

THE INDIAN CRAFTSMAN

JUNE, 1909



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

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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

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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.

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



Extracts From Personal Letters By The Commissioner: 1. *Indian Dances*

THE CRAFTSMAN has obtained permission to publish, from time to time, extracts from letters written by Commissioner Leupp to various persons who have addressed him personally on matters of interest to workers in the Indian Field. Though not originally prepared with any view to publication, and some of them being two, three or four years old, they may be of use in bringing the Field Service into a little closer touch with the policies of the Office at Washington.—The Editor.



MY DEAR MR. D—: I never knew until your letter came what Mr. J—'s position was on the subject of Indian dances. In some respects I go a little further than he does and in some less far. I believe that the dance, like the blanket, and the bead toggery, and a number of other external features of Indian life, will drop off the race as time goes on and these things are found to be handicaps to a progress which the Indian feels incited to from *within*. I do not worry my brain in the least about such matters except as they affect something that is important from other than a conventional or artificial point of view. When I have been called upon for my opinion or for a statement of policy, I have laid down these rules with regard to the sun dance and every other dance in which the Indians indulge.

They must be purged of such barbarities as physical torture; also of patent indecencies; in both these respects I apply simply the same rule that every civilized Caucasian government applies to its own people. I also make a point, where the Indians are under an agent's supervision and still wards of the government, of having them confine their dancing to those periods in the year when the dances will not conflict with the work they are doing for self-support. But in this particular I proceed by making an appeal to their reason and

common sense, in the first place urging upon them that the Great Spirit whom they worship will be better pleased with their taking care of their crops and having their dance at some time which will not interfere with that, than by having their crops spoiled and the people going hungry because of their insistence upon a certain arbitrary date. In laying this matter before them, also, I point out the fact that the white man does just the same thing, and holds his religious festivals at times when they will not interfere with the business of supporting himself and his family. Tactful agents, as a rule, have been able to accomplish a great deal by these means without arousing antagonism except on the part of a few scattered agitators.

While I do not go so far as you quote Mr. J— as going in his statement to you, and certainly do believe that the Indian is not exempt from the general governmental supervision to which white men have learned for their own good to submit, I put whatever authority I may exercise upon precisely the same basis that the non-Indian community now puts its authority upon in the social system to which the Indians are gradually being accustomed and into which they are presently all to be inducted. I have been under constant siege ever since I took office to break up dancing, the most persistent advocates of this policy being Indians themselves who have joined the progressive element. But with all I have taken just one position—the one I have indicated to you.

So far as the dances are an exponent of a religious idea it would be the last purpose of mine to interfere with them. It is only when religion of any sort exceeds the limits of good citizenship that it seems to me that the law has any right to interfere. For the good of the general social system, for example, we whites prohibit the practice of polygamy under the guise of a religious institution. A sect some time ago which persisted in holding dances in which both sexes appeared naked, was suppressed in one of our northern states—at least the *performance* was suppressed, although the authorities made no attempt, very properly, to interfere with the *belief*, however peculiar, of the members of the sect. I have stretched the point with regards to cruelties even as far as this—that, if there were a religious significance attached to some of the acts of self-torture, I have no objection to a *symbolic* action conveying the idea without actual gashings of the body, or whatever form the torture might take.

To bring the argument home. The religious body known as Christians insist that their members shall follow as far as possible the example of Jesus Christ; and yet, if that extended to the point of offering themselves for crucifixion in the actual physical sense, of course the law would step in and prohibit it very promptly. We prevent persons from committing suicide, or at least we have laws which are supposed to be deterrents. I dare say there are extremists who would urge that a man's life belongs to himself rather than to any one else, and that society has no business to interfere with him if he wishes to sacrifice that life; but we cannot halt on their account.

I hope I have made the philosophy of my course clear, and I am much obliged to you for calling my attention to this case. I shall take it up in correspondence with the agent to whom you refer, and get his side of the story before acting. Sometimes, as you are doubtless aware, we have to take the first version of a matter which comes to us with some grains of salt. I think this particular agent knows what my policy is, and I shall be surprised if he proves to have taken any such radical steps as indicated in the complaint.



A Chickasaw Tradition.

A. PATTON, *Alaskan.*

THE Chickasaws by their tradition came from the West. When they were about to start on their journey they were provided with a dog and a pole. The dog served as a guard and the pole as a guide. The dog gave alarm if an enemy was near at hand. This gave them a chance to prepare to meet the enemy. The pole was planted in the ground every night. The next morning they would start on their journey in which ever direction the pole leaned. They continued to travel in this manner until they crossed the Mississippi River. Then they moved to the Alabama River. Here the pole was unsettled for several days. It finally stopped and pointed toward the South-west. In this direction they traveled until they reached Chickasaw Old Fields where the pole stood erect. All came to the conclusion that this was the promised land. Here the main body of them remained until in the year 1837-38, when they migrated to the west of Arkansas.

The Improvement of Non-Reservation Schools: *By Wm. B. Freer*



SO EVERY thoughtful person familiar with the work done in the non-reservation schools some queries must arise. Are our schools doing as useful a work, measuring by actual results, as is done by other similar institutions; or as circumstances have a right to demand? Are not many of us too willing to travel comfortably in the ruts worn by others before us rather than strike out in new directions which would bring us sooner to our destination? May our present system not be improved? Let us reflect. The Indian was led to a stream of knowledge for the waters of which he had no liking; an attempt was made to thrust upon him an education that he did not want and for which he was not ready. Schools engaged in an unseemly competition to secure pupils, thus cheapening still more, in the estimation of the Indian, that which he did not understand or appreciate. Too great stress was placed upon book study, the industrial teaching was not systematized and emphasized as it should have been, and perhaps, too much attention was paid to a demand on the part of the public for display. Now, these and other mistakes are being discerned.

Our schools are passing. Some will continue for shorter or longer periods and a few of the best, perhaps, indefinitely. It remains to make those which are to continue as useful as possible to the Indian youth. To this end let us put a premium upon the education we have to offer by receiving into our non-reservation schools such pupils only as earnestly want education and are willing to work for it. Then let us give them what they most need, which, usually, in this day, is identical with what they most want—a knowledge of practical farming, or of some trade from which they can earn a livelihood in their own communities. Let the efficiency of our schools be increased by making them more truly agricultural and industrial; by having more hours for work and fewer for book lessons; by putting the farm work and that of a few productive industries on a business basis, permitting the older pupils to share in the profits and to partially support themselves; and by introducing among the pupils a degree of self-government.

With these ends in view the scheme which is here outlined is presented for the consideration of the friends of the Indian schools.

For the purpose of carrying out this plan, the pupils should be divided into three classes, viz:—

Class A, the older pupils who receive training in farming and some of the trades.

Class B, the children between the ages, approximately, of ten and fourteen years, who are too immature for the training given to the pupils of class A.

Class C, the children under ten years of age.

This classification of pupils by ages should not be altogether arbitrary, but should depend on the degree of maturity of the pupils, of which the ages named are a general indication.

Farming. Most of the non-reservation schools should be first and foremost schools of farming. Other useful industries may be taught to pupils who show special aptitude for them, but the emphasis should be placed on farming and the related industries, such as stock-raising, gardening, dairying, bee-culture, etc. These industries should be managed in a business-like way, with the purpose, first, of making each farm a practical object lesson for the pupils, and second, of making it pay an actual profit in produce to be consumed at the school, and in cash. The cash profits should be used in part toward the improvement of the farm and stock and when sufficient, in part toward the support of the pupils who do the work.

Detail. The receipts from sales should be converted into a special fund, to be drawn upon at the discretion of the superintendent for the purchase of seed, implements, live-stock, etc., the remainder being credited at stated intervals to the respective accounts of the individual pupils who did the work according to the number of days' labor done by each and at a rate proportioned to the value of the labor of each. The pupils should use the bulk of their earnings for the purchase, from the school commissary or ware-house, or, under the supervision of an employee of the school from tradesmen, of clothing, shoes, etc., for themselves, and the remainder for incidental personal needs and pleasures. They would thus directly enjoy the benefits of their labor and would learn by experience the value of money. Moreover, with well-managed farms, the expense of maintenance to the Government would incidentally be reduced. Though the reduction would probably be little at first, the procedure would be a step in the right direction and the total saving would in time be considerable.

Wagon-making, etc. Other productive industries suited to the different localities, such as wagon-making and brick-making, might also be carried on upon a business basis for profit and the earnings should be employed in the same way as those arising from the farm—first for the purchase of material and for the improvement of the equipment of the particular industry, and second, for the partial support and enjoyment of the individual pupils engaged.

The measure of the success of the farm and of the other productive industries should be the amount of the annual profits, for if these businesses are managed so as to be financially profitable, then their practical educational value, as well, is assured.

Objection. It may be objected that the purpose of the schools is not to raise produce or to manufacture articles for profit, but to educate and train the pupils. This is true, and on the farm and in the shops this primary purpose of the schools must be kept in view; but this object is not incompatible with profitable production.

Other Industries. In addition to the industries already named carpentry, blacksmithing, tin-smithing, harness-making, shoe repairing, house painting and printing may be taught to the boys, as is done at present, remembering that these are subordinate to farming and other productive work. If any of the last named industries can be made financially profitable they should be placed on the same profit-sharing basis as farming. For the girls, instruction should be given in gardening, dairying and bee-culture, as well as in sewing, dress-making, nursing, house-keeping, laundering and cooking.

Notice. The pupils taking trades Class A should be divided two sections, designated beginning trade students and regular trade students. The beginning trade students should spend but one-half of their time at the trade which has been chosen by or for them, and the other half at some kind of work on the farm. This division of work should continue for a year or more and until each pupil has demonstrated to his own satisfaction and that of his trade teacher his liking and fitness for the trade in question, upon which he should be admitted as a regular trade student and devote all of his work hours to the mastery of the trade. The purpose of this provision is first, to ground *all* of the boys in and familiarize them with farm work, and second, to make sure that no mistake has been made in the selection of a trade for them.

Hours for Work and Study. All pupils of Class A—those above the approximate age of fourteen years, including those who have advanced beyond a certain grade in the class-room, say, the fourth grade—should work *all* day instead of half of each day, as at present, care being taken that no pupil be allowed to labor beyond his strength. For those who work all day, evening classes should be organized for teaching English, including reading and writing and common business arithmetic. Advanced pupils should receive instruction also in other branches—geography, physiology, U. S. history and government. These classes should meet for a couple of hours each evening, care being taken not to overtax the strength or vitality of the pupils, nearly all of whom, in this class, would be large boys and girls. Time for the necessary class-room instruction in agriculture, for the more advanced pupils, should be taken from the regular work hours—perhaps one hour twice a week.

Pupils of Class B that is those between ten and fourteen years of age, except those who have advanced beyond the fourth grade, should attend school half of each day, as at present, devoting the other half-day to work suited to their strength and dexterity. Weeding the gardens, doing the lighter janitor work and other “chores” for the stronger ones, and cleaning the grounds, washing the dishes, setting and clearing the tables and other similar easy tasks for the smaller ones, can be done by these middle-sized pupils. To this work should be added systematic manual training by trained teachers, the time to be taken from work hours. The hands of these Class B pupils may not be sufficient to perform all the routine domestic and police work of the school. If so, the rest should be done by Class A pupils, detailed for the purpose in fair rotation, as at present.

The children of Class C, those under ten years of age, should attend school two sessions of about two hours each, daily. The benefits that children of this age now receive from the half-day spent out of the class-rooms are not usually sufficient for the time taken, hence this proposal to place them under the care of the class-room teachers for a longer time. But the teaching must be varied so as to include suitable calisthenics and easy manual work like whittling and Sloyd work in paper and cardboard. If fine weather the teaching of those little people should be done out of doors, or as nearly under out of door conditions as it is possible to arrange. When

not under the care of the teachers they should do their little part towards keeping the buildings and the grounds in order or play out of doors.

Attendance. Let the attendance at school of all regular trade students be voluntary, with some restrictions to prevent vacillation of purpose, as for example, the following:

“Any regular trade student may withdraw from the school at pleasure by giving one month’s notice of his intention so to do, supported by a written approval of his parent or guardian, provided that his traveling expenses to his home shall be paid by himself.”

Since the present plan contemplates the changing of the character of the non-reservation schools so that they shall be actual agricultural and trade schools, the attendance of small children should be gradually discontinued. Thus, for the school year 1909-10, the kindergardens should be discontinued; the following year, the first grades should be dropped; the next, the second grades; and so on, until the lowest grade in the schools is the fifth grade. Thereafter, the requirement for entrance would be graduation from the fourth grade in some reservation school. It might prove expedient, however, to allow boys of say fifteen years or over who have been deprived of necessary elementary schooling to enter preparatory classes under the fifth grade in the non-reservation schools in order to enable them to learn farming.

Vacations and Furloughs. The agricultural and trade teaching should be continued during the vacation, with hours somewhat shortened in very hot weather, omitting the class-room work. The pupils of Class A who desire it should be allowed an annual furlough of from two to four weeks to visit their homes—at their own expense—when the work is least pressing and they can be spared. Children of Classes B and C should be allowed to go home for the entire long vacation, when they and their parents wish it, at the expense of the parents. The pupils of these two classes who remain at the school should be given suitable work in the mornings and allowed as great freedom as may be the rest of the time.

Outing. The present outing system should be continued and as many large pupils as possible advantageously placed out at the kind of work they are trying to learn. Country rather than town employment should be sought for the great majority of pupils.

Government. The pupils of Classes A and B should have as large a part in their own government as is practicable. There does



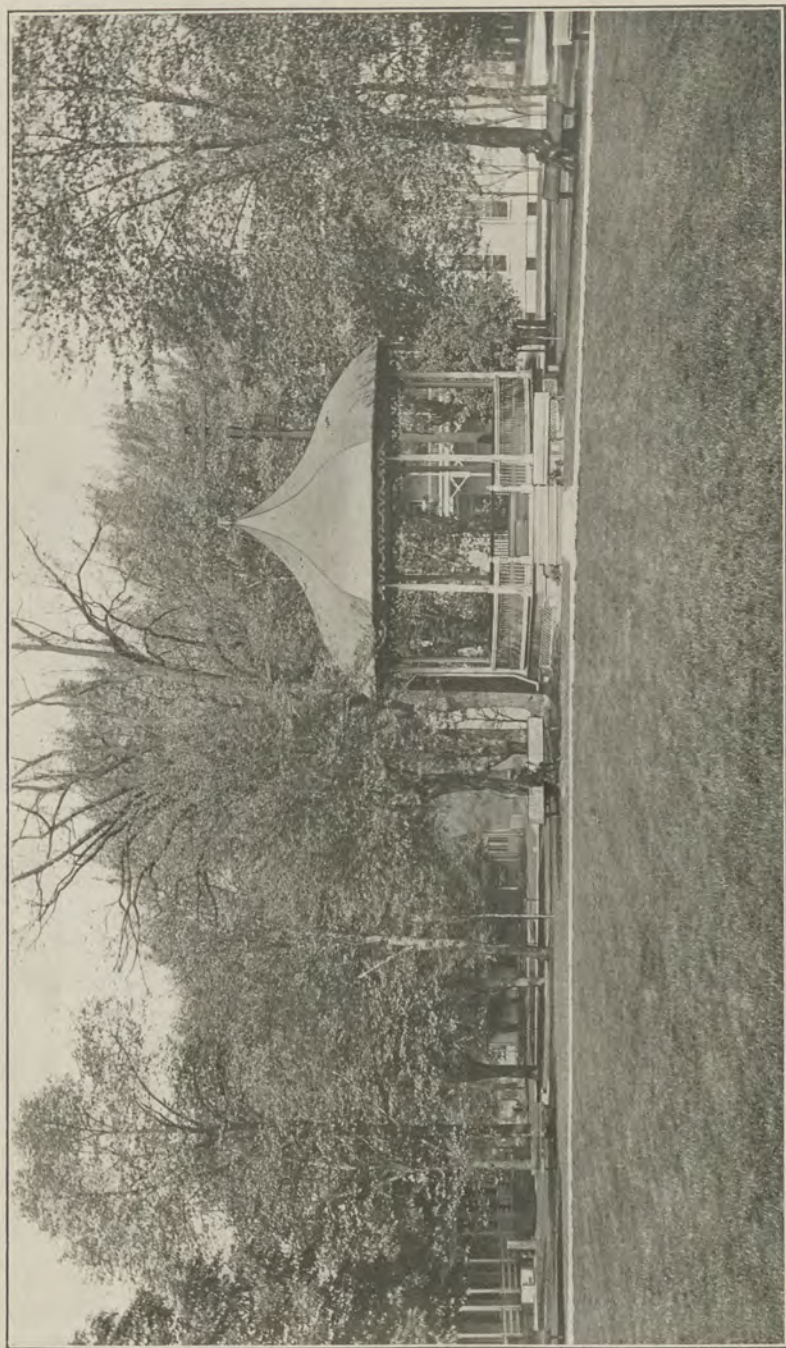
THE FINE OLD SPRING ON THE SCHOOL FARM



BARN AND SILO AT THE FIRST FARM, CARLISLE SCHOOL



SOME OF THE DAIRY HERD OF THE SCHOOL



LOOKING WEST FROM SUPERINTENDENT'S RESIDENCE, CARLISLE INDIAN SCHOOL



THE HISTORIC OLD GUARDHOUSE AT CARLISLE SCHOOL



STUDENT FIRE DEPARTMENT CARLISLE INDIAN SCHOOL

not appear to be any reason why the Gill "school republic" plan now used successfully in large public schools in New York City and elsewhere, and notably in the schools largely attended by immigrant children, should not, with some adaptations, be equally successful in the non-reservation schools. If the plan should be found difficult to put into operation at first, an approach toward it could nevertheless be made.

Housing. For the housing and care of the pupils, the "cottage" or "family" system, for boys and girls separately, might well be adopted. The difficulty in the way lies in the existence of the large institutional buildings at the non-reservation schools which would not readily lend themselves to arrangements for the housing of "families." But here, also, an approach toward the adoption of the plan could be made in most schools.

In general. The individual needs and tastes of the pupils, particularly the larger ones, with respect to work and study, should be carefully studied. Out of door games, excursions, and many kinds of rational amusements should have a large place in the life of the school without losing sight of the main purpose—the making of efficient farmers, stockmen, housekeepers, etc. Pupils should be carefully watched for indications of decline in health and at the first suspicion of this the "ounce of prevention" should be used—in many cases a furlough with change of scene and employment.

Conclusion. Reorganization along these lines would probably result, at first, in a decrease of attendance at most non-reservation schools. This decrease might be permanent and it might be but temporary. In any event the efficiency of the schools would be improved. With the large boys and girls taking part in their own government, sharing in the profits of their labor and attending school because they earnestly wish to learn, many of the restrictive and disciplinary measures now used could be dispensed with. The number of runaways could be materially reduced, and thenecessity for jails would cease to exist. Time, labor, energy and money would be saved. The present system of education for Indian children would be less liable to criticism and the non-reservation schools would take on new life.

The Teacher Taught: An Indian Story

With A Moral: *By Waldo Adler*



THE blessings of a paternal government are supposed to be more substantially evident to the farmer than to any other class of citizens, and, with laudable and space-filling patriotism, the magazines never weary of telling how science liberates the man with the Hoe. It is not always unpleasant to the average mortal, however, to see a boomerang land at the feet of an astonished reformer—and this is the story of such an occurrence in Indian land, in the far Southwest.

In the planting time one day in late winter a paleface sat before the assembled chiefs of one of those old old tribes whose lodges are backed up against the mesa, looking out over the little fields which give them their corn. The old men listened with the silent attention which is a part of the Indian's natural courtesy, and heard (in shockingly ungrammatical Indian) of the message which the sages from Washington sent to them, of how necessary it was for them to plough deeper, and of how their crops would be increased many and many fold if they would follow the teachings of the agent of the Great Father.

The old men grunted in answer, and the man was a guest in the lodge of the oldest chief, while for many days the squaws toiled with unaccustomed ploughs and the furrow went two feet into the parched ground. At last the fields were declared ready and, headed by the paleface, in his "store clothes," a long procession went in single file to the fields. In the deep furrows the paleface showed the attentive old chiefs how the seed should be planted, and, depositing the yellow kernels about a foot and a half in the ground, he covered the sown ground with the dry clods and bade the "savages" await such great crops as neither they nor their ancestors had ever beheld. Thereupon the long solemn procession of white man, chiefs, and the men and boys and women of the nation returned to the lodges. And the reformer was about to depart, but the chiefs bade him tarry a while, asking him to accept their hospitality in return for the great blessings which he had conferred upon them. Although his duties did not permit the delay, it had been many years since such a holiday had been offered him and the agent quickly accepted the offer—it was only a short half-day's ride into the moun-

tains, where they showed him their choicest fishing streams and best preserved hunting grounds. And for three days the Indian chiefs entertained him as their guest, and every day his creels were full, and each night, when camp was made, fresh meat was hung up. The agent's heart was opened and he made a mental note of the fact that there was—even in the unprogressive, despised red race—a great deal more good than he had suspected. As they returned to the lodges on the evening of the fourth day the white man's patronizing air had become positively benevolent, and it was with actual regret that he thought of riding back to the railroad and continuing his work on the next day.

But, as they sat before the fire at dawn next morning, a little cloud was seen on the southern horizon. The agent began to fill his saddlebags with parched corn for the journey, when suddenly it grew dark, and the white man, who was a stranger in the country, saw the men rolling great stones before the doorways of the lodges. Quickly he crept into the chief's lodge. Soon it was quite dark, and the people covered their heads with their blankets and a great sand-storm blew for a long while. The paleface covered his eyes and nose with his pocket handkerchief, but the sand filtered down his neck and through his shoes. Presently the storm ended and the little red babies began to bawl and the women began to clean the stores of dry meat and all that had been exposed, but the old men looked at each other and grunted. The host of the stranger arose and asked the stranger to follow, and again that line of dignitaries proceeded with the scientist to the fields. Whither the work of horse and disking-machine had vanished was not clear, although here and there could be seen a little mound of large clods, discreetly covered with sand. But where there had been a ploughed field was now a wilderness of humps and hummocks. No one spoke and no one looked at the scientist. But the oldest chief, who had been his host, took from his blanket a long thin rod with a spiked end. With great strength and skill he bored into the hard desert ground, and a very short time he had made a hole a foot deep and a couple of inches wide. Into this hole he dropped from his pouch a few grains of corn and then tamped the earth down upon it. After he had planted a row in this way, he grunted and the procession returned to the lodges. It was then time to partake of food, but the white man ate but little. When the dawn broke clear the next

morning, the old chief called to his fellow-rulers of the tribe and, as they came to the doors of their lodges, they saw a pony bearing a rider in the dress of a white man going down the valley to where the railroad lies, and some grunted, but no words were spoken.



Indian Names In Pennsylvania.

MYRTLE PETERS, *Stockbridge.*

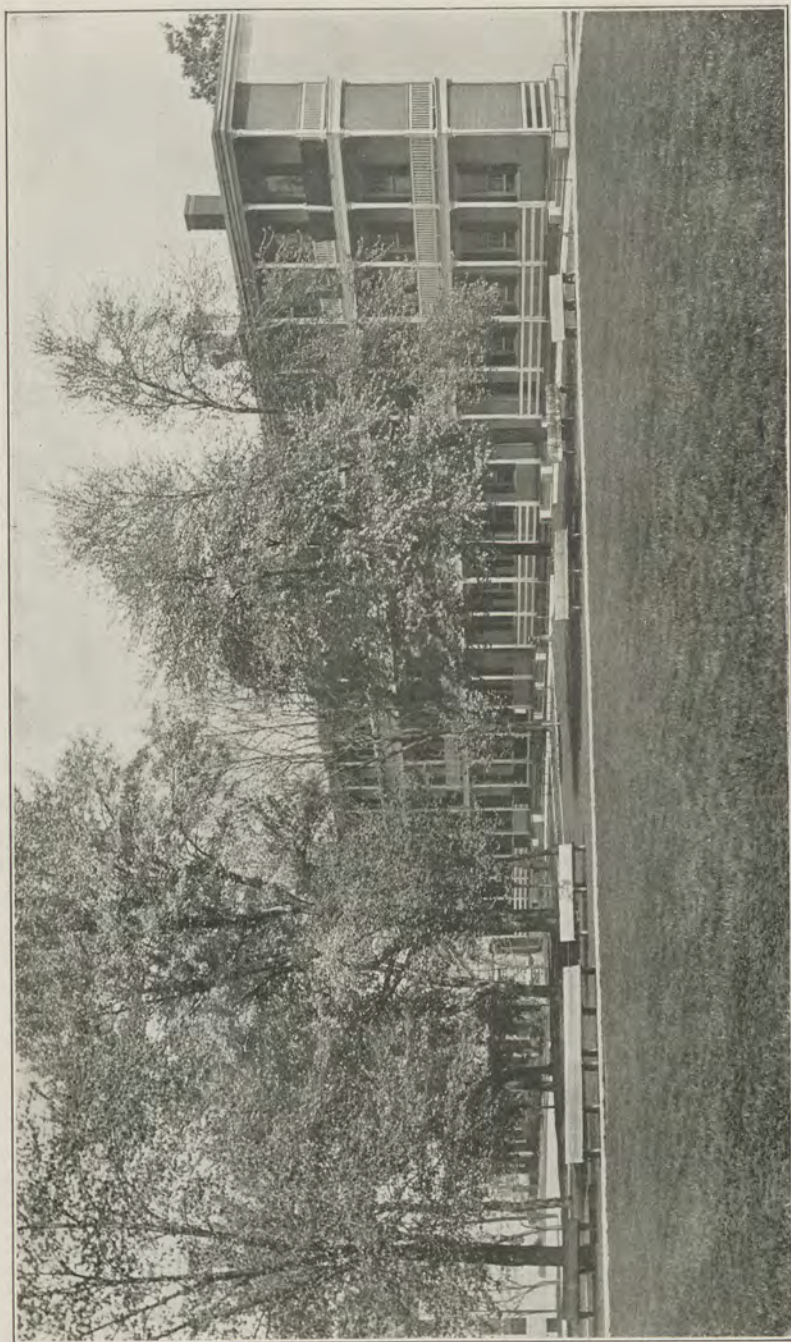
THE Indian has always left traces of his presence wherever he has had a home. Not only in this state but in nearly every state in the Union are found numerous names of Indian origin. Although the race itself may have disappeared from many localities, it is not forgotten, for Indian names have been placed where they can not be effaced.

Geographical names of Indian origin are found in every state of the Union. The following are a few of the many Indian names given to the streams of Pennsylvania: Wissahickon, meaning "cat-fish stream," a creek flowing through Fairmount Park in Philadelphia; Shamokin, or "the place of eels," a creek flowing into the Susquehanna; Pennepack, "a body of water with no current," a creek in Philadelphia; Maxatawny, or "bear's path stream," a stream in Berks county; Tunkhanne, meaning "the smaller stream," in Wyoming county; Tohickson, or "the stream o'er which we pass by means of drift wood," in Bucks county; Tobyhanne, or "the alder stream", in Lehigh county; and Tamaqua, or "beaver stream," in Schuylkill county.

Indian names are also given to some localities, two of which are Mauch Chunk, which means "Bear Mountain," and Moyamensing, "the place for maize," a district within the limits of Philadelphia.

The following verse may be quoted to those who think that the Indian race has passed away and will soon be forgotten:

"Ye say they have all passed away
That noble race and brave,
That their light canoe has vanished
From off the crested wave,
That 'mid the forest where they roamed
There rings no hunter's shout,
But their name is on your waters;
Ye may not wash it out."



GIRLS' QUARTERS CARLISLE INDIAN SCHOOL



THE
BAKERY



COMPOSING ROOM, CARLISLE INDIAN PRESS



PRESS ROOM, CARLISLE INDIAN PRESS



HOSPITAL

Tuberculosis, The Scourge of the Red Man: *By F. Shoemaker, M. D.*

1. *History, Nature, Mode of Invasion and Spread*

Drawings by Wm. Deitz, "Lone Star"

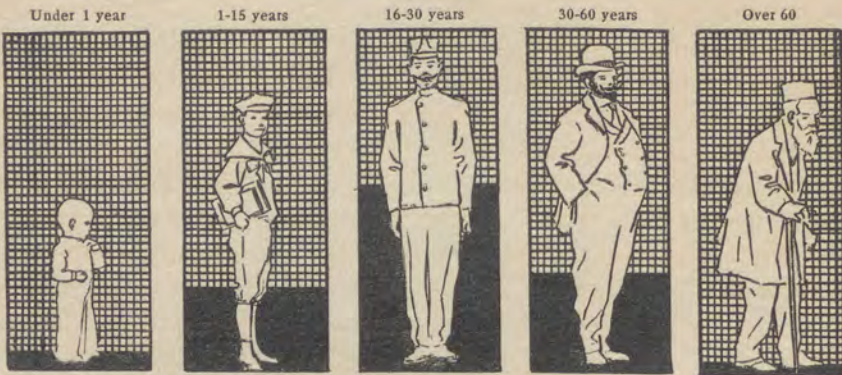


TUBERCULOSIS, or consumption, is one of the oldest diseases known to man. For hundreds of years it has been the commonest of all human ills, and has caused the death of more people than any other known disease. As long ago as 450 years before the birth of Christ there lived in ancient Greece a physician of much learning named Hippocrates. It was during the time of Hippocrates that papyrus was first introduced for the purpose of recording written language, and he was, therefore, the first physician who was able to leave written statements of what he knew of diseases and their treatment. For this reason Hippocrates is known as the "Father of Medicine." Consumption was one of the diseases that was thus early described and we, therefore, know it must be almost twenty-four hundred years old. Another ancient Greek physician, Isocrates, who lived about the same time, left certain writings indicating that he believed that consumption was contagious—that is, could be transmitted from one person to another. At that time nearly everybody believed that diseases were all caused by the presence of evil spirits and the writings of this man, therefore, were not believed. For hundreds of years it was not known that consumption was contagious and it was not until about twenty-seven years ago, 1882, that the real nature and cause of tuberculosis were discovered by a celebrated German physician, now living, named Robert Koch. This discovery was of such great value to the science of medicine that when this famous physician was attending the tuberculosis congress in Washington a few months ago great crowds gathered to hear him whenever it was announced that he was to speak.

We now know that consumption is caused by a particular germ and with this knowledge we are better able than ever before to control its spread. Consumption is not contagious in the same sense that smallpox, scarlet fever and diphtheria is, but is transmitted by means of the spit or sputum which contains the poisonous germs in large numbers.

Consumption has always been the most dangerous of all diseases. It is said that one out of every eight deaths is due to this cause. In this country alone from 150,000 to 200,000 people die of

PREVALENCE OF TUBERCULOSIS DURING THE VARIOUS PERIODS OF LIFE:



Out of 100 cases of death in each of these groups Tuberculosis is responsible for 4 in the first, 23 in the second, 53 in the third, 25 in the fourth and 1 in the fifth group

it every year, or one every two minutes and 36 seconds. You are all probably familiar with the very fatal disease known as yellow-fever, and how every few years great epidemics of it break out, especially in the southern part of the United States, in which large numbers of people lose their lives. This is a disease that has been known in this country for about 115 years, and is considered one of the most fatal of all contagious diseases, but we nevertheless know it to be true that in all those years it has not killed as many people as consumption does in a single year. During the four years from 1904 to 1907 consumption was the cause of three times as many deaths in this country alone as the total number of men lost on both sides during the entire four years of our late Civil War between the States, from 1861 to 1865.

Although consumption is very common among the white race it is even more so among the Indian and the Negro races, and causes by far the largest number of deaths in most of the Indian tribes of today.

Very little is known of the early history of tuberculosis among the Indians of America before the white people came among them, but the general opinion is that before that time they were comparatively, if not entirely, free from this disease. The roaming, open air life that they led was, no doubt, the cause of their being the healthy and rugged race that they were. There is no doubt that Indians were subject to some diseased conditions though very little is known as to their exact nature. The fact that very elaborate heal-

ing ceremonies of ancient origin still exist among many of the tribes shows that they were not entirely free from disease. Injuries, due to the constant warfare that they carried on for many years were of course, common and are known to be one of the causes of their gradual decrease in numbers. It is doubtful if such diseases and epidemics as smallpox, scarlet fever, cancer and tuberculosis existed at all among the Indians before the white people settled among them, but since that time they have gradually become quite common, particularly smallpox and tuberculosis. It is stated by some early writers that consumption became more common in those colonies



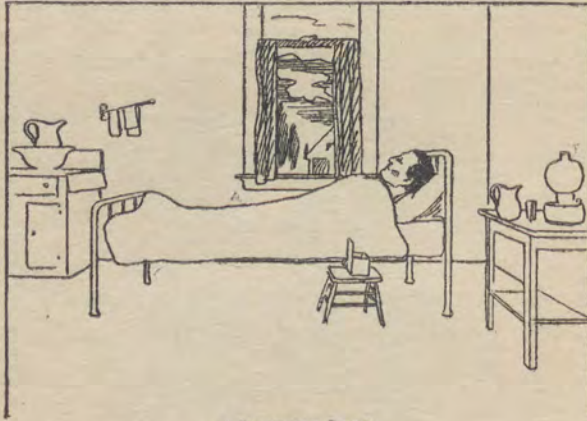
TUBERCULOSIS OF THE LUNG, SHOWING CAVITY FORMATION

that were settled by the English and, as the country gradually became settled, the disease spread from East to West. As late as 1822 J. D. Hunter, who was a captive among the Indians for fifteen years, wrote, "I have known pulmonary tuberculosis to occur among the Indians. It is rarely seen, however, except in those who are addicted to intemperance, and even in those cases it is by no means as common as among the whites."

It has been the observation of many army officers and others now living who have spent a good part of their lives among the Indians that this increase of tuberculosis in the Indian has been very noticeable during recent years.

Many reasons have been given for this gradual but steady increase of the disease among the different Indian tribes, but it is probably due to the fact that their entire way of living has been changed.

Instead of the wandering life they once led, they now live in small overcrowded, over-heated, and poorly ventilated homes. They are, as a rule, totally ignorant of the nature of the disease and therefore know nothing of the ways of preventing its spread. The disease seems to be more common among the Northern tribes, due, no doubt, to the fact that on account of the extreme cold they are more closely housed than those tribes living in a warmer climate.



A SANITARY ROOM

It is to be hoped that as the sanitary condition of their homes improves and they require a better knowledge of the disease, tuberculosis will gradually cease to be the scourge among our Indian tribes that it is today.

Tuberculosis, or consumption, is what is known as a specific infectious disease. As stated before, it is caused by a very small vegetable germ or microbe called the tubercular bacillus. This little germ is so small that it cannot be seen except by means of an instrument called the microscope which magnifies it many hundred times its natural size. If several thousand of these little germs are put end to end they will scarcely measure one inch. These minute germs cannot grow outside of the body yet may remain alive for some time after given off from the body. They thrive best in dirt, dampness and darkness, while, on the other hand, they are readily killed by cleanliness, dryness, pure air and sunlight.

When this germ gains entrance into the body it multiplies in large numbers and, owing to the constant irritation which it causes

in the tissues where it lodges, there results, sooner or later, a chronic low form of inflammation characterized by the formation of numerous small nodular growths that we call tubercles. This particular condition can be produced in any tissue or organ in the body, including the bones and joints, and always results from the presence of this minute tubercular germ. If the lungs are the seat of the disease it is known as pulmonary consumption; if the spine, it is



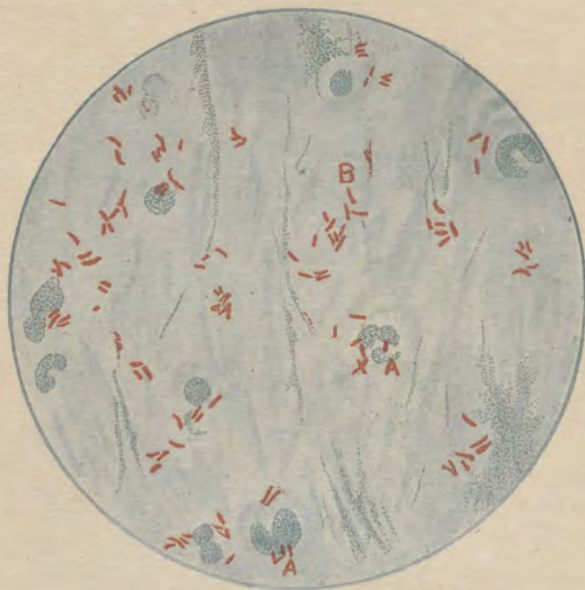
AN UNSANITARY LIVING ROOM

known as Pott's disease; if the hip joint, it is tuberculosis of the hip; if the knee joint, white swelling; if the glands of the neck are the seat of the disease and are enlarged, it is known as scrofula, and so on. Without the consumption germ there can be no consumption.

There are three ways in which the germ can gain entrance into the body: By inhalation or breathing it into the lungs, the commonest and most important way; by swallowing it with our food; and by inoculation through sores or wounds in the skin.

Consumption attacks people of all ages but finds most of its victims between the ages of 20 and 40 years, the most active and useful period of life.

Although the tubercular germ is invariably the cause of consumption and without it the disease cannot exist, yet it should be re-



TUBERCLE BACILLI IN SPUTUM

membered that not every one who takes in the germ gets the disease. If the person is strong and robust and comes of a healthy family he is very likely to escape it although he may have inhaled large numbers of the germs; but if he should come of weakly parents or is run down and in poor health and is not able to successfully resist the action of the germs, they find a suitable soil in which to develop—like the seed which the farmer plants—and the disease results.

Overcrowded, poorly ventilated houses, offices and workshops, lack of exercise in the open air, the excessive use of alcoholic liquors, certain occupations and trades which cause much dust, such as marble and stone cutting and cigar making, exhaustion from overwork, and poor and insufficient food, all tend to lower the resisting power of the individual and predispose him to consumption.

Tuberculosis is not what is understood as an hereditary disease; it is the tendency which is inherited, but not the disease itself. If a child is born of consumptive parents he is very apt to be weakly and possessed of little power to resist infection if exposed to the cause of consumption. The greatest care, therefore, should be exercised in the early care of such children to prevent them from contracting the disease.

After the disease in the lungs has lasted for some time the little nodules or growths spoken of above gradually soften and break down and cavities form. The patient then coughs up large quantities of material from the lungs which contains immense numbers of the poisonous germs. It has been estimated that the sputum of a consumptive in the course of 24 hours may contain more than 24-000,000 germs. The sputum, then, is the most dangerous thing

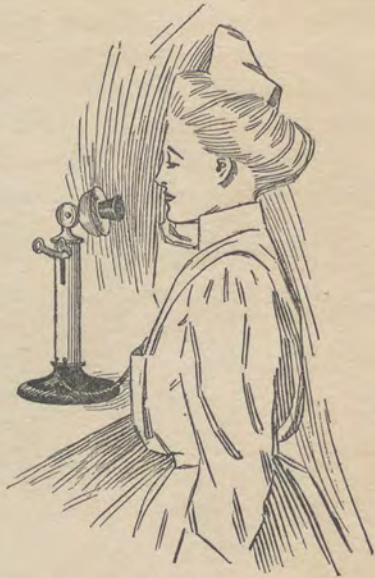


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DANGER OF THE PUBLIC DRINKING CUP

about a consumptive and is the principal means by which the disease is spread. When the sputum is not properly cared for and disinfected the germs are scattered by the millions. If a person suffering with consumption expectorates on the floors of houses, on the sidewalks, in cars, or other public conveyances, or other places, it soon dries and the germs, which are present in the sputum in large numbers, mingle with the dust of the room or wherever it happens to be. This germ-laden dust rises and is carried about the room with every disturbance of the air and is readily breathed in by others. The germs are also given off from the mouth when the patient coughs, sneezes, or even talks loudly. The infected sputum from



INCORRECT WAY OF USING THE
PUBLIC TELEPHONE



CORRECT WAY OF USING THE
PUBLIC TELEPHONE

the mouths of consumptives may cling to drinking cups and glasses, napkins, handkerchiefs, spoons, forks, sheets, pillow cases, lead-pencils and many other articles, and is a great danger to others.

Although the consumptive's sputum is the chief means by which the germs are distributed and the disease spread from the sick to the well, there are still other ways in which it may be contracted.

Cattle and hogs, like people, are very susceptible to consumption. As the germs may be present in the meat that we eat there is some danger of contracting the disease in this way. All meat, therefore, should be thoroughly cooked for this kills any germs that may be present and makes them harmless. In all of our large cities and many towns there are laws which provide for the rigid inspection of all meats before they are sold and, in this way, we are largely protected from this danger. There is also some possibility of taking in the germs in the milk we drink unless great care is exercised to keep cows and milk as clean as possible. Ice cream, butter, and cheese made from the milk of tubercular cows are dangerous and may cause the disease.

We have now seen that the principal way in which consumption is transmitted from the sick to the well is by means of germ-

laden or infected sputum. If this fact were more generally understood and appreciated, and more care taken in the disposal of the sputum, there would be comparatively little danger from the consumptive patient. It is not the careful but the careless consumptive that is dangerous.

We will in our next paper take up the subject of the symptoms of the disease and say something about its prevention and treatment.



Iroquois Legend of The Three Sisters.

HELEN LANE, *Lummi*.

ONE of the most interesting narratives of the Iroquois is that relating to the Three Sisters. The Sisters were the Spirit of the Corn, the Spirit of the Bean, and the Spirit of the Squash. These plants were regarded as a special gift from the Spirit Hawennyu, and they were intrusted to his care. The Three Sisters had the forms of beautiful women, who were agreeable to each other and delighted to live together.

This belief is illustrated by the fact that these plants grew together in the same field and often in the same hill.

Their wearing apparel was made of the leaves of their respective plants. In the growing season they would visit the fields and dwell among the plants.

This triad is known under the name of Deohako, which means "our life" or "our support." The Sisters are never mentioned separately, as they have no individual names.

There is a legend in relation to corn which relates that corn was originally easy to cultivate, yielding abundant crops, and very rich with oil.

The evil-minded spirit, being envious of this great gift, which Hawennyu had given to men, went out into the fields and spread over them a universal blight. Ever since then corn has been harder to cultivate, yielding less in quantity and has lost its original richness.

When the wind waves the corn leaves with a moaning sound, the Indians fancy they hear the Spirit of the Corn bemoaning the blighted productiveness of the fields.



A Sketch of The Munsee Indians.

ELMIRA JEROME, *Chippewa*.

MINACININK, the Indian word for Munsee, means a place where stones are gathered together. The Munsee, being one of the three principal divisions of the Delaware tribe of Indians, has also the three clans, namely, Wolf, Turtle and Turkey. The Munsee is known as the Wolf clan of the Delaware tribe. They formerly occupied the regions around the headwaters of the Delaware river in New York, New Jersey and Pennsylvania as far south as the Lehigh River, and also on the west bank of the Hudson River; and from the Catskill Mountains to the New Jersey boundary. Here they were regarded as a protecting barrier between the Delaware and Iroquois. Minisink, a village in Sussex County, New Jersey, was their usual place of meeting for holding councils.

The Minisink was the principal division of the Munsee, and the two names being so nearly alike, have often been confused. The Munsee, living along the Hudson River in New York, were once very prominent, but as white settlers came in increasing numbers, they were crowded out and forced to leave, so they joined their relatives on the Delaware river. In 1756 those remaining in New York were made to settle on lands in Schoharie county, and lived with the Mohawks. Later, in 1840, the main body of the Munsee was forced by a treaty known as the "Walking Purchase," to move, from the Delaware and settle on the Susquehanna, but soon afterward moved to the Allegheny river, where some had settled as early as 1734.

The Moravian missionaries worked among them, and their influence was so good that some drew off and became a separate organization and many went to Canada; some moved with the Delaware into Indiana, others joined the Chippewa, Shawnee and other tribes, so that the Munsees were all scattered. Therefore it is almost impossible to estimate their exact numbers. In 1765 those on the Sus-

quehanna numbered about 750. In 1843 those living in the United States, mostly with the Delaware in Kansas, were about 200 in number, while the others were with the Shawnee and Stockbridge.

In 1885 the only Munsee Indians recognized in the United States were living with the band of Chippewas in Franklin county, Kansas, who together numbered only 72; and these two bands had united in 1859 with the Cherokee of Indian Territory. In recent years these Munsees have been regarded as Christians. According to Canadian Indian Affairs for 1906, the Munsee who joined the Chippewa on the Thames River, Canada, numbered 118, and those known as the Moravian Indians were 348. There are also a few of them living with the Stockbridge at Green Bay Agency, Wisconsin.

The Munsee have made many treaties with the United States, the last one being at Sac and Fox Agency, Kansas, in 1859, in connection with the Chippewa.



Progress of The Indian.

S. F. WILLIAMS, *Seneca*.

WE stop to wonder at our people's breaking away so fast from Nature, ceasing to hold communion with the Great Spirit in the speechless silence of the deep forest, or gazing with reverence at the glorious firmament of the heavens, as has been their wont for ages past, and we marvel at the vicissitudes our race has undergone.

Now we are striding along with our White Brothers, shoulder to shoulder in the raiment of civilization. But let us not lose the charm which Nature gave us; let us be as natural in our civilization as in our feathers and beads; let us use the pen with as much accuracy as the bow and arrow, and our brains with the same sincerity and nobleness and truth when we hold our council fires with our White Brothers in business pursuits, as did our fathers when settling tribal relations in the long ago.

We are as colts in their new harness. We strive to break away, for we feel uneasy in the harness of civilization; but the gentle hands of time are holding the reins, guiding us gently forward to the new duties and responsibilities in store for us. So let us get into the harness and pull, thus showing our White Brothers that we can go into their fields of labor and compete successfully with them.

General Comment and News Notes

A STEP FORWARD

IN accordance with a recommendation submitted by the Indian Office, Congress, in an Act entitled "H. R. 26916 making Appropriations for the Current and Contingent Expenses of the Indian Department for the Fiscal Year ending June 30, 1910" included the following provision:

"Provided that no Indian pupils under the age of fourteen years shall be transported at Government expense to any Indian School beyond the limits of the State or Territory in which the parents, or such child, reside, or of the adjoining State or Territory."

In a recent circular dated May 18, 1909, Commissioner Leupp states:

"Pupils under fourteen who have been properly transferred to non-reservation schools either within a State or Territory, or in a distant State or Territory, will not be recalled but may be continued in the non-reservation school or returned to it in the fall if home on a summer visit; but no others shall be excepted; and no non-reservation superintendent may count in his average attendance pupils under fourteen who are transferred from a reservation after the receipt of this circular, unless by special authority from the Office; and this authority will be given only when the school facilities on this reservation are insufficient or the Reservation Superintendent makes the transfer, in which case the authority should be obtained from the Office. Even in such contingency the law limits the choice to some school within the State or Territory if transportation is to be paid by the Government."

This certainly is a step forward in placing the education of Indians on a common-sense basis. That it was justified, even more so than the recent abolishment by the Commissioner of the sending of soliciting agents into the field, will be acknowledged by every fair-minded person.

Most of our non-reservation schools have had large numbers of these immature children on their rolls and as a consequence, have been duplicating the work of the reservation day and boarding schools. Seeing the mistake of this policy, the Carlisle school, nearly

a year ago, sent to their homes about forty children under the age of fourteen years, whose terms had not yet expired. Furthermore, during the current year, a large number of these little ones have been refused admission for the reason that day schools were near at hand where they could gain just as much benefit, gather an education suited to their age, and still be near their homes where father and mother could regularly see them.

There can be no question of the impossibility of giving to these children any definite and thorough instruction in the trades and industries. Aside from their lack of mental maturity, they are physically unable to receive such instruction. Non-reservation schools are fitted and equipped for, and their courses of study and training are intended for, students who have had some preparatory training in a day school, and who are sufficiently mature to benefit by the system of instruction. Furthermore, it is in the interest of non-reservation schools not to have these children on their rolls. They are not only an impediment to the general success of the advanced work of the institution, but unquestionably the herding of these children in institutions away from home has been partly responsible for the public opposition, recently come to a head, which is directed toward the abolishment of non-reservation schools. To quote Mr. Leupp further:

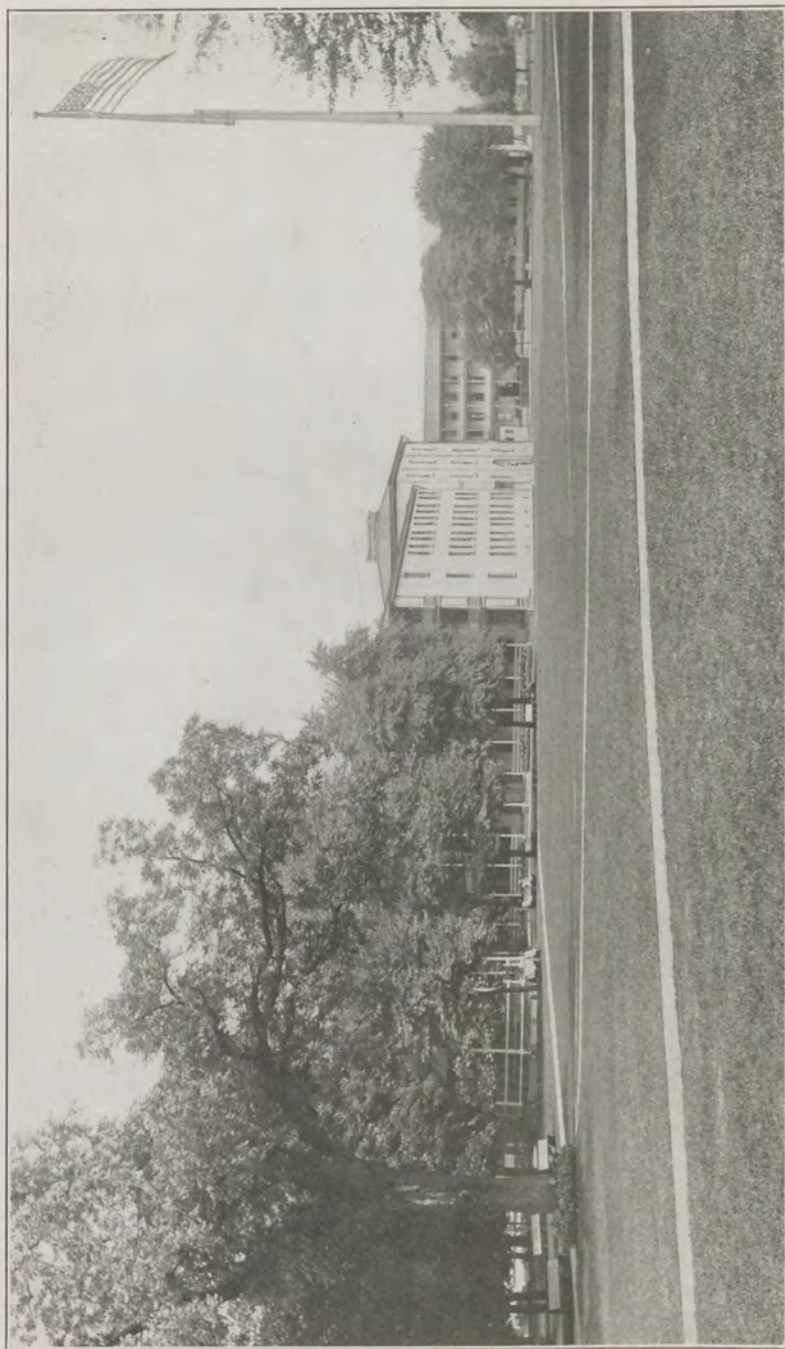
"The basis of this division of clientage is obvious: our non-reservation schools are expensively equipped; the industrial features are conspicuous; the curriculum is not suited to young children, who are too small to fit well into the industrial or domestic program and who in some respects need more individual care than is essential to the older pupils. The reservation schools are convenient to parents; the parents may visit the boarding schools occasionally and in case of sickness be near the children or take them home. The life is somewhat less confining and the discipline is less exacting than it can properly be in a non-reservation school; the expense of transportation is absent. When



THE HARNESS SHOP



VIEW IN PAINT SHOP—SHOWING BOOTHS FOR INDIVIDUAL INSTRUCTION



VIEW SHOWING SOME OF THE CAMPUS AT THE CARLISLE SCHOOL



SOME NATIVE INDIAN HANDIWORK IN THE LEUPP ART STUDIO



A CORNER IN THE LEUPP ART STUDIO



MECHANICAL DRAWING ROOM



INSTRUCTION IN PLASTERING—MASON SHOP

old enough to benefit by the industrial course non-reservation schools are open to the healthy children."

One phase of this subject which is too apt to be overlooked is the economic side. All those who are charged with the disbursement of funds for non-reservation schools will agree that the sum of \$169.00 per annum appropriated for each pupil is not an extravagant one, and that much care must be exercised during the year if good results are to be obtained. This sum must not only defray the expenses of the physical maintenance of the students, and the plant, but must provide thorough training and education for those who are there for that purpose.

Under the system which has existed up to this time of providing an education for students of all ages, it has been necessary for non-reservation schools to carry on side by side a kindergarten, a primary school, and intermediate education. How much more efficient the organization, as well as the consequent results, if the schools do more specialized work!

It is believed that non-reservation schools everywhere will welcome this policy, first, because it is absolutely sane; second, because it will place all non-reservation schools on the same footing; and third, because it does away with the Government competing with itself.

LECTURES AND ENTERTAINMENTS

ONE of the educational and cultural influences which the students at Carlisle receive the benefit of is the attendance on a series of lectures and entertainments which are given in the school auditorium. During the present school year, there were, all told, nearly twenty excellent addresses, and entertainments by Lyceum companies, and illustrated lectures by scientists and

travellers which no doubt had a beneficent influence on the lives of our students.

For the coming year, there has just been contracted for with an entertainment bureau in Philadelphia the following lectures and entertainments:

Fred Emerson Brooks, Poet-Humorist.

Surrick Lincoln, Traveler and Reconteur, assisted by Mrs. Lincoln, in a repertoire of pictorial travelogues.

Booth Lowrey, Lecturer.

Neil Litchfield Trio Entertainments.

Sidney Landon, Character Delineator.

Lyceum Dramatic Company.

The Martha Alexander Concert Company.

Harry Raymond Pierce, and Zulette Spencer Pierce.

Margaret Stahl, interpreter of literature in "The Dawn of Tomorrow."

The Columbia Tennesseans,—Jubilee Singers.

These are thoroughly high-class numbers and will be given every other Saturday evening for the benefit of the faculty and the students. There will be no charge for admission.

The general plan of entertainment for the student body is to give a school reception to the entire student body two Saturday evenings of each month, and to alternate these with special entertainments and lectures as enumerated above, the remaining Saturdays.

In addition to the list of entertainments here outlined a number of addresses and lectures will be given by prominent men, and quite a few band concerts by the Carlisle band will be rendered.

The plan in all of this is to supply to our students a high-class of diversified entertainment and instruction such as will tend to improve their artistic sense and broaden the cultural side of their lives. Furthermore, it will create in them a love and appreciation of a better class of art. It is all very much in line with the scheme carried out in the Peoples' Palace, located in White Chapel, London.

THOROUGH INSTRUCTION
IN THE INDUSTRIES

WE publish in this issue of the CRAFTSMAN a number of photographs which were taken of some of the industries in which instruction is given at Carlisle. Although not comprehensive nor adequate to illustrate the broad general training which is here given in a number of diversified trades, these pictures give a good glimpse of the work. They are published because they may hold something of suggestion for superintendents and instructors in the Service, and for the further reason that they will call to the attention of eligible Indians the possibilities for thorough training to be had at this school.

Carlisle is making much of the opportunity to develop a course of study both in the academic and industrial branches which will be the means of imparting a common-sense and most practical education to all those who have come to learn.

Much thought has been given to unifying and correlating the work connected with the study of books and the practical field concerned with the study of things. No effort has been spared, nor the equipment withheld, in order to make the industrial departments par excellence for the purpose of imparting a definite mastery of the industries.

Although much has been done, hardly a month passes by without some definite and positive improvements being made.

The large amount of practical work ever present in our productive industries is supplemented by thorough, regular, and systematized instruction from comprehensive courses of study and drawings of the trade. Add to this the practical features of our outing system, by means of which the State of Pennsylvania and contiguous states cooperate with the Carlisle school

and enable our students to obtain practical training in shops and with contractors in the busy world of industry, and it would be difficult to conceive of better opportunities for young men and young women to prepare themselves successfully for life's struggles, and the earning of a livelihood.

BASEBALL SEASON

ALTHOUGH the school finished the track season without a single defeat, the team representing Carlisle in baseball was not quite as fortunate. A very heavy schedule has been played. Although many games have been lost, the showing is yet very creditable when it is remembered that the Indians have been scheduled to play with the very best college teams in the country.

The results are as follows:

March 31, Albright.....	Indian Field
Carlisle 11—Albright 4.	
April 3, Franklin & Marshall.....	Indian Field
Carlisle 9—Franklin & Marshall 2.	
April 7, Ursinus.....	Indian Field
Ursinus 5—Carlisle 3.	
April 9, Pennsylvania.....	Atlantic City
Carlisle 4—Penn 2.	
April 10, Pennsylvania.....	Atlantic City
Penn 8—Carlisle 2.	
April 14, Mercersburg.....	Indian Field
Mercersburg 6—Carlisle 4.	
April 17, Harrisburg Tri-State.....	Harrisburg
Harrisburg 7—Carlisle 2.	
April 23, State College.....	State College
State 4—Carlisle 2.	
April 24, Bucknell.....	Lewisburg
Bucknell 10—Carlisle 6.	
April 27, Villanova.....	Indian Field
Villanova 5—Carlisle 3.	
April 29, Andover.....	Andover
Carlisle 8—Andover 3.	
May 6, Syracuse.....	Syracuse
Carlisle 6—Syracuse 2.	
May 7, Syracuse.....	Syracuse
Syracuse 10—Carlisle 2.	
May 8, Cornell.....	Ithaca
Cornell 5—Carlisle 0.	
May 12, Dickinson.....	Indian Field
Dickinson 7—Carlisle 4.	
May 13, Seton Hall.....	S. Orange
Seton Hall 6—Carlisle 4.	

May 14, Fordham.....	New York Fordham 3—Carlisle 0.
May 15, West Point.....	West Point West Point 3—Carlisle 0.
May 18, Eastern College.....	Hagerstown Carlisle 3—Hagerstown 0.
May 19, Dickinson.....	Dickinson Field Carlisle 6—Dickinson 1.
May 22, St. Marys.....	Emmitsburg Carlisle 2—St. Marys 1.
May 26, Annapolis.....	Annapolis Annapolis 1—Carlisle 0.
May 29, Mt. Washington.....	Baltimore Carlisle 5—Mt. Washington 0.
June 1, University of Pittsburg.....	Indian Field Carlisle 3—University of Pittsburg 2.

TRACK ATHLETICS

THE Carlisle Track season came to a successful close Saturday, May 29, on the Harrisburg Athletic Grounds. At least five thousand spectators witnessed Carlisle win the State championship in competition with nine other colleges.

Many of the students obtained gold and silver medals, and a beautiful silver cup, standing eighteen inches high, was awarded to this school.

The number of points scored by the various colleges is as follows: Carlisle, 61 points; Lafayette, 49 points; Penn State, 19 points; Dickinson, 9 points; Swarthmore, 8 points; Lehigh Univ., 6 points; Washington & Jefferson, 2 points.

In a very close contest, Carlisle defeated Syracuse University in the Stadium at the latter place by the narrow margin of a single point. The meet took place May 6th. This contest showed fine pluck and magnificent endurance on the part of both schools, the members of each team striving to the utmost to forge ahead and gather points.

The Indians won a very interesting triangular meet on Indian Field May 15th in competition with Lafayette and Dickinson Colleges. Several school

records were lowered and a fine spirit prevailed throughout the entire contest. Score: Indians 63, Lafayette 48½, Dickinson 5½.

May 10th Carlisle met State College in the annual dual meet in track and field sports on Indian Field. The final score: Indians, 78½ points; State, 55½ points.

VISITORS

ON Thursday, May 25th, a committee representing the Masonic Lodge of Pennsylvania visited Carlisle for the purpose of ascertaining its availability for a million dollar Masonic Home which it is proposed to erect in this State for the education of orphans of deceased Masons. Although the Committee was in Carlisle but three hours, one hour was spent in visiting the Indian school with a view to seeing the particular work which is being done and to gather additional information concerning the desirability of Carlisle as a school location.

The members of the committee were Hon. George B. Orlady, Philadelphia, Pa., Member of the Superior Court of Penna.; Hon. George W. Guthrie, Ex-Mayor of Pittsburg, Pa.; Hon. James W. Brown, ex-member of Congress; Wm. L. Gorgas, prominent banker of Harrisburg, Pennsylvania; J. Henry Williams, Esq., Philadelphia; Hon. Louis A. Watres, ex-Lieutenant-Governor of Pennsylvania; Hon. James D. Krause, Williamsport, Pa.; David A. Sawdey, Erie, Pa.; John D. Golf, Chester, Pa.; Edgar A. Tennis, Philadelphia, Pa.; Spencer C. Gilbert, Harrisburg, Pennsylvania.

SUBSCRIBE NOW

THIS is the last issue of the CRAFTSMAN for the present school year. As our subscribers understand, the CRAFTSMAN is is-

sued ten times a year. The next number will appear early in September.

We feel that this publication has had an auspicious beginning; that it is meeting a definite need and is unquestionably destined to render valuable service in the cause of Indian education.

Many interesting articles have already been obtained for the coming year, and it will pay all those who are in the Service, and who wish to keep in touch with the really important things connected therewith, as well as the general public on the outside who are interested in the welfare of the Indian, to subscribe. Every number is a valuable one and is worth preserving.

FLEET INDIANS IN RACES

THE relay team went to Pittsburg April 17th and won the one-mile race in competition with teams representing the University of Pittsburg, Washington & Jefferson, and Carnegie Technical School.

On the same day, John Corn won the five-mile race at Pittsburg from a field full of runners.

Judson Cabay won the Harrisburg Marathon Race Saturday afternoon, May 15th. There were forty-one entries, including some of the fastest men in the State. The distance was five miles.

CLASS CONTEST

AT the annual class contest in track and field sports, held April 28, the Sophomores won the class championship by a remarkable total of 62 points out of a possible 143. This is the highest score ever recorded by any class. The weather was ideal, and as usual, tremendous enthusiasm was shown by the entire student body.

IN THE BUSY WORLD

Paul C. White, who returned to his home at Sitka, Alaska, a year ago, reports in a letter that he is busy building boats and that he has work in sight for the entire summer. He is to be married to a Miss Dawson, of the Sitka Mission, and then intends to move to Petersburg, where the communication with the outside world is not so limited and where he also hopes to find a greater demand for the boats he is building.

Louis Roy, Sisseton Sioux, left recently for Chilocco, Oklahoma, where he goes to accept the position of assistant printer. He did so well here that his work has attracted attention, resulting in his being called to take charge of the presswork in the printing department of the Chilocco school. Our best wishes go with him.

A request from Wm. S. Jackson, '07, to have a "C. I. S." banner sent him, indicates that he has not ceased to regard his alma mater. He devotes his winters to boat-building. At present he and Thomas Walton, an ex-student, are playing in the Sitka Cottage band.

Elsie Valley, who is laundress at Washunga, Okla., writes to friends here that she is getting along nicely. She says, "I am certainly thankful for what Carlisle has done for me; it certainly has taught me how to earn my clothes and bread and butter."

Miss Ida Swallow, '01, was Mrs. Denny's guest a few days last week. She was on her way from Riverside, California, to Oak Lane, Pa., where she will make her home for the present with Mr. and Mrs. Manders. She is looking unusually well.

Emma Skye, an ex-graduate of this school, is now employed as stenographer in the Indian office at Pawnee, Okla.



GIRLS' DUMB BELL DRILL



GIRLS' BASKET BALL



BOYS' DRILL SQUAD
GYMNASTICS



BOYS' GYMNASTIC DRILL



GERMAN EXTENSION WORK



BUSINESS OFFICE OF THE CARLISLE PRESS



BINDING AND CUTTING ROOM, CARLISLE INDIAN PRESS

Y.M.C.A.

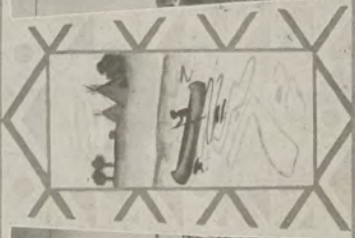


THE SUSAN LONGSTRETHS

SOCIETIES



THE INVINCIBLES



THE STANDARDS



BENCH WORK IN CARPENTRY



PARTIAL VIEW OF BLACKSMITH SHOP

EDUCATIONAL VALUE OF STUDENT PERFORMANCES

THE comic opera which was given during the recent commencement of the Carlisle school was unique, not so much because of its novelty, but because of the excellent artistic results obtained by Indian students, the influence of the play upon the life of those students and the character of the play itself.

There can be no question of the value of such performances when given by students of a school or college. The training obtained by the cultivation of their memories, and the broadening of their imagination, added to the readiness of speech and the ability to express themselves with an utter lack of self-consciousness before public audiences, are accomplishments no less important than the education gleaned from books or from the study of materials in a laboratory. But one of the most important and far-reaching deductions which has been made since "The Captain of Plymouth" was so successfully given in the auditorium of the Carlisle school has been the realization on the part of the public that the old charge that the Indian had no music in his soul and was destitute of dramatic ability is false. The manner in which the various characters of the play were introduced by fullblood Indians utterly confounds the statements of this kind which were previously made.

The following editorial from the St. Louis Republic is quoted because it brings to light a favorable recognition of the many-sided qualities possessed by the American Indian:

THE INDIAN IN COMIC OPERA.

It has been a great opera season. The French writers are coming into their own. Giordano, a little-known Italian, has loomed large on both the New York and Viennese horizons, and Richard Strauss's "Elektra" has out-Wagnered Wagner as often as the tympanum of the European critic could

endure the strain. But from an American point of view the most significant operatic event of the year presented neither French, Italian nor German melody and chorus; nor did it take place at the Manhattan, Metropolitan, La Scala or the Royal Opera House. Its supreme significance was outside the strictly musical field. It was the presentation, for the first time in the history of art, of an opera exclusively by American Indians.

The dramatic department of the Carlisle Indian School recently presented Harry C. Eldridge's "The Captain of Plymouth," dealing with the experiences of the bold but bashful Miles Standish, the demure Priscilla and the eloquent and self-forgotten John Alden. Every singer in the cast was an Indian, and the parts—as we are informed by Words and Music—were presented "successfully, in some cases even brilliantly." The excellence of the work of the chorus is specially commented on.

It is worthy of note that a comic opera should be the first to be presented by the musical representatives of this grave and saturnine race and that its subject should relate to the early planting upon this continent of that civilization which has so nearly swept the Indian from the face of the earth. The ability on the part of these Indian young people to see the joke in these events argues a type of humor which possesses a certain sardonic grandeur of its own.

The enthusiastic singing by three hundred Indians of "My Own United States" was a feature of the performance which affords food for reflection, and—to push the metaphor a little farther—leaves a good taste in the mouth of the reflector.

INDIAN EDUCATION IN PRACTICE

WE have heard recently with much interest of the establishment at Fort Lapwai of an Indian bank with Indian directors and stockholders and an Indian cashier. This is one of the first Indian banks to be organized in the United States and the first of its kind in the Northwest. It will cater to Indians. Corbett Lawyer, a graduate of Carlisle with the class of '99, a clerk in the office of Superintendent O. H. Lipps, who has jurisdiction over the Nez Perce Indians, will be cashier. The stock will be subscribed by Indians.

The Spokane (Wash.) Spokesman-

Review in commenting on this evidence of progress makes the following statement: "Some of the Indians have accounts in various banks in Lewiston, Grangeville, Vollmer, Culdesac and Kamiah, while some money is deposited in Portland and Spokane banks. Many of the Indians have hoarded their wealth in old stockings, which have been secreted, while the amount of buried gold on the reservation is large. Some of the wealthy Indians who lost confidence in banks through failures several years ago have as high as \$5000 buried in old tin cans on the reservation, and some musty old currency will be dug up, and gold which has been out of circulation for years, will be deposited in the new bank."

Recently great interest has been aroused in the establishment, through the encouragement by Sir Horace Plunkett, of banks in Ireland which are managed by the Irish peasantry. This bank to be opened in the heart of the Indian country is epoch-making and demonstrates that every Indian is a better citizen because of his lack of ignorance, and that the older Indians are losing some of their timidity and ultra-conservatism and placing greater confidence in progressive business methods.

Too much care cannot be taken in the initial work connected with the establishment of this bank by Indians, for business with Indians. It is regrettable that too often in the past, because of the unfair advantage that has been taken of them by dishonest adventurers and conscienceless grafters, the older Indians have lost faith and confidence in the whites. It will mean much to the Indians as a race if this bank, appealing as it does to the Indians of a certain section, makes a success and gains a reputation for fair dealing and safe business methods. It is the hope of the friends of the Indian that its establishment will be followed by the opening of others under similar auspices, all of which will tend to make of the

Indian a more positive economic factor in the life of the nation, and will give to him because of that relationship more of the privileges and consequent responsibilities of American citizenship.

The Indian Art Department and the press of the Carlisle school are now engaged in getting out some especially designed stationery for the use of the bank. This printed matter will have Indian designs worked upon it and it will be executed by Indian apprentices, all of which tends to make this undertaking a distinctive Indian enterprise.

PUBLIC SERVICE OF SPELMAN INSTITUTE

THE May number of the Spelman Messenger, published at Spelman Seminary, a school for colored girls, has been received and contains much interesting matter concerning the school. This issue also contains the annual report which indicates a healthy growth. The school has about 500 students and gives instruction in both academic and industrial branches. Such a work as is here carried on deserves the hearty support of all patriotic persons. In the report we read that "faces have been turned toward the light of God that knew only darkness before; new inspiration has come to some who were listless and indifferent. Habits of neatness and industry, of faithfulness and truth,—of all that goes toward the perfection of character, of the home-maker,—are being patiently instilled into the lives of these girls who are to be the mothers of a new race which is to arise upon the ashes of old conditions and environments."

Reports show that the graduates of Spelman are teachers and leaders among their people and those who have gone into homemaking have become examples for right living among the less fortunate of their race who have not had educational advantages.

Ex-Students and Graduates

Among the large number of students who have graduated from Carlisle and have entered the service of the Government, several have risen to the post of superintendent in the Indian Service because of energy, efficiency and stability of character. The Carlisle faculty has watched the career of Benjamin Caswell, class of '92, a Chipewa Indian who is now superintendent and special disbursing agent at Cass Lake, Minnesota, with a great deal of interest. After graduating from Carlisle, Mr. Caswell attended Dickinson College Preparatory School and was a member of the senior class when he left Carlisle. He has a record of deserved promotions since entering the Indian Service as assistant teacher, and has served the Government, previous to his present appointment, in the capacity of teacher, principal teacher, and superintendent. He married Miss Leila Cornelius of the class '96, and they have now three children. Mr. Caswell is a prosperous American citizen and his record since leaving Carlisle would reflect credit upon any institution of learning.

John M. Miller, class of '03, a Stockbridge Indian, who attended the Bloomsburg State Normal School of Pennsylvania for several years subsequent to graduating at Carlisle, is now engaged as purchasing agent for a large establishment in Wisconsin. His work consists in buying up grain and seeds. We have recently received a photograph of his home, which is a very fine looking, two-story frame house with an ample porch in front. In a recent communication Mr. Miller says: "As a graduate of the Carlisle Indian School, I must say that it has done more for me than I can ever tell. It was at Carlisle that I obtained my education; now I am holding a good position and making an honest living for myself and family."

An instance of great courage and devotion in the hour of misfortune has been evidenced by Mrs. Sara Kennedy Oliver, class of 1900, a Seneca Indian, who, after leaving Carlisle, spent some time in a business college. Shortly after her marriage she had to assume the support of herself and child, and with the inspiration that comes from love and duty, she invested the small amount of cash that she had in furniture, and opened a boarding house in Buffalo, N. Y. She is making a success of this business venture, and is not only increasing it in extent, but is giving her daughter the benefit of a good education.

Rose Nelson, class of 1904, writes that she is very busy in her present profession of nursing. Miss Nelson is a Mission Indian and graduated from the Worcester Training School for nurses in Massachusetts two years ago. The economic habits which she formed while at Carlisle have made it easy for her to deposit in the bank at interest a good portion of her earnings. She is now located at Branford, Conn., and is occupied most of the time in her professional capacity. She earns from \$21 to \$25 per week.

Mr. Walter Battice, a Sac & Fox Indian who now has a daughter at Carlisle, has recently been appointed to the position of Additional Farmer at the Sac and Fox Agency. This is a very important and responsible position and much good can be done by the person occupying it in acquainting the older Indians with modern notions of agriculture, saner business methods, and with higher standards of morality.

Dr. James E. Johnston, a Stockbridge Indian from Wisconsin, class of '01, has recently removed to San Juan, Porto Rico, where he has opened an office as a dental surgeon. After graduating at Carlisle, Dr. Johnston finished Dickinson

son College Preparatory School, and subsequently took a two-year course in Dickinson College. He was later graduated from the Dental College of Northwestern University. He is full of energy and ability, and successfully accomplishes what he undertakes. His teachers and friends wish him success.

Mr. Samuel Gruett, class of '97, a Chippewa Indian, is now occupying the position of disciplinarian at the large and successful Indian Training School at Mt. Pleasant, Michigan. Together with his family, he lives in his own home, a seven-room house. Mr. Gruett has been in the Government Service for nine years; and previous to his present position, occupied the positions of assistant farmer and industrial teacher. A recent communication received from him acquaints us with his endeavors to get the young people of the Indian race to "see the need of an education and encourage them to attend school."

Mrs. Isabel Cornelius Denny, class of '92, an Oneida Indian, who after leaving the school, entered and graduated from the State Normal School at New Britain, Conn., is keeping house in Oneida, Wisconsin. In a six-room house, this family, composed of the husband and wife and two children, seem to be very happy. Immediately after graduating from the Normal School Mrs. Denny taught one of the public schools in the State of Connecticut for three years.

We learn with pleasure that Oscar De F. Davis, class of '03, a Chippewa Indian, is now attending the dental college of the University of Minnesota. He expects to graduate this year. Subsequent to leaving Carlisle, Mr. Davis held the position of assistant engineer and band master for a time at the Indian School at Tomah, Wisconsin, and by means of other employment, he managed to save enough money to

assist him in gaining a professional education.

Clarence Faulkner, class of '06, a Shoshone Indian, is now a successful machinist in New York City and is earning \$17.50 per week. He seems to be holding his own in competition with other white mechanics. He has assisted his sister's children in leaving the reservation to come East where they might obtain better education and be in contact with the refinements of civilization.

John Baptiste, a Winnebago Indian of the class of '93, is now engaged under the Bureau of Ethnology in gathering data concerning his tribe. Since leaving the school he has occupied various positions under the government, and a communication received from him indicates that he is trying to live up to the "Carlisle standard."

Stephen Glori, a Filipino who entered the school four years ago and left in April to strive for his own livelihood, has obtained a position in New York City as printer in the large establishment of the Le Couver Press. He learned his trade at this school.

Thomas Griffin, class of '03, an Okinagan Indian, is now living at Renton, Washington. He is engaged as a bolt cutter, earning from \$4.00 to \$4.50 per day. Thomas is endeavoring to "make good" in competition with the white people of the community.

Charles Mishler, class of '97, a Chippewa Indian, is now a railroad conductor and resides at Chippewa Falls, Wisconsin. He has acquired the possession of a large house, consisting of living compartments upstairs and a storeroom down stairs, which he rents.

Mary Elizabeth Wolf, class '08, has started a dressmaking establishment at Asheville.

OFFICIAL CHANGES IN SCHOOL
EMPLOYEES—FEBRUARY—1909:

APPOINTMENTS.

Isabella Ross, Hayward, Cook, 540.
Joe W. Phillips, Otoe, Farmer, 720.
Conrad Dietz, Riverside, Tailor, 660.
Hattie E. Doan, Moqui, Teacher, 660.
Rosa L. Fincher, Mescalero, Cook, 500.
Hannah M. Garton, Kaw, Teacher, 660.
Hattie McDaniels, Otoe, Laundress, 400.
Mary A. Craft, Lower Brule, Cook, 480.
Carrie McCormack, Jicarilla, Cook, 500.
Margaret E. Clark, So. Ute, Matron, 600.
Jane R. Hendrix, Phoenix, Teacher, 720.
Annie Griffiths, Puyallup, Laundress, 500.
Mary Mashek, Chamberlain, Baker, 400.
Jessie W. Smith, Rosebud, Teacher, 720.
Harriet C. Kennedy, Bismarck, Cook, 500.
Ida M. Snyder, Rainy Mt., Laundress, 480.
Anna Lockhart, Wittenburg, Teacher, 600.
Kate M. Ward, Tomah, Asst. Matron, 500.
Geo. H. Cook, Mt. Pleasant, Farmer, 720.
Sallie Rose, Cheyenne River, Teacher, 600.
Lena Driesbach, Uintah, Asst. Matron, 500.
Florence J. Couch, Uintah, Seamstress, 500.
W. V. Herbert, Jicarilla, Ind. Teacher, 720.
Edith Hancock, Yankton, Asst. Matron, 500.
Maggie B. Hilt, Sac and Fox Ia., Cook, 450.
Lizzie Wright, Albuquerque, Asst. Cook, 480.
Carrie E. Ervin, Ft. Belknap, Seamstress, 500.
Mary E. Halsey, Ft. Bidwell, Seamstress, 500.
Ida M. Brown, Colorado River, Laundress, 600.
Wm. W. Maxwell, White Earth, Engineer, 800.
Quincy A. Brumfiel, Stg. Rock, Ind'l. Tch., 600.
Frank S. Bolden, Canton Asylum, Attendant, 480.
Madonna M. Burke, Colorado River, Asst. Matron, 600.
Joab N. Johnson, Canton Asylum, Night Watchman, 480.

REINSTATEMENTS.

Mary L. Leader, Salem, Teacher, 600
Joseph G. Howard, Jicarilla, Teacher, 800.
Fannie H. Cook, Carson, Asst. Matron, 520.
Moses C. Elliott, Tulalip, Ind. Teacher, 600.
Adeline E. Shively, San Juan, Laundress, 500.
Frankie Kelleher, Truxton Canon, Seam., 540.
Ruth I. Balmer, Mt. Pleasant, Asst. Clerk, 600.
Mrs. Florence P. Monroe, Kickapoo, Matron, 520.

TRANSFERS.

Kate Long, Cook, Seneca, 540 to Cook, Pawnee, 450.
Commodore N. Hart, Eng'r Ft. Yma 90, to Phoenix, 1000.
James S. Ross, Engineer, Ft. Peck, 720, to Engineer, Ft. Shaw, 900.
Annie Triplett, Matron, Kickapoo, 520, to Asst. Matron, Pierre, 500.
John G. Gassman, Blacksmith, Uintah, 720, to Blacksmith, Carson, 840.
Henry C. Lowdermilk, Eng'r., Phoenix, 1000, to Eng'r, Genoa, 1000.
Frances M. Schultz, Seam., Tomah, 540, to Asst. Matron, Carlisle, 600.
Henry J. McQuigg, Teacher, Bismarck, 600, to Teacher, Truxton, 720.

Mary E. McDonoll, Matron, Truxton, 600, to Seamstress, Pipestone, 540.
Loren L. Odle, Principal, Rapid City, 900, to Teacher, Chillico, 1000.
Cora A. Truax, Laundress, Kickapoo, 360 to Laundress, Ft. Yuma, 520.
Fred E. Roberson, Lease Clerk, Sisseton Agency, 800, to Clerk, Sisseton, 900.
Louise M. Carnfel, Asst., Wittenberg, 360, to Asst. Matron, White Earth, 500.
Belle L. Harbor, Seamstress, Uintah, 500, to Seamstress, Western Shoshone, 500.
Joseph C. Bartholemeau, Engineer, Rainy Mt., 720, to Asst. Engineer, Osage, 600.
Everett B. Pettingill, Engineer, Ft. Shaw, 720, to Engineer, Cheyenne-Arapahoe, 720.

RESIGNATIONS.

Hans Loe, Attdt., Canton, 480.
Louise Burgert, Teacher, Kaw, 660.
Daisy Young, Laund., Tomah, 480.
Kyle Gray, Farmer, Ft. Totten, 720.
Frank M. Wyatt, Eng'r., Moqui, 1000.
Frank J. Heda, Tailor, Flandreau, 720.
Etta D. Corwin, Teacher, Umatilla, 720.
Ida E. Brown, Seamstress, Kickapoo, 360.
Grace G. McIlvaine, Teacher, Carson, 540.
M. Belle Graybill, Asst. Mat., Moqui, 480.
Allie B. Carter, Asst. Matron, Carlisle, 600.
Albert G. Mathews, Dairyman, Phoenix, 720.
Ella M. Dickisson, Laundress, Bismarck, 480.
George A. Trotter, Teacher, Pine Ridge, 720.
Mamie P. Lett, Seamstress, White Earth, 480.
Noah E. Hamilton, Prin. Teacher, Santee, 900.
James Staples, N. Watch, White Earth, 500.
William Anywash, Discip., White Earth, 660.
Nicola Yanni, Shoe and Harness, Santa. Fe, 660.
Shepherd Freeman, Superintendent, Green Bay.
Lucien M. Lewis, Teacher, Warm Springs, 600.
Olive M. Leffingwell, Asst. Matron, Carson, 520.
M. Katherine Squires, Teacher, Albuquerque, 600.
Wallace C. Wilson, Ind. Teacher, Keshena, 600.
George C. Coverston, Teacher, Stg. Rock, 60 mo.
Althea M. Trotter, Housekeeper, Pine Ridge, 300.
Florence L. Gordon, Asst., Matron, Riverside, 500.
Nettie M. Lewis, Housekeeper, Warm Springs, 300.
Mamie Dunkle, Asst., Matron, Colorado River, 600.
Jos. R. Reynolds, Shoe and Harness, Chamberlain, 500.

EXCEPTED POSITIONS—APPOINTMENTS.

Ude-am-pah, San Juan, Assistant, 400.
Lucy Hart, Cross Lake, Laundress, 420.
Emma Dew, Colville, Housekeeper, 300.
William Perry, Phoenix, Dairyman, 750.
Ursula Padilla, Zuni, Asst. Matron, 400.
Clara Everywind, Cross Lake, Cook, 420.
Sophia Goslin, Kickapoo, Laundress, 360.
Susan Warren, Cross Lake, Laundress, 420.
Olga L. Smith, Rosebud, Housekeeper, 300.
Carl Reid, Rainy Mt., Disciplinarian, 660.
Hattie C. Griffith, Ft. Bidwell, Cook, 500.
Arthur E. Winter, Tomah, Physician, 600.
Laura D. Pedrick, Riverside, Laundress, 480.
Charles E. Bonga, Pine Point, Gardener, 600.

52 THE INDIAN CRAFTSMAN—BY INDIANS

Maggie Nelson, Wittenberg, Asst. Cook, 360.
 Frederick Koch, Carlisle, Disciplinarian, 800.
 Grace Deane, Ft. Berthold, Housekeeper, 30 mo.
 Sarah Standing, Ft. Belknap, Ass't Matron, 360.
 Alfred M. Venne, Chillico, Disciplinarian, 900.
 Nellie Hoff, Standing Rock, Housekeeper, 30 mo.
 Jessie Hesketh, Devils Lake, Housekeeper, 30 mo.
 Agnes Kennedy, San Felipe, Housekeeper, 30 mo.
 Ethel Bruguier, Cheyenne River, Housekeeper, 300.
 James Irving, Vermillion Lake, Disciplinarian, 600.
 George Taylor, Cheyenne River, Disciplinarian, 600.
 Robert B. McArthur, White Earth, Disciplinarian, 660.
 Myrle W. Covey, Warm Springs, Financial Clerk, 600.
 Wm. G. Vlandry, Jr., Pine Ridge, Asst Engineer, 540.
 Florence M. Drummond, Lower Brule, Ass't Matron, 480.

EXCEPTED POSITIONS—SEPARATIONS.

Hattie McDaniel, Otoe, Laundress,
 Julia Martin, Cross Lake, Cook, 420.
 Susie Archie, Ft. Bidwell, Cook, 500.
 Lucy Hart, Cross Lake, Laundress, 420.
 Wilson Kirk, Osage, Nightwatch, 480.
 Jennie Beaulieu, Bena, Laundress, 420.
 Elvira Escalanti, Ft. Yuma, Cook, 600.
 Sophia Goslin, Kickapoo, Laundress, 360.
 Charles E. Quigg, Tomah, Physician, 600.
 Alida Weeks, Rosebud, Housekeeper, 300.
 Barbara Sitzes, Colville, Housekeeper, 300.
 Grace Swinford, Colville, Housekeeper, 300.
 Mary F. Gossett, Moqui, Housekeeper, 300.
 Arthur Curtis, Rainy Mt., Disciplinarian, 420.
 Lizzie E. Hill, Wittenberg, Asst. Cook, 360.
 Domingo Chelon, Nambe, Housekeeper, 30 mo.
 Laura Enochs, Rainy Mt., Asst. Seamstress, 360.
 Peter LaFlamboise, Osage, Asst. Engineer, 600.
 Clarence Sears, Pine Ridge, Asst. Engineer, 540.
 Alta Camp, Standing Rock, Housekeeper, 30 mo.
 Daniel Bennett, Mt. Pleasant, Asst. Farmer, 420.
 Mary Gates, Standing Rock, Housekeeper, 30 mo.
 Harriet Harrison, Devils Lake, Housekeeper, 30 mo.
 Ethel Brugier, Cheyenne River, Housekeeper, 30 mo.
 Esther M. Dagenett, Albuquerque, Asst. Matron, 600.
 Elizabeth Knight, Ft. Berthold, Housekeeper, 30 mo.
 Effie M. Coverston, Standing Rock, Housekeeper, 30 mo.
 Katherine Red Tomahawk, Standing Rock, Housekeeper, 30 mo.

UNCLASSIFIED SERVICE—APPOINTMENTS.

P. A. Saile, Haskell, Laborer, 540.
 James Burdett, Salem, Laborer, 600.
 M. C. Karnes, Haskell, Laborer, 480.
 William P. Ellis, Otoe, Laborer, 480.
 David Turner, Phoenix, Laborer, 500.
 O. A. Gibbs, Flandreau, Laborer, 500.
 Knute Overberg, Sisseton, Laborer, 600.
 Thomas Bogy, Blackfeet, Laborer, 360.
 Charles A. Pierce, Phoenix, Laborer, 600.
 Joseph Fly, Standing Rock, Laborer, 500.
 Harry Moore, Standing Rock, Laborer, 500.
 Ralph White, Standing Rock, Laborer, 500.

UNCLASSIFIED SERVICE—SEPARATIONS.

Ralph Kennedy, Otoe, Laborer, 480.

John Quajada, Phoenix, Laborer, 500.
 William Perry, Phoenix, Laborer, 500.
 Roy E. Bassett, Phoenix, Laborer, 600.
 Chas. Hanson, Flandreau, Laborer, 500.
 Abel Melotte, Wahpeton, Laborer, 300.
 Harrison Diaz, Albuquerque, Laborer, 600.
 Joseph Fly, Standing Rock, Laborer, 500.
 B. J. Cochrane, Standing Rock, Laborer, 500.

OFFICIAL CHANGES IN SCHOOL AND AGENCY EMPLOYEES—MARCH

APPOINTMENTS.

Clara M. Lea, Klamath, Cook, 500.
 Fannie Root, Morris, Asst. Mat., 500.
 Mary Tway, Pine Ridge, Baker, 500.
 Nina E. Allison, Genoa, Teacher, 540.
 Annie Griffiths, Puyallup, Laundress, 500.
 James E. Cissne, Moqui, Blacksmith, 720.
 Margaret I. Moran, Hayward, Baker, 400.
 Emma Tooker, Cantonment, Teacher, 540.
 Lydia A. Harris, Albuquerque, Teacher, 600.
 Anna Mahoney, White Earth, Laundress, 520.
 Edward Heibel, Pine Ridge, Stenographer, 720.
 Clifford M. Ellis, Grand Junction, Farmer, 800.
 Jos. R. Reynolds, Chamberlain, Shoemaker, 500.
 Edgar A. Wray, Cheyenne Riv., Physician, 1000.
 Amy G. Keltzy, Sac & Fox, Day Teacher, 60 mo.
 Richard D. Carmichael, Uintah, Ind. Teacher, 720.
 Joseph R. Reynolds, Chamberlain, Shoemaker, 500.
 Elvin W. Henninger, Truxton, Addl. Farmer, 60 mo.
 Mabel Clare Burkdoll, Sig. Rock, Telephone Op., 450.
 Chas. T. Kirkpatrick, Western Nav., Ind. Teacher, 720.
 J. Alice Wilson, Lower Brule, Female Ind. Teacher, 600.

REINSTATEMENTS.

Francis J. Peel, Kaw, Matron, 500.
 Mamie Crockett, Seneca, Cook, 540.
 Nettie Sheridan, Ft. Hall, Cook, 540.
 Francis L. Hamilton, Santa Fe, Carp., 720.
 Henry C. Lovelace, Western Navajo, B'smith, 800.
 Carrol S. Middleton, Ft. Belknap, Physician, 1000.
 Minnehaha Thunashah, Cheyenne & Arapaho, Tch., 660.

TRANSFERS.

Harwood Hall, Sherman, Supt., 2500, Supervisor, 2500.
 H. S. Allen, Blackfeet, Clerk, 1100, Flathead, Clerk, 1100.
 Katherine M. Hih, Agency, Fin. Clk., Tomah, Seam., 540.
 Lizzie A. Kelly, Chillico, Laund., 600, Leupp, Laund., 500.
 Clara Rense, Genoa, Teacher, 540, to Pine Ridge, Teacher, 720.
 Loren O. Johnson, Dagenett, Clerk, 900, to Uintah, Overseer, 1200.
 Hugh Pitzer, Int'r, Special Indian Agent, 2000, to Osage, Supt., 2000.
 Thomas B. Wilson, Indian office, Clerk, 1600, to Keshena, Supt., 1800.
 George H. Blakeslee, Omaha, Clerk, 1000, to Blackfeet, Clerk, 1100.
 Burt Craft, Wild Rice River, Laund, 600, Lower Brule, Farmer, 500.

Victor E. Sparklin, Philippine Service, to Pine Ridge, Teacher, 720.
 John J. Beale, Hoopa Valley, Blacksmith, 720, to War, Ft. Rosecrans.
 John Archuleta, Moqui, Shoe & Harness, 540, Albuquerque, Shoe & Harness, 600.
 Henry C. Smith, Osage Allotting Com., Stenog., 1200, to Osage, Stenog., 1000.
 John V. C. Jeffers, Fort Belknap, Physician, 1000, Blackfeet, Physician, 1000.
 J. E. Shields, Grand Junction, Discip., 720, to Cheyenne and Arapaho, Farmer, 780.
 Edward E. McKean, Tongue River, Addl. Farmer, 720, Tongue River, Teacher, 60.
 Caroline T. Wolfley, Com. and Labor Census Clerk, 1200, to Chillico, Asst. Clerk, 1000.

RESIGNATIONS.

Charles Ammon, Zuni, Tchr., 540.
 Richard Glory, Union, Clerk, 600.
 May F. Hudson, Pima, Tchr., 720.
 Meyer Feder, Rosebud, Fmr., 600.
 Thomas Mosier, Osage, Clerk, 480.
 Ona Dodson, W. Nav., Laund., 480.
 Julia M. Geltz, Morris, Matron, 600.
 Mahlon Moran, Salem, Eng'r., 1000.
 Geo. P. Lore, Rosebud, Teacher, 720.
 S. T. Conelly, Crow, Farmer, 60 mo.
 Mary J. Smith, Canton, Attend., 420.
 Mary T. Hill, Jicarilla, Seamst., 500.
 Alice S. Bowman, Nevada, Cook, 500.
 William F. Hurt, Union, Clerk, 1200.
 Laura Secondyne, Union, Stenog., 900.
 Frederick Koch, Carlisle, Discip., 800.
 Joanna Hope, Red Lake, Seamst., 480.
 Heely M. Loomer, Osage, Clerk, 1200.
 Maggie M. Carroll, Carson, Cook, 600.
 Lura M. Omen, Wahpeton, Cook, 500.
 Grace A. Watkins, Pine R., Tchr., 720.
 Minerva Branch, Pine R., Baker, 500.
 Victor Murat Kelly, Union, Clerk, 900.
 John Johnson, San Juan, Logger, 55 mo.
 Elizabeth Ramsay, Tulalip, Cook, 600.
 Owen M. Thornton, Union, Clerk, 900.
 Clara Ellis Taylor, Carlisle, Tchr., 600.
 Horace W. Cox, Carson, Physician, 900.
 Jeremiah Lynch, Klamath, Carpenter, 720.
 John L. Freeman, Osage, Constable, 720.
 Maggie N. Reifel, Umatilla, Matron, 540.
 Carl Jim, Truxton, Add'l. Farmer, 60 mo.
 Thomas Gordon, Salem, Asst. Eng'r., 720.
 Abbie N. Claymore, Sprgs., Tchr., 60 mo.
 Arthur J. Watkins, Salem, Night W., 500.
 Elizabeth Smith, Warm Sprgs., Tchr., 660.
 Charles E. Taylor, Genoa, Dairyman, 600.
 Thomas W. Alford, Shawnee, Clerk, 1000.
 John Harty, Rosebud, Stock Detective, 1000.
 John G. Gassman, Uintah, Blacksmith, 720.
 Edward M. Stitt, Ft. Lewis Carpenter, 720.
 Pearl V. Henry, Ft. Bidwell, Teacher, 500.
 Byron L. Edgerton, Crow Creek, Fmr., 600.
 Hugh W. Taylor, Carlisle, Agr-Tchr., 1000.
 Lewis G. Phillips, Ft. Lapwai, Eng'r., 840.

Paul H. Putnam, Rosebud, Stockman, 60 mo.
 Wm. A. Maxwell, White Earth, Eng'r., 800.
 Eljzabeth Good, Carlisle, Asst. Matron, 600.
 William R. Carroll, Carson, Carpenter, 800.
 Edward O. Elsted, Blackfeet, Blacksmith, 720.
 Edith D. White, Cheyenne River, Tchr., 600.
 Estella P. Middleton, San Juan, Seamst., 540.
 Pearl M. Eddleman, Union, Asst. Clerk, 1200.
 Victor G. Reynolds, Osage, Asst. Clerk, 1000.
 Edward H. Davies, W. Nav., Ad. Fmr., 65 mo.
 Quincy A. Brumfield, Sprgs., Ind'l. Tchr., 600.
 M. Elizabeth Wieland, Sac & Fox, Tchr., 600.
 L. Bertha Bunn, White Earth, Asst. Mat., 540.
 Elora M. Sanderson, Sac & Fox, Asst. Mat., 480.
 Nora M. Holt, Hoopa Valley, Kindergarten, 660.
 Vonna Lee McLean, Hoopa Valley, Matron, 600.
 Harry Keyope, Western Navajo, Blacksmith, 800.
 Annie Bolinski, Crow, Cook and Laundress, 500.
 Aaron B. Somers, Sac and Fox, Add'l. Farmer, 60.
 Laura J. Fisk, Standing Rock, Tel. Operator, 450.
 Chalfant L. Swain, Cahulla, Superintendent, 900.
 Geo. H. Wadsworth, Red Lake, Scaler Permit, 90.
 Margaret Walsh, Standing Rock, Asst. Clerk, 840.
 W. K. Smith, Tongue River, Add'l. Farmer, 60 mo.
 Glen R. Shell, Cheyenne and Arapaho, Farmer, 780.
 W. Elmore Pettis, Tongue River, N. Watch., 40 mo.
 John O. Arnold, Sac and Fox, Add'l. Farmer, 60 mo.
 Willard F. Ingraham, Pawnee, Add'l. Farmer, 60 mo.
 Martin Lennon, Tongue River, Sawyer and W'wrt., 70 mo.
 S. A. Combs, Winnebago, Blacksmith and Engineer, 900.

EXCEPTED POSITIONS—APPOINTMENTS.

Tseattle, San Carlos, Herder, 360.
 Hugh Leider, Crow, Janitor, 480.
 Mina Hamilton, Moqui, Cook, 600.
 Joe Shorty, Blackfeet, Butcher, 480.
 W. P. Long, Santa Fe, Blksm., 720.
 W. W. Watkins, Pima, Phys'n., 600.
 Julia Jones, Chillico, Laundress, 600.
 Nellie LaGarda, Bena, Laundress, 420.
 Peter Oscar, Blackfeet, Asst. Mech., 360.
 Rey Shije, Santa Fe, Housekeeper, 30 mo.
 Marvin B. Prentiss, Osage, Phys'n., 600.
 Mary F. Gossett, Moqui, Housekeeper, 300.
 Mable Head, Phoenix, Housekeeper, 30 mo.
 Maggie Fairbanks, Wahpeton, Cook, 500.
 Jerry Burnol, Warm Springs, Engineer, 720.
 Elmo Sanna, Moqui, Shoe and Harness, 540.
 Maggie Nelson, Wittenberg, Assistant, 360.
 Julia Montileau, Pine Ridge, Laundress, 500.
 Pablo Duran, Santa Fe, Nightwatchman, 480.
 Martina Claymore, Bismarck, Laundress, 400.
 A. R. Patterson, Isleta, Asst. Teacher, 55 mo.
 Floripa Martinez, Santa Fe, Housekeeper, 30.
 Emma Heyer, Stg. Rock, Housekeeper, 30 mo.
 James Staples, White Earth, Nightwatch, 500.
 Joseph Roberts, Leech Lake, Blacksmith, 600.
 Jennie Baxter, Pine Ridge, Housekeeper, 300.
 Lupe Estevan, McCarty's, Housekeeper, 30 mo.
 William Berger, Pine Ridge, Watchman, 600.
 Carrie Ekesmantile, Ft. Apache, Hkpr., 30 mo.
 Elsie A. Hammitt, Stg. Rock, Housekeeper, 30.
 John Redsleeves, Tongue River, N. Watch, 40.

Angelique Hillery, Colville, Housekeeper, 300.
 Mabel Blue Earth, Stg. Rock, Housekeeper, 30.
 Walter Nasele, San Carlos, Harnessmaker, 400.
 Alpha Spence, Kickapoo, Financial Clerk, 900.
 Peter Shields Jr., Grand Junction, Discip., 720.
 Ada M. James, Albuquerque, Asst. Matron, 600.
 Lena Archiquette, Wittenberg, Asst. Cook, 360.
 Mary B. Larsen, Warm Springs, Housekeeper, 300.
 Josephine White, Crow, Cook and Laundress, 500.
 Phillippena Knap, Ft. Peck, Housekeeper, 30 mo.
 Richard A. Morse, Shoshone, Supt. Live Stock, 840.
 Walter Battice, Sac and Fox, Addl. Farmer, 60 mo.
 John M. Williams, Mt. Pleasant, Asst. Farmer, 420.
 Martha Littlechief, Crow, Cook and Laundress, 500.
 John Whitewing, Cheyenne River, Blacksmith, 360.
 Evaline D. Greene, Sac and Fox, Financial Clerk, 600.
 John Shoemaker, Hoopa Valley, Shoe and Harness, 500.
 Amelia Bruquier, Cheyenne River, Housekeeper, 30 mo.
 Harriet Yellowearings, Standing Rock, Housekeeper, 30.
 Leo Bellecourt, White Earth, Laborer and Act. Int., 480.

EXCEPTED POSITIONS—SEPARATIONS.

Carl Leider, Crow, Herder, 900.
 Getohe, San Carlos, Herder, 360.
 Joe Brown, Blackfeet, Butcher, 480.
 John Mail, Ft. Peck, Engineer, 400.
 H. A. Hughes, Pima, Physician, 600.
 Lucinda Moore, Klamath, Cook, 500.
 Isiah Reed, Oneida, Nightwatch, 360.
 Carl Drake, South Ute, Teamster, 360.
 G. S. Driver, Ft. Lewis, Physician, 600.
 Daniel Frazier, Santee, Teamster, 480.
 Louis Blue, White Earth, Laborer, 480.
 Enemy Boy, Ft. Belknap, Butcher, 400.
 Henry Taylor, Leech Lake, Blksm., 600.
 Alice Skenadore, Bena, Seamstress, 420.
 Frank Godfrey, Carlisle, Asst. Cook, 360.
 Lillie Oskosh, Wahpeton, Laundress, 480.
 George Choate, Blackfeet, Line Rider, 40.
 Hattie C. Griffith, Ft. Bidwell, Cook, 500.
 Charles M. Compton, Kaw, Physician, 600.
 George Wyakes, Tufalip, Addl. Farmer, 50.
 Dora Dorchester, Phoenix, Housekeeper, 30.
 Frank Sears, Ft. Berthold, Addl. Farmer, 50.
 Jennie T. Love, Rosebud, Housekeeper, 300.
 James Broken Legs, Rosebud, Teamster, 360.
 David D. LaBreche, Blackfeet, Overseer, 800.
 Maggie Nelson, Wittenberg, Asst. Cook, 360.
 Hazel Brewar, Pine Ridge, Housekeeper, 300.
 Ernest Oskosh, Wahpeton, Disciplinarian, 600.

James R. Smith, Warm Springs, Engineer, 720.
 Josephine Charles, Wahpeton, Seamstress, 480.
 John Long Knife, Ft. Belknap, Teamster, 480.
 Bessie A. Demaree, Ft. Peck, Housekeeper, 30.
 Katherine R. Clark, Santa Fe, Housekeeper, 30.
 Frank Menz, Pine Ridge, Shoe & Harness, 600.
 Frank C. Goings, Pine Ridge, Watchman, 600.
 Robert McAdoo, San Carlos, Harnessmaker, 400.
 Elizabeth Powell, Ft. Lewis, Asst. Matron, 500.
 Benjamin Drake, Cheyenne River, Blksm., 360.
 Josephine White, Crow, Cook & Laundress, 500.
 Louis C. Hamlin, White Earth, Nightwatch, 500.
 Sam Oitema, Hoopa Valley, Shoe & Harness, 500.
 Emma Wayman, Standing Rock, Housekeeper, 30.
 George H. Richards, Chamberlain, Physician, 400.
 Absalom Skenandore, Oneida, Asst. Laundress, 360.
 Lettie G. Shields, Grand Junction, Asst. Matron, 540.
 Harriet Yellowearings, Standing Rock, Housekeeper 30.

UNCLASSIFIED SERVICE—APPOINTMENTS.

George Penney, Chicago, 60 mo.
 Daniel Frazer, Santee, Laborer, 600.
 Ben Mosil, San Carlos, Laborer, 420.
 Frank Hamilton, Seger, Laborer, 360.
 Geo. W. Strong, Pierre, Laborer, 500.
 Thomas King, Flandreau, Laborer, 60.
 John R. Kernahan, Otoe, Laborer, 600.
 Alex Herring, Umatilla, Laborer, 480.
 Louis Blue, White Earth, Laborer, 540.
 John P. Bonga, Leech Lake, Laborer, 420.
 Fred Singelman, Chicago, Laborer, 60 mo.
 Peter Long Horse, Ft. Belknap, Laborer, 400.
 Bryon McCombs, Ft. Bidwell, Laborer, 600.

UNCLASSIFIED SERVICE—SEPARATIONS.

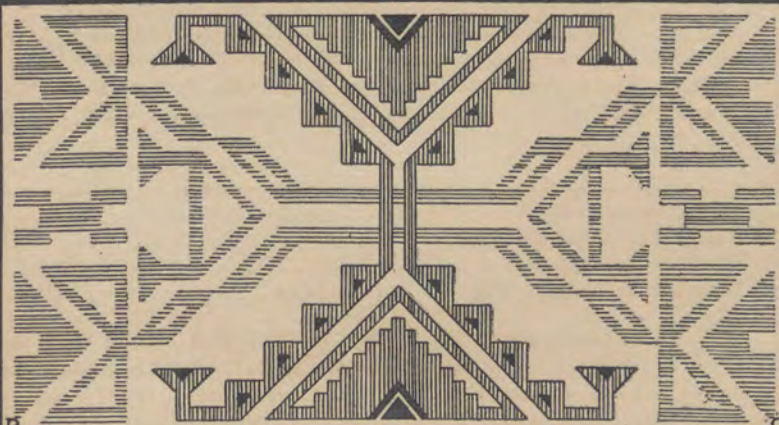
Nacingo, S. Carlos, Laborer, 420.
 John Otterby, Seger, Laborer, 360.
 Clyde Weston, Otoe, Laborer 600.
 David Stewart, Crow, Janitor, 480.
 Elmer Crow, Umatilla, Laborer, 480.
 Silas F. Keith, Canton, Laborer, 480.
 Jonas Johnson, Colville, Laborer, 660.
 Olaf Aspesletten, Pierre, Laborer, 500.
 John R. Colhoff, Pine R., Laborer, 460.
 Henry Lodge, Ft. Belknap, Laborer, 400.
 James Brown, Ft. Belknap, Laborer, 400.
 Louis Kafader, Ft. Bidwell, Laborer, 600.
 Samuel B. Dunbar, Blackfeet, Laborer, 480.
 Olaf Peterson, Standing Rock, Laborer, 40 mo.
 Otto W. Dummert, White Earth, Laborer, 540.
 John W. Murray, Sac and Fox Ia., Laborer, 600.





HE INDIAN is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. Let us not make the mistake, in the process of absorbing them, of washing out of them whatever is distinctively Indian. Our aboriginal brother brings, as his contribution to the common store of character, a great deal which is admirable, and which needs only to be developed along the right line. Our proper work with him is *Improvement, not Transformation*

LEUPP



This initial letter and border are the work of Carlisle students in the Native Art Department

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, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' 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, dressmaking, cooking, laundering, housekeeping 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, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians 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.

Faculty	75
Number of Students now in attendance.....	1023
Total Number of Returned Students.....	4498
Total Number of Graduates	538
Total Number of Students who did not graduate.....	3960

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



HANDICRAFT OF THE AMERICAN INDIAN



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



INDIAN CRAFTS DEPT

of the CARLISLE INDIAN SCHOOL, PA

The NEW CARLISLE RUGS



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

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