the vital qualities which he feels exist in his primitive art needs expanding to a scope sufficient to comprehend the necessities of present-day requirements. He is to be trained into sense of adaptability which will enable him to think in the phrases of our time, and conceive in his own spirit the treatment adequate for their proper application.

Impractical as the Indian work is for our use now, it is not more so than that of other primitive peoples from whose normal racial development arose important and monumental art. But this development always presupposes a free mind, and under the espionage of an unsympathetic Government this is not possible.

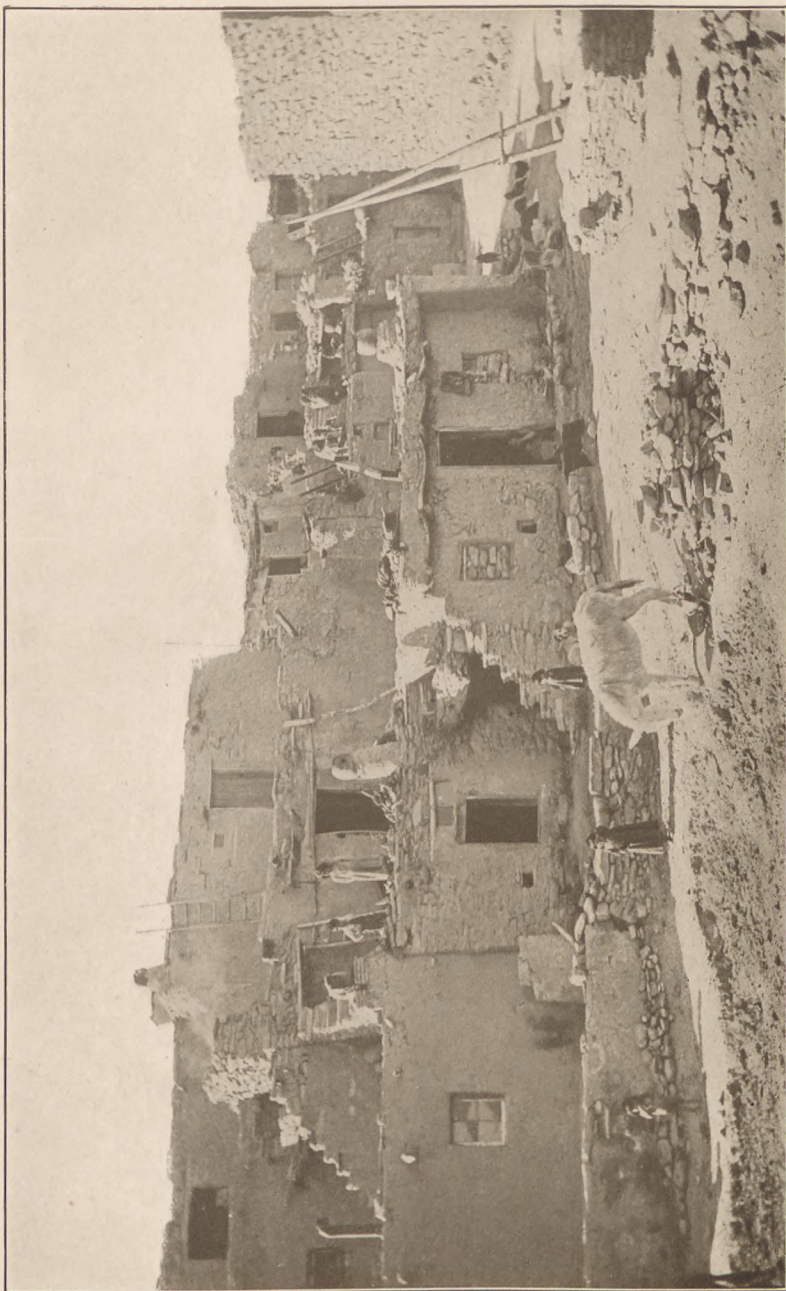
"Yet the movements just now going on may give the native craftsman his liberty and that complete intellectual emancipation which is imperative to stimulate and nourish the growth of real art."



TAOS PUEBLO, NEAR SANTA FE, NEW MEXICO



OLD CLIFF DWELLINGS, TEN MILES FROM SANTA CLARA PUEBLO, NEW MEXICO



VIEW IN AN INDIAN PUEBLO OF THE SOUTHWEST

About Indian Pueblo Government:

By C. J. Crandall

IT IS interesting to know that there is at least one tribe of Indians left which maintains and practices their original form of government. The Pueblos do this, though they have known the white man and felt his influence longer than any other tribe of North American Indians. From one to two generations before John Smith was playing his pranks on the Indians of the Atlantic seaboard, our Pueblos were in touch with the Spanish conquerors and settlers. Notwithstanding all this, the Pueblo Indian has clung tenaciously, for a period of three hundred and sixty years, to his old customs, but especially to his religion and his government.



It is true that many pueblos have been removed from the map of New Mexico during this period. When one asks what became of Cuyamunga, Jacona, Galisteo, San Cristobal, Pecos, and many others, we may be somewhat at a loss to reply intelligently. The history of New Mexico has never been fully written and the fate of many of these extinct pueblos is shrouded in mystery. This we do know, that no people in any of these pueblos were entirely exterminated, judging from the fate of Pecos, Galisteo, and others whose history has been accurately recorded. Owing to internal and external troubles the fate of these unfortunate pueblos was brought about and resulted in the abandonment of the pueblo, the Indians going to some other pueblo. At Pecos the remnant of the once powerful village left and settled with the Jemez Indians; Galisteo at Santo Domingo; Cuyamunga at Tesuque and Nambe.

There began, as early as 1598 at Chamita, an influence which tended to break up and destroy the pueblo. This was the intermarriage system, early adopted under the Spanish occupation. It has prevailed ever since the first Spanish settlement was made, in what is now New Mexico, and is going on today to some extent. This of itself alone would account for the destruction of many pueblos. For example, Abiquiu and Los Cruces pueblos may be cited. But there are some twenty pueblos left; more than half that number are strong and virile, while the others are weak and on the decline, fated in time to become extinct like those mentioned.

The question may naturally be asked: What is there in pueblo life to make it lasting? In reply will say it is the Pueblo form of government and religion. By making this statement I do not wish to be understood as lauding Pueblo government—that it is, in my judgment, what has held them together all these years.

In our own history we recall more than one attempt to establish a communal system of living and government. So far as I know, all of these attempts have been futile. If the promoters of communalistic sentiments had taken a course in pueblo life, and had become for a time being, at least, like Frank Cushing, there is no doubt in my mind that many of the recorded failures in communal settlements would never have happened, simply because, when the promoters found out what real communal life meant, they would have abandoned their high ideals.

A pueblo is a village numbering from one hundred inhabitants to one thousand or even more. It holds in a common deed a tract of land, originally not less than a square league. In a few of the larger pueblos the amount of land owned exceeds this, reaching in some cases to nearly one hundred thousand acres, while in other instances the original grant has been cut down to two or three thousand acres. The Pueblo Indians, being the original farmers of the South-west, and the fathers of the irrigation system, naturally selected their holdings along streams, principally along the Rio Grande and its tributaries. Not all their holdings are agricultural lands, as the greater portion is grazing or pasture lands.

Under Spanish and Mexican regime the Pueblos were allowed to govern themselves in all internal matters; the same plan was early adopted by the Territory of New Mexico, by passing an act legalizing the Pueblo government. Our courts have held, however, that the Pueblos are citizens, and amenable to all the laws of the Territory. This being the case, it materially interferes with a strict enforcement of Pueblo government.

In a single instance, a few years ago, in one of the leading pueblos, the Pueblo authorities attempted to inflict punishment on one of their number, by imprisoning an offender. The Indian in question however, had friends who employed an attorney to defend his case. A writ of habeas corpus was issued and the Indian brought into court and granted his liberty. An action was later brought against the officers of the pueblo and they were adjudged guilty

and fined. Thus it will be seen, that, while the different pueblos keep up and maintain a separate form of government, distinct and apart from Territorial government, and that same has at least the sanction of our legislature, there is at the same time no valid right in same which will be recognized or protected by the courts.

One naturally asks: What is the Pueblo form of government? It is the outgrowth of communal life, and has little to recommend it. Some have been charitable enough to say that it is ideal in many respects and ways. Under conditions, as they formerly existed, it is not only probable, but more than likely, that no other form of government would have answered the purpose. The Pueblos have always lived, since known to the white man, in communal settlements. They are supposed to be the original Cliff Dwellers, and there is no doubt about it, though in the evolution from the cliffs to the pueblo, they have undergone many changes, and possibly there has been much admixture of blood in that transition period.

One must not understand that our Pueblos when spoken of as a communal people have everything in common. There is a spirit of individualism growing in Pueblo life which to me is the great civilizing element and means more than schools or other influence in the elevation of this people.

While the land is owned in common each head of a family cultivates a small tract which he calls his own. Upon his death it is given to a member of his family. Each family ordinarily occupies a separate house, though this is not always the case. Monogamy is adhered to, and there are no instances among the Pueblos where polygamy is practiced.

There are a full corps of officers in each pueblo. These officers usually hold office for one year only. The cacique, or high priest of the pueblo, being an exception to this rule. He holds his office for life. Upon his death, the senior member of the cacique clan becomes cacique. His duties are largely spiritual, though he has other duties, one of which is nominating a governor annually, which may or may not be ratified by the Council. One thing is certain, his will is almost absolute. In temporal matters he appears to take little interest, but his will and desires are always more or less respected.

The Governor, who as stated, is elected annually, is for one

year at least the head of the Pueblo government. There is a Lieutenant Governor, a Captain of War, an Alcalde, and several minor officers including aguacils or sheriffs.

In addition to the active pueblo officials there is a body of selectmen known as the council. This is a sort of a legislative body, not altogether for the purpose of enacting laws, but rather to pass on matters connected with the pueblo. The members of the Council are not elected, but become members by virtue of having risen to prominence, having held office, or in other ways earned a seat in the council. This body is composed of the wisest and most intelligent members of the pueblo. They must all be strict adherents of Pueblo customs and practices. The members of the Council hold office for life, unless expelled for some offense, which rarely occurs. Many trivial matters are brought before this body. They outline the policy for the Governor and his staff, who simply execute the will of the Council.

The greatest objection to Pueblo life is that the individual sinks into insignificance, and has practically no rights that need to be respected by the local government. The communal work, like working on the acequias or ditches, herding the flocks of the pueblos, etc., are all necessary and there can be no objection to a rigid enforcement of same. The celebration of the many fiestas and dances, however, are matters of less importance, but the individual is required to be just as prompt and active in these as in other greater things. To disobey the Governor or his lowest aguacil is an offense against the entire Council, and the guilty party will find punishment inevitable.

There is no delay in administering Pueblo justice. The usual punishment is whipping, and often as many as forty lashes are laid on the bare back of the culprit by the strong and willing hands of a youthful aguacil, who hopes in this manner to gain favor in the eyes of the Council, and in time rise, perhaps, to the exalted position of Governor. There is no appeal from a sentence when once passed. Punishment is not confined to the meek and lowly. If an ex-governor or other high principalie is guilty of a grave offense, which may be no more than defying the pueblo officials, he is brought to the bar of justice equally as prompt as the lowest individual. This has an element of justice in it that appeals to one who has watched the machinery called justice as administered by our own civilization.

Under Spanish and Mexican rule, the stocks were used. Even after the American occupation this was common, to perhaps within twenty or thirty years ago. Imprisonment as a punishment is common though whipping seems to be most in vogue in the non-progressive pueblos.

In the few pueblos where the light of American civilization has not penetrated, the individual sinks into insignificance. He is but a small wheel in the clock-work of the pueblo machinery. He may not be allowed to leave the village without permission of an officer. He receives his orders daily from the powers that be, usually given by the pueblo crier from the house-top. He may be sent to herd horses, work on the ditch, to haul wood, to watch the fields, to hunt eagles, to dance in the plaza, or what not. This sort of a life makes a machine of even an Indian—it destroys his individuality if he has any, and ambition is a thing he has not dreamed of.

While there is a spirit of justice prevailing in the Pueblo government, the degrading punishment, which does not exempt the fair sex, the communal life, the dwarfing of the individual ideas, all tend to keep up a low order of civilization, and to retard progress.

There are possibly not to exceed a half dozen pueblos where these conditions prevail. In many of these villages the returned student and other influences are at work to break up old and established customs. The Pueblos having been declared citizens, the fact that they hold their land in fee simple, makes it impossible for the U. S. officer in charge of this people to exercise much authority or influence over them. He must resort to the courts, and in local matters, no Indian as a rule, will give testimony that will incriminate the officers of the pueblo. I recall an instance that happened a few years ago where a woman had been fearfully beaten by her husband. She appealed to the school teacher for protection. The matter was brought to my attention and I had a warrant sworn out for the brute who had pounded his little wife until she was a sorry sight. When brought before a local justice of the peace the wife would not tell who had whipped her and the only thing she would say was, "Quien Sabe." What can we do in cases like this? In the same village I had a junta with the Council and talked very plainly to them about whipping; told them that it was illegal, that no man

had a right to whip his own wife. This seemed to be news to this august body and they put the question to me promptly: "What would you do if your wife won't obey you?" I told them that it was frequently the case in my household, and the special attorney for the Pueblos, Hon. A. J. Abbott, who was with me at the time, also told them it was the same with him. The Indians simply looked upon us in a spirit of commiseration and no amount of talk and argument could make them see things only from their standpoint.

Much of the good that might be accomplished by schools and education for this people is stultified by the greater influence of Pueblo life when the student returns to his home. The missionaries who have labored with the Pueblos ever since the first Spanish settlement have only succeeded in getting the Pueblos to become partially Christians, for while they profess to accept the Catholic faith, they at the same time cling to their old heathen religion, which seems nearer and dearer to them than the Christian faith. When any of the Christian holidays are celebrated by church services it becomes a "fiesta," at which time the pagan mingles as it were with the Christian. After church services are over the entire pueblo gathers in the plaza and indulges in a pagan dance, pagan songs, and pagan prayers to their various deities.





PICTURE WRITING AND SIGN LANGUAGE.

JOHN WHITE, *Mohawk*



OUR Pre-Columbian knowledge of the Amerind people at the present age is meager. The majority of the different stocks had not arrived at the point where they understood how to record their thoughts and their doings. Outside of the Maya and Nahuatl, there is nothing of rude picture writing to refer to beside an abundance of picture writing and legends. All of the Amerind languages are capable of being written. The tribes north of Mexico had languages, but they had not discovered that marks might represent sounds. We trace our alphabet back to the Romans, the Greeks and the Phoenicians.

Mankind are all alike. They merely show different degrees of culture. The progress of humanity from times of antiquity to the present epoch is divided into periods of great inventions or discoveries. The most important are: first, fire; second, bow; third, smelting; fourth, phonetic writing, and fifth, printing. This advancement is not even. A people may stand still for a long time and suddenly become alert in one particular line. Ours is the age of mechanical development; the Greeks made a stride in art. When development reaches a certain point and conditions are favorable for invention, it springs into being, not in one individual alone, but usually in several widely separated ones, as if the seed had been sprinkled over the ground.

"Environment cultivates the mind, and the mind feeds on environment." Only a small portion of those to whom an idea occurs endeavor to work it out. On the Amerind continent before the advent of the European, the various stocks and tribes were rising and falling under the influence of surrounding conditions. In the matter of writing, these races were advancing toward success. The Mayas and Aztecs had reached an important degree of efficiency.

Their drawings were an off-hand representation of objects in a barbaric style. There was considerable merit in some of the work executed by the sculptors. In the middle regions the drawings and rock peckings had no artistic merit, nor were the Eskimo efforts much better.

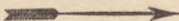
The Eastern states do not afford the same abundance of characters pecked and scratched on the rocks as those that exist in the Rocky Mountain district, particularly in the southwest. This may be due to climatic conditions and also to the fact that the broad, smooth surfaces of sandstone are absent in the east. Certain it is that wherever evidence exists of the former occupation of a locality of the Amerinds of the Pueblo kind, the rocks will be found covered with markings and paintings. The Pueblo went everywhere in their region and they generally left some sort of an inscription on the rocks. The inscriptions were either peckings, paintings or some other form. Some of these marks are recent, while others are ancient and it is impossible to estimate their age. Many of them are found in regions where no Pueblo have lived within historic times. Some of the painted figures in sheltered places appear fresh, but they must be at least a century or two old.

The other Amerinds while they also executed pictures and writings of various distinctions, did not often decorate rock surfaces. They were more inclined to drawing on buffalo robes, shells, pottery and trees.

Few rock inscriptions are found in the east. One well-known inscription is found on Digton Rock in Massachusetts. The markings are supposed to be of the Algonquin fashion. The markings were for a long time ascribed to Northmen. The trouble arose from the fact that the intellect of the early Amerind had been underestimated. It is believed that the Algonquins developed picture-writing farther than did any other stock north of the Aztecs. Generally speaking picture-writing among all of the tribes appears grotesque and sometimes even childish. Their strangeness is due to our unfamiliarity with the original figures. Some of the ordinary rock pictures may have been carved for amusement but the majority of them were made for a purpose and this was usually the communication or record of an idea.

The Amerind records may be divided into two and perhaps three classes: First, mnemonic; second, ideographic class; and third, pho-

netic. The ideographic class represents ideas; the mnemonic class does not represent ideas but are simply memory helps. The phonetic class represents sounds.



TOTEMS.

CHARLES MITCHELL, *Assiniboine*



TOTEMS, according to Webster's definition, is a rude picture of a bird or beast used by the North American Indian as a symbol for the various divisions of a tribe. The general system of Totems among the tribes is an evidence of race unity and points to a common origin. The prevailing custom was that no man was allowed to change the Totem under which he was born nor his descendants and the prisoners he might adopt. This Totemic custom was similar to the institution of surnames. They also considered it criminal for parties of the same Totem to intermarry. Violators of this rule were often put to death.

Another custom, resembling the present institution of Freemasonry, was that members of the same Totem, whether belonging to different and hostile bands, were obligated under any circumstances, to treat each other as friends and brethren.

It is remarkable how these Totems of the American Indian resembles the coat of arms of the various nations of the Old World, as the eagle of Persia and Rome, the ox of Egypt, owl of Athens and the dragon of China and Japan. We cannot help but recognize the resemblance between these Totems and the escutcheons of the proud nobles and lords of medieval times.

Many people are inclined to ridicule the Totems as only rude carvings or sketches of some bird or beast. They do not know that behind them the design and purpose are the same as the coat of arms of the christian nations, as the unicorn and lion of England, the great bear of Russia and the double-headed eagle of Austria. Following the comparisons down to the shields of the nobles and lords and the seals of our own states, with all their devices and figuring, we might learn to appreciate the Indian's ingenuity as shown in his Totems.

Strange to say the ethnologists in trying to discover the relationship between the people of the Old and the New Worlds paid very little attention to the resemblance of the Totem of the American Indian and the coat of arms of the nations across the oceans. It will be noticed that the Indian chooses only animate objects for his Totemic symbols.

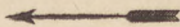
The band of Ojibwas have the following Totems: eagle, reindeer, otter, bear, buffalo, catfish, and beaver.

The Iroquois recognized the wolf, bear, beaver, turtle, deer, snipe, heron and hawk.

One of the Totems of the five nations, has a sinople, or green field, with four elks looking toward the corners of the escutcheons, and a heap of sand in the middle.

The Totemic custom is gradually dying out and becoming only a matter of history.

The Algonquin Indians developed the highest system of Totems.



THE CADDO INDIANS.

CHARLES MITCHELL, *Assiniboine*



THE Caddoan family is made up of three groups: They are the Arikaree in the north, the Pawnee, formerly of the Platte country, and the Caddo. The latter includes the Wichita and some others. In the legends concerning the creation of the Caddos they came from the under world. The old man was the first to come up, with a pipe and fire in one hand and a drum in the other; he was followed by his wife with corn and pumpkin seeds.

Their habitations were fixed and their dwellings were conical and thatched with straw. They cooked their food in vessels of pottery. They were skilled in basketry.

They lived close to nature and observed fasting. They believed in the union of relatives and a life after death. Honesty and fair dealing were strictly observed.

According to the traditions of these Indians their early home

was about the lower course and tributaries of the Red River, in what is now Louisiana. In 1535 Cabeza De Vaca, and De Soto in 1540, encountered them, but as a tribe they were not known until 1687 when La Salle went down the Mississippi river. It is very evident that they lived in those parts for many streams, lakes and towns at the present time bear Caddo names.

During the 18th century wars in Europe led to contentions in this country between the French and Spanish settlers. The effect of this contention resulted seriously to the Indians. The chief sufferers were the Caddo. Their villages were turned into army posts and their trails into army roads.

To the French they were friendly and gave valuable assistance, but they suffered severely. Through the lack of food and the prevalence of disease, several tribes were exterminated, while others were reduced in numbers.

With the purchase of Louisiana Territory immigration increased, thus pushing the Caddo westward.

In their first treaty with the United States the Caddo agreed to leave the boundaries of the United States never to return.

They moved into Texas at the time when the people were fighting for independence, so that the public was divided as to the newcomers. Some favored exterminating them, while others demanded a humane policy.

In 1843 the governor of Texas appointed a commission to define a line separating the whites and Indians and to establish three army posts. The Indians, because of this, suffered greatly. Their fields were taken and they themselves hunted down. Some of them, more warlike, retaliated. The buffalo, once so numerous, and the Indians' chief source of food, now became scarce.

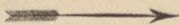
Appeals were made to the Federal Government and in 1855 a tract of land on the Brazos river was secured for the Caddos. Then, under Robert S. Neighbours, they built themselves houses, tilled the soil, sent their children to school and lived peaceably. Although living quietly and honestly they had to suffer because of the raids perpetrated by the Comanches.

A company of whites in 1859 fixed a date on which all the reservation Indians were to be massacred, but through the efforts of Neighbours the whole tribe with their property made a forced march to Oklahoma where the Federal government had reserved a

tract of land for them. Soon after this Neighbours was killed because of his friendship for the Indians.

During the civil war the Caddo Indians remained loyal to the Union, many taking refuge in Kansas and Colorado.

In 1872 the reservation boundary line was defined and in 1902 each man woman and child received an allotment with the right to citizenship. In 1904 they numbered 535.



THE STORY OF THE FLOOD.

REUBEN CHARLES, *Seneca*

THE story of the flood as told by O-yo-ga-weh, a noted story teller among the Senecas, of the Iroquois Nation, who lived many centuries ago:

At one time O-yo-ga-weh, who was also a prophet, prophesied that his people were going to be destroyed by a great flood because they were getting bad and were not paying tribute to Ha-we-ni-yuh (Great Spirit), who was living on a high mountain.

O-yo-ga-weh had an interview with Ha-we-ni-yuh, in which Ha-we-ni-yuh said that he was going to destroy all the bad Indians with a great flood.

Accordingly O-yo-ga-weh called all the Indian tribes together and delivered the message, that on a certain day the bad Indians were going to be destroyed and the good Indians would not be harmed.

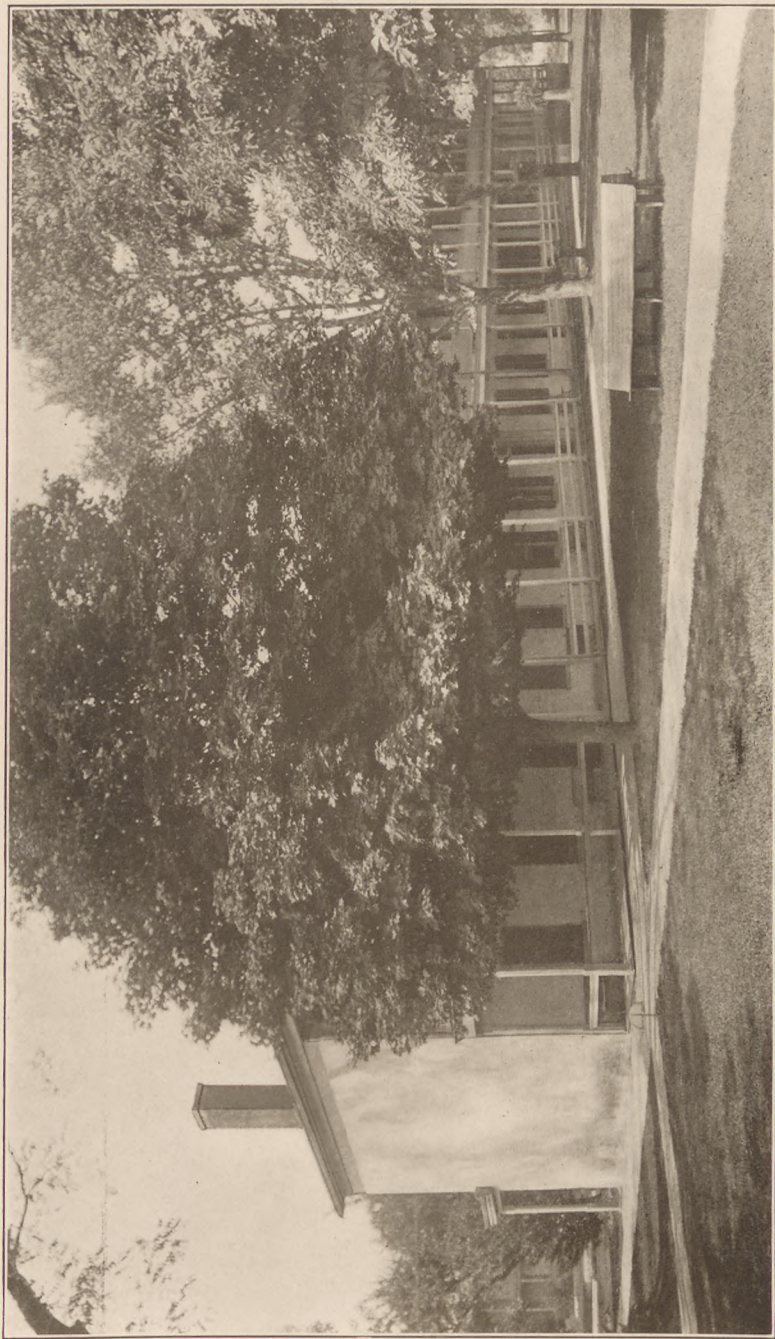
The good Indians made preparations by building many canoes and taking them up to the mountain top.

Finally the day arrived when the bad Indians were to be destroyed.

The good Indians got together and went up to the top of the mountain and about high noon there was a great storm—the rain fell so heavily and quickly that the land was covered with water.

The bad Indians were all drowned and the good Indians were saved. O-yo-ga-weh was among those who were saved and he lived to tell his story of the great flood.

It will be readily seen that the Iroquois Indians of today are the descendants of the good Indians.



HOME OF THE TEACHERS' CLUB, CARLISLE SCHOOL



TEWANIMA AND SOME OF HIS TROPHIES

Tewanima, The Great Hopi Runner and Marathon Winner:

LOUIS TEWANIMA, whose fame as an athlete has spread all over the country, was brought to the school with a party of ten others of his tribesmen, two years ago last January. Prior to this time, these men with several others now in the western schools, were held as prisoners of war at Fort Wingate, New Mexico, because they had resisted the efforts of the Government to have their children sent to school. By special permission of the War Department, arrangements were made by which they were taken from the Fort and sent to different schools in the Service where they could learn the English language, fit themselves for a trade and accustom themselves to the ways of civilized life. The eleven men sent to Carlisle have been good pupils, industrious workmen, are anxious to learn and have advanced remarkably well.

Tewanima is the only one of the eleven who has shown any great athletic ability. Although training as a long distance runner less than a year, he was able to compete with the world's best runners in the Olympic games held in London last summer and in the Marathon race of twenty-six and a half miles where fifty-eight men took part, he came in ninth. In this race he defeated some of the best men sent out by the first nations of the world.

Last November he entered the cross country run held at the University of Pennsylvania and came in first, having run the six and three-fourths miles in 31 minutes and 48 seconds.

He was again entered in the Yonkers Marathon Race on Thanksgiving Day and came in fourth. This race was over a rough and muddy road and only a few of the scores of men starting were able to finish the race.

Mike Murphy, the expert trainer of the University of Pennsylvania,

after seeing Tewanima run in London, declared him the best man in America at ten or fifteen miles. To prove the truth of this assertion Tewanima ran ten miles at Madison Square Garden last month and broke the record for this distance indoors, making the distance in 54 minutes and 27 4-5 seconds.

The New York Herald says of this race:

Louis Tewanima, an Indian from the Carlisle School, won the ten-mile race at Madison Square Garden last night at the Carnival of Sports of the Pastime Club that set a crowd of 4,000 in a frenzy. When the tawny little aborigine sped down the home stretch and broke the tape half a lap before "Jimmy" Lee of Boston, the enthusiastic crowd surged down upon him and bore him off on their shoulders. The ovation tendered to the red man was a tribute to one of the pluckiest exhibitions seen in an athletic contest in this vicinity in years.

Tewanima's prize was a large bronze statue of the winged footed Mercury.

On the sixth of February, he ran a five mile race in Boston coming in third.

In comparing Tewanima with Shrubb, one of the most noted of the world's long distance runners, the Philadelphia Ledger says:

Lewis Tewanima, the Carlisle Indian School distance runner, is about the nearest approach to Alf Shrubb in America to-day. Their style is different, but the results they obtain and their manner of getting there are much the same.

When Shrubb ran against Hallen, Spring and Simpson recently in a 12-mile relay race at the Garden he flashed a trick on New Yorkers that no runner of the present generation has ever been able to duplicate—toss in any number of sustained sprints during the course of a race without showing any ill effects from them. That is until Tewanima came along and did the same thing in the 10-mile run at the Pastime games Monday.

Tewanima has the same ability, although not as well developed perhaps as the Englishman. The Indian's race at the Garden Monday night was one long succession of sprints, ranging from 50 to 100 yards or more

in duration. During those last five miles, when he finally set sail to pull down Lee and Obermeyer, he had a sprint ready for almost every other lap. When he challenged Obermeyer the pair of them had a fight for position that finished Obermeyer so far as winning was concerned.

If Tewanima were an average runner he, too, would have curled up. But right on top of that he started a series of dashes that cooked Lee. These two must have hit it up half a dozen or more times. But when the bell sounded for the last lap Tewanima lengthened his strides again and finished as though he had been jogging through a practice spin instead of fighting his way to the front in a race the like of which has never been seen in New York.

On February 20th, at the New Orleans Marathon race, Tewanima ran twenty miles in two hours and ten seconds, coming in first and defeating such men as Joe Forshaw, who came in third in London, by $\frac{1}{4}$ mile, and Mellor who holds the twenty mile record. He also defeated Sidney Hatch, the noted Marathon runner of Chicago in this race.

At the Trenton meet, next day, after returning from New Orleans, he came first in the ten mile run, defeating Ryan of the Irish-American Athletic Club.

The record of this Hopi Indian is particularly remarkable when it is remembered that previous to coming to this school two years ago, he was absolutely untutored, could neither read nor write and had no knowledge whatever of the English tongue.

This young man has not had his head turned by an amount of newspaper advertisement which would make the average white boy "dizzy." He is an excellent student and is reported by his teacher as being studious and respectful. In his work as an apprentice in the tailor shop he shows an earnest effort to master the trade. He is faithful and industrious. The extensive traveling which he has done has been the means of giving him a certain education and bearing which could not be obtained by the mere study of books and things.

EXHIBITION IN PHYSICAL CULTURE

THE city of Carlisle has recently completed a magnificent building for the Y. M. C. A. organization. The total cost of the building was about \$50,000, which was raised by a popular subscription. The building is thoroughly equipped and well arranged for doing effective work along these lines. Opening exercises were held during the third week in February which were participated in by the people of the town and many prominent educators, interested in this work, from other districts.

Several exhibitions were given in the spacious gymnasium by the students of the Indian School in order to demonstrate to the public the effectiveness of regular calisthenic instruction. Monday evening a company of students from the large boys' quarters gave an exhibition in free calisthenics, dumb bells, parallels, and horse, and ended the evening with a relay game. A somewhat similar exhibition was given by the small boys Tuesday evening. A company of young ladies from the school gave an exhibition during the reception by the Ladies' Auxiliary Committee on Saturday afternoon. There was free work with Indian clubs and wands and finally a basketball game. After the exercises the students were entertained by the Association and refreshments were served, after which they were shown over the building and the detailed work of the organization explained to them. Although the students attended these opening exercises in order to show how instruction in physical culture can be given, they likewise reaped much benefit from their visit. They obtained a more comprehensive view of the great work which is being done by these associations and the rapid strides they are making in their work.

As Seen by A Foreigner: *Edward Thomas, J.P., in South Wales Daily News*



THE American Government finds the race problem difficult of settlement. Latterly the tide of emigration to the United States from Great Britain is greatly reduced in volume. Britishers have taken to making their new homes in the British Colonies, and the new men who come to America are drawn from Poland, Hungary, Russia, Lithuania, and Italy. In Illinois I passed through a settlement composed entirely of Russians. It appeared as if they had transferred a piece of home territory to the banks of the Illinois. The surroundings did not tempt our party to make a long stay. The inhabitants moved about as if fears of Siberia had not been entirely removed from their minds.

In Shenandoah, Pa., it is averred that no less than 22 European languages and dialects are spoken, although the population is only 14,000. A policeman I accosted could not speak English. He was a Lithuanian. The election literature upon the boardings was printed in Hungarian, Italian, Russian and German. At Alliance, Ohio, I witnessed a baggage wreck in the public street. The furniture of some poor family was strewn all over the place. Then came the usual crowd to "assist" in saving a part of the wreck. I questioned a good many as to the language or languages used in this informal "pow-wow." Nearly all replied they did not know. One bystander, who did not deign to take his "stogey" (home-made cigar) from between his teeth when speaking, "guessed" they were "Dagos" (Italians), but they were not.

These emigrants have a fixed determination to return to their native land (the Russians excepted), when

they have netted a respectable number of dollars. They live on very humble fare, indeed, very often rye bread and coffee. They undersell their labour, and thus much enmity exists between them and the average wage earners. No less than 8,000 persons left New York for the European continent the second week in December, each taking a year's savings with him as well as a return ticket. Similar returns are available from other American ports. The visits are only for the Christmas holidays. Uncle Sam is getting concerned about this drain upon the national wealth, and not without good reason.

But the native Indian is ever present, is not a wealth producer, and forms a social and political problem entirely different to the one I have already touched upon. In states where the white man presses unduly upon the hunting grounds of the children of the forest a paternal Government steps in and forms a land reserve which secures to the Indians some of the liberty they love so dearly.

Upon these Indian reservations splendid primary and trade schools are established. By special permission my wife and I thoroughly inspected the Indian school at Carlisle, Pa., on the 15th of December. At that time there were 900 Indians receiving education. One of them was selected to be our guide, and before we parted with him "George" had sworn eternal friendship with every member of our party, the feeling being mutual. Every scholar is expected to "enroll" for a definite term of years, i. e., to give an undertaking that he will remain in school for that period, and an Indian's word of honor is inviolable. Two-thirds of the students are young men. The young women are trained in domestic duties, but some graduate.

We visited the carpenter, tailor,

printing, and engineering shops. The wood work (furniture) was good enough to adorn a mansion. The Indian takes an infinite delight in printing and photography. He is fascinated with the "shadows" he is able to produce upon paper by so simple a process as turning a handle. At the gymnasium we scarcely realized we were face to face with the sober faces we had seen at the work shops. About eighty "braves" were playing at "basket ball." A successful throw was followed by an unmistakable war-whoop. Some of the ladies of the party shivered in consequence, but "George" smiled broadly and told us to be "happy" (without fear), as the cries had no threatening significance. But the supper bell rings (supper time is at 6 p. m. in America.) Every article used in the game was returned to its place of keeping, and every Indian walked out as orderly as if they were on military parade. Spite of the modern clothes the runners wore, the motion of their agile limbs was discernable through their coverings, and gave ample evidence of their being still a fleet-footed and muscular people.

One-half of the students occupy the workshops in the morning, and the other half the academic departments. The positions are reversed every month. So far as a hurried conversation could guide us the students are a highly intellectual people, capable of excellence in literary studies, and apt in the acquisition of languages.

I brought home with me a couple of photographs, the first being of ten Indians taken on the day of their arrival at the school, and the second taken after a twelvemonth's "civilization." The contrast is very striking indeed. I have also a group of sweet Indian girl graduates, and the faces show marked refinement. The Indians of the Carlisle School are more

contented than a band I met at a western settlement, and eagerly look forward to entering into commercial and industrial pursuits. I was told by their drill instructor that they are remarkably smart swordsmen. We witnessed a brass band practice, and the trombone man apologised to us for the loudness of their music, and expressed regret that we had not "struck" (visited) their institute when the reed instrument players were at practice. "Little Old Man" laughed when I asked him if Indians were as fond of beating the big drum as their white neighbours. He understood the banter of my remark instantly, but held his tongue. Later I caught him whispering to his companions and looking in our direction. The laugh that followed indicated that the joke was thoroughly appreciated.

Many of the students return to their tribes and devote themselves to the bettering of their fellows. It is the ambition of the majority to live shoulder-to-shoulder with the white man.

I came away convinced that the difficult task of modernising the Indian population is being done with kindly tact by the Government at Washington. There is no stinting of expense. The dwellings are well heated and ventilated. The workshops are lavishly equipped. The grounds are provided with every kind of summer games and the gymnasiums are equally well provided for winter games. Such work as is done at Carlisle exalts a nation, and the descendants of those who benefit by these institutions will pray for blessings upon their benefactors. We came away with a clear conviction that the gospel of humanity is gaining grounds among the rulers of the people, and that man's inhumanity to man is lessening as the ages go along.

THE Y. W. C. A.

FOR the past five months, the Association work for the girls has been under the leadership of Miss Elizabeth Wister, of Philadelphia. During this time the leader has obtained very gratifying results and consequently the work of the Association is growing. There are 139 members and through the influence of the organization 105 girls have engaged in the study of the Bible. At present the work with the girls is on a well organized basis. Regular meetings are held Sunday evenings and the girls are enabled to get in personal touch with Miss Wister on Saturday and Sunday. A large Bible class is conducted for the young ladies Sunday mornings. In addition to this, a number of the young ladies from Dickinson College conduct classes in Bible study on Monday and Wednesday evenings of each week. There are nine of these classes and it is aimed to keep the numbers in each one small and, if necessary, increase the number of classes in order that more individual work may be done.

A real beginning has been made toward obtaining a good library by the recent purchase of 28 volumes which can be used as reference work in the study of the Bible.

Miss Wister has done much by her tact, kindness and untiring efforts to win the girls to an appreciation of better things, and her own example of unselfishness, backed up by a spirit of service, has been a potent one for good.

THE COURSE OF STUDY

A NUMBER of requests have come in from various schools throughout the Service for our course of study, and for blanks, etc. Recently such information has been sent to Chilocco and other western schools.

The new course of study is now be-

ing prepared for publication and when it is finished, copies will be available for distribution throughout the Service.

Some very excellent blanks have just been completed for systematizing the work in the various departments, such as blanks for the students' quarters, for keeping efficiency records of the students, medical records, etc. On application, we shall be glad to send samples to other schools of the Service.

A PRACTICAL TAILOR SHOP

THE tailor shop has just completed four hundred well-made and serviceable capes for the use of the cadets. These are designed according to the style of capes worn by officers in the cavalry service. The outside cloth is dark blue, and the lining is yellow. All of them have velvet collars.

The appearance of the Carlisle students is everywhere favorably commented upon, partly because of the excellent physical bearing and gentlemanly conduct of our students, and because of the neat uniforms they wear. The Carlisle uniform has become distinctive. All this clothing is made in the tailor shop, the cutting and sewing affording our students most practical instruction in that trade.

In addition to the military capes which have just been completed, this department has manufactured during the past six months 185 uniform coats, 629 pairs of uniform pants, 36 white suits for the bakers, and a large amount of pressing and repair work for all the boys.

The shop is regularly supplied each month with the best journals on tailoring which are kept on file for the use of the students. There has also been acquired the Supreme System of Cutting; this is a very practical book and would prove a valuable addition in any tailor-shop in the Service.

RATIONAL INDUSTRIAL TRAINING

WE HAVE recently completed thorough courses of exercises in blacksmithing, forging, bricklaying, carpentry and building. The main idea in having definite courses of practice for use in the shops has been to systematize the work of instruction and enable the students to obtain the fullest amount of training in the period which they have to devote to the industrial side of their work. Unless there is a systematic course of instruction, there is danger of a duplication of work and study by the students of the various shops. These wasteful acts of commission are attended by the omission of many of the fundamental principles of the trade which should be learned but are apt to be forgotten unless the course is put in some clear graphic form. Furthermore, students are anxious to know about what part of the work they will learn the first year, the second year, and so on. They will become more ambitious if they can look ahead.

There is great danger of our industrial departments in the Service becoming mere work and repair shops where a certain amount of practical work is done which is planned and laid out by the instructor. Too often the students perform a certain amount of routine work. In order to make the shops as much departments of instruction as the class rooms, where reading, writing, geography, arithmetic, etc., are taught, the courses of exercises above mentioned have been prepared and are now being followed in the various departments. It is aimed in time to prepare such courses for all the departments.

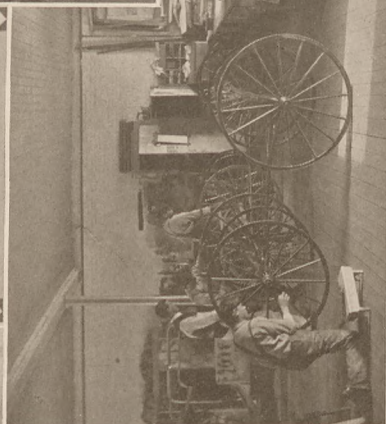
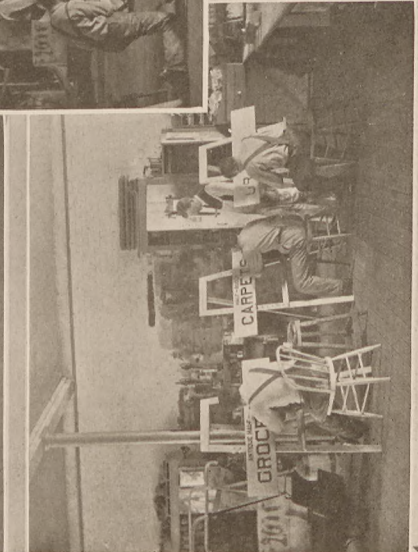
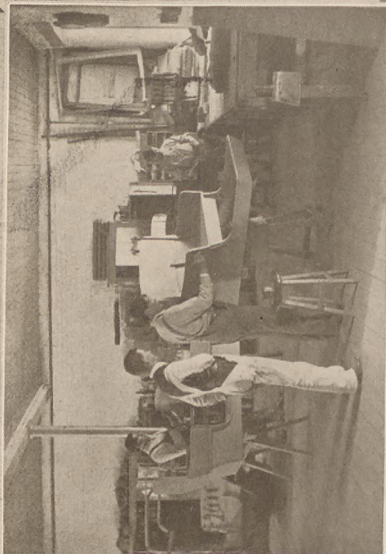
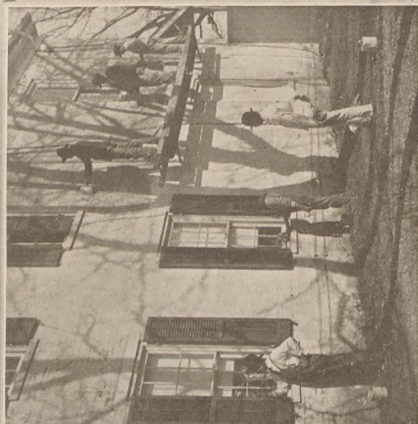
Experience has demonstrated that the devotion of a certain amount of time to giving instruction in the shop work does not diminish, but rather

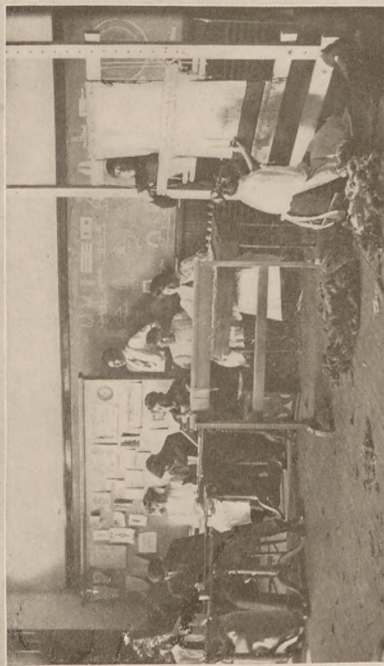
adds to, the amount of product which is turned out in a certain department. Although sometime must be taken away from other work, the added efficiency of the students makes it possible for them to do an increasingly larger amount of practical work without continued supervision. But regardless of the amount of product there can be no question of the necessity for turning out trained mechanics rather than finished pieces of furniture, or other products. "The boy is the most important thing in the shop."

THE HAMPTON SPIRIT

EDUCATORS obtain inspiration, not only from books and a study of things, but often times from a study of the work in typical institutions. Knowledge which is gained by a study of books leads to deeper thought and at times to a more profound understanding of a subject, but an extended visit to an institution where certain educational experiments are carried on, which can be universally applied in the elevation of the people of all races, brings to the investigator useful information and a lasting inspiration. This is especially true when the methods there in vogue have been found by experience to be practicable rather than idle fads.

Such a type of school is the Hampton Normal and Agricultural School which is located in Virginia. This institution has had a most beneficent influence on Indian education as well as on our public school system. Those engaged in the Service as teachers and superintendents will readily grant recognition to Hampton, not only for the peculiar and widespread influence it has had in connection with the uplift of the negro, but because it has very largely been a great factor in shaping the work in the Indian Day School, Reservation School, and the Nonreservation School.





ACADEMIC



CLASS WORK

Hampton grows and expands because of certain advantages not possessed by any of our Indian Schools, which are supported by a paternal government, and it may be that its wonderful success has been due to the fact that it has not been hampered by material drawbacks.

But aside from the high development which has been reached at that school in the organization of its various departments of instruction, the one thing which stands out prominently is the spirit of service which is everywhere made manifest to the visitor. General Armstrong left Hampton many legacies, but the greatest thing he bequeathed to it was the "Hampton spirit" which reaches everywhere in an undiminished way and today leaves its impress, as it has in the past, not only on those who are sheltered in her halls, but on the interested visitor as well.

ERADICATING TRACHOMA

AT THE last session of Congress there was appropriated, in a separate Act, \$12,000 for the investigation, treatment, and prevention of trachoma among the Indians. This appropriation was made on account of the recent discovery by special agents of the Indian Office of the existence of this disease in the Southwest in a very marked and dangerous degree. It exists especially among the Indians of Southern Arizona,—the Pima, Papago and Yuma Indians suffering from this eye disease to a very great extent. The disease has spread to one or two of the large schools in those districts. The disastrous results can be imagined when it has affected any considerable number of students in a large school.

Trachoma is very contagious, and, unless it is checked, ultimately leads to a very serious defect of the sight. It is especially gratifying that this appropriation is available for this

purpose and undoubtedly much good will result therefrom.

This is but one of many well aimed and most effective reforms which are being inaugurated by the Indian Office in a crusade against all forms of uncleanliness and disease which threaten the physical welfare of the Indian people.

A VISIT OF PENNSYLVANIA SENATORS

THE school had a visit from a delegation of six of the Pennsylvania Senators who have been making a tour of the State during the past month, and these gentlemen were induced to avail themselves of the occasion by speaking to the students.

A combined program in celebration of the birthdays of Washington and Lincoln was held Wednesday evening. The program was an excellent one and showed the thorough training which our students get in connection with these monthly exercises. It is our aim each month to have a student entertainment which is given before the entire student body and faculty in the auditorium. Here the members of each class, from the normal to the commercial, have a chance to get the development which comes from appearing in public.

These exercises had a particular interest because of the presence of the distinguished legislators from the Keystone State. They were brought out to the school by the Honorable Fillmore Maust, a prominent attorney and ex-member of the Legislature who, after a few remarks by Superintendent Friedman, introduced the speakers. Mr. Maust spoke of the pride which exists in the Carlisle community because of the location here of the Carlisle school. The following members from the State Senate then made short addresses to the students: Hon. Chas. H. Kline of Allegheny county, Hon. Ed

ward Blewett of Lackawanna county, Hon. James Campbell of Mercer county. Their remarks filled the students with greater patriotism and undoubtedly revealed to both the boys and girls the possibilities of education and the splendid opportunity in the world for service.

The Hon. Wm. Boshier, member of the Pennsylvania House of Representatives from Philadelphia, also brought a party of members early in the month.

POSSIBILITIES OF THE OUTING SYSTEM

WITHIN the last few years, a more universal employment has been given to the principle underlying the outing system as conducted at Carlisle.

A number of non-reservation schools in the West have grasped the opportunity of extending their influence by giving this system local application.

The Carlisle school is fortunately located for the most effective use of the principle of civilization and education involved in the outing system, just as it is also ideally situated for putting into generous practice all of the commendable methods connected with the establishment and maintenance of non-reservation schools. Nevertheless, the idea of bringing the Indian boy and girl into immediate contact with a sympathetic and enlightened civilized community and thereby broadening their vision and developing in them a finer notion of cleaner living obtains and can be carried into effect also in the West.

Many of the schools in the Southwest have to some extent already made use of the outing system. Of course, as they gain more experience in its management, there will be less friction and better results. When this system was first started at Carlisle it had just such a difficult beginning, and the results were not so promising, but after

nearly thirty years of continued application and supervision, and by the aid of the good people of the East, this feature of our training has become recognized for its efficiency.

We hope that more and more the schools of the West will train the Indians to American citizenship by giving them an opportunity to live with the best citizens in their communities.

Recently full sets of blanks concerning our outing system were sent, upon request, to Haskell Institute, one of the largest Indian schools in the West, and we hope that this feature may prove a valuable one in that community. From a personal knowledge of the local environment, we feel that with patience and the proper supervision the outing system could be made a beneficent influence in that school.

INDIAN ART A REALITY

PARTICULAR attention is called to that portion of the article reprinted from the Philadelphia Ledger dealing with the development of Native Indian Art which deals with the general principles underlying this attempted endeavor to utilize what is best in the art of the American aborigine, and is quoted directly as given out in an interview by Dean H. F. Stratton, who is at the head of the Philadelphia School of Industrial Art.

Professor Stratton is a trained artist and one of America's foremost educators in art. In fact, the school of which he is at the head is undoubtedly one of the very finest schools of Industrial Art in the world. That what he says on this subject is of great importance, and commands respect and thorough consideration because it is given from a life which has been spent in the study of art matters, goes without saying. It may be that a reasonable amount of doubt could be expected should such conclusions be presented by a person who had neither experience

in art nor a knowledge of the Indian and his environment.

The publishers of the CRAFTSMAN attach a special importance to this interview because the Carlisle school has, during the past year, been making an especial effort to bring to the surface the best that is within the Indian and building thereupon, instead of crushing out of him the native inherent qualities which will mean so much in his development.

Commissioner Leupp has been a pioneer in this movement and it was through his efforts that the art department was established, and because of his encouragement that Carlisle has made such strides as to win public recognition during the past year.

Through the influence of Congressman M. E. Olmsted of this district, and the generosity of Governor Edwin S. Stuart of the Commonwealth of Pennsylvania, there was recently presented to Isaac Quinn, a Sioux Indian of this school, a free scholarship in addition to the two which are already filled at present in the Philadelphia School of Industrial Art.

The Art instructors are aiming, at present, at an enlargement of this work at Carlisle, and by means of the co-operation of, and the extended training which our students can obtain in the Philadelphia School, it is hoped to do much, not only in aiding certain individuals to obtain an artistic education, but in further developing, broadening, and adapting the peculiar artistic talent which belongs to the entire Indian race.

CARLISLE INDIANS IN COMIC OPERA

GREAT interest is being manifested by the students who will take part in the opera which is to be given in connection with the general commencement exercises this year. The rehearsals are being attended by much enthusiasm on the part of the

students who are working hard to make this feature a success. The outside public is also evidently much interested. Hundreds of letters have been received asking for tickets and on account of the large numbers to be accommodated, it has been decided to give the opera three times. The newspapers in all of the large cities are giving much publicity to the affair. The following is from the Philadelphia Times:

Aboriginal comedians, the first to appear on any stage, will be a feature at this year's commencement exercises at the Carlisle Indian School. The production, "The Captain of Plymouth" the cast of which includes a number of Indian characters, will be presented under the direction of Claude Maxwell Stauffer, director of music at the school, who has recruited his talent exclusively from the student body. The cast, chorus, stage hands and orchestra all will be redskins.

INSPIRING CONFERENCES

DURING the month of March two student conferences were held under the auspices of the Territorial Committee of Young Women's Christian Association of Delaware, Maryland and Pennsylvania. The Conference for the eastern section of the territory was held from March 5th to 8th at Wilson College, Chambersburg, Pa., the ninety-six delegates from the various colleges and schools being entertained by the college.

Among the speakers at the Conference were such representative men and women as Rev. Charles R. Erdman of Princeton, Miss Wilbur, National Student Secretary, Miss Hill, General Secretary to India, and Rev. M. H. Reaser, President of Wilson College.

The delegation of nine sent by the Y. W. C. A. of the Indian School, Carlisle, proved to be the largest visiting delegation in attendance, and the feeling of good fellowship which began with their cordial welcome on Friday afternoon lasted until they were sent off with a cheer on Monday morning.

No one can attend such a conference without having their horizon broadened, nor come into personal association with such fine types of young womanhood without catching some inspiration from their lives of noble service; and that this was the case with the delegates from Carlisle was fully evidenced by their interesting and earnest reports given the following week at the Union Meeting in Y. M. C. A. Hall.

PRESENTATION OF C'S FOR 1908

ONE of the most unique celebrations in the history of this school, and according to the writer's knowledge, the first of its kind which has occurred in the Indian Service was held in the school auditorium Saturday evening, March 20th. The entire student body was brought together for the purpose of witnessing the presentation of the Carlisle C's for 1908 to the members of the football, baseball and cross country teams, as well as the track athletics, who had won first places throughout the past year.

The occasion was held in addition to the yearly banquet which was given by the athletic association. Heretofore, the C's were presented at that banquet. This year it was thought best by the authorities of the school to place an added emphasis upon the winning of the C by making it a special mark of honor to the recipient. The aim at this meeting was to imbue the wearers of the C with the idea of disinterested, unselfish participation in athletics to the end of increasing their loyalty to the school itself and placing additional weight upon the notion of battling, not so much for personal adulation and notoriety, but for their alma mater.

More and more colleges throughout the country are endeavoring to impress this view of things upon the students.

The program was a very interesting one because of the remarks of several outside speakers. The school band furnished excellent music as usual, and increased the enthusiasm of the students. Albert Exendine acted as cheer leader and the students responded to his calls with strong voices each time. Captain Libby of next year's football team, and Captain Balenti, of the baseball team, spoke earnestly of the work and the prospects of these teams. Athletic Director Warner acted as chairman of the evening and made a number of very pointed introductory remarks concerning the desirability of clean athletics and of good discipline on the part of the participants. Among other things, he said: "I think the school needs a night of this kind once in a while given up especially for the discussion of athletics because of its usefulness in promoting a good school spirit, and you will find that in most schools and colleges a good athletic spirit means a good school spirit."

Mr. Fisk Goodyear, a former employee of the school, now a prominent business man of Carlisle, gave a short address in which he pictured the early history of athletics at the school. He showed what an uphill time the students had in first obtaining recognition and in getting the materials and equipment necessary for the proper continuation of the sports.

Supt. Friedman then presented the C's to the members of the various teams. Concerning their work, he said: "The men who are to receive C's tonight are undoubtedly very popular. The athletic heroes are always popular and because of that popularity they have a certain responsibility which they cannot lose sight of. They are in a way leaders of the school". He then spoke of the contemplated improvement of the old athletic quarters which will probably be started before very long.

He further said: "The thing that appeals to me is the educational value of athletics. There is a threefold value connected with the various athletic sports. In the first place, the men who partake in these sports obtain physical development. Second, it has become necessary for the best athletes to have not only strength of body, but keenness of intellect, they must be quick to grasp the point; consequently there is a distinct stimulation of the mind. Third, a man must be a square man, an honest man, a true sport, if he will not fail. Some of the students who receive the C tonight will go out to do for themselves, and I hope they will battle for their own wellbeing, for their own success as nobly as here at Carlisle they have battled on the athletic field, on the football gridiron, on the baseball field, and on the track for the building up of Carlisle's name."

Mr. John M. Rhey, district attorney of Cumberland County, a prominent citizen of Carlisle, and a great friend of the school, gave a very stirring address which aroused the students to much enthusiasm. He spoke about his loyalty to the cause of Indian education and of his interest, not only in the athletics which are attended by a certain amount of newspaper publicity, but in the various departments of instruction as well.

Judge Frank Irvine, Dean of the Cornell Law School, and President of the Athletic Council of Cornell University, then delivered the address of evening on "The Ethics of College and School Athletics." His address on this subject was able, comprehensive and inspiring. He knows this subject thoroughly, having been for many years the leading member of the Athletic Council of Cornell University. Judge Irvine is loved by all the students of Cornell and because of his sympathy for them and his ability to obtain an insight into their lives and

into athletic matters, he speaks in no uncertain tone. He discussed athletics from the standpoint of their relation to the educational scheme of the school, and made a strong appeal for clean sportsmanship, and the elimination of everything which savors of professionalism.

A very handsome program was gotten out for this occasion by the printing office, and the beautiful C's were also printed at the school.

CARLISLE SCHOOL'S BASE BALL SCHEDULE FOR 1909

March 31, Albright.....	Indian Field
April 3, Franklin and Marshall.....	Indian Field
April 7, Ursinus.....	Indian Field
April 9, Pennsylvania.....	at Atlantic City
April 10, Pennsylvania.....	at Atlantic City
April 14, Mercersburg.....	Indian Field
April 17, Harrisburg Tri-State.....	Harrisburg
April 21, Lebanon Valley.....	Indian Field
April 23, State College.....	at State College
April 24, Bucknell.....	at Lewisburg
April 27, Villanova.....	Indian Field
April 29, Andover.....	at Andover
April 30, Holy Cross.....	at Worcester
May 1, Brown.....	at Providence
May 6, Syracuse.....	at Syracuse
May 7, Syracuse.....	at Syracuse
May 8, Cornell.....	at Ithaca
May 12, Dickinson.....	Indian Field
May 14, Fordham.....	at New York
May 15, West Point.....	at West Point
May 18, Eastern College.....	Indian Field
May 19, Dickinson.....	at Dickinson Field
May 21, Cornell.....	Indian Field
May 22, St. Marys.....	at Emmittsburg
May 26, Annapolis.....	at Annapolis
May 29, Mt. Washington.....	at Baltimore
June 1, Univ. of Pittsburg.....	Indian Field
June 4, Mercersburg.....	at Mercersburg
June 5, Dickinson.....	at Dickinson Field
June 7, Albright.....	at Myerstown
June 8, Gettysburg.....	at Gettysburg
June 9, Franklin and Marshall.....	at Lancaster
June 12, Pennsylvania.....	at Philadelphia

TRACK SCHEDULE

April 17, Pittsburg A. A. games.....	at Pittsburg
April 24, Relay Races.....	at Philadelphia
April 30, Inter-class sports.....	at Carlisle
May 6, Syracuse.....	at Syracuse
May 10, Penn. State.....	at Carlisle
May 15, Lafayette.....	at Carlisle
May 22, Swarthmore.....	at Carlisle
May 29, Intercollegiate meet.....	at Harrisburg

The Great Chief Cornstalk:

By A Carlisle Student



CORNSTALK was a celebrated chief of the Shawnees who once lived in Ohio. He was brought into notice by his masterful leadership in the battle of Point Pleasant, at the mouth of Kanawha river in West Virginia, in 1774. Although defeated he was commended by the whites for his bravery and generalship.

The battle known as Point Pleasant, or the Great Kanawha, is one of the greatest battles recorded in our history. On one side were the backwoodsmen, who were the best of shots, and on the other Indians, who were the best fighters in the woods. The tribes banded together under Cornstalk and Logan were: Senecas, Iroquois, Wyandots, Shawnees, Mingoes and Delawares.

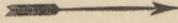
Governor Dunmore, having his army ready, ordered it to the position of Point Pleasant at the mouth of Kanawha river. The first division led by General Lewis reached the place first and waited for Lord Dunmore. Cornstalk did not wait for both divisions. By his runners he had learned the positions and strength of both. Though outnumbered he had a thousand picked warriors from between the Ohio river and the Great lakes. With these he made the first attack at day break. The battle was stubbornly contested until darkness put an end to it. Throughout the battle Cornstalk's voice was heard saying: "Be strong! Be strong!" Defeated, Cornstalk made a most skillful retreat across the Ohio River. The whites, too exhausted, did not pursue him. They gained their victory at a greater loss of lives than did the Indians. The spirit of the Indians was broken after this battle. Cornstalk was ready and eager to continue, but finding that he could not stir them he stuck his tomahawk into the war post and said that if he could not lead them to war he would lead them in making peace. Accordingly he went to Lord Dunmore and entered into a treaty. By the treaty the Indians agreed to surrender all prisoners and horses belonging to the whites and renounce claim to all lands south of the Ohio River. All through the peace conference Cornstalk bore a defiant air showing that he was not conquered and was yet a man to be feared. He made all his speeches in tones of reproach. The Virginians, much impressed by his ora-

tory and bearing, ranked him with Richard Henry Lee and Patrick Henry.

It was not until 1777 that the Shawnees were again incited to hostilities. Cornstalk, desirous of peace, went to Point Pleasant and told the settlers that he did not want to be forced into war. They detained him and his son as hostages and during their stay they met their death at the hands of some soldiers in revenge for the killing of a white man by some Indians. The murder was committed in a house. Cornstalk, hearing the soldiers rushing in, turned to his son and said, "the Great Spirit wills that we die together," then drawing his blanket about him with a dignified air, he faced his assassins and fell dead. Thus died the mighty Cornstalk, the chief of the Shawnees and king of the northern confederacy.

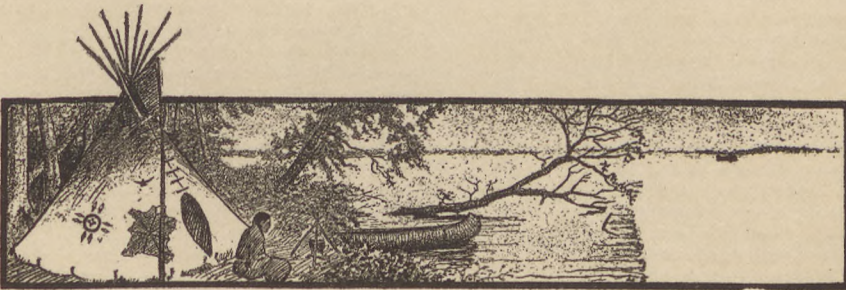
The killing of Cornstalk aroused the Shawnees to hostilities which were not quelled until 1794.

A monument was erected to his memory in the court house yard at Point Pleasant in 1896.



Official Service Changes

THE official change of employees in the Indian Service are not included in this number of the CRAFTSMAN because of delay in receiving them from Washington. We aim to run the School and Agency changes each month, and our readers will obtain this information as far down-to-date as it is possible to get it from headquarters. This is one of the features of the magazine.



OFFICIAL CHANGES IN AGENCY
EMPLOYEES—FEBRUARY, 1909

APPOINTMENTS.

Minne T. Bassett, Union, Clerk, 1380.
 Frank R. Pitts, Ft. Hall, Asst. Clerk, 840.
 Leroy Whitmore, Union, Stenographer, 600.
 Parry W. Layport, Ft. Berthold, Farmer, 780.
 Clinton C. Parsons, Santee, Addl. Farmer, 65 mo.
 Eugene C. Shriver, Warm Springs, Blacksmith, 720.
 Sadie Brown, Cheyenne River, Hospital Nurse, 600.
 G. Porter Brockett, Union, Clerk (bookkeeper) 900.
 George W. Robins, Flathead, Stenog. & Type, 720.
 Harry G. Walker, Chey. & Arap., Stenog. & Type, 840.
 Frederick W. Sunderwirth, Union, Clerk (bookkeeper) 900.

REINSTATEMENTS.

Margaret Ironside, Yakima, Clerk, 900.
 John R. Kemp, San Carlos, WheelWr't, 780.

TRANSFERS.

U. L. Clardy, Interior, Clerk, to Omaha, Clerk, 1000.
 H. Allen, Blackfeet, Clerk, 1100, to Flathead, Clerk, 1100.
 George H. Blakeslee, Omaha, Clerk, 1000, to Blackfeet, Clerk, 1100.
 Clarence Sears, Pine Ridge, Asst. Eng. 540, to So. Ute, Engineer, 660.
 Rose H. Roberson, Sisseton, Asst. Clerk, 720, to Sisseton, Lease Clerk, 800.
 John V. C. Jeffers, Ft. Belknap, Physician, 1000, to Blackfeet, Physician, 1000.
 Orlo C. Lowry, Union, Asst. Dist. Agt., 900, to Osage, Financial Clerk, 1000.
 John E. Shields, Grand Junction, Disciplinarian, 720, to Chey. & Arap. Farmer, 780.
 Otto A. Norman, St. Louis Warehouse, Ship'g Clerk, 720, to Kickapoo, Asst. Clerk, 720.
 Loren O. Johnson, Office of Chas. E. Dagenett, Supvr. Indian Employment, Albuquerque, N. M., Clerk, 900, to Uintah etc., Overseer, 1200.
 Harry B. Seddicum, Shoshone, Add'l Farmer, 60 mo., to Kickapoo, Add'l Farmer, 60 mo.
 Robert Weston, Flathead, Add'l Farmer, 65 mo. to Flathead, Scaler and Bookkeeper.
 William A. Shackelford, Mt. Pleasant, Asst. Clerk, 600, to St. Louis Warehouse, Ship'g Clerk, 720.
 Henry M. Smith, Interior, Indian, Asst. Messenger, \$720, to New York warehouse, Shipping Clerk, 900.

RESIGNATIONS.

Charles Pettitt, Union, Clerk, 900.
 Mabel McCrory, Union, Clerk, 900.
 Minnie T. Bassett, Union, Clerk, 380.
 Thomas J. Sexton, Union, Clerk, 900.
 Clarence L. Willis, Union Clerk, 780.
 Helen McDonald, Union, Stenog. 600.
 Agnes Schneider, Union, Stenog., 1020.
 James M. Flinchum, Union, Clerk, 720.
 W. K. Smith, Tongue, Addl. Farmer, 65.
 Homer J. Councilor, Union, Clerk, 1020.
 John L. Freeman, Osage, Constable, 720.
 Daniel Frazier, Santee, Addl. Farmer, 65.
 C. H. Dewey, Blackfeet, Physician, 1400.
 Mabel E. Backenstoce, Union, Clerk, 900.

Harry W. Searl, Ft. Hall, Blacksmith, 720.
 Dennis E. Werner, So. Ute, Engineer, 600.
 Frank Vielle, Blackfeet, Asst. Farmer, 500.
 Louis H. Schultz, Ft. Berthold, Farmer, 780.
 John Harty, Rosebud, Stock Detective, 1000.
 S. T. Connelly, Crow, Addl. Farmer, 60 mo.
 Byron P. Adams, Kickapoo, Asst. Clerk, 720.
 Gussie Cohen, N. Y. Warehouse, Stenog., 900.
 William E. Merwin, N. Y. Whse., Clerk, 900.
 Vincen Brown, Kickapoo, Addl. Farmer, 60 mo.
 Lucille Stevens, Flathead, Stenog. & Type, 720.
 George W. Williams, San Juan, Carpenter, 720.
 Henry Herrnleben, Chey. Riv., Issue Clerk, 840.
 C. F. Richert, Chey. & Arap. Sten. & Type, 840.
 William W. Morton, Chey. & Arap. Farmer, 780.
 Warren McCorkle, Warm Spgs., Blacksmith, 720.
 Horace H. Kelley, Umatilla, Addl. Farmer, 65 mo.
 Margaret E. Warren, White Earth, Asst. Clerk, 720.
 S. A. Combs, Winnebago, Blacksmith & Eng., 900.

APPOINTMENTS—EXCEPTED POSITIONS.

Daniel Frazier, Santee, Teamster, 480.
 Thomas Crispin, Shoshone, Herder, 480.
 May Stanley, Soboba, Financial Clk., 600.
 Henry Hannum, La Pointe, Physician, 600.
 Michel Stevens, Flathead, Blacksmith, 660.
 Jerome Gardepee, Flathead, Teamster, 420.
 Nat Kay-ih-tah, Mescalero, Asst. Carp., 360.
 Robert Clack, Blackfeet, Line Rider, 40 mo.
 George Hostinchee, San Juan, Teamster, 400.
 Judson M. Meyers, La Pointe, Physician, 600.
 William Smite, Standing Rock, Asst. Carp., 360.
 Young Man Chief, Blackfeet, Line Rider, 40 mo.
 Josephine White, Crow, Cook and Laundress, 500.
 William H. Adams, Puyallup, Financial Clerk, 960.

SEPARATIONS—EXCEPTED POSITIONS.

Joe Brown, Blackfeet, Butcher, 480.
 Dan McLeod, Flathead, Blacksmith, 660.
 Alfred Ameline, Flathead, Teamster, 420.
 William Goss, Blackfeet, Asst. Mech., 360.
 Nat Kay-ih-tah, Mescalero, Asst. Carp., 360.
 William Shakespeare, Shoshone, Herder, 480.
 Joe Tatsey, Blackfeet, Supt. Live Stock, 75 mo.
 Warren Billedeaux, Blackfeet, Asst. Mech., 360.
 Henry A. Young, Puyallup, Financial Clerk, 960.
 Josephine White, Crow, Cook and Laundress, 500.

APPOINTMENTS—UNCLASSIFIED SERVICE.

David Stewart, Crow, Janitor, 480.
 Ben Masil, San Carlos, Laborer, 420.
 Clyde E. Weston, Otoe, Laborer, 600.
 Andres Moya, Albuquerque, Laborer, 720.
 Roy Doolittle, Hoopa Valley, Laborer, 360.
 Otto W. Dummert, White Earth, Laborer, 540.

RESIGNATIONS—UNCLASSIFIED SERVICE.

Grover Long, Otoe, Laborer, 600.
 Nacingo, San Carlos, Laborer, 420.
 James Robinson, Crow, Janitor, 480.
 Theodore Rockwood, Santee, Laborer, 600.
 Louis Bellecour, White Earth, Laborer, 540.
 Eddie Double Runner, Blackfeet, Laborer, 480.
 Felix T. Apadoca, Albuquerque, Laborer, 720.
 William Jarnaghan, Hoopa Valley, Laborer, 360.

NEWS NOTES CONCERNING
FORMER STUDENTS

Emily Peake Robitaille, Chippewa, Class of '93, is now living at Tulsa, Oklahoma. Her husband is an attorney and is doing well. Emily obtained further education after leaving Carlisle by attending the State Normal School at Winona, Minn. She had some very successful experience in the Service as a teacher and clerk before she married. Emily states that, contrary to the general belief among many people throughout the country, who think that all of the educated Indians live in tents and wear blankets, she is now enjoying all the privileges of modern life. She does her own housekeeping and during her spare time reads, sews and practices on the piano. Her husband is an Indian. They have two pretty little children and have a nice home.

A letter was received from Susie Rayos, Pueblo, Class of '03, informs us that she is now married to Walter K. Marmon, an ex-student of this school, and both are living at Laguna, New Mexico. Mr. Marmon is a very successful ranchman, owning a house with six rooms and modern improvements. After leaving Carlisle, Susie worked her way through the Bloomsburg Normal School and was for several years afterwards a successful teacher both at Carlisle and the Isleta Day School. In her letter she states that hard work is a great educator and that "one appreciates all the more the thing which he has had to toil and labor for unceasingly."

Malcolm Clark, Piegan, Class of '93, who later on attended Dickinson Preparatory School, and obtained a diploma from the business college of Valparaiso University, is now a successful ranchman at Browning, Montana. He has a modern two-story house on a very large ranch of which he is owner, and is the possessor of 100 cattle and 30 horses. Malcolm was, for several years, clerk in the Indian Service, but abandoned this work because, as he states, "I have learned that one can do better and earn more money using his own resources and working at a business of his own." He takes a leading part in the councils of his people.

A letter was received February 19th from Annie Coodlalook which was mailed at Barrow, Alaska, October 27, 1908. This indicates how far from civilization some of the former Alaskan students live. Miss Coodlalook informs us in her letter that she is making excellent use of the education which she received at Carlisle, and although she did not graduate, is at present using

what education she has for the benefit of her people. She is conducting a small school, and is enthusiastic concerning the outlook. She also expressed the hope that other educated Indians might engage in the work for the general uplift of her people.

Eli M. Peazzoni, Digger, Class of '07, is now living in Philadelphia and is earning a salary of \$20.00 per week as an automobile machinist. During the summer months he runs his own sightseeing automobile, of which he is now sole possessor, having purchased it for the sum of \$1200. Being a great believer in education, Eli brought his two sisters East so that they might obtain the advantages of a thorough education.

William J. Gardner, an ex-student, and one of the strongest members of our football team while at the school, has this season very successfully coached the team of the Dupont Manual Training School, Louisville, Ky. He has been re-elected physical director for the coming year at \$1500 per annum.

Theodore Owl, a Cherokee, N. C., is employed at Lower Brule, S. D., as a disciplinarian. He passed successfully the Civil Service examination for Farmer and was given an appointment in July. A few weeks later he was promoted to his present position.

Nellie Cox, an ex-student and a graduate of class 1908 of the Bloomsburg State Normal School this state, has accepted a position as teacher in Porto Rico. Miss Cox's teachers at the Normal speak in the highest terms of her ability as a teacher, and a bright and successful future for her is predicted. Miss Cox is a Comanche from Oklahoma.

Nicholas Creeveden, an ex-student, is doing well at his home in Alaska. Since leaving school he has been employed on the mail boat. He enjoys his work and has won the good will of his employers.

Jefferson B. Smith, one of our prominent band members while at the school, is enjoying ranch life in the Bad Lands of Dakota.

Louis F. Chingwa, a Chippewa, has lately been appointed Shoe and Harness maker at the Indian School, Mt. Pleasant, Mich.

George Paisano, an ex-student, who has worked on the Santa Fe railroad for several years, has had his wages raised again.

Paul Segui, a Porto Rican, and a former student of Carlisle, is working on one of the newspapers in Philadelphia.

Changes In Allotment and Irrigation Service From October, 1908, To February, 1909

APPOINTMENTS.

John Lee, Axman, \$1.50 p. d.
 John Eye, Flagman, \$2.25 p. d.
 Clarence Gates, Axman, \$45 mo.
 Joseph Bradford, Axman, \$45 mo.
 Allen Gilmore, Axman, \$1.50 p. d.
 Stewart Cameron, Axman, \$1.50 p. d.
 Lawrence C. Nelson, Laborer, \$45 mo.
 Patrick Yoshikane, Campman, \$2.50 p. d.
 Charles E. Brantingham, Teamster, \$2 p. d.

RESIGNATIONS.

K. Sawata, Cook, \$55 mo.
 C. Hartley, Rodman, \$60 mo.
 John Lee, Axman, \$1.50 p. d.
 T. O. Kuyama, Cook, \$65 mo.
 John Ray, Foreman, \$100 mo.
 Louis Scott, Teamster, \$2 p. d.
 N. Button, Carpenter, \$3 p. d.
 J. C. Ward, Foreman, \$80 mo.
 Lewis Jones, Surveyor, \$6 p. d.
 John Wills, Carpenter, \$3 p. d.
 John Eye, Flagman, \$2.25 p. d.
 Joseph Drips, Surveyor, \$6 p. d.
 John Mills, Interpreter, \$45 mo.
 Wm. Preece, Foreman, \$80 mo.
 C. H. Cole, Chainman, \$3 p. d.
 Sam Tippets, Teamster, \$60 mo.
 John Polk, Blacksmith, \$3 p. d.
 J. A. Palmer, Carpenter, \$3 p. d.
 Lee Case, Chainman, \$1.25 p. d.
 C. H. Sutton, Carpenter, \$3 p. d.
 Alex. Teio, Foreman, \$3.50 p. d.
 Tom Murray, Teamster, \$60 mo.
 V. L. Hayes, Teamster, \$75 mo.
 Tom Barnett, Teamster, \$65 mo.
 Henry Watts, Teamster, \$60 mo.
 Ray Mooney, Teamster, \$50 mo.
 Clair Preece, Chainman, \$60 mo.
 Fred McCoy, Chainman, \$3 p. d.
 Thos. Button, Axman, \$1.25 p. d.
 John Chopro, Laborer, \$2.50 p. d.
 Thos. C. Price, Surveyor, \$5 p. d.
 Floyd Homer, Chainman, \$3 p. d.
 Lynn Burnett, Chainman, \$60 mo.
 Chas. H. Lange, Chainman, \$600.
 Atticus Haygood, Axman, \$50 mo.
 Jas. D. Miller, Teamster, \$60 mo.
 Walter Huiatt, Teamster, \$50 mo.
 Bert Kemton, Laborer, \$1.50 p. d.
 John Burgess, Blacksmith, \$3 p. d.
 Harry Amsley, Chainman, \$60 mo.
 R. R. Gharet, Chainman, \$60 mo.
 C. H. Laiblin, Foreman, \$100 mo.
 Carl Devoe, Timekeeper, \$3 p. d.
 James Otis, Chainman, \$2.50 p. d.
 W. H. Bailey, Chainman, \$60 mo.

Guy Rumrill, Flagman, \$2.50 p. d.
 A. G. Kimball, Carpenter, \$3 p. d.
 Peter Standish, Interpreter, \$45 mo.
 J. H. Watson, Timekeeper, \$75 mo.
 John X. Palmer, Carpenter, \$3 p. d.
 Peter Caron, Chainman, \$2.75 p. d.
 John Clark, Asst. Foreman, \$65 mo.
 John McKenzie, Axman, \$1.50 p. d.
 E. F. Ferer, Asst. Foreman, \$75 mo.
 Wm. F. Allen, Timekeeper, \$75 mo.
 Jas. A. Walker, Foreman, \$3.50 p. d.
 Elmer Folsom, Asst. Engineer, \$1,800.
 Jeremiah Hatch, Blacksmith, \$3 p. d.
 Running Rattle, Flagman, \$2.25 p. d.
 Wm. H. Koehler, Timekeeper, \$840.
 Elario Montoya, Flagman, \$1.25 p. d.
 Geo. Eichelberger, Teamster, \$50 mo.
 Stewart Cameron, Axman, \$1.50 p. d.
 Albert Marshall, Flagman, \$2.50 p. d.
 Geo. Humpsch, Chainman, \$2.75 p. d.
 Charles Kimpton, Laborer, \$1.50 p. d.
 Perfeaulil Tafayo, Axman, \$1.25 p. d.
 Henry C. Ward, Timekeeper, \$70 mo.
 Walker W. Davis, Chainman, \$60 mo.
 George Iron Wing, Teamster, \$4 p. d.
 Harry McKinsley, Laborer, \$1.50 p. d.
 Frank Rockwell, Ditch Rider, \$65 mo.
 Samuel Oliver, Powderman, \$2.50 p. d.
 Thomas J. Lynch, Ditch Rider, \$60 mo.
 Andrew Mulligan, Foreman, \$3.50 p. d.
 W. H. Wigglesworth, Surveyor, \$7 p. d.
 Truby Iron Moccasin, Teamster, \$4 p. d.
 M. M. Boren, Asst. Foreman, \$2.50 p. d.
 Timothy Kelly, Powderman, \$2.50 p. d.
 Donald E. Campbell, Rodman, \$2.75 p. d.
 Chas. E. Brantingham, Chainman, \$3 p. d.
 Oscar D. Hodgkiss, Messenger, \$1.50 p. d.
 Newton Shelton, Asst. Foreman, \$2.50 p. d.
 Albert Used-as-a-Heart, Flagman, \$2.50 p. d.
 Walter J. Coddington, Campman, \$2.50 p. d.
 John Pickard, Cook and Camp Tender, \$65 mo.

TRANSFERS.

Joseph M. Bryant, Asst. Engineer, \$1,500 to Asst. Engineer, \$1,800.
 Howard P. Wanner, Draftsman, \$90 mo., to Junior Engineer, \$1,200.

NOTE TO THOSE INTERESTED IN SERVICE CHANGES

We have often been asked why the Official list of changes in the Service could not be published more promptly than they now appear—that is, a month earlier. We take this opportunity of explaining to our readers that owing to the fact that all changes must be certified to by the Civil Service Commission after they have been made by the Indian Office, it is impossible to get them into a monthly magazine at an earlier period than we do.

Walking in the Way



TO HOLD to faith when all seems dark, to keep of good courage when failure follows failure, to cherish hope when its promise is faintly whispered, to bear without complaint the heavy burdens that must be borne, to be cheerful whatever comes, to preserve high ideals, to trust unfalteringly that well-being follows well-doing; this is the Way of Life. To be modest in desires, to enjoy simple pleasures, to be earnest, to be true, to be kindly, to be reasonably patient and everlastingly persistent, to be considerate, to be at least just, to be helpful, to be loving. THIS IS TO WALK THEREIN.—*CHARLES A. MURDOCK*

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.....	1023
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



 **P**EOPLE 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*