

# THE INDIAN CRAFTSMAN



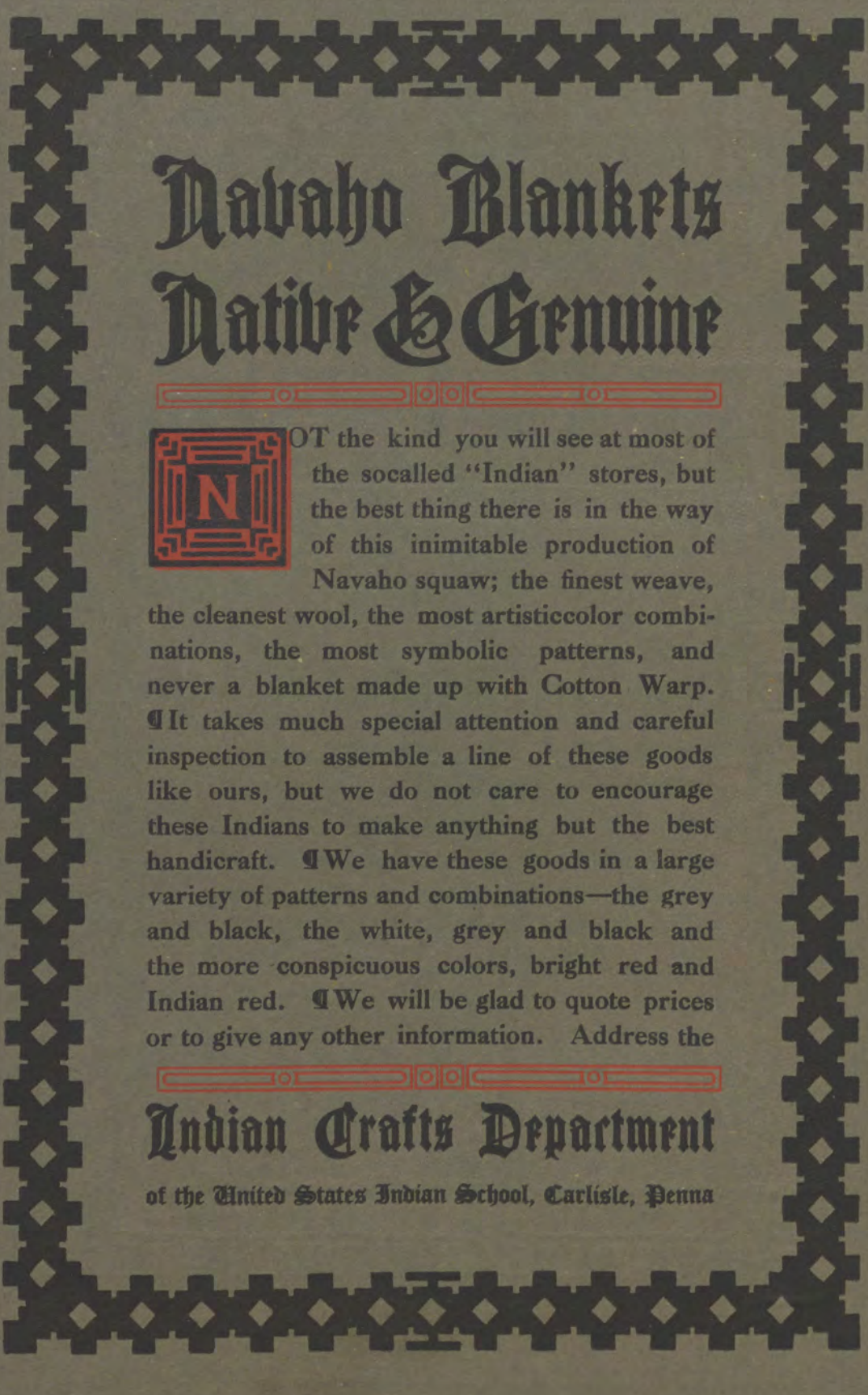
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## Indian Crafts Department

of the United States Indian School, Carlisle, Penna



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

# The Indian Craftsman

Volume Two, Number Three

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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.


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



## The Better Side of The New York Iroquois: *By Geo. W. Kellogg*

 WITH no regard for the truth, yet appearing to be authentic, there is too much pertaining to the Indian in literature and in deliverances from the platform. Mercenary motives prompt the suppression of the good Indian and the magnification of the bad. The public will spend the most to see in the limelight: "A bad Indian, apparently, because he is a live one".

More than five thousand, of whom nearly all are Iroquois, are on the six reservations in New York. They are judged by the conduct of the few, not the whole, by the occasional idler, by some who, when away from the reservation, indulge too freely in the "fire water" which is invariably supplied to them by white violators of the law, and by the exceptional one who commits a serious offense. The sober, the industrious, the peaceable and the law-abiding, are ignored. The public's opinion of them is based too much upon hearsay, too little upon evidence, upon fictions and myths, which are palmed off by fakirs for Iroquoian history and biography.

Their past is not veiled in hazy myth and legend. They had established their government, a Confederacy of The Five Nations—Mohawks, Oneidas, Onondagas, Cayugas and Senecas—and their capital among the Onondagas, the central nation, long before the white man came. Their records, preserved in national belts of wampum, are in the keeping of the New York State Museum, the director of that museum and his successors having been appointed the official keepers.

Unjustly, there exists a confusion of an Ojibway deity with the foremost among the founders of the Iroquois Confederacy. From this confusion there was drawn the leading character and much of

the material for that masterpiece, "The Song of Hiawatha", a myth from the region of Lake Superior, which deserved to be a history of the Mohawk Valley, the Finger Lake Region, and the Genesee Country in New York. Hiawatha, an agitator and reformer, labored incessantly for union as a better defence against enemies without, for the ending of feuds within, for indemnity instead of war, for the eventual establishment of universal peace, the same as reformers of our time are laboring for the settlement by arbitration of international disputes. That union accomplished, the name of Hiawatha appears second on the roll of its Sachems, and it is commemorated by the Hiawatha Wampum Belt.

When discovered, the Iroquois occupied much of New York, from the Hudson westward—not the "Atlantic coast," nor any part of it. They lived in houses of bark, never in tepees. Of necessity they were warriors, secondarily they were hunters; chiefly, they were agriculturalists and fruit growers; their government had been established a long time, and their governing body was the Council of Fifty Sachems.

With the incoming civilization the Iroquois made treaties which the Iroquois—never civilization—observed sacredly. They resisted with success civilization's order, "Move on!" They are the only Indians of the east who retain any of the original territory which was theirs.

The writer was first interested in these Indians through fictions which had been represented to him as facts. He went among them, anticipating trouble which never arose, fearing resentment and possible violence, which, after an acquaintance of eight years, he has not experienced. Expecting to find the Iroquois sneaking, skulking, hiding, suspicious, insolent, he found them instead, manly, upright, courteous and hospitable, and himself the more welcome because he carried a Kodak. The Kodak and the work done with it have been the keys to every doubtful situation. The Iroquois like pictures, particularly of themselves, their holdings and their surroundings. No other people are more appreciative of the square deal. The delivery of promised photographs secured confidence. Pictures of the tug-of-war, of lacrosse or other Indian pastimes, of a woman at the pounding block making flour of the soft squaw corn and hominy of the flint, of a man at work—the men do work—all helped to secure the

voluntary services of these Indians in the getting of other subjects, including eventually, the Iroquois religious festivals and dances—not made up, however, for the occasion—at the periodic time, and at the usual place of their occurrence, the Long-house.

They who attempt to excuse the robbing of the Indian of what he has had, and the prospective theft of the little which he retains, under pretense that the Indian is a shirk, a failure as an agriculturalist, one, who, because of indolence is letting his heritage slip from his fingers, will learn facts to the contrary if they will get acquainted with the Iroquois on their own reservations. The Iroquois are making progress, some naturally more than others. Among them are thrifty farmers and mechanics. Traveling from two to ten miles to and from work, on bicycles in summer, in some instances on foot in winter, are many of the young men from the Tonawanda reservation who work in the gypsum mines and plaster mills of that vicinity.

The too general and too frequent charge of laziness, which is made against the Iroquois, is again refuted by men and women who have left the reservations and, in the competition with other races for a respectable livelihood, are making progress. In the city of Rochester, for example, are a number. With no other education than that to be obtained on the reservation, a full blooded Seneca is the valued and respected employee of a wholesale drug company; a Mohawk and a Tuscarora, the latter a Carlisle boy, hold responsible positions in the largest department store; a Cayuga lady is a stenographer; an Onondaga is a street car conductor; a Cayuga lady is a telephone operator; on the leading afternoon daily the pressman, having been educated at Carlisle, is a Seneca Sachem; in a number of other industries there are Indian employees. No homes are more tidy than those kept by Indian wives. Among the city's two hundred thousand inhabitants none are more orderly nor more respectable than those who come from the Iroquois reservation.

For person and property the safest localities in New York State are the Iroquois Reservations. The hoodlum, the thug and the corner loafer are not there. Man or woman, young or old, of any race or color, may go alone, anywhere, at any hour, day or night, and never be molested nor insulted by an Indian. These reservations, without police protection, have cleaner records in this particular than has any police protected community in the State. The

Iroquois have never failed to keep intact nor to return without tampering, camera dry plates or any other part of the writer's equipment which had been temporarily entrusted with them for keeping. In the writer's experiences with a camera, a period of twenty-two years, no other people were as faithful to a trust of this character as have been the Iroquois. Though articles have been left, carelessly and unintentionally, nothing has been lost. Two days after having left a tripod, this letter was received: "I found your three-legged horse where you left it. You can get it the next time you come."

The same as other rural communities, the reservations have the district school. On the Tonawanda Reservation, where the writer is the best acquainted and where he has followed up the work systematically, there are four. The day for the annual closing of these schools in June, is the Reservation Children's Day, a day when all schools unite and observe their closing in the open. The reservation provides a picnic dinner, serving the children first; a dinner without price, from which no one is barred because of race or color; it is the one annual event which draws a cosmopolitan assemblage. The writer has been in the audience. The reservation band was first in evidence. The address of welcome was by a Carlisle graduate, Nicodemus Billy. Every district was represented. The program, long but neither monotonous nor tedious, well rendered, a credit to pupils and teachers—is seldom equalled by city schools, or by children's day exercises in Sunday schools. The district attorney and a congressman helped to enliven the occasion. The Indian agent was there and, though there was a desire to hear his voice, "He opened not his mouth."

Religiously the Iroquois are divided, Christian against Pagan, the Church against the Long-house. There are some Iroquois preachers. The missionary effort, which the writer has observed, is a side line, a matter of secondary importance; the missionary is also the pastor of a church beyond the reservation. Among the Iroquois is a field for missionary work of the right kind by missionaries of the right sort. Not every pastor is adapted to that work. The missionary should be interested in the people to whom he is sent, greeting them as an equal with himself and meeting half way those whose religious views differ from his views. He must do more than preach; he must adapt himself to his



people's ways, winning their confidence by his uprightness and by his genuine interest in them. He must make the advances,—his people will not. If he fails to get acquainted he is a failure; if, for fear of expulsion from the ministry he never has witnessed a pagan service, though he indulges in tirades against paganism, he deserves to forfeit his credentials. There are lessons in practical Christianity which the missionary may learn from pagan Iroquois.

Pagan, as applied to these people, should not be interpreted heathen. It is a term which the white man has misapplied to them and which has been adopted by them. This pagan religion is a good religion for the people for whom it was intended. The greatest differences between it and Christianity are differences of forms. The pipe organ of the pagan Iroquois is the Turtle Rattle; his anthem is the Feather Dance; his Great Spirit is the Christian's God. Both believe in a future life; the Iroquois in a Heaven for the Indian, the Christians in one for the Christian; the Iroquois in a "House of Torment," the Christians in a Hell; the Iroquois in the "Evil Minded," the Christians in the "Evil One." Iroquois paganism commands reverence for the aged, kindness to children, the adoption of orphans, hospitality to strangers, the ministering unto the sick without regard to the compensation or the lack thereof. The Iroquoian reformation for total abstinence from intoxicants preceded by many years the Christian reformations for the same principle. Before John B. Gough was born Handsome Lake, a Seneca Sachem and a pagan prophet—himself a reformed man—was laboring among his people for the same principles which Gough, in after years, espoused. Before a Christian denomination had dreamed of prohibition the traffic in "Fire Water" was under the ban of Iroquoian paganism.

Instead of one day in seven for worship, the pagan Iroquois observe periodic religious festivals, each in its season: the Maple, when the sap ceases to flow; the Planting, when the seed is in the ground; the Strawberry, when the first fruit of the year shall ripen; the String Bean and the Green Corn, when these are in season; the Indian New Year, either late in January, or early in February. These festival seasons open with worship. The pagans assemble at the Long-house and first give thanks to the Great Spirit for being spared to witness the festival's return, for everything which the Indian has and for all that he enjoys; closing their service with the religious ceremony, the Feather Dance.

They hold religious councils which they designate, "The Six Nation's Dance." These councils are of a week's duration; they are attended by representatives of the several Six Nations reservations in Canada and in New York; they are conducted with the dignity, sincerity and devoutness of a Methodist conference, but they are not noticed by the press. There is preaching every morning, followed by the dance at noon; and the religious duties of the day are ended.

In the dramatic production of "Hiawatha", which recently terminated its fourth successful summer engagement at Chautauqua Lake, the Iroquois players were a success as entertainers; and its management—promoters of the more recent productions will do well to imitate—generously and honorably concede that the first production by Indians was on the northern shore of Lake Huron ten years ago, and that it was repeated there each year for five years.

There are gray haired Iroquois who wear the button of the Grand Army of the Republic. In Iroquois cemeteries are the graves of veterans. On General Grant's staff it was an Iroquois, the Seneca Sachem Donehogawa (Ely S. Parker), who drafted the articles of that surrender which terminated the Civil War.

The intelligence of the New York Iroquois is above that of the average foreigner who escapes from Ellis Island to join in the scramble for citizenship, and to supply later the votes which the political "boss" has contracted to deliver. The Iroquois is made of better stuff; the material for a citizenship which will be better than the average that comes from the grind of naturalization courts. The Iroquois are live Indians, and the most of them are good Indians.



AN END PIECE BY A CARLISLE STUDENT.

# Making Citizens of The Indians:

By *R. G. Valentine, C. I. A.*



THE people of the United States ought to know certain things about their Indian Bureau. Throughout the country are groups of people and numerous individuals who know a good deal about its work in this or that particular; but both these and the people at large know too little about the two or three fundamental principles in the light of which all the multiform activities of the Indian Service fall into well-ordered array in an advance toward a single goal. In the minds of most people the Indian Service is a mere hodge-podge of activities. Indians are going to this or that kind of school, being allotted, farming allotments, leasing allotments, selling allotments, raising stock, working in the woods, learning to irrigate, drawing per capita payments in some cases and rations in others, owning bank accounts of all sizes from a few dollars to many thousands, going to church and engaging in Pagan rites, dealing shrewdly with traders or becoming an easy mark for them, developing all kinds diseases, getting drunk, and even, to the surprise of many naive neighbors, keeping sober; loafing here, and there making some of the best workmen the United States possesses; and all these various activities are kept in further confusion by the kaleidoscopic changes introduced by the rapidly developing economic and social life of the white people scattered more and more around and through the Indian country. And in the popular mind which hears more or less about this apparent chaos, there sits in a kind of semi-paralyzed control of it all the Indian Bureau, groping with such energies as it possesses more or less feebly among the thousands of statutes which go to make up Indian law, the hundreds of court decisions, the mass of ill-digested regulations, and turning out five or six hundred letters and decisions in a day, and solemnly mailing them to the reservations and allotted districts scattered through twenty-six states, hoping in a half conscious way that each document will fit the case about as well as a coat made in Paris would meet the need of a Western ranchman its maker had never seen.

This apparent chaos in Indian affairs is only true superficially. There are a few fundamental principles which explain these phenomena, unifying them and vitalizing them into a single great progressive force. I confess that these principles frequently lie deeply hid-

den and in many quarters would not even be suspected; but they are there and they are the roots of accomplishment. In order that, in the few decades which remain in which it will be still possible for the United States to do anything for Indians, the best results may be accomplished, it is necessary for the people at large to realize what these principles are, to assist in bringing them to the surface, and to demand of the Indian Bureau and of the Congress their intelligent and forceful application.

I am in no way reflecting on the achievements of the past in Indian affairs—in Congress, in the Indian Bureau and in the country at large—when I put before you the exact condition of things as they are today. I am merely asking you to face with me a work that lies before us, that we may better accomplish it.

The Indian Service is wide open to the whole country for inspection, both in the Office at Washington, and on the reservations where the Indians live. Speaking as a member of the Government, I say that we have nothing to conceal, and everyone, good or bad, who has any worthy or unworthy interest in Indian affairs is welcome at all times to come to see me. I was talking with a man the other day whom I know to be a liar, and a friend of mine protested against my receiving such a man. He thought that I should not countenance such a person by consulting with him or with another one whom I know to be in an underhanded way inimical to me; but I replied that I have no personal feelings of the kind that would make me resent the presence of such a person while I am Commissioner of Indian Affairs. I can no more find time for rows in this fight than can a soldier in a charge. I must listen to all, gather every scrap of information and advice, seek to see every rock and shoal and hidden danger, and think of nothing but of using the knowledge so gained to better the condition of the Indians. While I am in this work I am an enemy to no man, personally, in the United States, but only to the things which get in the way of the Indians.

But I cannot meet and hear and see all the good and all the bad myself. I must have eyes and ears in the Field, going openly or secretly, seeing clearly, hearing fully, all that there is. Congress must give me, and I use the word must speaking as one of the people of the United States who elect Congressmen, a corps of inspectors who should be at least thirty as high-grade men in business training and moral sense as this country affords. At present, more or



IROQUOIS WITH FALSE FACE AND CEREMONIAL RATTLE, ILLUSTRATING METHOD  
OF SCARING AWAY EVIL SPIRITS AND DISEASES



STRAWBERRY FESTIVAL BY INDIANS OF THE TONAWANDA RESERVATION, NEW YORK.—THE MAN NEAR CENTER OF PICTURE IS THE PROPHEET—THE DANCERS ARE ON THE RIGHT

less accidentally, I have some three or four of this grade. These inspectors should be paid enough so that they can give their lives to the work. The Indian Service is weak in the head, weak eyed, and hard of hearing. The ten millions or so which go to make up the annual appropriation by Congress for running the Service is not well-apportioned. It does not recognize the necessity for leadership. Hundreds of thousands of dollars are wasted because the managers are not paid business salaries.

Likewise we must have real Superintendents. It is possible to get cabinet officers for far less money than they can earn in private business. It may, perhaps, be possible to get Commissioners on the same terms, but it is not possible, as a rule, so to get the *170 Men on the Ground*. If the head of a great corporation paid a man in charge of one of his plants to handle a property valued at something like the number of millions involved on the Osage Reservation less than ten thousand a year, he would be criminally negligent in the eyes of good business. It is criminal negligence to pay the Superintendent of the Osage Reservation only \$2,000 a year. I am not asking for a cent of increase over the present appropriations. If Congress will do what I ask, I will take far less in appropriations than at present, because with well paid men I could save more than their salaries each year. In many cases the tribal funds could well be taxed for good salaries to their own safety and preservation from waste. But this business side is the least important side. Superintendents should be big men, for Indian affairs is above all a human business. Only by the closest personal acquaintance with the Indians under his charge can the Superintendent hope to do the right thing for them. His place is out on the reservation; not in the office; and out there are all the intricate problems of humanity which demand a great leader.

There, too, in the Field the multifarious activities in the Indian Service fall into transparent orderliness under three main heads—health, schools, and industries.

It is possible to do only two things with the Indians—to exterminate them, or to make them into citizens. Whichever we choose should be done in the most business-like manner. If we choose extermination, we should do it suddenly, painlessly and completely; but, instead of frankly engaging in that course, the country has set itself to make the Indians into citizens. It has no business

to bungle this job as it is now doing, any more than, if the course of extermination were now to be decided on, it would have any business to bungle that. Our present course is, as a matter of fact, a cross between extermination and citizenship. If we would escape a disgrace greater than any which has attended this Indian business yet, we must stop at the beginning of this twentieth century and think clearly about the Indians, and set ourselves resolutely to certain clean and high courses. The whole American people must do this thinking. No group, no section alone, can do it effectively. The pressure of private interest, the clutch of private greed, the political interests of public men, unless smoothed for them by wide public demand, are too omnipresent, too overwhelming for anything less than the attention of the whole people turned to the Indian to avert.

And this course which the thinking of all the people will make clear demands of us more than would be demanded in the case of the backward among our own people, or in the case of the immigrant. We are dealing with a people without generations back of them trained more or less in the ways of civilization. Within the next few decades we must foreshorten the road which is really centuries long, and while leading the Indian along it we must of necessity try to do in months what nature should do in years. We must not forget the order of the process. For example, many an Indian is not ready yet to live under a perfectly constructed, highly developed irrigation system. He cannot be planted under it all at once, any more than a child from the east side of New York can be taken healthily in one jump into a Fifth Avenue home. He must first be given a little crude teaching from which he can see results, even though that teaching is only a plaything and a matter of one season. In one year, if gone at in this way, many Indians could be taught to use a highly developed irrigation system who without that preliminary training adapted to their growing intelligence would forever fail. All this means that our work must be frankly philanthropic—using not the charity which pauperizes, but the help which nourishes self-help.

Having undertaken this frankly philanthropic task, we can, if we recognize that there are means in our possession as a people to do it without bungling, see the course plainly. Prime above all other considerations in dealing with these 300,000 Indians in our midst is their health. There is no use in continuing all this great



machinery of the present and deceiving ourselves with hopes of the future, if we are allowing tuberculosis and all rotten diseases of the blood to creep among these people. Liquor must be kept away from them more than it is kept away from our own weaklings. Rations must be frankly and wisely administered to the sick and to the old. No other of the means by which we would save the Indians to citizenship must be allowed to interfere with this prevention of disease. I am frequently met when I wish to take an Indian from a school because he is sick and can be cured somewhere else and the danger of his affecting some other pupils be averted, by the statement, "You will cripple my school." Do the schools exist for the Indians, or the Indians for the schools? What is the use of a maimed and poisoned citizen? The people should give us an Indian medical service unexcelled in the country, to go into the schools and to ride the reservations preventing disease.

The second great principle underlying all our Indian work is that concerned with the schooling of the Indians. They should all be taught to speak the English language, to read well, to speak objectively, to write clearly, and to figure easily. They should be taught to say "Good Morning" and "Good Afternoon;" to look people squarely in the eyes. Beyond these essentials, I care not how far we go, provided we go consistently with other important means of education. I am not worrying as to the respective merits of the five classes of schools which we now have, but I am worrying as to the results these schools produce, and by which alone they should be measured. You can tell little whether a school is good or not by looking at the school—you must look at its graduates. "By their fruits ye shall know them." But one thing must never be forgotten—that all our distinctively Indian schools are only a temporary expedient. The tendency must be unceasing toward Indians in white schools and whites in Indian schools.

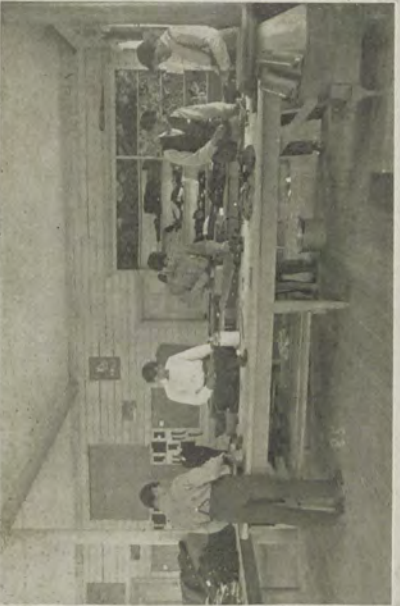
The third great principle is that concerned with industries. In this connection consider with me for a moment the plant at our disposal for the industrial training of the Indians. The school in the narrow sense is only one item in this plant. The school in the broader sense is the property owned by the Indians, or given them by the Government; the per capita payments; the five millions of moneys belonging to individual Indians deposited in National Banks throughout the country; the supplies purchased for them by

the Government; their ranges; the water flowing through their lands; the forest growing on them; the minerals under them; the portions allotted to each individual Indian; the leasing or sale of parts of these allotments—the money value of it all, running into the hundreds of millions of dollars. In size it is equal to over twice that of the state of New York, scattered through twenty-six states in areas ranging from a few hundred acres to areas as large as some of the smaller States of the Union: all this to assist us, if handled rightly, in bringing the meager 300,000 persons to safety. The aggregate wealth of our own schools and colleges is hardly larger, and yet they train effectively over 18,000,000 students a year. Was there ever such a wonderful means to a clearly comprehended end? Yet as we are handling it at present, I sometimes feel that the Indian himself is lost sight of beneath it all. The only way to clear the ruck is to remember that every cent and fibre of this plant, whether in the growing tree or in the fashioned plow, exists for the education of the Indian in that largest school of all, the experience of actual life.

This is the thing which I must make all those particular groups scattered throughout the country see, all the associations interested in the welfare of the Indians see, all the neighbors of the Indians living around the reservations see, all the white people scattered among the allotments see, all the five thousand Field employes of the Indian Service see, all the 200 employes in the Indian Office at Washington see. Only by all the people comprehending it can these lesser groups be made to see.

I venture to say that if you ask the average employe of the Indian Service in the Field just what was the end in view in letting an Indian lease part of his allotment, he could not give you any very clear idea. I know many a one in the Indian Office at Washington could not. We must wake them all to clear comprehension. I need not mention here the hundreds of faithful, self-sacrificing people who are helping the Indians. All that can and should be said in their praise cannot obscure the dry rot that encompasses and paralyzes things as they are and will be until the people and the Congress act.

If it be possible, as I believe it is, to bring these three principles of health and schools and industries to the front, the Service will waken into full consciousness and intelligence. The Superintendent who



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writes in for \$700 to paint his buildings will not be told that there is no money, and have to sit and see deterioration to the extent of thousands of dollars going on. The Superintendent who writes in to say that he needs more rations for the old people will not be told by the clerk in the Office that it is the policy of the Office to discontinue rations. The Superintendent who allows hundreds of able-bodied Indians to lease their allotments and so acquire an ignorance of want which would slowly emasculate their energies will not be allowed to go unchecked. The sales of parts of Indians' allotments which are more than they can make use of themselves, will be encouraged, but the money will not remain in the banks; it will go out to be applied in the building of houses with several rooms, in the purchase of tools for agriculture, and stock, or will furnish the means of increased skill in the trades. The bona fide white settler must come in; the land speculator must go. Broad powers should be given by Congress to the executive officers of the Government by which in such matters as the allotments of Indians these executive officers can use their discretion. Allotments on reservations ready for it can be pushed, but allotments on others by no means ready for it can be held back. There are many cases where allotments should follow actual settlement by the Indians. There are very few cases where all of a tribe should be allotted as a blanket proposition.

Finally, one great force, perhaps above all others must be met and overcome. It seems as if in many white men there existed a different moral code among themselves and between themselves and Indians. Men who would not think of stealing from white men apparently consider it no crime to steal from Indians. I am confronted now in several distinct parts of the country by thieving from Indians which would make a highwayman blush—*he* takes some chances. These thieves felt, and, unless it lies within my power to make them mistaken, *feel* that they ran no risks. In one sense these thieves are not so much to blame as are the American people who have made their dishonesty so easy. If I had not the proof of these things in my possession, they are so astounding that I doubt if I should believe their existence myself; yet I think I have such proof as will convince juries.

If the people of the United States will take note of all these things these evils could disappear in a few years. They will not disappear until some fundamental legislation is passed by Congress in response to the will of the people.

# Thirtieth Anniversary of Government Aid in Indian Education:

By *M. Friedman*



ON October 6th there occurred the Thirtieth Anniversary of the arrival in Carlisle, Pa., of the first party of Indian students, consisting of eighty-two Sioux from the Pine Ridge and Rosebud Reservations of South Dakota; it was shortly after this, on the 1st of November, 1879, that the second party of forty-seven, consisting of Kiowas, Cheyennes, and Pawnees, arrived at Carlisle for the purpose of receiving an education. The bringing of this party of students to Carlisle constitutes an historical event in the progress toward civilization of Indians because, from that small beginning, the elaborate system of Indian schools has grown. There are now supported by the United States Government for the purpose of educating the Indians of America 167 day schools, 88 reservation boarding schools, and 26 nonreservation schools. Under the immediate patronage of the government, according to the last report of the Commissioner of Indian Affairs, there are 25,777 students being educated; adding the number in mission and contract schools the number is increased to 30,639. The amount of money spent for Indian education by the United States Government during the fiscal year 1909 was \$4,008,825.00.

From the movement which was begun in 1879, as evidenced by the coming of the original party of Sioux to Carlisle, there has grown there a magnificent institution for the education and uplift of young men and young women with Indian blood.

During the early years of its history, the Carlisle school had a very difficult struggle for its existence. It was even necessary to obtain private aid from philanthropically-inclined people for its support; this was readily given by friends from Pennsylvania, New York, and other States, and thousands of dollars were donated to make possible this work of education. Many of the buildings and improvements which are now used were financed by private parties. In due time, there came about a revulsion of feeling in Congress, and within the last decade, the appropriations from that source have been amply sufficient to carry out, in all of its various details, the work of Indian uplift at Carlisle.

From the initial start with eighty-two students, the school has grown until last year there was an enrollment of 1132 students. From a few barracks buildings which the school inherited from the Army, its material wealth has increased until today it has three hundred and eleven acres of land and forty-nine buildings. With very few facilities for imparting an education which confronted the authorities at that time, Carlisle has gradually developed into an institution with facilities, appliances, and instructors to give instruction in twenty trades, not including the diversified industries taught to the girls. There is also a complete academic course, including training in agriculture, business practice, stenography, and art. The Outing System, which was established in the year 1880, has so grown as to enable last year, seven hundred and fifty-eight students to live in carefully selected homes and work side by side and "elbow to elbow" with white mechanics, or in white homes, imbibing during that time what is best in the achievements and accessories of modern civilization. From July 1, 1908, to June 30, 1909, they earned the remarkable sum of \$27,428.91.

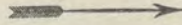
Since its inception, the Carlisle school has sent out into the world 3,960 students who have completed partial courses, and 538 graduates. These students are leaders among their people, or are making a success away from the reservation in competition with the whites. More than 230 are occupying positions with the government as teachers, instructors in the industries, clerks, superintendents, etc. The splendid work of this school, and the magnificent results obtained in guiding the Indian toward civilization which has been the outcome of this whole policy of education are only forerunners of what will yet be accomplished through the liberality and justice of our government.

During the thirty years that the Indian has been educated the race has made wonderful progress. When it is remembered that our white race has reached its present state of civilization and development only by the passage of thousands of years, it is not considered reason for discouragement because the Indian has not already become an advanced race like our own.

October 6, 1879, marked the ushering in of a new epoch for the Indian, of a change in policy toward him by the government. That the Indian race has taken hold of this opportunity, there can be no doubt, but the need for giving to the Indian an education has

not passed. He will need education in the elements of knowledge, bodily culture, training in vocational activities, and a strengthening of his moral nature for some years to come. This is at once apparent when the primitive condition of many of the tribes is seen. The Indian must be educated in order to prepare him for citizenship and to make of him, not only an economic factor in the life of the nation, but an upright member of society as well.

It will be a tremendous forward step when this entire work can be turned over to the various States. For the present, however, it seems to be a national work which must be done by the Federal Government.



## The Croatan Indians.

FANNIE KEOKUK, *Sac and Fox.*



LIVING in the Eastern section of North Carolina, mainly in Robeson county, is a mixed race known as the Croatan Indians. They number about five thousand. For many years they were classed with the free negroes of the south, but they steadily refused such classification. About twenty years ago their claim was recognized and they were given a separate legal existence under the title of Croatan Indians on the theory of descent from Raleigh's lost colony of Roanoke. They now have separate schools and churches and are given privileges which are not granted the negroes.

They are peculiar people who combine in themselves the blood of native tribes, of the early settlers, the negro, and stray seamen of the Latin races from coasting vessels from the West Indian and Brazilian coasts.

Across the line in South Carolina is a people known as Redbones. They are similar to the Croatans. In eastern Tennessee and western North Carolina are found the Mulengeous, probably taken from a French word meaning mixed. All these tribes are mixed races with an Indian nucleus.

The complexion and features of this mixed stock incline more to Indian than to white or negro.



# The Modern Indian Girl:

## *Sunday Magazine*



HERE is no more interesting or remarkable development in American life today than the evolution of the squaw of reservation and ranch into the modern Indian girl. The average American knows little or nothing of the Indian girl, what she is, and what she is doing, simply because in point of numbers she is but one in ten thousand among her pale-face sisters. The popular conception of the Indian woman, formed by reservation pictures and Wild West shows, is a primitive creature garbed in a drab, blanket-like cloak with a sort of hood falling down the back—the head of a papoose protruding from the hood. The weight of centuries of servitude bows her head to the earth that she has tilled for warrior bold since the arrow and the bow came into existence. We began to think this way of the Indian woman in childhood, and our ideas have not changed to this day. An illustration of this fact was noted recently in Western Pennsylvania.

A certain rural household was all a-flutter over the expected arrival of a twelve-year-old Indian girl who was coming to spend the summer under the supervision of the "outing agents" of the great Indian school at Carlisle. Most interested of all was the youngest member of the family, a lad of ten.

In due time the little girl arrived. She proved to be a quiet, demure creature, with large, dark eyes and glossy black hair that hung down her back in a neat plait. His eyes beaming, the little boy gave her a rapid inspection. Then a look of keen disappointment spread over his face.

"Is she a real Indian, mamma?" he asked doubtfully.

"Yes, Bobbie," replied his mother, "she's a real Indian—a nice little Indian girl."

For a moment Bobbie was silent, and then in incredulous tones he asked: "Well, if she is an Indian, where are her feathers?"

Bobbie's idea of what an Indian should be is not greatly at variance with that of several million Americans who never have seen one outside a circus tent. But, as a matter of fact, the clear-eyed, intelligent, clean-limbed, progressive, and talented Indian woman of today is as different from the humble, plodding, dull-eyed squaw of the Western plains in days ago as is the "finishing school" graduate from the women who followed the Forty-Niners to California.

This unique evolution of the "real American girl" has been due to the educational advantages offered her by the Government in its non-reservation schools. The largest of these is at Carlisle, Pa. Here the Indian woman is seen at her best. From the study halls of Carlisle are going out girls who are taking their places beside their white sisters as nurses in the hospitals, as music teachers, and as teachers going back to the reservations to light the tapers of hope for those who remain there.

The Indian girl enters Carlisle when a child—before she has become a part of reservation life, with its constant tendency to shiftlessness. At once she comes into contact with Indian women of the nobler mold—women who see in their own energy and development the hope of the Indian race in America—and she begins a regular course under the instruction of teachers whose patience is matched only by their earnestness of purpose.

She is taught to make her own clothing, and in this work her talents for sewing and weaving, inherited from far generations, find ready expression. Soon she is an adept with the needle, and finally she can "build" a gown

that would become any princess in a royal court. The bead-work she has learned on the reservation is continued, and the tasteful pictures and plaques that adorn her rooms are all the products of her own skillful fingers and her ability to blend colors effectively. One building at Carlisle is given over almost entirely to an exhibition of useful and ornamental household articles that were made by students.

When the school term is over, the Indian girl is placed in some well recommended household in one of the Eastern States. There she associates with the children of the family, receives religious instruction, and is given plenty of time to enjoy picnics and other excursions into the country.

In the last few years hundreds of homes in Pennsylvania, New Jersey, Delaware, Maryland, and New York have opened their doors to Indian girls, giving them every advantage enjoyed by the children in these families. Invariably they have proved obedient, energetic, and grateful for instruction and kindnesses. Sometimes a girl remains with a family throughout the winter, attending school and enjoying the social events that enliven country life.

The Indian girl studies music, for she is a musician born. Photography she learns, too, for she appreciates the beauties of nature. She trains as a nurse, and she takes a course in pedagogy. In "amateur theatricals" she makes a delightful heroine. The Indian male, as every schoolboy knows, is an orator by inheritance. In the same way almost every Indian girl is an elocutionist.

Her physical development is not neglected. While her brother is winning honors on the gridiron against the "Big Four," she is displaying her skill in basketball and tennis. A basketball game at Carlisle is a sight to make the pulse beat faster. Quick as a deer,

with eye sure and arm strong, the Indian girl can pitch the ball with surprising accuracy. The teams play a fast game in which skill and strength are perfectly blended.

This "blending" process is the secret of success in the development of the Indian girl. When she doffs her graduation gown and steps forth to face the world she is a woman in every sense. Her mental training has been along sure lines, and her manual and physical training has been commensurate to her accomplishments in the literary branches.

Besides, she has reached a high state socially. She has been in constant association since girlhood with the best families that can be found by the outing agents, and her school associates have been her teachers and Indian men of the highest type.

With an eye single to the complete civilization of the race, Carlisle encourages sociability between its young men and young women. There is complete freedom between the sexes, and be it said to the credit of the big Government school, that nothing but good has come of this.

Returning to the reservation she will at once begin to prepare the children around her for entrance at Carlisle or other Government schools. If she marry and remain in the East, she will help the outing agents in placing Indian children in the best homes.

When she leaves school she will become, very likely, a designer of dresses, a school teacher, a nurse, or a music teacher. When she leaves the class-rooms at nineteen or twenty she still possess in the fullest degree that greatest inheritance of her race—patience. Her patience and her forbearance make the Indian woman the finest trained nurse. In any hospital she is a treasure, and from year to year more and more nurses'

aprons are being worn by her. The sight of blood and suffering does not throw the Indian girl into hysterics, not because there is any inborn cruelty in her nature, as might be supposed, but because her nerves are always under control. The skilled surgeon wants no better assistant in an operation, the patient needs no better attendant. She never complains and she is never flurried or worried. Always and under all circumstances she is tender, painstaking, and patient.

If she becomes a teacher, her patience counts as in the hospital.

In the last year or two there have gone out from Carlisle, into the several vocations mentioned, girls from the following tribes: Mohawk, Oneida, Pueblo, Sioux, Cherokee, Chippewa, Ottawa, Cheyenne, Nez Perce, Apache, Seneca, Crow, Piegan, Mission, Sac and Fox, Shoshone, Winnebago, Tuscarora, Porto Rican, Simme, Osage, Cayuga, Assiniboine, Menomonee, Delaware, Alaskan, Shawnee, Miami, Wyandotte, Omaha, Pawnee, Comanche, Puyallup, Siletz, Stockbridge, Quapaw, Coeur d'Alene, Kaw,

Klamath, Elnok, Caddo, Ponca, and others.

But while she is so highly thought of as teacher, designer, and nurse, the Indian girl herself believes that her greatest work is in elevating her own people. Clear-visioned, she sees that his indolence and his innate desire to resist the encroachment of civilization have resulted almost in the annihilation of the Red Man.

It is her function to arouse him from his lethargy, and to show him the preservation of the race lies not only in accepting the "inevitable" but in reaching out and grasping it; in taking up the "white man's burden" and carrying it along in the march of progress.

It is she who must teach him to be energetic, to take advantage of the opportunities for educating his children, to forget the days of campfire and war feathers, and to build homes and establish within them the aims and ideals of the pale-face.

To accomplish these things is the ambition of the modern Indian girl, the most remarkable woman in some respects on this continent.



AN INDIAN WARRIOR—BY THE NATIVE INDIAN ART DEPARTMENT.



## Indian Basketry and Pottery.

MICHAEL R. BALENTI, *Cheyenne.*



THE early Indians have been given the name of Amerinds to distinguish them from the early white settlers, who are known to us as Americans. Every race of people finds out how to make their baskets and pots in different ways. They are all governed by circumstances and must use the material available. The old saying "Necessity is the mother of invention" holds good among primitive tribes as well as among the more advanced peoples.

The knowledge of plaiting is of early origin. It is known among the inhabitants of oriental regions. Basketry and pottery were so closely allied that they were termed as mother and daughter. The first work of basketry consists of a mat, made for use when sitting and sleeping. Later, in order to prevent things placed on it from rolling off, the edges were turned up. Thus it went, step by step.

Amerinds excel in basketry and pottery. The style and quality of basketry and pottery depends largely on the material available. The water jug was made by covering a wicker frame with a coat of mud. In order to dry the mud it was baked. It is supposed that the frame was burned, leaving an earthen jug. The water jug is still in use among the tribes and is known by different names. To the Zuni it is the cooking basket. To the Navajo it is the mud basket.

Cushing discovered the water jug among the Havasupai Indians in northern Arizona. The Hopi make their jug with a very large mouth and in the shape of a bottle. The Havasupai used a wicker tray for many minor purposes. They smeared several thick coats of mud over the wicker work, and pouring live coals on the mud, soon had it baked hard. This when heated they used for roasting seeds. It made a very good contrivance for that purpose. Later on they made other cooking utensils.



TYPICAL OLD NAVAJO WAR CHIEF

Photo by Schwemberger



STUDENTS AT WORK REPAINTING DINING HALL

Photo by Leupp Studio



STUDENTS BUILDING STONE BRIDGE ON SCHOOL PROPERTY

Photo by Leupp Studio

(The primitive race has been known as a lazy lot, yet they offset this assertion by inventing all their necessary articles.) The discovery of pottery did not cause basketry to go out of use. It still remains a very useful article.

The habit of different tribes regulated the style and quantity of pottery and basketry. Take the tribes whose habitat was favorable for pottery work, who were sedentary and had no disturbances; they would easily excel. The same can be said of basketry. It all depends on the material at hand and the advancement of the tribes.

Comparisons of different tribes prove that there are no two alike in their inclinations. The Pueblo excel in pottery. The Navajo make but little pottery and that is of an inferior quality. The Navajo do good work with silver, gold and iron. They excel in this art and are also noted for their blanket making.

The Iroquois of New York were noted for their strength in war and good government, but their pottery was of inferior quality and limited in quantity. Probably the early settlers supplied them with many utensils.

On the northwest coast there is very little pottery. Toward the regions of the Yukon much pottery is made.

The production of any article by any people is simple the result of necessity, inclination and fancy. The number of pieces of pottery and jugs have decreased, although many fine trays and bowls are made from sand.

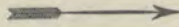
As before mentioned, all tribes are governed to a great extent by available material. On the northwest coast there is very little pottery. The Esquimo has not the clay nor the proper fuel necessary to make good pottery, although the Kutchins of the Yukon use pots and cups made of clay, and a few lamps are found. But the people of the far north make baskets. The Aleut basket-work is exceedingly fine in texture, almost as fine as cloth. This is so soft and flexible that it can hardly stand upright. Owing to such material there is very little variety in form, and the decorations are similar to those of other tribes.

In the interior the Kutchins make a substitute for baskets of thin boards, steamed and bent around a flat bottom-piece, fastened in place by split roots or skin thongs.

Among the Esquimo skin cups and buckets are used, while

others are made from whalebone. Birch-bark vessels are used in various ways in place of pottery, pots and basketry. Some tribes made pottery at one time, but owing to circumstances they lost the art. Various conditions alter the advancement of peoples. A sedentary tribe has plenty of opportunities for becoming expert in pottery or basketry, providing the material is suitable. As a general rule the ancestors' work will continue to go from generation to generation with gradual improvement. Whenever a tribe starts to move, their pottery can not be taken along, hence they will use other articles more beneficial to them and the art of pottery suffers. Sometimes the tribes become sedentary again and take up the art of pottery where they left off, while others may have forgotten all they ever knew. In primitive travel basketry was more desirable than pottery on account of lightness and service.

Proficiency in the art of pottery can be found only among the sedentary tribes. Pottery is well nigh imperishable; being a good record left by a tribe that once inhabited a region, and is now extinct. Whenever a tribe that has passed away leaves a large amount of pottery, by careful study of the designs and texture, the tribe can be identified. Pottery is very valuable from other standpoints.



## A Seneca Tradition.

EVELYN PIERCE, *Seneca*.



THE tradition of the Senecas in regard to their origin is that they broke out of the earth from a mountain near the head of Canandaigua Lake. The mountain they still venerate as the place of their birth and call it Genundewah, or "The Great Hill." The people are known among themselves as "The Great Hill People."

The Senecas were in a fort on the top of the mountain when it became surrounded by a monstrous serpent whose head and tail came together. For a long time the serpent lay there confounding the people with its breadth. At last the Senecas tried to make their escape, but in marching out of the fort they walked down the throat of the serpent. Only two orphan children made an escape



and they were informed by an oracale of a means by which to get rid of the serpent. The oracle told them to take a small bow and a poisoned arrow, made of a kind of willow, and shoot the serpent under its scales. They did this, and when the arrow had penetrated the skin, the serpent became sick, and extending itself, rolled down the hill destroying all the timber that was in its way.

At every motion a human head was disgorged and rolled down the hill into the lake where they remained in a petrified state, having the hardness and appearance of stone. It is asserted that stones in the shape of Indians' heads may be seen in the lake at the present time, and tradition says they are the ones deposited there at the death of the serpent. There has been no timber growing on the hill since the serpent rolled down and destroyed it.

For many years the hill and lake have been regarded by the Indians as sacred. They have been accustomed to visit the sacred place every year and mourn the fate of their people. The Senecas say that before the appearance of the serpent the tribes throughout the country spoke the same language, but the serpent confounded their language so that they could not understand each other. This was the cause of the division of the tribes into nations.



## The Klamaths and Modocs.

MARGARET O. BLACKWOOD, *Chippewa*.



LAMATH is a name given to a tribe of Indians living in the southwestern part of the state of Oregon. Eukshikmi (people of the lake, of is what they are sometimes called owing to the fact that the seat of their country is around Klamath Lake. The Klamaths are a hardy people and of a very quiet and stolid nature. They have always lived at peace with the whites, and from this they have gained a good reputation. In the year 1864 they joined the other part of that family, the Modocs, in ceding the greater part of their territory to the United States, but retained that reservation which was established for them near Klamath Lake.

Slavery has always been an important institution among the Klamaths, and every year they accompanied the Modocs on raids against

the Achomawi—a tribe on the Pitt River, California—to capture women and children, of whom they made slaves or traded to the Chinooks at The Dalles.

The Klamaths took no part in the Modoc war of 1872-3, but treated the Modocs with contempt, which was one of the causes for their leaving the reservation.

In 1905 the Klamaths numbered 775, but this included people of other tribes who had become assimilated with them.

Modocs, or Moatokni, (southern or southern division), is the name of the other branch of the Klamath Indians.

The Modoc language is practically the same as that of the Klamath. The separation of the tribes is thought to have been recent owing to the fact that the former homes of the Modocs were at little Klamath Lake, Modoc Lake, Tule Lake, and in the the valley of Lost River. In 1864 they joined the Klamaths in ceding their territory to the United States and removed to the Klamath reservation at Klamath Lake. The Modocs have not as good a reputation as the Klamaths on account of frequent conflicts with the whites, and they never seemed to have been contented while on the reservation but made persistent efforts to return to their former lands.

In the year 1870, Kint-puash, a chief of the Modocs, who is known in history as Captain Jack, led a band back to the California border and refused to return to the Klamath reservation. The Government sent out troops and tried to bring the runaways back. Captain Jack and his followers retreated to the lava beds of California and for several months successfully evaded the troops. At length, peace commissioners were sent out. The Indians cruelly assassinated two of them. After this the campaign was pushed with vigor until the Indians were captured. This was called the Modoc War of 1872-73.

Captain Jack and five other leaders were found guilty of the assassination of the commissioners and were hanged in October, 1873.

At the close of the war the Modocs were separated, part being sent to the Quapaw Reservation in Oklahoma. Their number has diminished to 56. The remainder of the tribe settled on the Klamath reservation, where they are apparently thriving. Their number in 1905 was 223.



TWO BRAVE WARRIORS—CHIEF JOSEPH, NEZ PERCE, AND GEN. HOWARD  
Photo by Carlisle Indian School Studio



CARLISLE'S TRACK TEAM 1909—CUP REPRESENTS STATE CHAMPIONSHIP  
Photo by Leupp Studio

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## General Comment and News Notes

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### THE LAKE MOHONK CONFERENCE.

**T**HE Twenty-seventh annual meeting of the Lake Mohonk Conference of Friends of the Indian and other Dependent People took place at Lake Mohonk October 20th, 21st and 22nd.

Sessions were held each day at 10 a. m. and 8 p. m. The first day was given up to a discussion of Indian affairs and addresses by various people prominent both in the Government Service and in private life. The second and third days were devoted to a discussion of the Philippines, Porto Rico, and Hawaii.

The Mohonk Conference has been one of the most important influences in shaping our dealings with the Indian people, and much of the legislation looking toward the protection and civilization of the Indian has had its origin at this conference. In recent years, the Conference has received official recognition because of the participation of the government and its officials in the deliberations which are there carried on.

As has been done for several years past, the morning session on the day devoted to the discussion of Indian affairs was turned over to the Commissioner of Indian Affairs. Commissioner Valentine presented a paper which, in a way, strikes the keynote which will characterize his administration of Indian affairs. The address is a masterly presentation of the present condition of the Indian, his needs, and his relation to the government and to our national life. It is published in full in another portion of the magazine. At the conclusion of his address, Mr. Valentine introduced a number of the officials of the Indian Service who spoke on practical questions relating to Indian affairs.

The evening session was also de-

voted to a discussion of the Indian and there were addresses by officials of the Service and also a very interesting paper by Mr. Robert D. Agosa, an Indian who completed his course at Haskell Institute and is now a successful business man at Travers City, Michigan.

A very interesting and instructive address was delivered by Honorable Merrill E. Gates, Secretary of the Board of Indian Commissioners, who has recently completed an investigation of Indian affairs in the field.

At the close of the evening session of the first day, the Honorable James S. Sherman, Vice-President of the United States, and chairman of the Business Committee of the Lake Mohonk Conference, delivered an extended address on the progress of the Indian and the government's work in the particular field of Indian administration. In closing his address, Mr. Sherman particularly emphasized the progress which has been made by the Indian people.

Running all through the evening session, there was a recognition of the excellent work which has been accomplished in Indian education, and a tacid acknowledgment of the results which have been obtained from the work of Indian schools of all classes in their work of making of the Indian a self-supporting and self-respecting member of society.

### THE LAKE MOHONK PLATFORM.

**E**ACH year at the close of the Lake Mohonk Conference a platform is adopted which gives in succinct form the general consensus of opinion which has prevailed at the meeting toward the many problems surrounding the various races which enter into the discussion, and the rela-

tion of these peoples to the United States Government.

In a recent editorial, *The Outlook* has this to say of the influence wielded by the Mohonk Conference:

"The Lake Mohonk Conference has had an influence on National affairs out of all proportion to the number engaged in it. While the country was still committed to the policy of keeping the Indians shut up in reservations until they had been prepared for freedom, it called for the abandonment of the reservation system and the division of the lands among the Indians in severalty. While the Nation was still leaving the education of the Indians to the voluntary efforts of missionary and philanthropic societies, the Conference called for the establishment by the Federal Government of a system of public schools for the Indians under Federal control. While the offices in the Indian service were still regarded as political, and the agents and inspectors were changed with every changing administration, the Conference declared that they should be brought under the civil service, in order that a continuous and consistent policy might be made possible. Congress successively adopted these three fundamental reforms, not in compliance with any demand of the Conference, but in obedience to the public opinion which the Conference had both interpreted and helped to create."

The following platform which shows the broad humanitarian stand taken by the Conference was adopted by the unanimous vote of the Business Committee composed of representative men, and with only one dissenting voice in the Conference:

"The duty of the American people to establish by the force of its laws and the influence of its example liberty and justice is the same toward all its non-citizen subjects, whether those subjects be the young men not yet grown to full citizenship, or the aborigines under our sovereignty, or the newly landed immigrants unfamiliar with the nature and operation of free institutions, or the negroes recently emerged from slavery, or the inhabitants of our insular possessions with no historic preparation for democracy—that is, the reign of the people. The ultimate end of all just government is self-government. Keeping this end ever in view, it is the duty of the Nation to give to all under its authority adequate protection of person and of property whether personal or communal, government by law not by the

will of a personal ruler, military or civil, courts of law accessible to the poorest and the humblest, processes of law prompt, economical, and equal in their operation, taxes no heavier than the expenses of their government economically administered require, sanitary provisions for the prevention of preventable disease and the establishment of hygienic conditions, schools which shall furnish industrial and moral as well as academic instruction, and, through the voluntary efforts of the churches, the inspiration of a religion founded not on the fear but on the love of God.

"This means for the North American Indian the abolition of the tribal relation in which the fundamental rights of the individual are denied, the substitution of personal for tribal property, the recognition of the Indian's right to travel freely and peaceably and to buy and sell in the open market, and his ultimate admission to American citizenship. It means for the Filipino opening to him the American market as it has been opened to the Hawaiian and the Porto Rican. It means that the relationship between the United States and her insular possessions should be clearly defined at the earliest practicable date. It means for the inhabitants of the insular possessions the maintenance of local self-government as a preparation for future insular self-government and the complete development of an Anglo-Saxon system of courts and procedure. And it means for all—North American Indians, native races of Alaska, Porto Ricans, Hawaiians, and Filipinos—the vigorous prosecution and condign punishment of all men engaged in lawless endeavors to deprive the people of their public or private property, the establishment by law of efficient police regulations to safeguard the people against the vices of civilization, adequate sanitary measures for the protection of the people's health, adequate systems of education for their mental and moral development, and the improvement of their industries by providing industrial training, developing their resources, and promoting easy access to profitable markets. Finally, it means securing well-paid agents of unquestionable integrity and proved capacity to represent the Nation in its work for the betterment of these peoples. It does not necessarily mean either eventual Statehood or eventual independence for our island possessions. It may mean self-government under American protection and subject to American sovereignty. But whatever relationship may be established between America and her insular possessions in the future, just government must mean, for all peoples under her protection and subject to her sovereignty, government for the

benefit of the governed now, that is, justice, and eventual self-government, which is the consummation of liberty.”

## DEATH OF GENERAL HOWARD.

ON another page of this magazine there appears a photograph of Major-General Oliver Otis Howard and Chief Joseph, one of the most prominent Indian chiefs in the history of our country, and, until his recent death, chief of the Nez Perce Indians.

The death of General Howard which occurred at Burlington, Vt., October 26th, removed from our public life one of America's most useful men. He graduated at Bowdoin College, and at the West Point Military Academy in 1854; he was an instructor in mathematics. He fought through the Civil War, making a record throughout which, in many ways, may be considered brilliant. His later military service, after the conclusion of the Civil War, in the West enabled him to help solve many of our difficult frontier questions. He was for a time superintendent of the Military Academy at West Point, and wrote extensively concerning his own experiences and upon matters of general interest.

General Howard visited the Carlisle School very often, and was a familiar figure at some of its commencements. One of the most unique meetings took place at the commencement of 1904, when he and Chief Joseph sat side by side on the platform during the commencement exercises which were held in the large gymnasium. It was on this occasion that Chief Joseph, in addressing the assembly, remarked:

“Friends: I meet here my friend General Howard. I used to be so anxious to meet him. I wanted to kill him in war. Today I am glad to meet him, and glad to meet everybody here, and to be friends with General

Howard. Ever since the war I have made up my mind to be friendly to the whites and everybody. When my friend General Howard and I fought together I had no idea that we would ever sit down to a meal together as today; but we have and I am glad. I have lost many friends and many men, women and children, but I have no grievance against any of the white people—General Howard or any one. If General Howard dies first, of course I shall be sorry. I understand and I know that the learning of books is a nice thing, and I have some children here in school from my tribe that are trying to learn something and I am thankful to know there are some of my children here that are struggling to learn the white man's ways and his books. I repeat again: I have no enmity against anybody. I wish my children would learn more and more every day so they may mingle with the white people and do business with them, as well as anybody else. I shall try to get Indians to send their children to school.”

General Howard had a great admiration and respect for this Indian who, for many years, had led the gallant soldier along difficult trails, and through inaccessible places in one of the most bitter struggles between the Indian people and the American soldiers.

## MONTHLY ADDRESS TO STUDENTS.

IT has been arranged this year to have the monthly entertainment which is given by the students and the monthly address by the superintendent to the students and the faculty meetings fall on separate nights.

On Wednesday evening, October 13, the first of the addresses to the students was delivered by Superintendent Friedman.

After a selection by the orchestra, scripture reading, and some excellent

singing, Mr. Friedman spoke at length on certain obstacles and discouragements which beset the newly arrived students at Carlisle, such as obedience to rules, dormitory life, homesickness, lack of progress in school work, etc. He emphasized the fact that these were easily overcome and, after all, were found to be minor considerations if each student would keep constantly in view the singleness of purpose which should have actuated him or her in coming to Carlisle, i. e., the obtaining of a good education and training and the upbuilding of character.

He also emphasized the fact that overcoming difficulties and temptations would make each one stronger and that definite success was obtainable by laying hold of the opportunities for improvement which continually present themselves.

The history of the Netherlands was briefly rehearsed in order to show how a barren, marshy, useless territory was turned into a prosperous country by the patient work of a sturdy, hardworking people in overcoming the most unfavorable natural conditions conceivable.

The address was closed with a plea to the students to take hold of their school work earnestly, and neither to waste their time nor their opportunities, to the end that after completing their course of training here they might be numbered with the hundreds of graduates and returned students of this school who are definitely helping to solve the Indian question by the work they do and the lives they live.

#### BIBLE STUDY.

A SPECIAL union meeting of the Young Men's and the Young Women's Christian Association was held Sunday evening, October 17th, in the auditorium. The purpose of this meeting was to arouse interest in these organizations and to properly present the plans and accomplishments

of Association work as now carried on.

It being the beginning of the school year, the subject of Bible Study was particularly emphasized with a view to interesting the students in a rational study of its contents,

Short addresses were made by Mr. Crispin, our physical director and local secretary of the Y. M. C. A., by Miss Wistar of Philadelphia, who has been successfully directing the work of the Association for the girls, and by Mr. Frank O. Koehler, Student Secretary of the Y. M. C. A. for the State of Pennsylvania. Mr. Koehler has recently made a trip through certain districts in Europe in order to more thoroughly fit himself for the work in this State. The principal address of the evening was delivered by Mr. David R. Porter, General Secretary for Preparatory Schools of the United States, whose office is at the International Headquarters in New York City. Mr. Porter aroused tremendous interest and enthusiasm in the subject, with the result that at the close of the meeting one hundred and five girls and ninety boys volunteered for systematic Bible study throughout the year.

These classes in Bible Study are being conducted by the seniors and post-graduates of Dickinson College, and were very successful during the last school year. They were promptly started again this year, and are now running smoothly.

There is on foot at present a nationwide movement to purify the student life in our American colleges and schools, through the influence of these Christian Associations for the young men and the young women. Such movements have met with great encouragement and are doing splendid work in such representative institutions as the U. S. Naval Academy at Annapolis, the U. S. Military Academy at West Point, and the principal colleges and schools of the country.



### IMPROVEMENT IN THE SCHOOL BUILDING AND ELSEWHERE.

**T**WO of the school rooms located on the first floor in the center of the school building, adjacent to the library, have just been fitted with large closets built the height of the ceiling and equipped with shelves for books and supplies. These large closets were plastered inside and out. A series of windows were built on the side of these rooms opening into a hall-way which leads to the library, thus providing not only additional light and ventilation for these rooms, but making the hall-way more cheerful as well.

A number of improvements have been made around the grounds such as additional granitoid walks, and the remodeling of the long porches on the large boys' and the girls' quarters.

A very substantial and well constructed bridge has just been completed at the entrance to the grounds. This bridge covers a running stream which, at certain times during the year, becomes very turbulent. The walls are built of masonry about eight feet high, four feet thick, and twenty-four feet long. The floor is built of heavy oak plank, supported on oak girders of large dimension. These improvements at the entrance to the campus add very much to its appearance.

Our shops are very busy at this time of the year. The carriage shop and the blacksmith shop have been turning out a number of vehicles which were ordered for use on Indian reservations and in Indian Schools in the West. These comprise buggies, herdicis, and carriages.

The tailor shop is the beehive of industry where the uniforms for our boys are made. At this time, when so many new students arrive, the work in this department is rushed.

The carpenter shop has been manufacturing some very excellent furniture, including cabinets, bookcases, rocking chairs, desks, etc. All of this furniture is being constructed in the mission style, and the upholstering, varnishing, and finishing in the painting departments afford those students excellent experience.

### NEW ATHLETIC CLUB HOUSE.

**D**URING the past year there was completed at this school the alterations on what was formerly a hospital building, but which for the past few years has been used as athletic quarters.

The building has been entirely remodeled, and, in its present completed form, is practically a new building. The old porches on the outside were removed and broad verandas with simple Ionic columns were substituted, giving the outside of the building a Colonial effect. All of the partitions inside were removed, including the plastering, and a new arrangement of rooms put in. The greatest outside dimensions of the building are 92' 8" x 95' 3".

The dormitory rooms are placed in the two wings with a wide hall running through the center. Thus all the rooms are outside rooms. There are fourteen double rooms and thirteen single rooms. Each of these rooms has been provided with running water, both hot and cold, and all are furnished with mission furniture; this includes, in each room, chairs, rockers, table, chiffonier, wall-case, and enameled iron bed. Adjoining each bed room is a large closet, equipped with hooks and shelves.

A sand finish was put on the walls of all the rooms and halls, and metal ceilings of an improved style were used throughout. The hardware, electric

light fixtures, etc., are all of old brass finish. Maple floors have been used, and these are oiled and waxed.

At the entrance to the building there is provided a large central reception hall from which a wide, ample staircase of excellent design leads to the second floor; in the reception hall stands a large Regina music box, having a good supply of records. To the right of the reception hall is a long reading room in which there are rockers, tables, and sofas; in this room all the leading magazines and newspapers are always on file. A number of desks with stationery are provided for letter-writing. Back of the reception hall is a billiard room containing two billiard tables, and all other necessary equipment.

A very complete kitchen and large dining room, well lighted, are on the first floor in the rear. The entire building is equipped with the best fittings and furniture, and the reception room, and halls and reading room have beautiful rugs on the floor.

Toilet rooms have been provided both upstairs and downstairs with the most modern bathing and plumbing arrangements. The floor in both toilet rooms is of terrazzo.

The building is heated throughout by steam.

This is unquestionably the finest building of its kind in the Indian Service, and athletic teams in any of our American colleges would be proud of such quarters. It was erected by the Athletic Association. It is needless to add that our own boys consider it a prize to be permitted to room in this building and enjoy the comforts and conveniences provided them.

#### AN INDIAN MAGAZINE.

**T**HE INDIAN CRAFTSMAN, published at the well-known school at Carlisle, is an epitome of the progress made by the Indian since the Government placed

in his way educational advantages equal to those of his white brethren. Indeed, as the superintendent of the school, Mr. Friedman, says in an article contributed to the October issue: "A marked contrast was shown when four years ago, at the inauguration of Theodore Roosevelt as President of the United States, a half-dozen chiefs in their regalia of war, led by the noted Apache chief Geronimo, rode ahead of the well-drilled, magnificent-looking cadets from the Carlisle School." The typography and made-up of the journal bear witness to the intelligence and capacity of the apprentice students who set the type, and the pupils of the art department, who design the borders, initial letters and illustrative sketches. The legendary lore of certain tribes is picturesquely rehearsed in several pages, prepared by various hands, under the general caption "Legends, Stories and Customs." on another we are informed that the first Indian girl to study medicine, Susan Picotte, was graduated from the Women's Medical College, in Philadelphia, with highest honors. In a department headed "Official Changes of the Service" we learn of James Brokenleg's appointment to the police, and George Shoots-at-Close being made a janitor, while Dusty Bull and Red Cherries, Dominic Rattlesnake, Maurice Medicine, Charging First and Samuel Kills Two are not overlooked by the Great White Father at Washington.—*The Public Ledger*, Philadelphia, Oct. 11, 1909.

#### BISHOP BELL'S VISIT.

**W**ILLIAM MELVIN BELL of Los Angeles, Bishop of the Church of the United Brethren of Christ, and a member of the International Sunday School Association, visited the school Monday, October 4th, and addressed the students. Bishop

Bell is an orator with a national reputation and his words of encouragement will be long remembered by all who were fortunate enough to hear him. He was very much interested in the work of the school and carefully looked into the academic and industrial instruction.

#### DEATH OF MR. BURTON.

**F**REDERICK R. BURTON, a newspaper man and novelist, died suddenly on Thursday night, September 30, at Lake Hopatcong, N. J. Mr. Burton was the author of several novels, among them "Strongheart". He was a musician of ability and was the composer of the Indian musical cantata "Hiawatha". He was forty-eight years old.—*New York Tribune.*

#### SOME EXTRACTS FROM PATRONS' OUTING REPORTS.

**A** FEW extracts from the monthly "Outing" reports for August are herewith given for the purpose of showing the general satisfaction which is given by our students to the school patrons. Hundreds of letters with similar reports are received each year.

I am very much pleased with the report I can give Leon Jure. He has been faithful with his duties—possibly a record-breaker with the finance. Please take good care him as him as he merits the same.

I like Mercy very well. She has been faithful and obliging and kind, and I would have liked her for the winter but she wanted to go back to school. (Mercy Metoxen.)

Lillian commenced school on Monday and entered higher than any Indian girl ever sent to the public school here. She is very happy about it. (Lillian Porterfield.)

Thomas on the whole has been a good boy. Has now a good knowledge of farm

work. Would make a good boy to attend horses. (Thomas Mitchell.)

I sent Wilson Printup to the place you have chosen for him. I hope it is a good place, for he is a good boy and has a good record, and I wish him well.

William has been a very obedient and willing worker and had he stayed with me, I would have given him more wages. (William Nahongva.)

Hoske has been the best all around boy I have ever had. He has been very economical; unlike most boys. (Hoske Nosowooty.)

Tony while with me was an exceptionally good boy in every way, obeying the rules as well as what I asked him to do.

Lida is a very diligent, obliging and good girl and I have no complaints to make whatever. (Lida Shongo.)

Charles Peters has been a good boy while in our employ. Would like to have him return next spring.

Moses continues to be faithful and obedient and is in every way a good little boy. (Moses Herne.)

Morris was very satisfactory this summer and we regretted to say goodbye to him. (Morris Huff.)

Lorenzo is doing well and seems glad that he is to remain with us this winter. (Lorenzo Miguel.)

I am very much pleased with Grace and would recommend her to any one. (Grace Smith.)

Edison Mt. Pleasant is a very honorable boy. We are sorry that he must leave us.

Alvin has been a good boy and has done his best for us. (Alvin Kennedy.)

Pupil has given very good satisfaction in every way. (Michael Leclair.)

Jose was a very good boy. Was sorry to part with him. (Jose Maria.)

Albert has done good work and he is a good boy. (Alb. Jimerson.)

I haven't a fault to find with her summer's work. (Amy Smith.)

Maxie Luce has been a good boy. I hope he will succeed in life.

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## Ex-Students and Graduates

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Russell W. Bear, an ex-student, and prominent in the affairs of his tribe—the Crow Indians—was recently sent to Washington to look after matters in the interest of his people.

Hattie Powlass, Oneida Indian, of the Class of 1906, is now employed by the government as instructor in laundry work at the Rainy Mountain School, Gotebo, Oklahoma.

John H. Miller, a Chippewa Indian, of the Class of 1902, now resides in Elk Rapids, Michigan. He is employed as harnessmaker by the Antrim Hardware Company of that city.

Cecelia Baronovitch, Class of 1909, an Alaskan, who specialized in the Normal Department at Carlisle, is now employed by the government as a teacher in the Alaskan Service. She is located at Klinquan, Alaska.

Etta Hatyewinny, who returned to Idaho with the party of Nez Perce students whose terms expired last year, is working as seamstress in Lapwai. She writes that she is enjoying her work and getting along nicely.

William L. Paul, an Alaskan, of the Class of 1902, is studying in the theological seminary at San Anselmo, California. It is his intention to become a minister, so that he may be of some definite help to his people.

Elmira Jerome, a Chippewa Indian, of the Class of 1909, and one of the bright students in her class, who took part in the commencement exercises, is now employed as instructor in dress-making and seamstress work at the Indian School at Fort Totten, N. D.

Yamie Leeds, a Pueblo Indian of the Class of '91, is at present a ranchman at Laguna, New Mexico. He is also assisting Miss Ford at Laguna in her work of improving Indian pot-

tery. In a number of ways he is making himself of great usefulness to his people.

Miss Florence Hunter, class of 1908, a Sioux Indian from Fort Totten, N. D., has recently been awarded the Thomas H. Powers Scholarship at the Philadelphia College of Pharmacy, which entitles her to free tuition. Miss Hunter has made an enviable record since going to this college a little over a year ago. Her professors speak in the highest terms of her work.

Joseph Sheehan, a young Indian, who had formerly been employed in Waynesboro at his trade of printing, but now working in Frederick, Md., is spending a few days in Waynesboro with old acquaintances. Young Mr. Sheehan is an athlete of more than ordinary ability, by reason of which he was invited to accompany the A. T. H. & L. running team to Carlisle to participate in the hook and ladder contest. Mr. Sheehan for several years was a student at the United States Indian School, at Carlisle.—*Waynesboro Herald*.

"I am enjoying the office work for which I came home. I started to work on the 9th of July as an irregular employee, and took the oath of office on the 22d. The position now pays \$720 a year. I like the work very much. I have not forgotten what I learned in shorthand, and am anxious to keep up the study by correspondence. When one of the supervisors, Mr. Dickson, was here a short time ago, the Indians had a council with him, and I took down in shorthand what they had to say. I did very well for the first time, and I was out of practice too."—Extract of a letter from Chas. F. Huber, Elbowoods, N. D., Sept. 8, 1909. Charles is assistant clerk at the Gros Ventre Agency, Elbowoods, N. D.

# The Successful Man

*A Definition by BESSIE A. STANLEY, of Kansas*



**H**E has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of Earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction. 🌿🌿🌿🌿

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# Carlisle Indian Industrial School

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*M. Friedman, Superintendent*

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**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 housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

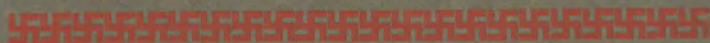
**PURPOSE.** The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various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

Faculty .....	75
Number of Students now in attendance (Oct. 24, 1909).....	942
Total Number of Returned Students.....	4498
Total Number of Graduates.....	538
Total Number of Students who did not graduate.....	3960

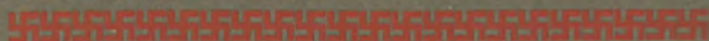
**RESULTS.** These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright,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



# HANDICRAFT OF THE AMERICAN INDIAN

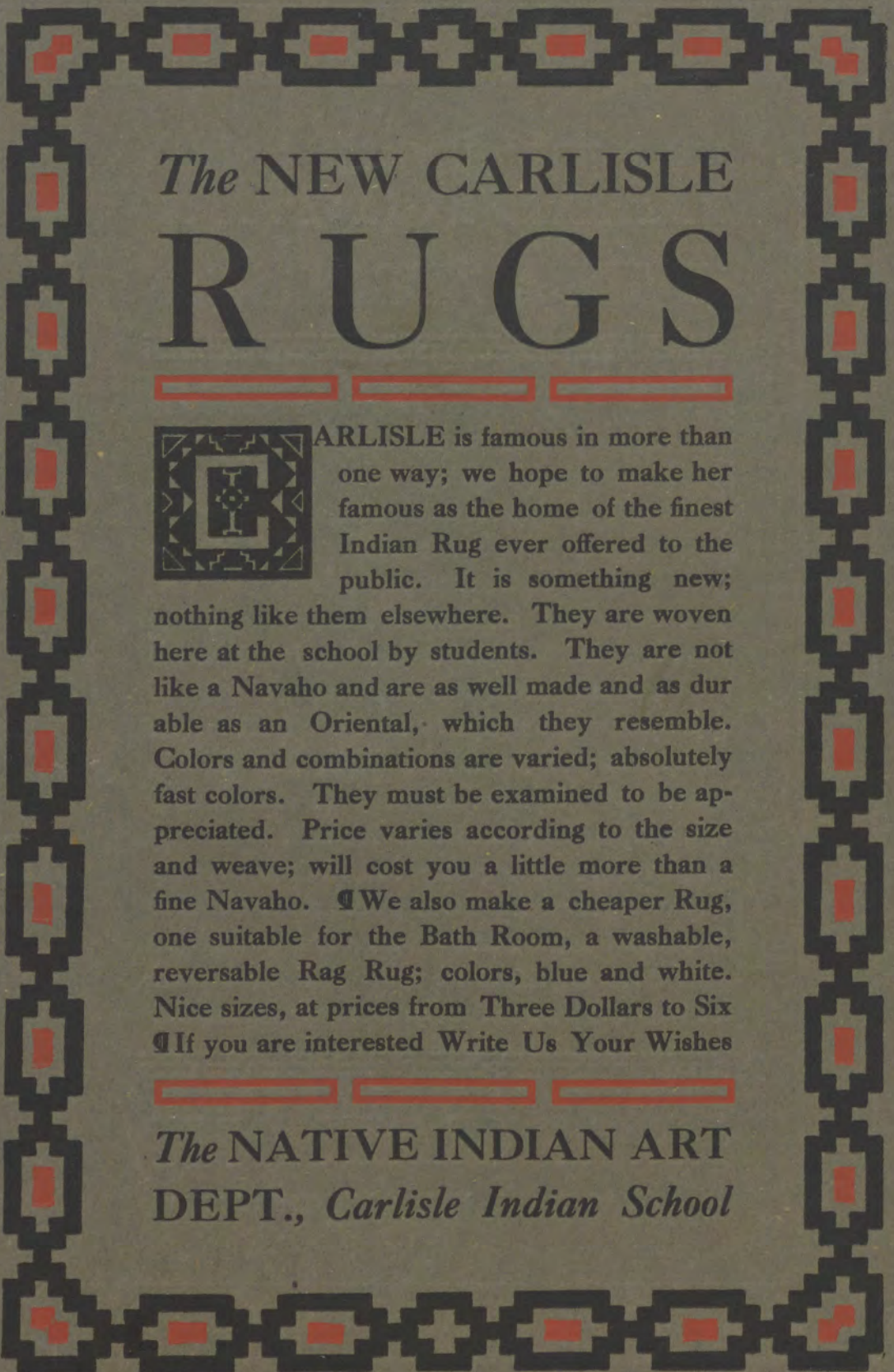


PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know 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

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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 elsewhere. 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 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, reversible Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

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